The Center for Lifetime Theological Education

PROGRAMS FOR SPRING AND SUMMER 2006

The Evening School of Theology
Tuesdays, 7:30 – 9:30 p.m.
February 7 – April 18
Thursdays, 7:30 – 9:30 p.m.
February 9 – April 20

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

February 20-22
Congregational Leadership: Family Systems Theory for Clergy
Jacques Hadler and Margaret ("Peggy") Treadwell

March 3
Fridays at the Seminary
Reconciliation in a Violent World
Michael Battle

March 14
Manuel de Falla and the Music of Faith: Concert by the Post-Classical Ensemble; Lecture on Theological Aesthetics by Dr. Peter Casarella of Catholic University; co-sponsored by the Washington Theological Consortium

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

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

April 28
Approaching General Convention 2006
Rosemary Sullivan
All Saints, Richmond, VA

May 2
The Arts and Spirituality
Aeschylus’ The Persians

May 5
Fridays at the Seminary
Approaching General Convention 2006
Rosemary Sullivan

May 29-June 3
First Three Years in the Ministry Residency
Roger Ferlo, Barney Hawkins and Faculty

June 4-9
The Summer Refresher: Christian Identities in a Changing World
Bruce Kaye, Peter Lee, Michael Battle, Judy Fentress-Williams, Diana Butler-Bass, Roger Ferlo and Barney Hawkins

June 21-29
The Summer Collegium
Marilyn Johns, Roger Ferlo, Barney Hawkins and Faculty

June 26 - July 14, 2006
Doctor of Ministry Summer Term
Barney Hawkins and Faculty
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“What does it mean to live in communion with others?” That question, in one form or another, has shaped much of the conversation within our Church since the last General Convention in 2003. It is certainly not a new question: even a cursory look at documents written by or for Lambeth Conferences over the past century confirm that Anglicans have long pondered what it means for the disparate dioceses and provinces of our Anglican Communion to “be in communion” with one another.

The Virginia Report, prepared by the Inter-Anglican Theological and Doctrinal Commission here on our campus in Alexandria for the Lambeth Conference of 1998, grounds the definition of communion within the doctrine of the Trinity, emphasizing its relational dimensions and the interdependence that exists among its members. The principle of autonomy, by which each province has been understood to have the freedom and authority to govern itself by its own set of canons and constitution, always exists in a creative tension with interdependence.

As individuals and committees seek to articulate answers to the question “What does it mean to live in communion with others”, our seminary seeks to find answers in the ways in which we live and relate to one another within our own community of faith. Our ties to individuals and dioceses throughout the Communion are strong. Many of the articles in this journal bear witness to our relationships with Anglicans in other parts of the world. Profiles of our current international students are here, as are photographs and articles about VTS faculty and students who have recently traveled overseas in a variety of cross-cultural immersions and internships. Leaders of the Communion are regular visitors to our campus. The Most Reverend Robert Eames, Chair of the Windsor Commission, delivered the 2005 Sprigg Lectures, which are printed in this issue. Archbishop Desmond Tutu was on campus in the fall, as well, baptizing Zion Battle, son of Associate Dean Michael Battle and his wife Raquel, and meeting with students. The Right Reverend Hilary Garang Deng, Bishop of the Diocese of Malakal in Sudan and the Right Reverend Howard Kingsley Ainsworth Gregory, Suffragan Bishop of the Diocese of Montego Bay, Jamaica, both graduates of VTS, were among the honorary degree recipients. In recent months other bishops from Africa and Central America have visited our campus. These personal relationships keep us connected with our brothers and sisters with whom we are in communion and
“The community of the Virginia Theological Seminary will remain intact. We will continue to do what we have done since our founding in 1823: come together each day in worship, commit ourselves to the work of teaching and learning, and participate in the rich fellowship that is a hallmark of our life together.”

remind us of our interdependence. In the words of the Virginia Report, we “recognize that we need each other’s spiritual, intellectual, and material resources in order to fulfill the task of mission.”

As I write this letter, a question hangs in the air: “What will happen at this summer’s General Convention in Columbus, Ohio? Will we remain together as the Episcopal Church in the United States, or will our divisions lead to greater fragmentation?” I don’t pretend to know the answer to those questions. What I do know is this: that the community of the Virginia Theological Seminary will remain intact. We will continue to do what we have done since our founding in 1823: come together each day in worship, commit ourselves to the work of teaching and learning, and participate in the rich fellowship that is a hallmark of our life together.

This is a difficult time in our life as a Church; there is no doubt about that. But the Church has weathered other storms in its 2,000 year history, and it is stronger than the forces that assail it. Here at VTS we cherish the relationships that bind us to our brothers and sisters throughout the Anglican Communion. We look forward to strengthening those ties during the coming years, as our students, faculty, and graduates travel to dioceses throughout the Communion, and as we continue to welcome international students and church leaders here.

As final plans are made for General Convention, we hold in our prayers all who will take counsel for the future of our Church. May we hold fast to the gift of communion that God has given us, and to the relationships we have forged with one another.

The Very Rev. Martha J. Horne
Dean and President
I have chosen as my subject for these reflections two aspects of our current life as members of the Anglican Communion: what I term “its reality” and second, the role in our corporate life of communion. These reflections will be subjective and personal. Due to time I will only be able to develop my thoughts in a limited manner. I offer those reflections to you, however, at a time when our world Communion is listening to many opinions and views as to its nature and future.

It is debatable if the Anglican Communion has faced a more searching period, more public scrutiny, and more transparent heart-searching than in the past two years. Our divisions have been all too obvious, and our public agonizing has provoked sharply divided opinions, broken relationships, and serious questions about what Anglicans believe and practice. Above all, those divisions have compelled us to ask questions about what “being in communion” means, given diverse attitudes to deeply held convictions. But I have to ask whether the debates we have seen are about the real issues which confront the Anglican Communion? To put it plainly, has the sexuality debate hidden other issues, other agendas, and other questions of principle which are of greater significance to the nature of Anglicanism? Has the Anglican obsession with sexuality been merely the tip of an iceberg hiding other deeper issues that will ultimately dictate the future of the Anglican Communion?

“Our divisions have been all too obvious, and our public agonizing has provoked sharply divided opinions, broken relationships, and serious questions about what Anglicans believe and practice.”

On the surface, the appointment of a practicing gay bishop to the Diocese of New Hampshire in the Episcopal Church USA and the blessing of same sex relationships in New Westminster, Canada, plunged Anglicanism into a crisis. That crisis was manifested by dramatic statements, at times vitriolic words, and public denunciation of opposing opinions. In media terms—and how the media have enjoyed themselves!—north America was portrayed as the focal point of liberalism, and the global South the defenders of conservatism. Those terms soon became synonymous with others as the ecclesiastical fury gained momentum: other aspects and identities that themselves evidenced the complexities, contradictions, and dilemmas of a Communion in crisis. As time passed it was not possible to limit the struggle to a confrontation between a liberal embracing North and a reactionary and conservative South. Within many Provinces, not least here in the United States, issues about pastoral recognition and protection of minority groups, justice, and episcopal leadership burst to the surface as attitudes, concerns, and apprehensions long dormant for other reasons became focused on the sexuality question. With few exceptions, the Anglican North and West began to recognize the extent of internal diversity that had existed long before the name of Gene Robinson became known internationally.
For the purposes of this first lecture, let me consider what I call “the reality” of these questions.

**Bonds of Affection**

First: the tapestry before which our problems exist. The Anglican Communion at present consists of some 80 million believers across the world. We have proclaimed a historic relationship of inter-dependence and a historic communion with the See of Canterbury; we have advanced the joint theological approaches of Scripture, tradition, and reason; we have proclaimed the centrality of Scripture; and our ecclesiology is based on episcopacy and synodical structures. Yet beyond these features there is another principle which has developed as the cement of our autonomous and diverse world family.

The words “bonds of affection” are the most overworked attempt to describe what has held the Anglican Communion together. These words have been a useful but not necessarily a clinical description of how a truly international body of autonomous Provinces could relate. Pressures on those bonds have come from many directions down through the years but of late have greatly increased. When communion meant identifying with each other as agreeing partners who all thought alike, bonds of affection were adequate. But with rapid growth in size, growth of cultural difference, and search for structure, their inadequacies and limitations became obvious. They were a basis rather than a working entity. They were adequate when there were identifiable aims and common purpose. They were happily used and embraced when the Anglican Communion wanted the religious world to see and indeed envy a cohesive family led by an Archbishop of Canterbury. They were adequate when agreement existed simply because there was no division. But they proved inadequate when pressures built up. As divisive issues surfaced, “bonds of affection” became what bound together only those Provinces that agreed with each other.

**“How do we hold diversity together? Or as some are now asking—is that ‘holding’ a price too much for them to pay?”**

What was the nature of those pressures?

First we need to be aware of their historical context. For first generation Anglicans, the notion of Empire stemming from a mother country and a mother Church, “Anglican” equated completely with colonialization. The Book of Common Prayer and the concepts of Anglican episcopacy bound the dioceses of the Church of England to the colonies. The missionary outreach of the Church of England was the Communion. “This is how you do it—this is how it works—this is what you need”—was the message. The context of the first Lambeth Conferences made it plain that the mother Church and mother country offered the benefits of English piety, English social structure, and religious Englishness; and the expansion of the Empire also meant expansion of a Canterbury-based establishment. The eclipse of colonialism was also the eclipse of the influence of the Church it brought.

In that significant period, the missionary societies were the first to realize the change of emphasis. It was no longer “do it our way,” but a gradual recognition that growth of cultural confidence, the shedding of colonial power, and the rising tide of local independence called for a cooperative, supportive, and diverse ministry in which the mother Church, among others, would provide support for the new concept of indigenous ministry. Without realizing it, a quiet revolution was taking place in Anglicanism. From the early blueprint of Englishness the Anglican Communion was discovering local autonomy: discovering—but not yet recognizing. Little of the documentation I have examined of this period fully appreciated the magnitude of the consequences of this change. Pictures on the walls of my home of successive Lambeth Conferences illustrate some of this transition. Pictures of bishops attending Lambeth Conferences demonstrated this change most vividly to the outside world. The color of skin, the emergence of growing numbers of non-white bishops, spoke eloquently of an irreversible trend. The new confidence, the challenge of local strength and new elements of diversity should have spelled out warning signals that “bonds of affection” needed much more if this quiet revolution was to produce a continuation of the concept of what I call “practical communion.” Add to that, doctrinal controversies over the question of women in priesthood and women in the episcopate, which were to produce in the early 80s the seeds of division, and the stage was set for
the current difficulties over sexuality. But that is itself an over-simplification of historical development. For other things were happening of equal significance.

I recognize that the Episcopal Church (USA) views itself in historical terms as part of the revolutionary movement which broke away from colonial interest. Back in the eighteenth century this Church began a process which is now taking on a new significance for other parts of our world-wide Communion—namely, how to inculturate outside the “English” pattern. This was done on a primarily democratic model. But not alone in a historical context for ECUSA, but now for the Communion as a whole: Our history may indicate the development of means to inculturate beyond the English scene—the problems of today on which we focus stem in many ways from the results of that process. How do we hold diversity together? Or as some are now asking—is that ‘holding’ a price too much for them to pay?

The historic significance of Canterbury itself, for generations the fulcrum of those “bonds of affection,” continued to be acknowledged in spirit. But post-colonialism, with its questions about the “happy band of brothers,” was being replaced by the machinery of independence. Autonomy and, in the case of the Anglican Communion, provincial autonomy enshrined in provincial synodical and constitutional enactment, was beginning to raise questions about the nature of the relationship between autonomous

Archbishop Eames was interviewed for the weekly PBS program “Religion and Ethics” after concluding his lectures. Above, VTS Public Affairs Officer Susan Shillinglaw leads the way as reporters and cameramen accompany the archbishop on a walk around campus.
freedom and central allegiance. This development was to place new emphasis on cultural as well as doctrinal divergence. While "bonds of affection" for the historic significance of Canterbury continued, it now existed alongside a new reality. Was the real issue now as much about the nature of historic affection for and authority granted to Canterbury and a changing world picture of growing cultural and therefore doctrinal practice? I have heard the question asked: has the center of Anglicanism moved to somewhere south of the Sahara? I have been present when, without loss of historic affection for the See of Canterbury, voices have been raised and opinions expressed which have compared the "old world of Anglicanism" with "the new realities of Anglicanism." Where were the structures to embrace this new pressure? Did we give adequate thought to what structures were needed to hold the line of relationships, when the respective parts of that relationship were moving into uncharted waters? Historically we had always refused the notion of central authority. We did not want anything akin to the central curia of Rome. Successive statements by Lambeth Conferences and meetings of the Anglican Consultative Council said so. Anglicanism, we believed then, could survive on those traditional "bonds of affection" because we wanted it to survive—because we had a relationship based on agreement to fundamental principles which worked simply because we had never had real disagreement? I have examined reports of synodical debates in several Provinces of our Communion held during this period, and I am convinced the scenario for our present divisions was being painted. But we did not recognize it. Anglican ecclesiology was developing along two lines: Provincial autonomy and Provincial independence. Those two concepts were not necessarily identical. But there was a third element. Growth of autonomous confidence with its jealous protection of cultural as well as doctrinal freedom inevitably asked questions about the structures which allowed "bonds of affection" to continue. All was well when there was general agreement. The distress signals arose such tensions at first hand. Despite developments since Windsor, those tensions continue to exist within Provinces, within dioceses, and indeed within parishes.

I cannot over-emphasize the strength of conservative feeling about the identity of authentic Christianity as being "Biblical Christianity." Undoubtedly this is an authentic Christianity in its culture. To a conservative Anglican it is the key issue. But what alarms me about our current crisis is the failure to engage in dialogue on an agreed playing field between two apparently opposing views. If Anglicanism is to maintain a global community, dialogue on an agreed transparent basis is essential. Sadly, so far I have found little evidence that such a process is taking place.

Such questioning brings me to another and perhaps more controversial issue.

Is the real question about authority rather than sexuality?

Not just authority in terms of the authority of interpretation of Holy Scripture, but authority to be "in communion" among diverse and autonomous Provinces while we’re growing, not only in numerical strength but growing in the confidence to question what communion meant if it maintained a historic allegiance which satisfied "the old world" but could not address the divisions of "the new"?

Much of the current crisis in Anglicanism turns on attitudes to the authority of Scripture. Interpretation of Scripture itself and its relationship...
to tradition and reason is one thing—it is quite a different matter when it is allowed to become an integral part of the process of cultural approach to communion. In the preparation of the Windsor Report, I was made acutely aware of arguments on all sides which owed much of their persuasive nature to what was seen as the norm of cultural experience in north and south, east and west. A liberalist view spoke of the culture in which lifestyles shunned by a conservative culture were now the norm. Many submissions I read in the production of the Windsor Report quoted cultural approaches. I well recall the argument from certain Provinces which spoke of the climate of opposition to a liberal interpretation of Anglicanism from their Moslem and Hindu neighbors. Of course all this was evidence (if evidence the Lambeth Commission needed) that cultural development across our Communion had become an equal if not a dominant ingredient within the “bonds of affection.” In saying that, I need to be aware that conservative Anglicanism resents any argument that places cultural difference above questions of theological principle. They argue
obedience to God’s Holy Word must not become eroded by reference to cultural difference. The liberal argument, of course, takes the view that cultural diversity has a great deal to say about what I would term the “freedom of Anglican autonomy.” Am I alone in thinking that at the root of those clashes, irrespective of our personal allegiances or preferences, lies the failure of succeeding generations of Anglicans to accept that there are parameters to divergence in scriptural interpretation, there are boundaries to ecclesiological autonomy, and there are limitations to what a world family of vague technical relationships can endure and still remain a cohesive entity? I do not in any way question the depth of sincerity of the conservative or liberal Anglican in any way. I seek only to try to decode the pressures which were to produce reaction to New Hampshire and New Westminster.

**Broken Communion**

There are many dilemmas associated with what could be called “the practical working of communion.” Broken communion declared between Provinces places serious questions not only on relationships between such Provinces but on others who are in communion relationships with them and with others.

For example, if one Province declares a broken relationship with another—what does this mean for Provinces already in communion with it or with a disassociated partner? Above all else it is an interesting question—what does such a rupture of relationships mean to other Provinces if broken communion refers to the See of Canterbury? The commutations for ecclesiology in such instances are immense. They underline again that “bonds of affection” based on fraternal gestures alone were never geared to meet the challenge of division.

There is a secondary aspect to such a situation. How does such a fracture of communion affect the day-to-day relationships and work of Anglican organizations that do not owe allegiance to any single Province? I am thinking of such as the Missionary Societies and the Mothers’ Union. Their work and witness over the years have provided communion in practical and realistic ways. What are they to do in such a situation where their work and witness spans many individual Provinces and involves many conflicting attitudes? In a sense they are instruments of communion in their own right. I for one do not want to see their influence eroded simply because of the fractures between some Provinces. I also believe they represent useful, practical, and positive means of contact in such times of bewilderment for many clergy and laity.

Just as it is difficult to be definitive of what communion between Provinces means, so it is even more difficult to define the consequences of a broken relationship.

**Pain**

The impressions of the Anglican Communion I gained in the preparation of the Windsor Report are dominated by one word—pain. I encountered the pain of those who were hurt because they felt they had become voiceless. I saw the pain of those who felt alienated from the hospitality of a parish or diocesan experience. I saw and heard the pain of misunderstanding, the painful consequences of angry words, and the pain of broken relationships. Those fractured relationships were not just between autonomous provinces but perhaps were most visible at a level of great pastoral significance—the relationship of a bishop to his or her flock and the relationship of groups and individuals to their pastors.

Calls for remedies for this current crisis abound. They range from protection of minority parishes in dispute with the attitude of their bishop, to high level commissions such as the Lambeth Commission that I had the privilege to lead. But let me dwell on one aspect of a solution of which I have some experience within my work in Northern Ireland. I refer to the concept of reconciliation.

**Reconciliation**

From experience in community peace-making and reconciliation I can share some conclusions with you.

First, reconciliation cannot be enforced. Reconciliation comes when parties wish to be reconciled.

Second, reconciliation involves pain just as the situation to be reconciled causes hurt.

Third, reconciliation does not mean the total achievement of individual aims. It speaks of honest compromise.

Fourth, reconciliation involves recognition of the possible and acknowledgement of difference.

The process of reconciliation means a genuine attempt at listening and understanding. It means no longer
talking at one another but talking with one another.

Do these aspects of a process have any relevance to world Anglicanism today? But how in a voluntary allegiance of autonomous bodies do they work? They raise again the question of structures of machinery. They question the assertion which faced the compilers of the Windsor Report that there can be no compromise on a deeply held principle such as the authority of Scripture. They confront the element which says, “If you are not with us then you must be against us.” Does this mean the current sickness at the heart of the Anglican Communion cannot be addressed by any process of reconciliation? Does it mean there can be no compromise on questions of deep principle?

I believe there are fundamental questions which need to be asked not of Anglicanism alone but within our Communion. I also believe they are questions which perhaps have lain submerged for too long in any healthy world debate in a world Church family. I believe in the future of our Communion—but I also believe we are only at the beginning of a period of self-examination of fundamental issues if the Anglican Communion is to move together into a future of self-confidence.

These are just some of the “realities” which constitute the situation I see as I look across the Anglican Communion today. In the second lecture I will invite you to look with me at the realities of “communion.” For the present let me return to these current realities.

In the myriad of opinions and views I have heard and read in the past few years, one thought has received less prominence than I believe it deserves. Is it just possible that future generations will look at this time not as a negative era for Anglicanism but rather as an inevitable sign of growth, a sign of maturity, even in the history of a most diverse world Christian family? In other words, is our present ecclesiastical crisis an inevitable stage because of the very fact of diversity in theological, cultural, and doctrinal terms? If it is—then surely the real challenge for Anglicanism is not in fact obsession with any one particular issue, but the challenge contained in the question: What price communion, what price “being together”; and do we honestly want to remain in relationships that mean something of value? I suggest that this is the true reality of the contemporary Anglicanism. It is about what is really essential about being in communion as Anglicans, about what we mean by relationships, and about how realistic historic structures are actually essential to a family “in communion.”

Let me conclude this first lecture by drawing attention to a consequence of our current structures in the Anglican Communion which to my mind most clearly illustrates the strengths and weaknesses of adherence to traditional “bonds of affection.”

I have tried to point out some of the consequences of an international Church body in which aspiration to “bonds” is more visible than application to their realities. As far back as 1920 the Lambeth Conference concluded:

“The Churches represented in (the Communion) are indeed independent, but independent with the Christian freedom which recognizes the restraints of truth and love. They are not free to deny the truth. They are not free to ignore the fellowship.” (1)

The Windsor Report took this question and commented:

“This means that any development needs to be explored for its resonance with the truth, and with the utmost charity on the part of all—charity that grants that a new thing can be offered humbly and with integrity, and charity that might refrain from an action which might harm a sister or brother.” (2)

Since the publication of the Windsor Report I have personally given much thought to what all this means for the meaning of “bonds of affection.” In the course of that consideration I have found myself returning to the whole question of limits to diversity. Are there essentials on which there must be universal acceptance if Provinces are to be in complete communion? Are there issues which diversity protects, on which there can be disagreements,
but which are not essential to full communion? If there are to be different levels of essentials or non-essentials in this sense—who decides into which category any action by an individual Church should fall?

Those are just some of the reflections which I will ask you to consider tomorrow.

(1) Lambeth Conference 1920, SPCK (1920)
(2) Windsor Report p.38.

“I want to share with you a dream—or perhaps the term nightmare would be more appropriate. On the left of my vision I see two Christians in deep argument. Their intensity is such that they ignore a match-stick, starving child standing and begging across the road. They pass by—ignoring the child, for their argument is all-consuming. As they depart the child sinks down again, unheard and ignored . . .”

**Archbishop Eames**

The artwork above is a detail from *African Exodus*, a two-color woodcut print by VTS adjunct instructor Peggy (Margaret Adams) Parker. The woodcut was created in the mid-1990’s as a personal response to the genocide in and mass exodus from Rwanda. In 2004 the United Nations High Commissioner for Refugees reproduced the print as the frontispiece for *Refugee Children*, Volume 23 of the UNHCR’s *Refugee Survey Quarterly.*
Yesterday in my first lecture I tried to suggest that there is a relationship between the historic growth of the Anglican Communion and the emergence of difficult issues which threaten our common life. I also suggested that it is possible to turn crisis into opportunity.

In this second lecture I want to say something about Anglican understanding of what “communion” means, the implications of the relationship we call “being in communion,” and then to look ahead into the future of the Anglican Communion.

I am concerned that the full implications of the Windsor Report and the process it involves return to the center of our thinking as a Communion. As I said in the Introduction to that Report, Windsor must be seen as part of a process. Windsor did not seek to address the rights and wrongs of the sexuality question. That was not the task given to the Lambeth Commission. It was a Report on how Anglicanism could address deep differences, deep divisions on principle, and it is about methodology. It is my own conviction that in the history of the Anglican Communion the value or otherwise of Windsor must be judged by the process of which it is part—but only a part. Windsor was not just born out of controversy. It was, I believe an honest attempt by a diverse group of Anglican scholars and leaders to address how bonds of affection, autonomy, and diversity could face up to divisive issues—and such issues will, I am convinced, continue to arise in the years to come. As we prepared the Report I often asked myself the question—how much does Anglicanism really want to overcome obstacles to corporate communion when there is such diversity on the nature of that “communion” itself?

But, back to Windsor. The process the Report spoke of found its early manifestation in the Primates Meeting at Dromantine in Northern Ireland and the meeting of the Anglican Consultative Council (ACC) at Nottingham in England in June 2005.

The Primates Meeting gave general approval to the thrust of Windsor, and the ACC meeting received submissions from ECUSA and the Anglican Church of Canada. The responses of both those gatherings are well documented and I do not need to elaborate on them in this lecture.

So, where does Windsor stand now? What has happened since it was published?

What I want to do is to express my personal view and personal interpretation of the initial reaction of the north American Anglican Churches to Windsor. What follows is my personal opinion and is not based on consultation with other members of the Lambeth Commission, who are entitled to their own reactions.

First, Windsor recommended that “the Episcopal Church (USA) be invited to express its regret that the proper constraints of the bonds of affection were breached in the events surrounding the election and consecration of a bishop for the See of New Hampshire, and for the consequences which followed, and that such an expression of regret would represent the desire of the Episcopal Church (USA) to remain within the Communion” (paragraph 134).

In my opinion the decisions of the House of Bishops in the Episcopal Church (USA) met that request. In fact, looking at the precise wording of Windsor and the statements of the House of Bishops, it is arguable the reaction exceeded what was asked for by the Windsor Report. They have gone so far as to express their “repentance” at the damage caused to the Anglican Communion by a failure to consult adequately—a mode of language the Lambeth Commission felt unable to ask of them.

The Lambeth Commission recognized there was genuine disagreement on the sexuality issue across our Communion and that that disagreement could not be settled easily one way or another. I have to say as Chair of the Commission that those members who held the liberal view could not have been expected to sign the Windsor Report if they had felt the Report’s conclusions meant that the debate on the Church’s attitude to human sexuality was closed (see paragraph 146). In all honesty I have to say that just as this was necessary to provide a unanimous Windsor Report, so if the Anglican Communion is to remain united there can be no blanket condemnation of an on-going process of discernment about the right way, under God and in the
spirit of the Gospel, to accommodate the reality of faithful Christians who happen to be homosexually orientated within the life of the Communion. To do otherwise is to court schism.

Let me put it plainly. This is not a struggle between two north American Provinces and other Provinces. It is not a struggle between 36 Provinces and two on how to “discipline” the “wayward.” Rather it is a struggle to discern how to meet conservative concerns for proper biblical interpretation AND liberal consensus for justice and inclusion for minorities who claim they face prejudice and discrimination. In my many contacts on a personal level with the episcopal leadership of ECUSA since Windsor was published, I am now convinced that there is a new and realistic recognition of the reactions across the Communion, and an acknowledgement that actions taken in the Episcopal Church (USA) had consequences which were not adequately recognized in advance.

I must also note that there has been wide divergence of opinion as to the nature of “regret” to be expressed. Conservative opinion has demanded that “regret” should embrace not just regret for the world-wide consequences of actions in north America, but acknowledgement that the actions of ECUSA and the Diocese of New Westminster, Canada, were “wrong.” To this north America has continued to emphasize the importance of prolonged internal debate prior to those developments, in the case of ECUSA over nearly 40 years. (1)

Careful study of Windsor will show that the Lambeth Commission did not choose to condemn the decisions per se. It addressed the consequences, the lack of consultation, and the perception that any Province or diocese could take internal action without due regard to the effect such actions would have on the rest of the Anglican Communion. Perhaps it was inevitable that semantics would embrace divergent interpretations. But I am aware and acknowledge that some interpretations of “regret” as used by Windsor could allow opposing opinions to ask for more than was originally intended by the Windsor Report. Again I must ask for careful reflection on the terms of the mandate given to the Lambeth Commission. To put it another way, individual Provinces and individual episcopal and other leaders are entitled to ask more of ECUSA or the Anglican Church of Canada than regret for consequences. But I must defend my colleagues of the Lambeth Commission in terms of their remit.

Windsor went on to indicate that “pending such expression of regret, those who took part as consecrators of Gene Robinson should be invited to consider in all conscience whether they should withdraw themselves from representative functions in the Anglican Communion. We urge this in order to create the space necessary to enable the healing of the Communion. We advise that in the formation of their consciences, those involved consider the common good of the Anglican Communion, and seek advice through their primate and the Archbishop of Canterbury. We urge all members of the Communion to accord appropriate respect to such conscientious decisions.”

Presentations of the thinking of ECUSA and the Canadian Church were made to the Nottingham meeting of ACC, and while the status of attendance at this gathering is a separate matter, I believe that the request for regret in the terms of the Windsor Report has been met; and now the issue of withdrawal from the councils of the Communion by consecrators which was dependent on that expression can be questioned.

Thirdly, paragraph 134 of Windsor recommended that “the Episcopal Church (USA) be invited to effect a moratorium on the election and consent to the consecration of any candidate to the episcopate who is living in a same gender union until some new consensus in the Anglican Communion emerges.”

My reading of the Covenant of the Episcopal House of Bishops is that it exceeds what was requested of them by Windsor. Notwithstanding the fact
that consents to all elections are being withheld by the House of Bishops, a strict interpretation of Windsor convinces me that the American bishops have met the request of the Windsor Report.

Also relevant are the provisions of paragraphs 143 and 144 for both the American and Canadian Churches in respect to public Rites of Blessing for same-sex unions. Paragraph 143 stated: “For the sake of our common life, we call upon all bishops of the Anglican Communion to honour the Primates’ Pastoral Letter of May 2003, by not proceeding to authorize public Rites of Blessing for same sex unions.” Paragraph 144 added: “we call for a moratorium on all such public Rites, and recommend that bishops who have authorised such rites in the United States and Canada be invited to express regret that the proper constraints of the bonds of affection were breached by such authorisation. Pending such expression of regret, we recommend that such bishops be invited to consider in all conscience whether they should withdraw themselves from representative functions in the Anglican Communion. We recommend that provinces take responsibility for endeavouring to ensure commitment on the part of their bishops to the common life of the Communion on this matter.”

Once again, both the bishops of the Episcopal Church (USA) and the Anglican Church of Canada have in my opinion met the precise wording of Windsor. The American bishops have convenanted not to authorize such rites, or bless same-sex unions. True, the covenant only holds until General Convention has deliberated and decided on these issues, and there may be a new context to which reactions have to be made then: but the primates acknowledged their willingness to allow space for the synodical processes of the churches to work in their Dromantine statement. For the present, the Episcopal Church (USA) has fulfilled the requests of the Windsor Report in so far as their polity will allow.

The Canadian authorities also now have indicated their willingness to postpone decisions on these subjects until General Synod has had a chance to consider the Primate’s Theological Commission’s findings that blessings of same-sex unions are matters of doctrine, and thus subject to provincial determination, and the approval of two successive General Synods of the Church. New Westminster has not applied a full moratorium on such rites, but has indicated it will go no further, whilst Bishop Michael Ingham has expressed his regret at the consequences of his actions in the manner indicated in the Windsor Report.

The reactions of the bishops of ECUSA are included in their publication *To Set Our Hope On Christ*, and the public statements of both Canada and ECUSA, including their presentations to the ACC at Nottingham, must be read in the light of the due process of the Churches. A process of reception in both Churches is continuing so far as the Windsor Report is concerned. It is not yet possible to talk of “the final reaction” of either to Windsor. The Synodical process of both is yet to be completed. Division remains in both Churches. The appointment by the Archbishop of Canterbury of a Panel of Reference to assist where alienation or internal division exists in terms of such as alternative episcopal oversight is a recognition of this fact. Windsor recommended a Council of Advice to support the Archbishop of Canterbury. The Primates have developed this concept and now a Panel of Reference is in operation.

What all this amounts to is a question which I would again submit lies close to the heart of Anglican understanding or the lack of it: who or what speaks for a Province? What statement contains the authoritative voice of an Anglican Province? Once more we are compelled to turn back to the pros and cons of Anglican autonomy. Synodical process is at the center of our understanding. But in a Communion which gives moral authority to Instruments of Unity or Communion and rejoices in dispersed authority I have to ask—is it possible to recognize a simple authority representative of one opinion on behalf of a Province?

Let me make it clear once more that what I have said is my personal opinion. I have also to point out that the process of decision-making in both the north American Churches involves more than decisions by the respective House of Bishops. I recognize that the structures of Anglican policy in north America involve Convention and General Synod structures. Other decisions are awaited in the States and in Canada following the developments to which I have referred. The opinions I have just expressed are based on the evidence I have seen to date of the official reactions of episcopal leadership in both the States and Canada. Those opinions I put forward as a contribution to the on-going debate. My plea is that whatever one’s loyalty may be in the cauldron of our current crisis, objectivity demands fairness in the process of evaluating what has already been said and decided.

May I put it this way: In terms of exact wording of the Windsor Report so far
as the Episcopal Church (USA) and the Anglican Church of Canada are concerned—so far so good, but much remains … Perhaps we need to recall the plea of the Windsor Report for generosity and charity towards steps taken to meet the requests of the Report. Let us under God find it in our hearts, no matter what our individual views on the issues may be, to adopt that generosity and charity in these days (para. 156).

In short, I think we find ourselves in a situation where the north American Churches have taken the Windsor Report, and the subsequent Statement of the Primates at Dromantine, extremely seriously, and have complied, in so far as it lies within the power of bodies less than their national synod, to meet the requests made of them.

Covenant Proposal

The suggestion in the Windsor Report that the creation of an Anglican Covenant epitomizes much of the real dilemma for a diverse fellowship of Provinces attempting to live in some degree of communion. What I have said about Provincial autonomy hopefully illustrates the strength of diversity. It also underlines what I see as its weakness in producing unity beyond mere “bonds of affection.” Beyond the reactions I have mentioned in north America lies a continuing picture of divided opinions. Hurt and dismay remain obvious in parishes and dioceses of both ECUSA and Canada. Opinions continue to be expressed here which do not encourage any expectation of reconciliation as I have described that process in my first lecture. Judgment must await the decisions of the other synodical organs of both Churches before anyone can attempt a full assessment of an overall situation. For the moment, as one who has long valued the contribution of north America to the Anglican Communion, I share the pain of ECUSA and Canada.

Beyond these shores since Windsor, contrary views have continued to surface. The global South has produced alternative suggestions to how Anglicanism could be organized among those the world terms “conservative opinion.” The depth of feeling among conservative Anglicanism is beyond denial. From a position of dismissing Windsor as irrelevant to the basic issues, there have been voices calling for radical

“Is it just possible that future generations will look at this time not as a negative era for Anglicanism, but rather as an inevitable sign of growth, a sign of maturity, even in the history of a most diverse Christian family?”
reassessment of relationships. In my opinion, prior to the next Lambeth Conference the furtherance of such alternatives raises serious issues not just about “bonds of affection” but about the nature of authority as it has been accepted through the history of the Communion. I can understand the frustration that has produced much of this reaction. But I believe there needs to be much greater understanding of the long-term consequences of developments that could turn the diverse voice of an Anglican Communion into a divided family which other traditions of the Christian Church would find it hard to take seriously.

The Windsor Report contained the suggestion that an agreed Covenant could help to produce the circumstances where degrees of common purpose and accepted norms of principle regulated the life of the Anglican Communion. This suggestion took Anglicanism to the heart of the autonomy dilemma. To what extent did diversity and the realities within Provincial autonomy for self-Provincial government dictate independence? The argument to which I would subscribe is that as long as total autonomy in the ecclesiological sense is a reality, differences such as at present will continue to be a threat to any common expression of Anglicanism.

I submit that the Covenant proposal in Windsor is not the revolutionary document some commentators have described it to be. As Professor Norman Doe of Cardiff University has put it:

“For the most part it (the Covenant) is a restatement of classical Anglicanism. Generally, of the eighty-five separate provisions, contained in the twenty-seven articles, fifty-nine are derived from existing Anglican texts and twenty-six are ‘new’ formulations, but themselves either adapted from existing ecumenical documents ... or based on the recommendations of the Lambeth Commission.” (2)

Windsor produced the Covenant idea not as some final proposal demanding acceptance of every word and comma. We put it forward as an ideal, not written in stone, but rather as a tangible concept of how communion and the living in communion could assume working reality. It is also vital to understand that this suggestion is not a threat to Provincial autonomy so jealously protected throughout the Communion. Local autonomy is recognized in this suggestion. But what is surely achieved in the Covenant proposal is the recognition that there are instances where divisive issues threatening the common life of Anglicanism can be addressed from a common starting-point. If it is accepted as a way forward and something like it included in Provincial constitutions, the essentials of inter-Anglican relations will be recognized. If recognized——then protected. It challenges traditional thinking on “bonds of affection” as the sole ingredient in relationships within our Communion.

Now as a lawyer I recognize the advantages of a Covenant proposal. It is tidy, it is a source of clarity. As a Primate whose Province since disestablishment in 1869 has sternly protected what I would term “self regulation through synodical government and process” I equally recognize that if autonomy is our sole criteria, this concept will have little attraction. To that I have to say——how much do we want to avoid future deeply damaging divisions, open conflict, and erosion of the being in communion concept? (2)

Anglicanism has already embraced the Covenant principle in ecumenical relations. Provincial links with other traditions have involved agreements that are in fact covenants. As others have argued, the historic Chicago/Lambeth Quadrilateral was in essence a form of covenant. May I also join with those who have regarded the Windsor suggestion of a Covenant relationship as classical Anglicanism? As an example, I would quote the Called to Common Mission agreement of the Episcopal Church (USA) with the Lutherans. This agreement binds the partners to particular commitments, especially the Lutherans to the historic episcopate. There was cost to both parties in that agreement. The “Churches uniting in Christ” process, which is the wider ecumenical process in the States, sees several denominations binding themselves into commitments about Church order and doctrine together.

If churches can reach out to each other in these and many other agreements such as the Porvoo Agreement between the Baltic Churches and those in the United Kingdom—why, I ask, do we find it so difficult to reach out to other members of the same family?

The Lambeth Commission concluded

“the case for adoption of an Anglican Covenant is overwhelming.”

The Primates have asked the Archbishop of Canterbury to encourage discussion of the concept prior to the next Lambeth Conference. I, for one, am convinced that eventually Anglicanism will
incorporate the Covenant principle in some form. I believe this will happen not necessarily because it will be an end in itself, but simply because we can no longer live with the danger of major crisis such as at present.

So where does all I have said in these two lectures lead me to personal conclusions about the future of the Anglican Communion?

My personal opinion is that two documents should remain central to our thinking about the future. The Virginia Report of 1996, completed on this campus, and the Windsor Report point us in a direction. In Virginia we tried to see “communion” as an expression of our Anglican understanding of the Gift of God to His Church. In Virginia we saw that communion with the triune God lies at the center of our Anglican pilgrimage. In Windsor we tried to see how the transparency of communion was more than theological theory. It has practical application. But in both Reports I continue to see in the light of my years of Episcopal service the benefits but also the dangers of “bonds of affection” alone. Controversial it may be for a Communion which is jealous of provincial autonomy and fearful of a central curia to contemplate any attempt to produce agreed protocol which will bind us all. But is there any realistic alternative to some restriction on complete autonomy? Is there an alternative to something akin to the Covenant concept of Windsor? Will the day come when the lessons of our current divisions will again remind us we are in “bonds of affection” when all is going well—but in serious trouble when we cannot agree?

At the center of all that we are discussing is the question of how we relate to each other. Historians could claim that Anglicanism has been obsessed with the nature of authority. But surely it could be claimed that whether we have been too preoccupied by authority, communion, or the meaning of autonomy or not, there is now emerging a real need to understand what relationships mean within Anglicanism. What are the basic theological considerations of what constitutes how we relate to each other? What should guide Anglicans when they seek to build or maintain relationships with fellow Anglicans or with other traditions? Such questions are not, in my submission, restricted to human relationships. They take us to the heart of the way forward for the Anglican Communion. They are some of the real needs to emerge from a Communion in crisis.

I remain a convinced Anglican. I remain a firm believer that God has a purpose for the Anglican Communion. But I also remain convinced that the Anglican attitude to the nature of the Church needs fresh recognition, that Anglicanism needs a theology of relationships, and that a new feeling of trust across our Communion cries out for new means of cementing what we all most long for—unity in the life of Christ.

(1) To Set Our Hope on Christ 2005 page 4.

“Again I have the dream. The two Christians have stopped arguing. They have stopped because they have noticed the starving child. They cross the road and reach out to the pleading figure. The arguments seem so irrelevant in the face of human misery. In reaching out and in recognizing real need, a new truth is born—and just perhaps they have got their priorities right.”

Archbishop Eames

Readers interested in further information about the Windsor Report may wish to visit the following website: www.episcopalchurch.org/documents/tosetourhopecchrist
The Virginia Seminary
Missionary Society

The first student organization at Virginia Seminary, according to former Historiographer of the Episcopal Church John Booty, was the Missionary Society, founded in 1824 and called the “Society for Inquiry upon the Subject of Missions.” Then as now, inquiry led to action.

Action at that time meant education for Christian girls in Athens after centuries of Turkish rule; the building of congregations and schools in Liberia, China, Japan, and Brazil. Off went Dr. John Hill (VTS 1830), who “while at the Seminary was fond of fast horses and kept one to drive.” Off went the tenacious Virginian John Payne (VTS 1836) to Cape Palmas in Liberia. Back and forth between Virginia and China went William Jones Boone (VTS 1835), recruiting Virginia graduates for a growing church.

Today, the Missionary Society includes all faculty, staff, enrolled students, and all other members of Seminary-related organizations. It is coordinated by an elected Mission Council, and a representative of the International Students Forum is always a member of the leadership group. The Council receives grant requests from overseas churches and annually presents them for consideration by the Society at large.

A December 2005 celebration of the Holy Eucharist in the chapel was celebrated by a Ugandan student, preceded by testimonies from Kenyan and Sudanese students on what it feels like to go hungry, with the offering designated for Episcopal Relief and Development’s work against famine with the Diocese of Southern Malawi.

With a hundred nationalities represented in the student population of Alexandria’s public high school, and with Ethiopian Orthodox Christians having held services in the abandoned property of the former Second Presbyterian Church across Quaker Lane from the campus for the past three years, it might seem self-evident that God’s wide world in our day has come to Virginia Seminary. Yet it is always easier to talk with the friends we already know, to care about those near and dear, and to imagine that they over there are sufficient unto themselves. The Missionary Society keeps weaving into the weekly fabric of our life the truth that the blessing promised by God to Abraham is meant for all the peoples of the earth.

Richard J. Jones
Professor of Mission & World Religions

1 John Booty, Mission and Ministry (Harrisburg: Morehouse, 1995).
2 See Wm. A.R. Goodwin, History of the Theological Seminary in Virginia and Its Historical Background (New York: Gorham, 1924), volume II, Section IX.
Recent Programs and Activities of the VTS Missionary Society

By
Peter Swarr, President
Senior, Diocese of Maine

Every member of the Virginia Seminary community is a member of the Missionary Society, which actively promotes awareness and support of Christian mission throughout the world. To do this the Society offers a number of programs, presentations, and projects to the entire campus community.

Forum Hours

Nearly every week the Missionary Society hosts lunchtime presentations by students or missionaries describing their time and work in the mission field. VTS actively supports international and cross-cultural immersion travel, study, and service through its Windows on the World program. Students who receive these grants then return to the VTS community to report on their time overseas. Examples of these presentations are diverse. A few recent examples are:

1) studying and ministering at College of the Transfiguration in Grahamstown, South Africa;
2) teaching in an Anglican church in Egypt;
3) spending a summer at St. George’s College in Jerusalem;
4) traveling to and working at St. Phillip’s Theological College, Msalato Anglican Seminary, and Anglican churches in the Diocese of Central Tanzania;
5) volunteering in San Pedro Sula at the orphanage Nuestras

Every member of the Virginia Seminary community is a member of the Missionary Society. The photograph above was taken by Ray Sabalis, Director of VTS Data Systems Management, when she and her husband made a mission trip to Zambia in 2005. The child in the photograph is Alexander Mwansa, son of the Rev. Francis Mwansa, VTS ’02, and his wife, Shelter Mwansa. Alexander is standing in front of his father’s church, St. Peter’s in Chimwemwe Township.
Pequeñas Rosas (Our Little Roses) in Honduras;
6) presentations on mission work by Lauren Stanley (VTS ‘97) in Sudan.

These forums offer students, faculty, staff, and the broader community a chance to learn about the Church around the world and find out about opportunities to serve Christ abroad.

**Book Drive**

Once a year, the Missionary Society collects new and used theological books to send overseas. The books, donated by students, faculty, staff, and alumni, are sorted and sent to Anglican theological institutions overseas, most of which are in great need of books for their libraries. The institutions are chosen based on need, connection to Virginia Seminary, and their ability not only to use the books but to safe-guard them. Two years ago over 1000 pounds of books were shipped to Tanzania. This past year the Seminary collected books for an institution in Nigeria that specifically requested feminist theological works. Requests for books are always welcome and may be sent to The Missionary Society at Virginia Seminary. Similarly, theological books that might be useful overseas may be donated to the book drive committee.

**Mission Eucharist**

Every year the Missionary Society helps plan and lead an evening Community Eucharist that focuses on the Mission of the Church throughout the world. The Mission Eucharist is always intentionally international in scope, with members of the international student body leading worship. Guest preachers are invited to proclaim the Gospel with a particular focus on mission.

**Grants**

Every Wednesday the Missionary Society collects the chapel offering for grants to support mission work. Every cent that is donated is sent overseas with no administrative cost, since the Missionary Society is a fully volunteer-led organization. One of the major goals of this program is to help further mission work; but it also helps create connections between the Seminary community and churches overseas.

This year grant requests totaling well over $35,000 have been received from India, Tanzania, Ghana, Myanmar, Haiti, Sudan, Malawi, and Uganda. After the grant deadline of September first, students will gather to examine the grant requests, making sure they meet the requirements:

The complete grant request form may be found in this issue of the Seminary Journal on pages 23 and 24 or on our website at www.vts.edu. Applications are most welcome, as are donations to help further the work of the Church and the Grants Committee.

Missionary Society president Peter Swarr talks with the Rt. Rev. Chilton Knudsen, Bishop of Maine, during a November Forum Hour presented by the Missionary Society. Bishop Knudsen spoke about her extensive experience of ministry in small rural dioceses and congregations, and about being a female bishop in the Anglican Communion.
Above: Missionary Council members who were available on the day this photograph was taken are, left to right in the front row: Jill Barton, Scott Petersen, Sandra Lawrence, Giuliana Cappelletti, and Casey Shobe. In the back row, Lisa Saunders, Stephen Mazingo, Peter Swarr, Steve Pankey, Given Gaula, Mary Reese, Lyn Burns, and Caron Gwynn.

At left: Missionary Council member Seth Dietrich addresses the Solidarity with Malawi gathering in Scott Lounge on November 29. The gathering followed a lunch of soup, water, and bread in the refectory.
The Missionary Society continues to be an integral part of the life of Virginia Seminary, as it has been since 1835. The Society provides a link between those in the mission field and members of the community. That link has included not only sending members of this community out into the world but also receiving many international students into our community.

The Missionary Society is committed to building relationships with those applying for grants, making the grant process an educational experience for the student body and the applicant. Those who would like to apply for a grant should complete the form on the following page and mail it to the Missionary Society.

The application process is as follows:

1. Complete and return the application by September 1.
2. The student body will select the projects to be funded after the following Easter.
3. All applicants will be notified as to whether or not they will receive a grant.

The following are criteria for funding projects:

1. Projects must have well-defined goals and state clearly how funds will be used.
2. Applications must be complete, including being approved and signed by the bishop or other appropriate authority.
3. Grants will not be awarded directly to any student currently enrolled at VTS or another seminary.

Preference is given to projects that meet the criteria below. (Under extraordinary circumstances this preference may be waived by the Society.) Preference is given to projects that:

1. Demonstrate that spreading the Good News of Jesus Christ is an integral part of the overall effort.
2. Will either be completed with the funds given or stimulate further giving on the part of other organizations.
3. Through meeting capital costs will become self-supporting (rather than remaining dependent on outside maintenance).
4. Will be implemented in countries outside the United States.
5. Have not been funded in both of the two immediately preceding years. The Society cannot commit to a long term financial relationship with applicants.

We do not wish to raise unrealistic expectations among prospective applicants. The Society has limited funds, which are received from weekly offerings during the worship life of the Seminary community. In the recent past, grants have usually averaged about $2,000.

The Grant application is on the next page.
Missionary Society Grant Application

(PLEASE PRINT OR TYPE)

Application must be received by September 1st to receive a grant the following calendar year.

1. Name and address of the organization (or individual) for which the grant is requested: ____________________________
   _______________________________________________________________________________________

2. Amount requested (in U.S. Dollars): ____________________________

3. Are you requesting assistance from any other grant organization? ____________________________

4. What connection, if any, does the organization named about have to Virginia Seminary?: _________________
   _______________________________________________________________________________________

5. Your name, title, address and e-mail address (person completing the form): ____________________________
   _______________________________________________________________________________________
   _______________________________________________________________________________________

6. On a separate sheet of paper please provide a one- to two-page, detailed description of the project. Please send photographs, if possible.

Signature of supervising officer or bishop: ________________________________________________

In the event of approval, name of bank account where funds should be sent: ________________

Bank name and address: ____________________________

Account name and number: ____________________________

Bank SWIFT Code: ____________________________

Your signature: ____________________________

Please mail your application to:

The Missionary Society
Attn: Grants Committee
Virginia Theological Seminary
Seminary Post Office
Alexandria, Virginia 22304, USA
Prayer and Solidarity

Once a month students gather to pray for mission throughout the world. Often the prayer group uses a map and prays continent by continent. Prayer requests are always welcome and may be sent to: MissionCouncil@vts.edu.

This year the Missionary Society, in cooperation with the Social Concerns Society, the International Students, and other student leaders called the campus community to educate themselves and show solidarity with the people of Malawi, which is experiencing serious drought and facing severe famine. This crisis was brought to the Society’s attention by the International Students, one of whom is from Southern Malawi and has family suffering there. The Missionary Society took the lead in working with administration and campus leaders to create an education program and a Day of Solidarity, November 29, through worship, offerings, and a very simple lunch in the Refectory. The Missionary Society voted to give the Day’s offering for aid to the people of Southern Malawi, to be distributed through Episcopal Relief and Development.

Yellow ribbon, stretching from the front of Aspinwall Hall all the way to the Seminary refectory, is used by the students to demonstrate dramatically how long the food lines can be in famine-stricken countries. Hungry people often stand in line for hours, only to be told when they reach the distribution point that all the food is already gone.

Peter Kanyi, left, and Nicholas Sichangi both are from Kenya. They and several others spoke eloquently at the gathering on the Day of Solidarity with Malawi.
Today’s talk about famine reminds me of my days of suffering. The most influential and inconsiderate part of human body is Mr. Stomach. Who can fathom the depth of its mysterious role in the body?

You wear it, yet you don’t understand it.
You feed it, yet you don’t fill it.
You take good care of it, yet it doesn’t appreciate the past when you have nothing to feed it today!
It resides in you, yet it doesn’t understand your plight.
You discipline it, but your effort makes little change.
You cannot punish it without you punishing the whole of you.

The most painful part of my experience, either on my way to Ethiopia or back from Ethiopia, was a stomach inconsideration. The stomach of “have not” claims equality with the stomach of “have!” With nothing available, Mr. Stomach still wanted to be fed.

The day we fled Ethiopia was one of the days of immense suffering in my life. Ours was an unorganized journey; we fled early in the morning leaving everything behind. It was after arriving at a safe place, it was already night, when we realized that we didn’t have food. Did our stomachs understand the situation we were in? It causes me to wonder sometimes why God created the human stomach!

Some of us took risk to go back to the camp the following morning to get necessary items for the long journey that was ahead of us. When we approached the camp, we began to hear the sound of guns. Some snipers were hiding...
somewhere, and they had killed several people who came before us. As we went closer we saw some people running back from the camp, and we could see some dead bodies on the ground. At that point we realized the danger. So we made a U-turn; however, we didn’t go back empty-handed. We picked-up items, mostly biscuits, lying near dead bodies (perhaps they were shot carrying these items). Later we realized it was a bad thing to do, but human feeling was ignored by hunger by then.

We knew it was risky to go back, but our experience when we left Sudan for Ethiopia was responsible for our decision.

**Survival Orientation:**

It was 1987 when a group of us escaped the persecution by fleeing on foot all the way to Ethiopia. From that time, I considered life as a mystery; all takes place beyond our control! For the first three days after we left our home, we didn’t know what to do, but when we arrived in SPLA [Sudanese Peoples Liberation Army] barrack, we were given what I call “survival orientation.”

“The stomach of ‘have not’ claims equality with the stomach of ‘have!’”

**Carry:**

- Sauce pan or a cooking pot (plates are not necessary)
- Water container (train yourself to drink water not to quench your thirst, but to survive.
- Knife
- Sometimes fire stick.

**When you are hungry:**

- Malnutrition—Energy is depleted—Movement or working becomes difficult.
- Do not sit down when you are walking. It becomes difficult to get up, and that will be your end.
- Do not be weary; keep on. You better die walking or you can rest while standing. Wait until everyone has agreed to rest.
- You can eat anything. However, that anything might not be there or it might be there but a wrong thing to eat (poisonous).

I would not be able to describe those days if I had not recovered from the hung-over of that suffering. Leaves and roots of trees were our available food (sometimes, here in VTS, I laugh at myself when I choose from a menu).

We drunk our urine, though we couldn’t produce much urine by then.

We could only walk at night to avoid air bombardment and it was cool at night too. So the little water could be enough.

When famine strikes a certain group, all members of that group/community are affected, regardless of their age and gender. It is not like sickness, where a healthy person can take care of the sick. It is a communal disease. It shakes the foundation of your survival. If famine is not just a temporary experience, life would be useless; too useless.

Amen
Ghana, politically stable and prosperous, is situated in the western part of the African continent between Ivory Coast and Togo, and has been blessed with peace for many years. English is the official language of the nation, as it is in several African nations, although at least 55 tribal languages and dialects are spoken in Ghana. Most citizens of Ghana are bilingual or multilingual.

Paul was born into a Roman Catholic family in Ghana and grew up speaking English and attending Anglican schools. He became interested in the Anglican Church when he started serving as an altar boy in school. After graduating from high school, he did two years of National Service and then entered St. Nicholas Theological College in Ghana in the town of Cape Coast. He has been a parish priest for 13 years, with an extra-parochial job as a diocesan youth director.

Paul also spent a year in Northern England in Youth Community Development, taking classes at the Resurrection Fathers Monastery at Mirfield. He also studied pastoral theology and Christian education. When he completes his advanced education at Virginia Seminary, he will return to Ghana and teach at St. Nicholas Theological College.

Gertrude Akomea-Marfo, Paul’s wife, is an accounts clerk in the Department of the Controller and Accountants of Ghana. (In Ghana, hyphenated names are customary. Unlike the United States, where a hyphen usually indicates the joining of the surnames of a man and a woman, in Ghana the custom comes from the adoption of the name of another family member, such as an uncle.) Gertrude and Paul have one child, a daughter, six year old Julianna. The hardest thing about being here at VTS, says Paul, is leaving his family behind. The best thing is that he feels the Seminary is giving him a superb education. “The professors are level-headed, loving, and pastoral,” he says warmly. “I count myself very lucky to be here, and will leave with a good education.”

Bol was born in Sudan, the largest country in Africa, and for over half his life his country has been torn by a violent civil war. At the age of 16, in the early years of the war, Bol became a refugee in Ethiopia. When Ethiopia also erupted into war in 1991, Bol was forced back to the brutality of Sudan. He stayed briefly on the border of Sudan before crossing to Kenya to start a fresh refugee life in Kakuma Refugee Camp. He was educated through high school in a school that was run by the United Nations. Alongside his theological training, he went to the United States International University in Nairobi, studying international relations and diplomacy. He received his degree in

The Rev. Bartholomayo Bol Deng  
Diocese of Bor and Kongoor Area, Sudan  
MTS, second year
2003. Bol was ordained to the Anglican priesthood and is now an archdeacon, with pastoral oversight of 32 parishes in the Diocese of Bor. When he finishes his work at Virginia Seminary, Bol will return to Bor and may teach part time as well as continue his ministry as archdeacon.

While in the Diocese of Bor today there are more than 300,000 Episcopalians, Bol sees a major challenge for Christianity in Sudan’s future, following the devastating war. “As is common in trying times,” he notes, “people throng into religion but exit the moment they find answers to their tribulations and everything is back to normal. The ability to maintain the gains, safeguard against failures and temptations, and expand to spread the word of God as was preached by Christ will be a task of complex dimensions.”

When he first arrived at Virginia Seminary, after travel delays and visa problems, Bol found himself plunged immediately into the unfamiliar routine. He had missed orientation and had to start classes the day after his arrival. “We have an idea in my community,” he says, “known as gum-e-lik, which translates literally into ‘endure in silence.’” With quiet patience Bol explained this philosophy. “Persevere, survive, and don’t allow yourself to be broken by a situation over which you have no control. Don’t let the negative situation drive you.” This thinking has guided him as he has made his way from war-torn Sudan to his time at Virginia Seminary. What does he like best about being here? “The hospitality,” he says with a warm smile. “People always make you feel at home; assistance is available whenever you need it.”

The Rev. Given Gaula
Diocese of Central Tanganyika, Tanzania MTS, second year

For many years all the professionals who taught at the theological colleges in Tanzania were from abroad—the United Kingdom, Australia, New Zealand. That is beginning to change now, and Given Gaula is working to further his education so that he can go back home and teach. The Bachelor of Arts in Theology is now established at Tanzania’s Msalato Theological College and is offered at St. Phillip’s (which Given attended) and St. Mark’s Theological Colleges as well.

“Send out an email to the community asking for help, and there will be an outpouring of generosity in return.”

Given Gaula

Given is married to the Rev. Lillian Gaula, an Anglican deacon, who will be ordained to the priesthood next year. Lillian is studying at Trinity Episcopal School for Ministry in Ambridge, Pennsylvania. She is one year behind Given in her studies, and when he returns home after graduation in 2006, Lillian will remain in Pennsylvania for another year of seminary. Their three children—Ilhewa, 8, Ilumbo, 6, and Aman, 4—are being cared for by relatives in Tanzania.

When asked about his unusual first name, Given explains that when he was born, two months early, in a small rural village, his mother was expected to follow an ancient tribal custom of abandoning the premature infant. Instead she took her tiny son to the Christian missionaries, who cared for him for six months. He was baptized Given, as in “Gift,” and was returned to his mother when he was healthy and strong.

Although he finds the culture here challenging—“Americans are always running, always in a hurry!” he exclaims—he has found the Seminary a positive place. The professors are supportive and work very hard to help the students do well. “They want to see us succeed,” he says with appreciation. “They are all encouraging.”

The best thing about the community, Given says, is that he has discovered what he calls the Spirit of Love at VTS. “Send out an email to the community, he says, “asking for help, and there will be an outpouring of generosity in return.”
The Rev. Martin Kalimbe  
Diocese of Southern Malawi  
MTS, second year

Martin Kalimbe always knew he would become a priest. His father was an Anglican priest before him, and he grew up in the church in Malawi, a nation of about 12 million people where the population is 75% Christian. He was ordained in 1998, and he and his wife, Juliet, have one son, five-year-old Jabulani. The Kalimbes also have taken in four orphaned nieces and nephews and are raising them as well.

Malawi was colonized by the British, becoming an independent nation in 1964, and Martin learned English at school. He also is fluent in the national language of chinyanja, which belongs to the wide-spread Bantu language group. When he returns home, Martin may become a teacher in Malawi’s new Leonard Kamungu Seminary, named for the first Anglican missionary to Zambia from Malawi.

Raised in the high-church tradition, Martin has been learning how to be comfortable with less formal and charismatic liturgical styles that he has encountered in the United States. A greater challenge has been getting used to the idea of the ordination of women, but he has found that exposure to women in the priesthood has been very helpful. “Women will be admitted to Leonard Kamungu Seminary,” he says, and he expects the ordination of women to become a reality sometime in Malawi’s future.

One of the things that Martin especially likes about the church in the United States is the respect for diversity of opinion that he has observed. In Malawi, he notes, opinion is less flexible. In the whole Church, however, especially in the Anglican Communion, he believes that leaders should be more Christlike in their behavior and in their dialogue with each other.

Jacky Kumar  
Diocese of Cyprus and the Gulf  
MTS, second year

Jacky was born and raised in the Anglican Church in South India, where her father was the presiding bishop. When she and Suresh Kumar, a telecommunications engineer, were married in 1989, they crossed the Arabian Sea to live in Oman. Suresh began working for Oman’s Ministry of Defense, and Jacky became interested in the Protestant Church in Oman, a coalition of many different Christian traditions.

The Protestant Church in Oman was officially established 30 years ago as the fruit of a century-long labor of missionaries from the Reformed Church and Anglican military chaplains. In gratitude for the service of the missionaries, the monarch of Oman gave them land on which they built a very large church building. Half of the land belongs to

“Sometimes I want to remind [the academic world] that Jesus’ commandment to love the Lord with all our hearts, all our souls, and all our minds places at least as much emphasis on the heart and soul as it does on the mind.”  
Jacky Kumar
the Roman Catholic Church and the other half to the Protestants. Twenty-six different Protestant traditions share the space, and Jacky was hired to serve as administrator and liaison among them.

“Almost everybody speaks English,” Jacky says, which is fortunate, as there are a multitude of languages spoken among the diverse traditions. She became very interested in the different styles and liturgies that were demonstrated by the many denominations, and she became convinced that all, at their core, hold a fundamental belief and trust in the same God. “My faith has been increased by my experience of the diversity of worship in the Oman Church,” she says.

Jacky began to teach the Bible in small home groups as her interest in theology grew. She has an advanced degree in accounting from the University of Madras in Tamilnadu, India, but she felt a call to go to seminary and equip herself for ministry. She is not a candidate for Holy Orders but would definitely consider the priesthood if her diocese in Oman were to begin authorizing the ordination of women.

She has been very impressed by the academic standards at Virginia Seminary, and as a person coming from a foreign country has felt very well-cared for. “I like this place,” Jacky says, with her lovely smile. She has been somewhat surprised to discover that there is not more “God-talk” amongst her fellow students. Jacky is very comfortable with expressive forms of worship and with speaking about her awareness of God’s presence in her every day life. If she could change anything at Virginia Seminary: “I would remind [the academic world] that Jesus’ commandment to love the Lord with all our hearts, all our souls, and all our minds places at least as much emphasis on ‘the heart and soul’ as it does on ‘the mind.’” Nonetheless, aside from missing her husband and daughters—Samantha, 14, and Sabina, 12—she has found seminary to be a very positive experience.

**Note:** In December Jacky was unexpectedly called home when Sabina was diagnosed with Acute Lymphoblastic Leukemia. Sabina is responding well to treatment, and the entire VTS community is praying for her recovery and for Jacky’s safe return to the Seminary some time in the future.

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**The Rev. Noah Shuwu**  
Diocese of Northern Mbale, Uganda  
MTS, second year

When he applied for admission to Virginia Seminary, Noah was the Principal of Uganda’s Bishop Usher Wilson Theological College, which was founded by an Anglican missionary. Until recently the school was a theological college only, but it has recently become a part of the Christian University of Uganda and now offers the Bachelor in Divinity degree. When he returns to Uganda next summer, Noah hopes to teach again at Bishop Usher. The Bishop of his Diocese of Mbale retired not long ago, however, and there is an interim bishop, which makes the future somewhat uncertain at this point. “There are no guarantees,” Noah says, but he is hopeful.

Noah is married to Fredah, and they have two young children: Gloria, who is six-and-a-half, and Emmanuel, who is five. Noah saw them last in the summer of 2005, and he misses his family very much. Now in his second year here, in addition to missing his home and family, adjusting to life in this environment has been challenging. Everything is strange, so completely different from home. Food is very different. The bread is not the same, the rice is not the same, and in Uganda sweets are not something that adults eat. Sweets are mainly for children (although Ugandans like to put a lot of sugar in their tea). Even the language, although it is English, is not the English Noah learned in Uganda.

On the other hand, he has experienced wonderful hospitality at Virginia Seminary. People are kind and friendly. The faculty members are caring and helpful and all seem to want what is best for the students.

Noah would like an opportunity to return the hospitality he has received here. Love and generosity shine in his eyes as he describes his beautiful homeland and his hope that some of the people he has met here at Virginia Seminary will someday visit Uganda.
Nicholas did not expect to see a fellow Anglican priest at the Nairobi airport as he prepared to fly to the United States in the summer of 2005. He and the Rev. Samuel Sudhe from the Diocese of Bondo had met at St. Paul’s United Theological College in Limuru, Kenya, several years ago, and they ran into each other at the airport. They were pleased to learn that they were headed to the same place and would be companions on the way.

Nicholas has been a parish priest and provost at the pro-cathedral in his diocese, where many of the parishioners (many of them doctors and lawyers) have more advanced education than he. As a leader, he recognizes that the people expect him to help them, and he is at VTS to further his education so that he can be a more effective minister to all. He also hopes to be able to facilitate a theological education by extension program when he returns to Kenya. Such a program would be of great assistance to many of his fellow priests, who cannot afford more education.

Nicholas and Jane Sichagni, a school teacher, have three sons: Chris Wafula, age 15, Dennis Mamati, 10, and Hudson Situma, 8. Nicholas talks to his family once a week by cell phone, and they send text messages to each other every day. He misses his home and family very much, and has even bought a watch that tells him the time in Virginia and in Kenya simultaneously.

Customs and culture were, of course, hard to get used to at the Seminary. The main staple of the diet in Kenya is **ugali**, made from maize flour and served with meat, vegetables, or milk. In his country there is nowhere near the variety of foods that the international students have encountered here, and they sometimes find all the choices bewildering. In addition, much American food contains a lot of sugar, which Kenyans are not accustomed to.

“But the hospitality is wonderful here,” Nicholas adds warmly. He is very impressed by the care and concern the faculty show their students. “They are willing to humble themselves to help the lowly students,” he observes. In Kenya, he says, the professors are far less accessible. He is glad his teachers here are so helpful, because he often needs assistance because of the swift-moving pace of classes. “What is covered here in one class might take several months to cover at home.”

Samuel Sudhe is part of the third generation of his family to belong to the Anglican Church. It took many years for him to be certain of his call to the priesthood, but with much encouragement from his wife and his mother and his parish priest, he finally left his job with the Ministry of Agriculture and was ordained. He has been a parish priest for six years. When he returns home to Kenya he will probably become a teacher at Bishop Okullu College of Theology and Development.

Coming to Virginia Seminary was a huge adjustment, Samuel says, and he has had many challenges in the new culture. For one thing, before he came he was cautioned by nearly everyone that it would be very cold here and to bring a lot of winter clothes. He packed for snow and ice, but arriving in September...

“Missing my family . . . is something I cannot even put into words.”

Samuel Sudhe
encountered a long drawn-out heat wave. As of the end of November, Samuel was still awaiting the arrival of the dreaded cold weather.

His experience with American food was similar in many ways to that of the Seminary’s other international students. Everything was different, nothing was familiar. On one occasion he was taken to a restaurant by friends who introduced him to the Chesapeake Bay’s famous crabs, which he looked at in amazement. He considered the wooden mallet he was handed. He wondered, “This is an eating utensil?” He learned how to pick out the crab meat, but he still thinks the small amount of meat one gets from a crab is not necessarily worth all the work required. Shrimp were another surprise. “I thought they were pink worms,” Samuel says with a little laugh.

He has adjusted to the culture and is enjoying his time at Virginia Seminary. He likes the friendly atmosphere that he experiences both on and off campus. It is still painfully hard to be away from his family, though. Samuel and his wife Nelly, who teaches school, have four children: Eugene, 18, Hazel, 14, Beryl, 12, and Timothy, 8. “Missing them,” he says sadly, “It is something I cannot even put into words.”

Samuel will remain at Virginia Seminary for another year and will graduate in May 2007.

On the Day of Solidarity with Malawi, the international students posed as a group. Kneeling in front are Nicholas Sichangi and Given Gaula. In the back are Noah Shuwu, Bol Deng, Martin Kalimbe, Paul Akomea-Marfo, Peter Kanyi, and Samuel Sudhe.

Note: Mr. Kanyi is from Kenya but is sponsored at Virginia Seminary by the Diocese of East Tennessee. The profiled students are all sponsored by their home dioceses. Jacky Kumar was unable to be present for this photograph.
International and Cross-Cultural Opportunities

When Virginia Seminary revised its academic curriculum in 2001, it introduced a new calendar that made January, as well as the summer months, available to students for mission trips and cross-cultural study. Student aid funds are available for mission trips, and students and faculty are assisted in obtaining grants from a variety of sources through the Seminary’s Windows on the World Programs.

Allison Sandlin, a senior from the Diocese of Alabama, sings with the youth group at St. John’s Anglican Church in the village of Miali in the Diocese of Mpwapwa. The Rt. Rev. Jacob Chimeledya, VTS ’03, is Bishop Coadjutor of Mpwapwa.
I deeply enjoy my academic courses at Virginia Seminary, but I feel that the pastoral work I complete outside the classroom provides me with the best priestly formation. Since moving to Virginia in August 2003 I have spent three weeks immersed in eastern Kentucky learning about religion and culture in rural Appalachia, three months as an ICU chaplain in Dallas’ Children’s Medical Center, and whenever my class schedule allows it I volunteer at Spirit House in Washington, participating in human rights campaigns. My calling to the priesthood is a calling that involves meeting people where they are, which is perhaps why I feel such a pull toward pastoral outreach ministry. I see Christ most easily when I can exist with another person on his or her own level.

Therefore, it is not surprising that I traveled all the way to Tanzania to learn about the Anglican Church in Africa. It is not enough for me to read a book; I need to experience the culture and experience Christ for myself. Along with three other members of the VTS community I spent five weeks in the summer of 2005 in the East African nation of Tanzania. We spent the first week and the last week together as a group, but the days in between I interned at a rural parish in the village of Mlali, which belongs to the Diocese of Mpwapwa. I have simply picked a few separate observations that will, I hope, capture the essence of such a powerful and vast experience.

The first two words I learned in Swahili sum up the Tanzanian people: Karibu (welcome) and Asante (thank you). From the largest cities to the smallest villages, Christian hospitality is a discipline taken very seriously in Tanzania. The natives immediately greet visitors from both near and far withKaribu as a way of making guests feel at home. Upon leaving a home I then heard this word again, followed by the English translation, letting me know that I am always welcome back for another visit. The frequent use of Asante demonstrates the politeness of Tanzanians without becoming trite. The people truly are grateful for everything because they see that everything comes as a gift from God. Even those Tanzanians who do not speak or understand any English can translate these two words.

Relationships serve as the structure of African society. Every person I met was interested in forming a bond with me, an American Anglican. Everywhere I visited I participated in question and answer sessions so that we could learn about each other’s cultures. Unlike many Americans, these people were not afraid to ask the difficult questions. The big city churches produced questions on war in Iraq and Gene Robinson, while the village churches wanted to discuss birth control and life-sustaining medical treatment (two things that do not exist in their culture). Although we disagreed on many issues, it did not slow down our conversation. It seems to me that in several Episcopal churches I have attended over the past few years, when difficult issues such as these arise, the people who disagree with what is being said simply remove themselves from the conversation. In Tanzania maintaining relationships with other people ranks as one of the culture’s ultimate goals. Ending the dialogue means, in a sense, ending the relationship. We, therefore, acknowledged our differences, agreed to disagree, and then moved on to another topic.

Perhaps the biggest difference between our culture and theirs falls in the simple question, “Where do we turn for help?” While Americans often forget to look to God for help, members of the Mlali village often forget to look to themselves. There is a total dependence upon God in their culture and nearly zero use of their God-given free will. Families do not stock up on food to sustain them during the nine-month dry season, because they have faith that God will provide them with enough to eat. We Americans, on the other hand, seem to exercise our free will around the clock and only succumb to total dependence when situations are out of our own control. This is just one of the many issues in which our two cultures could learn from one another. We certainly could use a demonstration of what it means to have absolute faith in God, whereas I feel we can show the people of Mlali ways to exercise responsibility in their own lives.

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Currently, Tanzania as country ranks as the poorest of all African nations. I did not learn this until one of my colleagues passed along a newspaper article on our plane ride home. I never would have guessed this statistic based on my interactions with these people. In five weeks I saw only one street beggar, and not one time did I hear a person complain about the lack of money or food. Even though members of my African parish knew I came from America, they did not ask me to send them money or material items once I returned home. Instead they showered me with gifts (soda, peanuts, beautiful fabric, live chickens!) and only asked for me to pass along their greetings and love to all the members of our church family in return. The truth is, however, that these people do need our support. Toys, school supplies, clothes and shoes of all sizes are needed desperately in the Mlali village.

Please know that you, as members of the wider Virginia Seminary community, now have people praying for you all over Tanzania, from Dar Es Salaam, Dodoma, Mvumi, Mlali, to Zanzibar. This is your open invitation to visit Tanzania whenever you wish. You are always welcome. Karibu!

If you are interested in serving the needs of this community, please send all gifts to my supervising priest, the Reverend Anderson Madimilo, at the address below. He reads English, so feel free to write him a note. The Rev. Capt Anderson Madimilo Kanisa La Anglicana Tanzania Dayosisi ya Mwapwa PO Box 3 Kongwa, Tanzania

The Class of 1951 Cross-Cultural Internship Fund

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.

Please support this Fund by sending contributions to Virginia Theological Seminary, c/o the Very Rev. Martha Horne, 3737 Seminary Road, Alexandria, VA 22304, or donate online at www.vts.edu.
I left East Africa feeling like I have found a home. I continue to see the benefit of having an open mind and heart to appreciate the beauty of meeting the “other” in people who speak a different language and are of a different culture. I was overwhelmed with the joy of worshipping with fellow African Christians. I found myself being sought after because Christian Tanzanians had not seen or met an African American before within the faith/missionary/church community. It was a wonderful opportunity to discuss and to clarify misunderstandings about our culture and our historical ties. As a female seminarian pursuing ordination, I felt accepted by the bishop, pastors, and laity, and I met the first woman ordained in the Anglican Church in Tanzania. I also had plenty of practice addressing various issues, such as homosexuality. Although our views often differed, we all appreciated the chance to have a dialogue and
acknowledge that, although we would not come to agreement, we are all brothers and sisters in Christ through the One God.

The experience of working in the Anglican parish, and observing the rector engaged in community issues with colleagues from other denominations, helped me with my discernment efforts as I consider a possible vocation in mission. I am very interested in ecumenical ministry and interfaith reconciliation issues, and the rector demonstrated how to live in harmony with Muslim neighbors. I could also see where my background in community organizing and health education could very well continue to be a part of such ministry. ❁

At left, Caron Gwynn and the rector, the Rev. Bezalel Mbijima (in black stole), greet parishioners after services at Mlimwa Anglican Church in Dodoma in the Diocese of Central Tanzania. During her three-week internship at Mlimwa Church, Caron’s activities included being the guest preacher and chalice bearer on Sunday mornings.

East Africa

by
The Rev. Laura Gettys, VTS ’05
Clergy Resident, Christ Church,
Alexandria, Virginia

My time in East Africa was rich and transformative. The six weeks gave me time to visit Kenya, Uganda, and Tanzania, and during that time I studied at the MaryKnoll Institute of African Studies at Tangaza College, near Nairobi. I took a class on African Cultures, and a field assistant helped me with interviews for my paper on HIV and AIDS in the Nairobi slum areas and how the Anglican Church was responding. I also paid careful attention to NGO groups and indigenous African churches and their response to the pandemic.

While working on my paper, I stayed at the Anglican Guest House in Nairobi, which was an incredible privilege. Bishops and archbishops from all over the world pass through
this place, and since the eating area is communal, I was able to engage in lively discussions with these Anglicans as well as missionaries from all over the world.

After my studies were completed, my husband joined me and we traveled into Musoma and Duodoma in Tanzania. There we stayed with a dear Tanzanian graduate, the Rev. George Okoth, VTS ’04, and his family. I preached and taught and worked with Mothers Unions, while my husband, who is an educator, worked with local schools and has developed some collaborative curriculum that his Virginia students and Tanzanian students now share.

My hope is to return. I intentionally developed many connections with Anglican clergy in Tanzania and Kenya in the hopes that these relationships will continue to flourish. I would like to bring parishioners on different mission teams to some of the areas my husband and I visited, as well as continue to explore more opportunities for cross-cultural experiences for my congregations and those in the future.

Laura Gettys teaches games to village children in the Diocese of Musoma in Tanzania.

Laura and her husband, Josh, with villagers in the Diocese of Musoma. The village is comprised mostly of women and children, as most of the men have died of AIDS. The women are working with the diocese to become self-sufficient with assistance from projects such as Heifer International.
The January Term at Virginia Seminary

In addition to cross-cultural opportunities, other courses are offered during the January Term. Most of the classes are a week long, although the immersion classes are longer, and there are a few one-day opportunities. Most are for credit. This year’s classes include the following:

Group Process - Learning to work efficiently with others as group leaders
Spiritual Ecumenism - The spirituality of the ecumenical movement
The Church in the Public Square - the intersection of church and civic life and a just society
Healing God’s Creation, One Cleric at a Time - The environment is not just another issue for busy clergy
Claiming Our Call to Common Mission - Lutherans and Episcopalians in full communion
Field Education Internship - Four weeks in a field education training site under supervision
The Epistle to the Colossians - Exploring the distinctive visions of Christ and the church in the Epistle
The Epistle to the Colossians in Greek - Exegetical analysis in the original language
Creativity and the Image of God - Human capacity for creativity as a gift from God
Ministry in Context Seminar - Understanding mission and ministry of specific faith organization or parish

Immersion Opportunities:
Appalachian Ministry and Culture
Theological Reflection and Habitat for Humanity Leadership Training in the Gulf Coast
Rural Ministry Studies Program
Dominican Republic Program

Student Seminars in World Mission – Light of the World, Hope of the Nations
Training: Prevention of Sexual Misconduct and of Child Abuse
Training: Prevention of Sexual Misconduct and of Adult Abuse

Left: Dr. Peter Kreitler, VTS ‘69, teaches Healing God’s Creation, One Cleric at a Time. Dr. Kreitler is the first Minister to the Environment for the Diocese of Los Angeles and founder of Earth Service, a non-profit environmental educational organization.

Right: Sarah Councell Turner, VTS ’03, teaches The Church in the Public Square. Ms. Councell serves as Local Church Outreach Associate for Bread for the World, a nationwide Christian citizens’ movement against hunger. She has experience in both social service and faith-based community organizing.
Right: The Rev. Dr. John W. Crossin, OSFS, teaches *Spiritual Ecumenism: At the Roots of Practical and Theological Ecumenism*. Father Crossin is Executive Director of the Washington Theological Consortium, and was the president of the DeSales School of Theology in Washington, DC, from 1987 to 1997.

People of the Resurrection

By
The Rev. Hill Riddle, VTS ‘64
New Orleans, Louisiana
Special Assistant to the Bishop for Katrina Recovery

This is first a story about loss. It is about lost possessions, lost homes, lost businesses, lost churches, and lost lives. The double hurricanes, Katrina and Rita, devastated the Gulf Coast from Mobile to Houston. It will take years for much of the region to recover. The city of New Orleans will never be the same. Because I live in New Orleans and was an evacuee for seven weeks, I can only write about my situation. Much of what I have to say will also be true for the other areas in Louisiana, Alabama, Mississippi, and Texas.

On the positive side, most of the Episcopal churches in New Orleans suffered little damage, but there were four that had up to eight feet of water. The water stayed for several weeks. At this point it is uncertain whether repairs can be made or if the buildings are salvageable. These church buildings may be lost forever.

The Chapel of the Holy Comforter, which was on the edge of the campus of the University of New Orleans, had very little damage, but almost all the homes in the area were badly flooded. The new Chaplain, the Rev. Roger Allen, had just arrived to replace the Rev. Fred Devall (VTS ‘96), who had become rector of St. Martin’s in Metairie. Mr. Allen is facing a situation in which he has a church building but no congregation. The parishioners would like to return but have no place to live. He has lost most of his congregation. Will they return? Will they ever be able to return? The congregation that used to be there has been lost.

In order for many people to return, much has to happen. Already some have announced that they are electing to live elsewhere. There is a feeling of uncertainty as to whether or not
the levees will be properly rebuilt, whether or not the government is willing to invest in restoring the wetlands, whether or not the city can be made safe. Everyone agrees that it is possible, but the issues lie elsewhere. Those of us who are struggling to revive New Orleans are distressed every time we have a message from good friends that they are not returning. We are living with the reality of lost friends. Every time we hear of a business not opening, we despair over more loss. The city is fragile, and so are the people.

But this is also a story about courage and faith and hope. Although there are many bad stories about looting and destructiveness, the stories of aid and help and assistance are far more important. I discover that everyone with whom I talk has a story to tell. Many are about heroic efforts of saving lives. There are stories about coming back against all odds. The Episcopal Church went to work immediately after Katrina hit. The Episcopal Relief and Development Fund workers were on site before the government or FEMA acknowledged what was going on. Although all the New Orleans clergy had to evacuate, those in outlying areas began to help evacuees in such places as Baton Rouge, Houston, Austin, and Memphis. Being an evacuee myself, I got in touch with one of the lines of that famous fictional character of Tennessee Williams, Blanche Dubois. She said she had “always depended upon the kindness of strangers.” All of us evacuees have lived well because of the kindness of strangers. There are thousands of stories about the kindness of strangers. There are new ones every day.

**The Episcopal Relief and Development Fund workers were on site before the government or FEMA acknowledged what was going on.**

The Episcopal Diocese of Louisiana has established The Office of Disaster Response with locations in New Orleans and Baton Rouge. The diocese has been blessed with volunteers from all over the country. Episcopal churches nationwide have been sending donations and have been adopting churches and families. As I write this article in mid-December, I am aware that the only church presence in the Lower Ninth Ward—an area totally devastated—is the Episcopal Church. We have a mobile unit which distributes food, water, medicine, and counseling. It was reported that one young worker from New York said, “If you want to work with hurricane recovery, the Episcopal Church is the place to be.” Bishop Jenkins has noted that this is the largest recovery effort ever attempted by a diocese of the Episcopal Church.

One of the churches in Baton Rouge, St. Alban’s Chapel on the Louisiana State University campus, became a center for relief. Several thousand students who fled New Orleans colleges and universities were taken in by LSU. St. Alban’s, under the leadership of the Rev. Drew Rollins, was able to supply at least fifteen hundred of these students with the school supplies they needed. In addition, the church adopted the track team from the University of New Orleans, giving them housing, meals, places to meet, and moral support. When the University of New Orleans opens in January of 2006, the track team will remain in Baton Rouge for one more semester under the auspices of St. Alban’s Chapel.

One of the many projects emanating from St. Martin’s Church in Metairie is a “chain saw ministry.” A large number of parishioners have been cleaning debris from people’s yards. To have this done professionally is very expensive—one person was given as estimate of $2400. The group from St. Martin’s does it for free.

In addition to the work in the Ninth Ward, Trinity Church, my former parish, has purchased a Mobile Loaves and Fishes unit from Texas. This unit is used daily and travels to the most devastated areas to feed those who are trying to clean and rebuild. They are also able to feed the workers and the volunteers. It operates seven days a week and is staffed by Trinity church members. The church plans to keep this unit long after the Katrina saga is over. It will provide a way to feed homeless people in the future.

These brief words about a few of the undertakings here cannot begin to cover the massive work being done by thousands of people.

What is important for people to know is that there is a marvelous spirit of hope here in the Diocese of Louisiana.
I talk to people who have lost everything, but instead of crying they count their blessings. They want to rebuild. We all want to see the uniqueness of this city come back and establish itself. There is much talk about the new New Orleans, where the crime and corruption have been removed. We hope once again to have a responsible public school system. We are addressing the issues of poverty and race. There is much work being done by the Episcopal Church in race relations. In fact, much had gone on in this area before Katrina hit, so we have a foundation to build upon.

I began this story writing about loss. There is a lot of pain and sorrow here, but we are people of the Resurrection so we know that God brings new life out of that which no longer is. The despair over our loss is beginning to be replaced by hope and joy about what is possible and what can be made new. I think often of the words of St. Paul: God who has begun a good work in you will see it to completion. We look forward to some kind of completion. Please pray for us on the Gulf Coast, and then plan to come visit.

“There is a lot of pain and sorrow here, but we are people of the Resurrection so we know that God brings new life out of that which no longer is.”

St. Paul’s, New Orleans, after Katrina.
“What a Friend We Have in Jesus…”
And in the people of St. Andrew’s!

The parish family of St. Andrew’s Episcopal Church in Burke, Virginia, pitched in whole-heartedly last fall to provide a home and support for a New Orleans family displaced by Hurricane Katrina.

By Rosemary Phillips
Affiliations Project Manager, National Museum of American History
Parishioner at St. Andrew’s

“Here are the keys. We’ll figure the rest out later.” With that, Rob Porter and his wife Betsy invited Hurricane Katrina evacuees Tracie Towns and her family to move into the Porter’s vacant three-bedroom rental property in Burke, Virginia. It was October 1, 2005.

After Hurricane Katrina struck in late August, the Porters were concerned to find a way to help, especially since they had once lived in New Orleans and have a son attending Tulane University. They had just renovated the house in Burke where they had lived years earlier. Instead of putting the house on the market as planned, they decided to make it available for six months to displaced evacuees.

Finding such folks, however, was an unexpected challenge and took several weeks before a solution was found—right in their Burke neighborhood. Rob talked to a
number of organizations, including the Diocese of Virginia, and various private individuals involved in matching evacuees with available housing. He consulted with his former Burke neighbors and was encouraged in his search to locate a family. A former parishioner of nearby St. Andrew’s Episcopal Church, Rob also alerted the Rev. Randall Prior (VS ’70), rector of St. Andrew’s, asking for and receiving his support.

Meanwhile, the Towns family (Tracie, college age children Efrem and Stacie, and musician husband E.T. from whom Tracie was separated) had been displaced from their home. The home, in the Gentilly area of New Orleans, had sustained significant wind damage and needed expensive repairs. In the immediate aftermath of the hurricane they and other family members moved into Stacie’s apartment near her college in northern Louisiana. In mid-September the family was invited to stay with friends, formerly of New Orleans, who now lived in Burke. Through serendipity (and God’s grace) these friends lived near the Porter’s rental home! When a neighbor who knew about the Porter’s search for a family recognized the Towns from a previous visit with their friends, a crucial connection was made. The Towns immediately got in touch with the Porters.

Rob’s first thought after handing off the keys was to call Randall Prior. He drove directly to the church, but finding the office closed, stuck a note on the front door which read: “Urgent! Please call me!” He knew that the family needed direct support, not just housing, something that he and Betsy could not provide. And from his years at St. Andrew’s and ongoing involvement with the Interfaith Housing Ministry, Rob knew how committed the parish was to outreach. Rob states, “I had an abiding faith that the people of St. Andrew’s would respond.”

And respond they did. At Sunday services the next day, Randall described the Porter’s generous offer and announced, “We have a family in need of our help.” An ad hoc committee was formed, led by experienced Interfaith Housing Ministry volunteer, Carol MacLean. Basic needs were covered almost immediately with the donation of mattresses, bed linens, and a couch, along with other items donated by the Towns’ friends and new neighbors. Carol then worked with Tracie to identify a wish list of furnishings for the entire home and published the list in the church bulletin. Within a week, the list was filled, including

Tracie Towns, left, talks with Carol MacLean, a parishioner at St. Andrew’s and chairman of the parish’s Interfaith Housing Ministry Committee.
furnishings for bedrooms, kitchen, living room, family room, along with a washer and dryer, computer, microwave, and television. Monetary gifts also were received which have helped with some ongoing expenses. With the help of volunteers who made multiple deliveries, the house was fully furnished two weeks later. At least for the next six months, Burke would be home.

Now, several months later, the family continues to work hard getting its bearings in a new community while tackling the daunting post-Katrina fall-out of government assistance applications, insurance settlements, and home repairs managed from afar. They worry about family members in Louisiana and others dispersed across the country. Making ends meet is an ongoing concern. For Tracie, top priority is gaining a sense of stability. “Normalcy would be nice, too,” she says, “but stability comes first, especially the stability of permanent employment.”

The Towns are grateful for the Porter’s generosity and for St. Andrew’s ongoing support.

Rob Porter modestly states that he had a resource, “just a house,” but that it takes a “vessel” to accomplish something bigger. From his perspective, “St. Andrew’s, with its tradition of outreach, is such a vessel. I’m glad I was able to pour into it.” On the other hand, Randall Prior is quick to note how powerful the action of these two generous Episcopalians was. By offering their house, they also issued an inspired challenge, setting in motion a wonderful outpouring of support.

Please keep the Towns family and all victims of Hurricane Katrina in your thoughts, prayers, and actions.

St. Andrew’s rector Randall Prior, VTs ’70, talks with Stacie Towns as she prepares to return to northern Louisiana, where she is a student at Grambling State University.
Two Sermons Receive the 2006 John Hines Preaching Award

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

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

This year the Committee chose two sermons for the Award, and on the following pages we are pleased to publish both of them.

Martha J. Horne
Dean and President

Previous Recipients of the John Hines Preaching Award:

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

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

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

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

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

The Rev. Sheila Nelson-McJilton
Assistant Rector, Christ Church, Kent Island, Maryland

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
Thursday afternoon in a nursing home is pretty much like any other afternoon, unless you happened to be there last Thursday. About 1:30 in the afternoon, residents began gathering for the afternoon activity. Advertised as “Drumming with Connie,” it seemed something different and maybe interesting and so about 30 residents straggled in. They sat as they almost always do, in a large circle but, as usual, few people spoke to each other. Mostly they just sit and wait in silence, another diversion promised to help pass the time before dinner. They know their neighbors, know them all too well maybe, and there are no surprises there. It’s just another Thursday.

Then Connie came in. A short, rather round woman of middle age with long platinum blonde hair, she came in with a flatbed cart laden with drums. And she began unpacking. Tall drums that sat on the floor went to residents with 2 good hands. Smaller drums could be held between the knees and, for those paralyzed on one side by a stroke, she had drums that hung from the neck by a strap. She had drums of every size and description, a hammered silver drum from India and a hand-carved wooden drum from Egypt. There were drums covered in hairy cowhide and drums of smooth leather, wooden drums from Nigeria and painted drums from Haiti. And for those who couldn’t manage a drum, she had maracas, those gourds that are so easy to shake. And people perked up then, because it’s been a long time since someone handed them something unique and valuable and said, “Here, this is for you.” And eyes brightened and there was an air of anticipation in the room.

was easy and everyone found they could make that sound with their drum. “Now,” she said, “while you play that I’ll add a note. But you must be sure to hold the beat, because we’ll come back to it again and again.” And the people played their heartbeats and she added a beat here and there and soon this incredible deep bass throbbing filled the place and we were drumming! And the amazing thing was that it was all perfect! When she got louder, all the drums got louder. And when she drummed soft as a whisper, everyone drummed softly. Every drum beat in a tempo passed from soul to soul, drawing on something primitive and sacred, the heartbeat of life pounded out in a place of darkness. And she knew just how to teach us because when it came time to end the song, she would count down: 4 – beat, beat, 3 – beat, beat, 2 – beat, beat, 1 – beat, beat, and everyone stopped — and then broke out in joyous applause! She taught us so much. She taught us how to make the sound of the wind in the trees by running our flat hands around the face of the drum. She taught us how to make the sound of the rain with our fluttering fingertips. And she continued for an hour, teaching songs from the Congo and Cuba and all sorts of faraway places in languages we didn’t understand, except that somehow we did understand them; we knew these songs somewhere deep inside and the drums translated for us. Songs at once simple and eternally

Patti Davis
complex, songs as natural as our own skin and as dear.

And a woman with Alzheimer’s, who sits most of her days in her room in silence, was shaking her maraca in time and grinning from ear to ear. And people with strokes were dancing in their wheelchairs and drumming out the rhythm and smiling for the pure joy of it. And even the deaf could hear this sound and it was a wonder. And the throbbing drumbeats filled the building and staff members wandered in and couldn’t help themselves — the activities director danced with the maintenance man and the head of housekeeping took the center of the circle to pound out a dance with a head nurse. And a man blind in one eye, who normally shuffles down the hall, took to the floor and gyrated in reckless abandon and there was music and it was heavenly!

And if you think this couldn’t possibly have anything to do with our lessons this morning, you are mistaken. Because our lessons are all about our search for the presence of God, about our yearning for something to lift us up and restore our souls. Listen to the drumbeat of Isaiah: The wilderness and the dry land shall be glad, the desert shall rejoice and blossom…Then the eyes of the blind shall be opened, and the ears of the deaf unstopped; then the lame shall leap like a deer, and the tongue of the speechless sing for joy. Or the psalm: The Lord sets the prisoners free; the Lord opens the eyes of the blind; the Lord lifts up those who are bowed down.

But O, how hard it is for us to understand, that God works in ways wonderful and mysterious; that God will not be bound by our ideas of what is seemly and right for God to do. Like John the Baptist yearning for a militant messiah to set his people free and languishing in a prison of darkness and despair, we want God to set the world right according to our ideas. And God comes along with his drum and says, “Listen to the tune I’m playing and see if you can catch the beat.” And it isn’t about power and joy, is all about. It’s about God who dares to put on human flesh and come among us, so that we can share his heartbeat. It’s about Jesus, in all his frail humanity, disappointing all our grandiose plans with powerful songs of love and forgiveness and restoration.

If I had my way, no one would be in a nursing home. Everyone would be cared for in their own home by people who love them, people gifted with superhuman patience and unending endurance and courage. And no one would ever be lonely or afraid and no one would be sad and no one would die because I don’t like to say good-bye. But that is not the way of this poor flesh. We do get sick and we do have limits to our strength and we do die. There are lions out there and ravenous beasts and we are more than scared – yet through it all, God is there, drumming out his message of salvation: Be strong, do not fear! Here is your God…He will come and save you.

And sometimes, God comes in ways we couldn’t in all our dreaming imagine, using gifts we would never think of and, if we are very lucky, from our own prisons we hear the drumbeat and we know it is happening, this miracle of salvation. And if we are paying attention, we may glimpse Jesus even now, coming in to us and saying, “Let’s start with the sound of your own heart. Listen now and see if you can catch the beat.”

AMEN

“Every drum beat in a tempo passed from soul to soul, drawing on something primitive and sacred, the heartbeat of life pounded out in a place of darkness.”

For more information about the John Hines Preaching Award, please send email to The Rev. Rosemari Sullivan at rsullivan@vts.edu, or call 703.461.1712.
Sermon by the Rev. Blake Rider, VTS ‘04
Canon Residentiary, Christ Church Cathedral, Houston, Texas

Matthew 15:21-28

Jesus left Gennesaret and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, “Have mercy on me, Lord, Son of David; my daughter is tormented by a demon.” But he did not answer her at all. And his disciples came and urged him, saying, “Send her away, for she keeps shouting after us.” He answered, “I was sent only to the lost sheep of the house of Israel.” But she came and knelt before him, saying, “Lord, help me.” He answered, “It is not fair to take the children’s food and throw it to the dogs.” She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.” Then Jesus answered her, “Woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed instantly.

Isaiah 56:1, 6-7

Thus says the LORD: Maintain justice, and do what is right, for soon my salvation will come, and my deliverance be revealed. And the foreigners who join themselves to the LORD, to minister to him, to love the name of the LORD, and to be his servants, all who keep the sabbath, and do not profane it, and hold fast my covenant – these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.

Today’s readings from Matthew and Isaiah bring into sharp focus some very hard questions.

Who gets to enter the Temple? That seems to be the question before the prophet Isaiah. Are some people to be stopped at the door? Is the Temple really a house of prayer for all people – or just for some people?

The Jewish community to whom Isaiah preached struggled with this question. Was everyone welcome in the Temple? The newly restored community in Jerusalem had strong voices that sought to restrict who could enter the Temple. Only people who knew the rules. People who knew how to behave properly. Those strong voices would have said something like “only people who are like us.”

“Who is entitled to mercy?” That seems to be the question that was before Matthew and his community when the Gospel was written. They must have been struggling with some of those same strong voices. Voices that spoke of who was worthy of mercy, and who was not.

As we try to live into the Kingdom of God here in this city, we also struggle with these same questions: Is everyone entitled to mercy? Who gets to enter the Temple? There are strong voices in our city today that are saying there are some who are not entitled to mercy. Who gets medical care? Who gets mental health assistance? Who gets a job? Who gets a place to live, or something to eat? When you get out of jail or prison, who really gets a chance to start a new life?

Many people, many programs and organizations, including this church, work on these issues. The thing we need to remember – the thing that the Canaanite woman helps to remind us – is that these are not questions of issues. These are questions of real people, with real lives.

People with names. Real people with real hopes, real disappointments, real dreams. Real people like the homeless who live on our block and come to our parish for help. Real people like the disabled and the sick who also come to our front door for help. Real people like the uninsured and undocumented families in the East End who come to Parish Health Ministries for help. Real people like the young street people and working poor in the gay neighborhood who come to the mobile health clinic for help.

In the past few weeks, I’ve heard these people, these real people – some of whom are adults, some of whom are teenagers, and some of whom are children – referred to as cattle, referred to as rats, and most recently, referred to as worthless human beings.

They were referred to as cattle at a recent Town Hall Meeting, convened to address the growing problem of homelessness in the gay neighborhood. Our mobile clinic is
labeled all the homeless as **worthless human beings**.

*Is everyone entitled to mercy?*

We need to remember the Canaanite woman. Her cry for help may have been rejected two times. But finally she and her child were seen for the children of God that they are.

I’m afraid that we cannot ignore the question that is placed before us today by Isaiah: *Who gets to enter the Temple?*

I’ve only been a part of this community for one year. And as is the nature of all clergy, I won’t be here for a very long time. When I meet people who have been at the parish for 80 years— or 60 years— or 40 years or so— or 20 years or so— or even 10 years or so— I’m reminded what short-timers all clergy really are. This is truly your church. Not ours.

Those of you with long histories here know far better than I that a downtown church must have open doors. You tell me that we always have had guests and visitors who live “under the bridge” or “on the bench” as we so often say.

As the economy and the structures of our society continue to place pressure on the homeless and the working poor, we will likely have even more guests and visitors from that population. I hope so.

This week, I invited some of the people who live on the porch of the abandoned building next door to come to church. They said they couldn’t.

They said that they were afraid to come inside.

Are they afraid that they don’t know the rules? Are they afraid that they don’t know how to properly behave? Are they afraid that we care about things like that? *Do we care about things like that?*

I hope that they will come to church here someday. I hope that more of us will take the opportunity to walk down the sidewalk, and invite them inside. I hope that we continue to be the house of prayer for all people about which Isaiah dreamed.

In a few moments—we will come to God’s table with outstretched hands. As we stand before that table, we all stand— each one of us— in the place of the Canaanite woman. *Son of David, have pity on me. Help me.*

Maybe for some, those words don’t resonate with your own needs today. If that’s what you believe, I’ve got two things to say to you: First, congratulations on having such a wonderful life; secondly, you are either fooling yourself, or you are lying to yourself.

But if you really can’t say *Son of David, have pity on me. Help me.* for yourself today, then maybe you can say those words in your heart for the street kids in the gay neighborhood.

*Say Son of David, have pity on me. Help me.* for the homeless and working poor here in downtown.

*Say Son of David, have pity on me. Help me.* for the destitute, for those who suffer from mental distress.

Say those words for someone who battles with the demons of addiction, or selfishness, or greed, or self-righteousness.

None of God’s children are dogs.
None of God’s children are cattle.
None of God’s children are rats.
None of God’s children are worthless human beings.

Have we created a society where children of God are called such things?

*Son of David, have pity on us.* Help us. ☯
In 2003 General Convention passed a resolution that called for “every Episcopalian to be able to articulate his or her faith story” (GC 2003 res. A083). I am very glad that the Virginia Theological Seminary has itself developed such an opportunity by establishing this series. Even if we are not personally disposed to follow the biblical command to “go and make disciples of all nations” (Mt 28:19), we should at least be able to say why we are Christians and specifically why we are Episcopalians. Only good things can come of that.

I call my faith story “A Trajectory of Faith.” Like the Apostle Paul, I began as a scornful nonbeliever, but God was working in me even when I did not know it and would have denied it vigorously.

Here is my story.

I was born in 1933 in Jersey City, NJ. This was an ethnic, working class community. I can still hear my mother saying that so-and-so had married “a Polish girl” or that we had a new neighbor who was “an Irishman.” Her ancestry was Italian. Her parents were born in Italy and had come to this country around the turn of the century. My father was even closer to his European roots: He had been born in Holland and had come here when he was about 17.

Jersey City was a very heavily Roman Catholic community. But religion had no place in my household, and indeed it was anti-religious. Nothing I observed outside my home drew me into the church or kindled in me the slightest interest in churchgoing. In my ignorance, people seemed to be motivated by fear and by adherence to what I thought were meaningless rituals that were recited in a language—Latin—that neither I nor my neighbors understood.

The household of my childhood was what we today would call dysfunctional. After my very early years I never had a relationship with my father, or with my stepfather. We survived, but that was about it.

But I had one sanctuary: school work. I was good in school, and this gave my life a focus, perhaps its only focus. In my culture, as the oldest son and grandson of immigrants, I was a prize—because of my good grades in school. No one ever taught me to consider the possibility that someone else—God, for example—had the slightest thing to do with my academic successes. I was complimented for my hard work, my talent, my sacrifices, my achievements, my accomplishments.

A miracle did occur, but that is not the language I would have used back then: A woman had died and left her estate to support full scholarships to Princeton for boys from a small handful of public high schools,
including mine. Needless to say, going to Princeton was not in the life plan of anyone in my high school. But I did go to Princeton. After graduation and Navy service, I was off to Harvard Law School (on the G.I. bill) and then into a top law firm, Covington & Burling, where I had a successful and productive career.

In my frame of reference in those early years, all of this was my doing, not someone else's, not God’s. You might say I was arrogant, certainly not humble, about these achievements. Let me tell you, Harvard is not the place to learn humility. After all, it was a Harvard professor who began a lecture by saying, “As God once said, and I believe correctly...”

It might not be surprising to learn that I grew up with all the prejudices that were part of the fabric of American life in the 30s and 40s—anti-Semitism, racism, sexism, homophobia.

In due course I was astonished to learn that many people based these prejudices on the Bible!

Did you know, for example, that when anesthesia was developed in the 1840s, some churchy people condemned its use in childbirth because relieving the mother’s suffering would transgress God’s judgment on Eve: “In pain you shall bring forth children” (Gen. 3:16).

Take racism as another example. As part of my work on Executive Council, I have for several months now been studying the response of the Episcopal Church to slavery. It is a depressing story. Our spiritual forebears were not among the abolitionists. They were among the defenders of that horrid institution. The Bishop of Virginia said this to a slave population in his diocese in the early 1800s:

“It is in my will that it should be so. If therefore, you would be God’s freemen in heaven, you must be good and strive to serve him here on earth. I say that what faults you are guilty of towards your masters and mistresses are faults done against God himself, who hath set your masters and mistresses over you in his own stead, and expects you to do for them just as you would do for him.”

Needless to say, joining a church that was based on that Bible continued to be the farthest thing from my mind.

After I began practicing law, I got involved with the American Civil Liberties Union and with the civil rights struggle. My feelings about civil rights, however, were based on the Constitution, not the Bible.

But there was this man named Martin Luther King, Jr. He kept talking Jesus talk in addition to law talk. What did he mean, citing the Bible in support of his position? The Bible supported slavery and racism and all that other bad stuff. This was truly incredible to me.

Perhaps what Dr. King was saying made a dent in my secular consciousness. In 1969 along came a man named Bill Swing, the priest at our neighborhood Episcopal church, St. Columba’s. He seemed like a regular guy, and he made sense to me. My wife had been attending there but had dropped out. So I began to attend services, drawn by the joy and celebration that marked the worship services and by Bill’s preaching. There were times when it seemed to me that his sermon was specifically aimed at me and at some concern I had. But how could that be? What was going on here?

As I got more and more involved, I began to study the Bible and to try to figure out what it meant for me and for our time. One very appealing characteristic of the Episcopal Church, I discovered, was that I was free to read the Bible and reach my own conclusions.

... I grew up with all the prejudices that were part of the fabric of American life in the 30s and 40s—anti-Semitism, racism, sexism, homophobia... In due course I was astonished to learn that many people based these prejudices on the Bible!”

about what it means, so long as I accepted a few basic propositions. Clergy and others were, of course, very helpful to me, but they did not tell me what I had to believe. I was encouraged, to use the words of Professor Countryman, to “engage in an ongoing conversation with scripture.” I did so, and I am still doing so.

You of course know about the Episcopalian who was asked, “I hear that your church doesn’t have a definitive position on very many things. Is that so?” The answer was: “Well, yes and no.”

I love the Episcopal Church. I love its liturgy, its music, its openness, its acceptance of the laity into its governance.

Let me tell you a story about how the Book of Common Prayer affects me: My brother died in 1996 at the age of 58. His ashes were interred at Arlington National Cemetery. Because of my family’s attitude toward religion, I asked the chaplain for a very stripped-down service, which is what we had. Some months later I attended a funeral service for a man who had worked at Church House [in the Diocese of Washington]. He was a person I had worked with several years earlier when I was chair of the diocesan finance committee, but we were not very close. Yet during the service the tears flowed down my face as if my best friend had been the object of the service. Later on I realized that I was finally saying goodbye to my brother.

Let me get back to the chronology: In 1980, I was appointed to the search committee at St. Columba’s following Bill Swing’s departure to be the Bishop of California. That experience makes a person really try to understand what their faith is all about. I was also active in small groups that studied such subjects as prayer. For the first time in my life I came to believe something quite remarkable— that God loved me, unreservedly. I was a person wonderful in God’s eyes, and that was irrespective of my achievements.

What a profound effect this had on me! My marriage had been sliding toward failure and I was miserable, but this new revelation led me to take some bold steps. I separated from my wife, moved into an apartment, and tried to figure out what kind of new life I would be having. God gave me an answer: a new wife, a woman of deep faith and the kind of unconditional love that I had never before experienced, a love I gladly returned. My four grown daughters have learned that “stepmother” is not a bad word at all and that they could also enjoy their dad’s happiness. And my granddaughters—well, we had better not go down that track or we will miss lunch.

So I am happy to report that life has been exceedingly good these 20 or so years. More broadly, I had come to believe in the social Gospel. It became my firm conviction, and still is today, that the true meaning of the Gospel is not found in a story here or a phrase there but in the underlying search for social justice. That, I also believe, is the history of the world. As the saying goes,

The arc of the moral universe is long, but it always bends toward justice.

Now, in retirement, I am able to spend a good deal of my time on social justice and the church. As I say to people who notice how busy I am, I have not retired from living, only from making a living.

So what about that last remaining prejudice I inherited, homophobia? Once again, the Bible was cited as the authority. The Reverend Peter Gomes complained about this at a convocation at the Harvard Divinity School last year:

John Vanderstar talks with the Rev. Michael Battle, the Seminary’s Associate Dean for Academic Affairs and Associate Professor of Theology.
All too easily we speak of the dangers of radical Islamic fundamentalism, but what about radical Christian fundamentalism? Who will address the fact that many people of good will place responsibility for their social prejudices upon their religious convictions? The source of most homophobia in America is religious, and the Bible as the culture’s iconic book is read in such a way as to sustain prejudice.

By engaging in Bible study on this question, I became convinced that Bible-based homophobia, like Bible-based racism and Bible-based sexism, was a wrong reading of the Gospel message. I felt myself finally letting go of that one last prejudice, and I now count as another example of God’s grace that I can meet my gay and lesbian brothers and sisters, and their partners, on equal terms. They believe, despite all that the church has done to them, that we are all equal at the foot of the cross. That’s not a bad principle to live by.

I wonder how many young people react negatively to church the way I did—seeing Christianity not as an expression of the love of Jesus for all of the people, but instead as a source of division and oppression, a place where some people are condemned as heretics for the way they, in good faith, interpret scripture. We have work to do here.

I turn very briefly to the “work and vocation” part of the title of this series and ask this question: Have I been a better member of my profession because of my transformation? I cannot answer that. Only my neighbors can tell you if I have become a better person. Only those who shared my work experiences can tell you whether I was a better colleague.

I will tell you one story: About 20 years ago I was representing an order of Catholic nuns who had been sued when they tried to sell Immaculata School to American University. A young Jewish lawyer worked with me. Of course I never tried to convert him, but no doubt he did become aware that I took my religious life seriously. Years later I heard that, apparently inspired by my own dedication to my church, he too had begun to do the same by attending and being active in his synagogue. Who knows how many stories like that are out there.

Let me close with a prayer that came from the Benedictine tradition and that I first heard from my friend Ted Eastman:

May God bless you with discomfort!—discomfort at easy answers, half-truths and superficial relationships, so that you may live deep within your heart.

May God bless you with anger!—anger at injustice, oppression and exploitation of people, so that you may work for justice, freedom and peace.

May God bless you with tears!—tears to shed for those who suffer from pain, rejection, starvation and war, so that you may reach out your hand to comfort them, turning their pain into joy.

And may God bless you with foolishness!—enough foolishness to believe that you can make a difference in this world, doing what others claim cannot be done!

Amen ✡
In the early 1980’s, Jennifer McConnachie and her husband Chris, members of St. James Episcopal Church in Henderson, North Carolina, left the U.S. to establish the African Medical Mission in Mthatha, South Africa. In a span of ten years, Jenny turned a small clinic in a squatter community into a full-blown health care clinic. Called The Itipini Community Project, it includes a primary health care clinic, pre-school and after school programs, a feeding program for the sick, Hospice, and an HIV-AIDS education/treatment program. Jenny’s commitment to Itipini has attracted international volunteers and support: Recently, scholarships have been established to cover tuition and fees, books and uniforms to help prepare the community’s impoverished children to escape the cycle of hopelessness.

Jenny and Chris continue to visit their home parish in North Carolina to give updates about their progress. Jenny has followed the example of Jesus Christ, attending to the needs of those on the lowest social level, offering comfort, medicine, education, and nourishment.

As Judge of the Juvenile and Domestic Relations Court in Alexandria, Virginia, and member of St. Paul’s Church, Alexandria, Stephen Rideout has spent his career creatively changing the philosophy and operations of the court system to benefit at-risk children. Questioning the traditional “lock ‘em up or let ‘em go” attitude toward juvenile delinquents, Judge Rideout required a total assessment of a child’s home and school life to be taken before developing a treatment plan. He set up special tutoring programs for truants, recruiting volunteer tutors by going to civic and faith-based organizations. He also recruited foster and adoptive parents and mentors for fatherless children. Additionally, he developed a new way of settling domestic relations cases, particularly disputes between divorcing parents, thus keeping children out of the judicial process. Because of this, the Alexandria Juvenile and Domestic Relations Court was one of four courts in the country to receive the Model Court Award from the Federal Government. Stephen’s efforts have helped save innumerable at-risk children from destructive situations, helping them to grow up to be healthy, productive individuals.

Established in 1999, the award honors the legacy of Lettie Pate Whitehead Evans, an Episcopal laywoman, philanthropist, and friend of Virginia Theological Seminary. In 1992 an auditorium named in her honor was built on the Seminary campus.

For information about how to nominate someone for the Lettie Pate Whitehead Evans Award, please send an email to the Rev. Rosemari Sullivan at Virginia Seminary at rsullivan@vts.edu, or call 703.461.1712.
Virginia Seminary Today

Number of students enrolled: 259
  Master in Divinity: 124
  Master in Theological Studies: 19
  Master of Arts in Christian Education: 18
  Doctor of Ministry: 76
    (Ministry Development: 66
    Educational Leadership: 10)
  Theology & Anglican Studies: 6
  Special Students: 16
  Lifetime Theological Education Non-Degree Programs: 578
  The Evening School of Theology: 246
  Median MDiv Student Age: 32
    (41% in their 20s)
  Married: 55%; Men/Women: 51%/49%
  International Students: 8
  Fulltime Faculty: 26; Adjunct Faculty: 31
  Field Education Associates: 85
  Staff: 72; Campus: 88 acres
Please consider our Annual Appeal!

We are thankful for the generosity of so many who keep the mission of Virginia Seminary alive.

This past year we launched our renewed Racial and Ethnic Diversity Initiative, dedicated the new African American Episcopal Historical Collection at the Seminary’s Bishop Payne Library, inaugurated a new degree program - Doctor of Ministry in Educational Leadership - for leaders who serve Episcopal Church schools, and this coming summer will mark the beginning of our Summer Collegium, to support mid-career clergy serving in small congregations.

These new programs invigorate and deepen the Seminary’s critical work with our students, but they can only be sustained by a growing Annual Fund.

Most importantly, your gifts help support scholarships to students who have few assets and little income. As more younger men and women enter seminary, most of them 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.

In the past academic year we awarded $2.6 million in financial assistance in the form of scholarships and housing subsidies to 132 students, nine more students receiving assistance than the previous year. This was an increase from $1.4 million during academic year 2003-2004 – a significant jump. This level of assistance would not be possible without the generous support of those graduates and friends who over the years have made endowment gifts that provide support for our students.

Tuition, room, board, and fees for the 2005-2006 academic year are $15,980 for on-campus students - the second lowest of the eleven Episcopal seminaries - yet an increase of 75% over the past 11 years. These charges do not begin to meet the actual costs of educating students, which are subsidized by the Seminary. Colleges, universities, and other seminaries have increased tuition, room, board, and fees at a greater rate.

We thank those many graduates and friends who already have supported the Seminary during this June 1, 2005 to May 31 2006 fiscal year. As we approach May 31, we hope many others will join in supporting this year’s Annual Appeal with their own Annual Fund contribution.

Thank you. Your support of the Seminary does make a difference!

Ed Hall
Vice President for Institutional Advancement

Contributions may be sent to Virginia Theological Seminary, c/o the Very Rev. Martha J. Horne, 3737 Seminary Road, Alexandria, Virginia 22304.
You may contribute online at www.vts.edu/support
Community Life at Virginia Seminary


Field Education supervisors Kim Coleman, VTS ’01, left, and classmate Vinnie Lainson meet over lunch in the refectory.

Bliss and Sage Battle, in blue, pose with their cousins, Mesha (background) and Khadija Mumford after the baptism of Zion Battle in the Seminary chapel in September.

The Virginia Seminary Choir.

Janet Yieh, daughter of Professor John Yieh and Su Yieh, plays the piano during a special service in the chapel.
Prospective students tour the campus during the Fall Ministry Conference in November.

The Rev. Beth Echols, VTS ’89, reflects on her year in Iraq as a US Army Chaplain. Beth spoke at VTS Community Forum Hour in October.

Missioners for Ethnic Congregational Development in the Episcopal Church addressed a Community Forum Hour in September. Left to right: the Rev. Dr. Winfred Vergara, the Rev. Tinh Huynh, VTS ’94, the Rev. Isaac Rodriguez, and Janine Tinsley-Roe.

Junior Phoebe Roaf, Diocese of Louisiana

The Rev. Naim Ateek, Director of the Sabeel Center in Jerusalem, is an Anglican priest and a well-known leader of the Palestinian Christian community. Mr. Ateek spoke at the Community Forum Hour in November. His son Sari is a student at Virginia Seminary.
What must a Seminary graduate know before he or she can become a priest?
What questions must today’s Episcopal seminary graduate be prepared to answer?

The General Ordination Examination

The canons of the Episcopal Church require that before ordination a candidate must be examined and show proficiency in:

The Holy Scriptures
Church History, including the Ecumenical Movement
Christian Theology, Christian Ethics, and Moral Theology
Studies in Contemporary Society, including Racial and Minority Groups
Liturgics and Church Music
Theory and Practice of Ministry.

(Title III, Canon 7, Section 5a).

The General Ordination Examination, known as the GOE, is written annually by the General Board of Examining Chaplains, and is based on the seven areas listed above.

Before 1972, each diocese conducted its own process of examination, with the result that canonical examinations varied widely from place to place. In 1972, the General Convention created the General Board of Examining Chaplains to standardize the process of canonical examination for ordination. The Board is charged with preparing and administering an exam for the entire church, although decisions with regard to ordination remain in the province of diocesan authorities.

The GOE is the same for all candidates no matter where they come from. The results of the GOE are evaluated initially by readers and members of the Board of Examining Chaplains who do not know candidates’ identities and who have no connection with their Commissions on Ministry or their bishops. These evaluations are reviewed by other members of the Board, by the administrator of the GOE, and at the diocesan level. Candidates thus have the benefit of a series of independent evaluations.

The purpose of the GOE is advisory. It is not a professional qualifying examination such as the bar examination for law school graduates, or the medical board examination for medical school graduates. It is, however, an important resource for diocesan bishops and Commissions on Ministry, providing them with an indication of the candidates’ strengths and weaknesses in terms of a national standard. Inadequate or inconclusive performance on the GOE is not, in itself, a bar to ordination, but may delay it for the time necessary to accommodate further study and/or examination at the diocesan level.

On the following pages are the questions on the 2006 General Ordination Examination.
At the First Council of Constantinople, a movement led by Basil of Caesarea and Gregory of Nazianzus, among others, resulted in the declaration of the Full Divinity of the Holy Spirit and the adoption of the third paragraph of the “Nicene” Creed. In a three page essay:

1. Describe the theological issues concerning the Spirit’s divinity at the time of the First Council of Constantinople, the extent to which they were resolved, and how.

2. Identify the ongoing theological implications of the First Council of Constantinople for contemporary pneumatology. Include in your answer appropriate consideration of the doctrine of divine providence.

You are rector of a parish in a town in which the major employer is a chemical manufacturing plant. Many of your parishioners work there, both as managers and as laborers, or are related to someone who works there.

Earlier in the week a devastating explosion ripped through the plant killing several people, injuring scores more, and causing illness in the town as the toxic fumes spread beyond the site of the blast. You have made pastoral visits to the injured in hospital. Nevertheless, within the parish community there is a need both for individual healing and healing of the congregation which has been torn by mutual blame and recrimination.

Based on the situation described above, design a Public Service of Healing for the congregation. Use any of the resources listed above to make an outline of the entire service, including choices of scripture lessons, prayers, and hymns. Annotate the outline, describing how each item exemplifies the theology of healing embodied in the texts, being sure to provide a theological rationale for the choices of lessons and hymns. You may present the annotated outline in any form that is clear, complete, and treats each item. (Note: you do not need to outline the sermon.) Your answer should be no longer than four pages.
SET 3: Church History
Wednesday, 9:00 a.m. to 12:30 p.m.
OPEN BOOK

Beginning in 18th-century Britain and crossing the ocean to North America in the following century, the Industrial Revolution brought with it a massive transformation in British and American societies. The urbanization that accompanied industrialization resulted in the large-scale movement of population from farms to villages into cities. In the United States, this movement was swelled by vast immigration from Europe. This demographic transformation reached its height in the United States in the years 1870-1910, and with it came poverty, crime, disease, racial and ethnic tensions, and other social ills on a large scale. The Church of England and the Episcopal Church, which both enjoyed in different ways a privileged status in their respective countries, had inevitably to confront the consequences of these social changes.

In an essay of three pages:
A. Describe at least one development in theology in Britain and one in the United States that helped provide an intellectual framework for English and American Anglicans during this period (1870-1910) in formulating an effective Christian response to the social issues of the time.
B. Identify some significant institutional responses by the Church of England and the Episcopal Church to these social changes and explain in what ways the American responses are still at work in today’s Episcopal Church.

SET 4: Contemporary Society
Wednesday, 1:30 p.m. to 5:00 p.m.
LIMITED RESOURCES: Annotated, non-electronic one-volume Bible (e.g., Oxford Annotated Bible, HarperCollins Study Bible)


The term “affluenza” has been coined to name the contemporary societal disease of over-consumption in our culture. In a three-page essay address the problem of affluenza from a biblical, theological, and global perspective by including the following:

What are three examples of affluenza in our society today?
What are some of the global consequences of our society’s dogged pursuit of more?
Choose three biblical texts or stories which help you understand the problem of affluenza, then employ them to answer this question: As a Christian, what is your response to affluenza? Offer biblical and theological rationales for your response.
Finally, in the midst of our consumer society, where is the Good News?

SET 5: Holy Scripture
Thursday, 9:00 a.m. to 12:30 p.m.
LIMITED RESOURCES: Annotated, non-electronic one–volume Bible (e.g., Oxford Annotated Bible, HarperCollins Study Bible); a concordance; approved musical resources; Book of Common Prayer.

Holy Scripture makes many references to God’s anger. In Romans 12:19, Paul alludes to the wrath of God and cites Deuteronomy 32:35:
Beloved, never avenge yourselves, but leave room for the wrath of God; for it is written, “Vengeance is mine, I will repay,” says the Lord. (NRSV)

The author of the Epistle to the Hebrews, in alluding to the wrath of God, also cites Deuteronomy 32:35 in Hebrews 10:30:

For we know the one who said, “Vengeance is mine, I will repay.” And again, “The Lord will judge his people.” (NRSV)

In an essay of three pages, devote equal space to each of the following questions:

How does the immediate literary context of Romans 12:19 elucidate the meaning of the wrath of God? How does the broader context, the whole of Romans, indicate Paul’s understanding of the wrath of God?

How does the immediate literary context of Hebrews 10:30 elucidate the meaning of the wrath of God? How does the broader context, the whole of Hebrews, indicate the author’s understanding of the wrath of God?

What place does the wrath of God have in contemporary Christian life? Make use of your analyses of Romans and Hebrews in composing your answer.

SET 6: Christian Ethics and Moral Theology
Friday, 9:00 a.m. to 12:30 p.m.
CLOSED BOOK
This is an applied ethics question. In a three-page essay show how you, as an Episcopalian, apply moral theological reasoning to one of the following two questions.

EITHER:
1. In light of recent natural disasters, attention has been drawn to the practice of “absolute triage” (the decision to treat some injured persons first, based on an assessment of their likelihood of survival, with the knowledge that delaying or denying treatment to others will likely result in their deaths).
   A. How might a utilitarian argument justify the practice of absolute triage? For the purposes of this question, utilitarianism may be understood as the view that we ought to do those things that promote human happiness and reduce human suffering for the most people.
   B. How might a Christian moral theological argument justify the same practice? In this part of your answer explain the relevant facts of the case, and the principles, criteria, and authorities, including Holy Scripture, that you would bring to bear on the way in which you approach the question. Explain how these authorities relate to each other.

OR:
2. Assume technology affords prospective parents the opportunity to decide the sex of their child.
   A. How might a utilitarian argument deal with the moral issues this opportunity raises? For the purposes of this question, utilitarianism may be understood as the view that we ought to do those things that promote human happiness and reduce human suffering for the most people.
   B. How might a Christian moral theology deal with the same issues? In this part of your answer explain the relevant facts of the case, and the principles, criteria, and authorities, including Holy Scripture, that you would bring to bear on the way in which you approach the question. Explain how these authorities relate to each other.
SET 7: Theory and Practice of Ministry
Friday, 1:30 p.m. to 5:00 p.m.
CLOSED BOOK

The overall length of your response in this set should be three pages, according approximately equal space to each question. Your answers to the questions in each of the two sections should give attention both to the theoretical and to the practical aspects of ministry.

1. The treasurer of the parish where you are rector is also the chief financial officer of the small city where your parish is located. Her husband, her two children, and her mother-in-law have all been very active members for many years. The treasurer has recently been accused of embezzling public funds. This accusation has been reported in the local newspaper, though no official charges have been filed with the judicial system. The accusation and report have divided the congregation, with some members demanding that she resign immediately as treasurer of the parish, while others point out that nothing has yet been proved against her.

   In what ways would you help the congregation come together and work through this situation?
   How would you minister to the accused and her family?

2. You are the rector in a suburban parish. At a vestry meeting the newly appointed stewardship chair outlines enthusiastically his plan for the stewardship program. The slogan he proposes is “Just Pay Your Dues!” because, as he explains, “belonging to the parish is like belonging to a club, and many of us are members of social clubs.” The senior warden and some vestry members strongly disagree and contest the analogy.

   In order to deepen members’ understanding of stewardship and address the apparent differences among them, the vestry decides to devote its upcoming daylong retreat to the topic of Christian stewardship. You are asked to plan the day’s presentations.
   Keeping in mind the dynamics of this situation, outline your plan. What is the theological underpinning of your proposal?

3. One of the vestry decisions emanating from the retreat is to engage the entire parish, including the youth group and the large number of children in the Sunday school, in the stewardship program. You offer to meet with the leaders of these groups to strategize with them how best to accomplish this plan. What practical ideas would you bring to such a meeting? What is the theological basis for your ideas?

GOES are over! Worn out but happy, seniors hand in their final test set on Friday. Left to right, Bob Marshall, Diocese of North Carolina; Lonnie Lacy, Georgia; Allison Sandlin, Alabama; and Ryan Kuratko, Northwest Texas.
Shape up!

A great opportunity for a spiritual stretch.

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Alumni Convocation 2005

Class of 1945
Frederick Valentine, Melchor Saucedo-Mendoza, and Rollin Polk

Jack and Marilyn McCormick, representing the Class of 1950.

Lee Richard, Class Steward for the Class of 1951, left, talks with Ed Hall

Ted Gleason, ’60, and former VTS Dean for Academic Affairs Bill Stafford catch up at convocation.
Class of 1955

Classmates Janet Tarbox and Isabel Steilberg, 92, talk with Diane Carroll, Class of 2003.

Archbishop Eames gives his autograph to a fan.
Class of 1960

Professor Stephen Edmondson and his son, Andrew, in the academic procession.

Class of 1964

Michael Battle, Associate Dean for Academic Affairs, and John Harmon, ’91
Class of 1990
Christine Whittaker and Ben Speare-Hardy came to Convocation for their class’ 15th reunion.

Class of 1995

Bob Burch, former VTS Director of Development, and Peter Lane, ’98.

Lady Eames
The Class of 2003

Two versions: one alumna made the first picture, above, and missed the second, right, while one alumnus made the second and missed the first.

Class Stewards
Above, the Class Stewards gather for a meeting at Convocation. At left are five more Class Stewards who were left out of the first photograph.
Why should you visit the VTS web site?

... to see our Publications
  The Seminary Journal
  News From the Hill
  Episcopal Teacher

... to check out Continuing Education opportunities for Clergy and Laity
  Continuing Education Calendar
  Evening School of Theology Schedule
  Summer Collegium information

... to take advantage of the offerings at the Center for the Ministry of Teaching
  One-stop shop for those in Christian Education in the Episcopal Church
  Collection of over 2000 videos for parish & school educational programs
  WebPac of over 8000 books on Christian Education and related fields
  Summer Masters program in Christian Education information

... to plug into our premier Library Resources
  Bishop Payne Library Catalogue
  The African American Historical Collection
  Full-Text Theological Resources
  Links to Ministry Resources
  Electronic Texts

... to see what’s happening on campus in our Photo Galleries
  Historical Photo Gallery
  Campus Life Photo Gallery
  Media Gallery of VTS events and guest speakers

... to get the latest VTS News
  Latest Seminary press releases (including archived releases)
  Information on the John Hines Preaching Award
  Information on the Lettie Pate Whitehead Evans Award

... to catch up with Classmates

It’s all there at www.vts.edu

Questions? Need help? Call or write Susan Shillinglaw
703.461.1764      sshillinglaw@vts.edu
We hope you will consider a special gift to Virginia Seminary’s *Faculty Residence Initiative*, to help pay for the construction of a much needed semi-detached residence at the west end of the Seminary campus. The residence will house two faculty families and will help meet the near-term needs for faculty residential housing at the Seminary.

Initiatives such as this faculty residence project go to the very heart of the Seminary: community. The faculty and their availability in an intense residential program are the essence of how the Seminary carries out the education and formation of its students. Faculty who live on campus have small group worship in their homes each week, they invite students for fellowship and meals in their residences, and their life on campus engages the entire VTS community in a daily round of study, worship, fellowship, and common meals.

We are delighted to announce that construction of these houses is completed, with one unit occupied by the Rev. Jacques Hadler, the Seminary’s Director of Field Education, and his wife Susan in November.

The Seminary has raised $125,000 to date towards a leadership matching grant challenge of $200,000 given the Seminary by a private Virginia foundation, which if raised would complete the financing of this vital project.

Few of our critical funding needs touch the core of the Seminary’s mission so acutely. We ask for your support to help raise the additional $75,000 needed to meet this matching grant challenge.

*We welcome contributions honoring or remembering a member of the Seminary faculty who has been important in one’s own life.*

Thank you for your support of the Seminary – it does make a difference!

Contributions may be sent to Virginia Theological Seminary, c/o the Very Rev. Martha J. Horne, 3737 Seminary Road, Alexandria, Virginia 22304.

For information call or write Edwin King Hall, Vice President for Institutional Advancement 703-461-1711 or 1- 800-941-0083

You may contribute on line at www.vts.edu/support
News from the Classes

1949
In November 2005 the Rev. Dr. Claude DuTeil (1920-1997) was named one of the 100 most influential people in Honolulu’s 100-year history. Known as the patron saint of the down and out, Dr. DuTeil founded the city’s IHS Shelter for the homeless in the early 60’s. It became known as “the peanut butter ministry” because that is mainly what Claude and his wife Bert had to offer. Four “guests” were the first to enjoy the DuTeils’ hospitality, and today the shelter serves 5-600 meals a day and involves more than 50 churches in Hawaii.

1952
The ministry of the Rev. George Stokes was celebrated on July 31 in recognition of his many years of service to his community and as priest at St. Paul’s, Georgetown, Delaware, where the Rev. Earl Beshears (VTS ’01) is now the rector. Mr. Stokes has now moved to a retirement community in Raleigh to be close to some of his family.

1960
The Rev. Edward Stone Gleason, Director of Development at Virginia Seminary from 1987 until 1995, was the preacher for three Sundays last fall on “Day One,” a nationally broadcast radio program formerly known as “The Protestant Hour.” After leaving VTS in 1995, Mr. Gleason became head of the Forward Movement. In October 2005 he returned to parish ministry and is now rector of St. Paul’s, Trappe, Maryland.

The Rev. Douglas Carpenter retired after 30 years from St. Stephen’s, Birmingham, Alabama, last May, and is pleased to announce the publication of a collection of his favorite vignettes, called A Casserole for a Horse. Part of the proceeds from the sale of the book, which is published by Mercy Seat Press, will go to St. Stephen’s ministries.

1963
The Very Rev. William B. Lane has retired after eight years as dean and rector of the Cathedral of the Nativity in Bethlehem, Pennsylvania. The Ven. Richard I. Cluett, VTS ’70, is serving as interim. Mr. Cluett had retired in 2004 from his 20-year position as Archdeacon for the Diocese of Bethlehem.

The Rev. Samuel Gottlich is serving as interim rector at the Church of the Messiah, Gonzales, in the Diocese of West Texas. Mr. Gottlich had retired in 1997.

1972
The Rev. Denis Ford and the Rev. Jo Ann T. Smith were married at Grace Church, Ottawa, Kansas, on July 3, during the main Sunday service. Mr. Ford’s classmate, the Rev. John Paddock, preached at the service.

Denise Giardina was featured as “Author of the Month” in the July 2005 issue of Wonderful West Virginia. Ms. Giardina is the author of five novels, including Saints and Villains, a novel about German theologian and Nazi resister Dietrich Bonhoeffer. Her most recent book is Fallam’s Secret, which includes, in the words of one reviewer, “signature concerns about faith and the way we treat the earth.”

1978
The Rev. Thomas B. McCusker III has been named chaplain at Goodwin House, a retirement community in Alexandria, Virginia.

1979
The Rev. C. Thomas Holliday is serving as interim rector at St. James’, Warrenton, Virginia. He had previously been priest-in-charge at Cunningham Chapel parish in Millwood.

The Rev. Dr. James A. Johnson has gone to the Church of the Messiah, Murphy, North Carolina, as rector. Dr. Johnson has served numerous parishes, the most recent being St. Matthew’s, Norcross, Georgia.

1980
The Rev. Dr. Howard F. Kempsell, rector of St. John’s, Centreville, Virginia, and his parish are sharing space in their historic church with two other congregations. The Fairfax Chinese Christian Church worships and studies in the parish house, and youth groups of both congregations meet together at least once a month. On Friday evenings and Saturday mornings, Temple Beth Torah worships at St. John’s as well. The Temple congregation and the Episcopal parish of St. John’s share an instructed Seder each year. The parish also makes
special efforts to welcome other ethnic groups into the life of the church. A recent baptism was conducted in both English and German, and at a wedding that included family members from the Far East, red altar linens were used instead of white, as white is a color for sorrow and red for joy.

Mr. Kempsell sees St. John’s interfaith ministry as a way the congregation can truly live into its baptismal covenant to seek and serve Christ in all persons.

1983
The Rev. Churchill G. Pinder has left St. John’s, Cold Harbor, New York, where he had been rector since 1995, to become dean of St. Stephen’s Cathedral, Harrisburg, Pennsylvania.

1983
The Rev. John Tarrant was installed as rector of Trinity Church, Pierre, South Dakota, in October 2005.

1984
The Rev. Steve Pope has left Trinity, Victoria, Diocese of West Texas, where he had served since 2001, to become rector of St. Andrew’s, Breckenridge, Texas, in the Diocese of Fort Worth.

1985
The Rev. Budu Shannon is now the vicar of the Chapel of Christ the King in Charlotte, North Carolina. He had been rector of St. Monica’s, Hartford, Connecticut, since 1994.

1987
The Rev. Dr. Jo-Ann R. Murphy has concluded her ministry at the Church of the Holy Comforter in Richmond, Virginia, and is now serving as Director of Christian Education at Ware Church, Gloucester.

1988
The Rev. Michael Cogsdale was welcomed as the new rector of St. James, Lenoir, North Carolina, in the fall. He had been rector of Epiphany, Plymouth, since 2001.

1988
The Rev. Mark Waldo, Jr., is the new rector of St. Michael and All Angels’ Church in Millbrook, Alabama, the same church where his father, the Rev. Mark Waldo, VTS ’51, had been full-time interim for 16 months.

1989
The Rev. Frank F. Limehouse III is now the dean of the Cathedral Church of the Advent in Birmingham, Alabama. Mr. Limehouse had been rector of St. Helena’s, Beaufort, and St. Bartholomew’s, Hartsville, South Carolina, since 1991.

1989
The Rt. Rev. David C. Bane, Jr., has retired as Bishop of Southern Virginia, after serving since 1997.

1989
The Rev. Cynthia Knapp became associate rector for Christian Education and Formation at St. Barnabas, Greenwich, Connecticut. She had been serving the diocese as a supply priest for several years.

1992
The Rev. Robert Ross has left Holy Trinity, Menlo Park, California, where
he had been rector since 1999, to become chaplain at Wooster School, Danbury, Connecticut. Mr. Ross also has been named Chair of the school’s Department of Religion.

1994
The Rev. Johanna Barrett is now priest-in-charge at Trinity Church in Topsfield, Massachusetts. She had been associate rector at St. Thomas, Rochester, New York.

1996
The Rev. J. William DeForest is interim rector at St. Christopher’s, Houston, Texas. He had been vicar of Houston’s Church of the Incarnation since 1998.

The Rev. Theron Walker is the new rector of the Church of St. Philip-in-the-Field, Sedalia, Colorado. For the past five years Mr. Walker had been vicar at Grace and St. Stephen’s in Colorado Springs.

1997
The Rev. Richmond Webster is pleased to announce that his collection of essays, Snapshots of Hope, is now available through Morehouse Publishing and Cokesbury Bookstore. Mr. Webster is rector of St. Luke’s, Birmingham, Alabama.

2000
The Rev. Pati Mary Andrews is now priest-in-charge at St. Stephen’s, Catlett, Virginia. The previous rector was the Rev. Roma Maycock, VTS ’83, who retired recently after 20 years at St. Stephen’s.

The Rev. Michael Hadaway is the new rector of St. John’s Church, Kingsville, Maryland.

2001
The Rev. Charles LaFond, a member of the Society of St. John the Evangelist, a monastic order, traveled to Baton Rouge to help with disaster response after Hurricane Katrina last fall. Brother Charles served as chaplain at the disaster mortuary.

The Rev. Peter Mayer has left St. John’s, Lafayette Square, in Washington, DC, where he was associate rector, to become rector of Emmanuel Church in Cumberland, Rhode Island.

The Rev. Elizabeth A. Ellis was married on April 3, 2005, and has changed her name to the Rev. Elizabeth A. Parab. Mrs. Parab is the associate rector at St. Matthew’s, San Mateo, California.

2002
The Rev. Kedron Jarvis has joined the staff of Episcopal Relief and Development as Director of Church Relations. Ms. Jarvis had been assistant at St. Timothy’s, Herndon, Virginia.

The Rev. Gary L. Way is now vicar of Meade Memorial Church in White Post, Virginia, where he was ordained to the priesthood in October, 2005.

The Rev. James Isaacs was installed as the new rector of St. Andrew the Fisherman in Mayo, Maryland, in October 2005.

Letter to the Editor

I read with interest and dismay the keynote address by Bishop Thompson and the reflections from the Historical Society [Journal, September 2005]. I graduated from VTS in 1961, the year before Bp. Thompson was so rudely received—as were several black classmates. Warner Raymond “Skip” Traynham, Emery Washington, and Richard Cornish Martin, I remember vividly. Bayard S. Clark (’45), whose death is recorded in the current issue, was forced from parish work for leading a demonstration in the office of the mayor of Nashville over the issue of open housing. No history exists of the numerous people who took their stand for equal rights and justice, only to be blacklisted for major positions in this church. Surely someone else will share “the rest of the story” and the bruises of these battles will not be lost forever.

Have you ever been in the position where you were the only person to say something about the assassination of Martin Luther King, Jr. in your delta community? Why, I even know a Sewanee graduate who caught it for confronting the mayor of Memphis about their garbage workers’ strike. This battle involved a lot more than Jesse Jackson, and a lot of those other folks paid for it with their job opportunities.

Bruce Green, VTS ’61

Editor: We hope that Mr. Green’s letter will encourage others to share their thoughts and memories.

We welcome letters relating to any topic in the Journal. Letters must be signed, and may be edited as space requires.
Graduates of Bishop Payne Divinity School, pictured at the 1997 Alumni Convocation:
The Rev. Canon Elisha S. Clarke, Jr., ’48; the Rt. Rev. Quinton E. Primo, Jr., ’41; the
Rev. Dr. Solomon N. Jacobs, ’48; and the Rev. Dr. Granville Peaks, Jr., ’43. Dr. Jacobs,
who died January 20, was one of the last living graduates of BPDS.

Requiescant

Notification received since the last issue of the Journal.
The Rev. Dr. Julian Abraham, ’88 ......................... April 22, 2005
The Rt. Rev. William A. Beckham, ’54 ........ December 24, 2005
The Rev. H. Dwight Blakeslee, ’58 ....................... June 9, 2005
The Rev. Dr. Ralph P. Brooks, Jr., ’57 ............... September 28, 2005
The Rev. J. William Brown, ’74 ......................... September 29, 2005
The Rev. Frederick Parson Davis, ’53 ............... January 6, 2006
The Rev. Leroy A. Davis, ’62 ......................... September 25, 2005
The Rev. Charles F. Glazenzer, ’63 ................. July 10, 2005
The Rev. Margaret M. Graham, ’91 ................. January 30, 2006
The Rev. Dr. Solomon Jacobs, BPDS ’48 .......... January 20, 2006
The Rev. Clement Hopkins Jordan, Jr., ’69 ......... July 13, 2005
The Rev. W. Robert Mill, ’54 ......................... September 21, 2005
The Rev. Frank W. Pisani, ’55 ....................... March 22, 2005
The Rev. Howard Saunders III, ’64 ............... December 30, 2005
The Rev. Charles A. Shreve, ’43 ...................... August 11, 2005
The Rev. Steven L. Steele, ’84 ....................... July 14, 2005
The Rev. Edward J. Tracey, ’01 ....................... December 7, 2005
Dr. Philip T. Zabriskie, ’54 ......................... December 25, 2005
Cemetery Gate Restoration Completed

The restoration of the Minnegerode Arch Gateway, and the replacement of the wrought iron fencing around the entire perimeter of the Seminary’s historic cemetery, was successfully completed in November of 2005.

The Minnegerode Arch repair work is particularly striking and is consistent with the historic period of the original fencing. The restoration work was done by Architectural Iron Company of Milford, Pennsylvania. We hope that visitors to the cemetery will agree that the quality of the work both preserves and enhances the beauty of this sacred site.

The Seminary is in the process of improving the landscaping and installing a water supply for plantings. Five teak-wood benches also will be placed within the cemetery for visitors.

As of December 31, 2005, many generous supporters have contributed $190,000 towards the $250,000 cost of the cemetery conservation. Contributions to help raise the additional $60,000 needed for the restoration work at this beautiful and sacred place should be sent to the Cemetery Conservation Initiative, Virginia Theological Seminary, c/o The Very Rev. Martha J. Horne, 3737 Seminary Road, Alexandria, Virginia 22304.
The Minnegerode Arch Gateway was dedicated in 1925, in honor of the Rev. Dr. Charles Minnegerode by his granddaughter, Marietta Minnegerode Andrews. The gate was originally installed as the formal gateway for the Quaker Lane entrance to the Seminary property. It was moved in the 1950s to become the entrance to the cemetery.

In 2003 a tree fell during Hurricane Isabel and crushed the Arch and the cemetery’s wrought iron fence.
News of the Faculty

The Rt. Rev. Mark Dyer retired from the VTS faculty at the end of the 2005 fall term, but he plans to continue to teach one theology class per semester at the Seminary.

In September Bishop Dyer was invited by the Jesuit community at Georgetown University to be a panelist and presenter at the 30th Anniversary Woodstock Forum. The Forum addressed the issue of “what the papacy could or should become.” His presentation emphasized the ministry of the laity and the need for the church to look at the gifts granted by the Holy Spirit to all of its members.

The Rev. Dr. Katherine Grieb served on the staff of the Preaching Excellence Program and preached at the ordination of deacons for the Diocese of Virginia at Washington National Cathedral in June. In preparation for liturgical Year B, she has led workshops and retreats on teaching, preaching, hearing, and living the Gospel of Mark at the Cathedral College, as well as in Erie for the clergy of the Diocese of Northwestern Pennsylvania, at St. Alban’s in Washington, DC, and at St. Mary’s, Arlington, Virginia.

In the summer of 2005 Dr. Grieb traveled to Uganda and Rwanda with an interdenominational group from Duke Divinity School to hear the stories of genocide and the rebuilding of the Church. She met with the Rt. Rev. Emmanuel Kolini (VTS ’97) whose new seminary is nearly ready to open. Later she taught and preached at both the American Cathedral in Paris and at Canterbury Cathedral for the Cathedral Scholars Program for seminarians from around the Anglican Communion, and preached and celebrated at St. Paul’s Within-the-Walls in Rome. More recently, Dr. Grieb was chosen as one of three Abrahamic Scholars who spent an intense week at Washington National Cathedral in inter-faith conversation about the care of orphans and widows. A videotape of the lectures can be seen at www.cathedral.org/cathedral/video/index.shtml#cloak.

Two recent articles by Dr. Grieb (on Paul’s “Trinitarian” language and on the Windsor Report) appear in the Spring and Fall issues of the Anglican Theological Review, respectively, and one of her sermons is discussed in Preaching the Atonement (Stevenson and Wright, T. & T. Clark, 2005).

On June 11, 2005, in Saint Thomas, Virgin Islands, Edward Ambrose Gumbs, ’87, was consecrated as Bishop of the Virgin Islands. The preacher at the service was the Rev. Dr. Lloyd A. Lewis, ’72, VTS Professor of New Testament. The Rev. Stuart C. Wood, ’88, was one of the clergy presenters.

Mark Dyer retires from the faculty.

Tony Lewis, Bishop Gumbs, and Stuart Wood.
In August, adjunct instructor Peggy Parker supervised the installation of her sculpture, *Reconciliation*, at Duke Divinity School. The sculpture was one of 14 works of art commissioned by the Divinity School and is based on the parable of the prodigal son. Ms. Parker also installed bronze casts of her sculpture *Mary* at the Episcopal Church of St. Mary the Virgin in San Francisco and in her home parish, St. Mary’s, Arlington, Virginia. Ms. Parker also works as a printmaker, and last year her set of 15 woodcuts, *Women*, was purchased by the Library of Congress for its permanent collection.

Faculty Babies: Andrew Edmondson, above, with Dean Martha Horne and his parents, Cynthia Hess and Professor Stephen Edmondson, was baptized on September 16, 2005. Below, Zion Battle, son of Raquel and Professor Michael Battle, is held by Archbishop Desmond Tutu at his baptism on September 15. Both services were held in the Seminary chapel.
Stephen L. Cook, *The Apocalyptic Literature* ........................................ Reviewed by Frank M. Yamada

O.C. Edwards, Jr., *A History of Preaching* .......................................................... Reviewed by John Yieh

Alister McGrath, *Theology: The Basics*
Mark McIntosh, *Mysteries of Faith*
Tyron Inbody, *The Faith of the Christian Church*
Daniel Migliore, *Faith Seeking Understanding*
David Willis, *Clues to the Nicene Creed*
William Placher, *Essentials of Christian Theology* ........................................... Reviewed by Jeffrey Hensley

Tony Campolo & Michael Battle, *The Church Enslaved* ....................... Reviewed by Allison St. Louis

Stephanie Coontz, *Marriage, a History*
Jeffrey D. Sachs, *The End of Poverty*
Michael Ignatieff, *The Lesser Evil*
James Gustave Speth, *Red Sky at Morning* ........................................... Reviewed by Timothy F. Sedgwick

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**The Apocalyptic Literature. Interpreting Biblical Texts.**

By Stephen L. Cook.

(Stephen L. Cook is Associate Professor of Old Testament at Virginia Theological Seminary.)

Stephen Cook’s approach to apocalyptic literature works well within the Interpreting Biblical Texts series. This series seeks to aid serious readers in their interpretation of the Bible, focusing not on the world “behind” the texts but on the meaning that the biblical material generates for readers. Cook’s approach is canonical and theological in its emphasis. Sound reviews of scholarship on apocalyptic literature are combined with illuminating interpretations of the biblical texts. Cook also draws from research on other millennial groups, allowing him to reconstruct a social world out of which apocalyptic literature arises. These features make the volume a welcomed addition to any scholar’s or practitioner’s library.

The book is divided into two sections. In Part One, “Issues in Interpreting Apocalyptic Texts,” Cook argues for a “family resemblance” among various types of apocalyptic literature. This approach distinguishes his work from other scholars who prefer to focus on the more limited genre distinction, apocalypse. Cook identifies the following features of apocalyptic literature: moral dualism (good and evil); metaphysical dualism (heaven and earth); temporal dualism (the present age and the age to come); a strong conviction of imminent divine intervention; and God’s sovereign control over history, which remains mysterious to human beings.

Cook contends that apocalyptic imagination is not restricted to a context of social marginalization, nor does this literature result solely from the borrowing of Persian or Hellenistic literary forms or worldviews. Rather, apocalyptic imagination is rooted in a radical re-visioning of the material world through the use of biblical/mythical themes. Cook warns against domesticating this literature—seeing the apocalyptic symbols as mere code language for specific historical realities in the past or near future.

Domestication of the apocalyptic literature, according to Cook, also takes the form of “overly suspicious” readings (e.g., feminist readers). He claims that such interpretations “suffer from a lack of spiritual imagination” since they do not allow the texts “to engage the readers’ hearts and spirits” (p. 53). Cook
proposes that interpreters should read the apocalyptic literature for its “literal sense.” According to Cook, such an approach seeks to view these texts as “symbolically rich, inspired literature that invigorates the imagination, offering readers new orientation and resolve about the life of faith” (p. 63).

In Part Two, “Reading the Apocalyptic Texts of the Bible,” Cook reviews apocalyptic literature in both the First and Second Testaments. His survey includes examinations of texts within the Hebrew Bible from prophetic books such as Ezekiel, Zechariah, Joel, Isaiah, and Malachi. He dedicates full chapters to Daniel, the apocalypticism of Jesus, early Christian texts (Paul and the Synoptics), and the book of Revelation.

The strength of this volume lies in Cook’s canonical and theological interpretations of the biblical material. He makes a convincing case for reading apocalyptic literature within its larger scriptural context. His interpretation of Revelation, for example, draws from a rich interweaving of biblical themes, showing how the writer of the apocalypse reconfigures the meaning of Christ’s crucifixion within mythical creation motifs of divine struggle between the deity and the watery chaos monster. The result is a masterful reworking of a scriptural tradition that has the power to make these polyvalent themes come to life in the realities of the material world.

Cook’s interpretations of apocalyptic texts deserve serious attention, and I commend him for his promising approach. My main criticism focuses on the ways in which his interpretative method, emphasizing the literal sense of scripture, ironically minimizes the potentially hazardous effects of apocalyptic dualism on contemporary readers. I agree with him that scholars often dilute the texts’ theological impact through critical distance. His criticism of feminist interpretations, however, is misguided. Feminist critics contribute to the study of this literature by pointing out the potentially dangerous effects of apocalyptic dualism, especially Revelation’s use of metaphors such as Jezebel or whore Babylon. While binaries such as evil/good, man/woman, light/dark are surely biblical, within the wrong hands they can and have become tools of oppression. When one realizes that Cook also identifies the context of much of the apocalyptic literature among social elites, a hermeneutics of suspicion seems all the more warranted.

Frank M. Yamada
Seabury Western Theological Seminary
Evanston, Illinois

A History of Preaching.
By O.C. Edwards, Jr.
Pp. xxviii + 879 with CD-ROM. $65 (cloth)

This massive book, 846 pages of narrative (Vol. 1 in print) and 646 pages of sermons (Vol. 2 on CD), is an incredibly rich and loaded mine of information and insight on the theologies and practices of preaching in the history of the Western church. O. C. Edwards’s masterful account of influential preachers with their diverse views and varied forms of preaching in competing and sometimes contentious ecclesial settings from different periods of time is so fluent and so fascinating that, once picked up, this book is hard to put down.

Structured as a “genealogy” of English preaching more than a comprehensive history (xxi), this book traces the homiletic family tree from the earliest church in the New Testament (Part I), through the Middle Ages (Part II), down to the Renaissance, the Reformation, and the Enlightenment (Part III). After the English Reformation, the discussion of the Modern Era (Part IV) and the Century of Change (Part V) narrows down to English preaching, mainly that in England and in the United States.

The history is long and the scope wide, but Edwards’s succinct discussion of major figures—be it Chrysostom, Augustine, Luther, Calvin, Latimer, Wesley, Spurgeon, Newman, Edwards, the three B’s (Bushnell, Beecher, Brooks), Graham, Coffins, Gomes, or Taylor—sheds great light on their social-historical contexts, special theological concerns, nuanced views of biblical interpretation, and their places of significance in shaping the idea and art of preaching in currency. In each case, Edwards also analyzes sample sermons they have actually preached to illustrate the distinctive approaches and specific strategies they each have taken to persuade, to move, or to affect audiences. This erudite book is thus a convenient encyclopedia of major preachers in context.

While giving historical evaluation of major preachers, Edwards is also intent on discovering the common ground of preaching across time and on explaining the paradigm shifts that have taken place over time (xx). So, he looks at those preachers diachronically and synchronically to uncover the patterns of practice that have become or defined key homiletic traditions in the history of the church. His survey shows, for instance, that, whereas catechetical preaching to instruct the baptized dominated in the Early Church and in the Middle Ages, soteriological preaching preoccupied the Reformers who sought to correct doctrinal mistakes. While enthusiastic preaching swept the English Evangelical Revival and the American Great Awakening to move the hearts for conversion, experiential preaching characterizes the Romantic, the African-American, the Feminist, and the TV Evangelistic sermons of recent days. These patterns indicate how effective sermons are always closely related to the Weltgeist of the time and how critical issues of the time may often cause the change of preaching patterns.

Moreover, Edwards is interested in discerning how preachers from the same period of time may use a particular strategy of persuasion to achieve their purposes in the pulpit, so he pays constant attention to the structural designs and rhetorical devices those preachers employ. Edwards finds that the classic form of Greco-Roman rhetoric for public speech (invention, disposition, elocution, memory, delivery) remains the basic logical form that generations of preachers have used, with some variations of course, to accomplish their tasks to exhort, to comfort, or to admonish. This finding indicates how profoundly the Western (English) mind has been shaped by ancient Greco-Roman culture. It also raises an interesting question regarding whether the same Greco-Roman rhetoric would be similarly effective on the mind and heart of other peoples such as Africans and Asians who are immersed in and socialized by different worldviews, cultural traditions, and life experiences. Another history of preaching in other cultures, such as this one by Edwards, may be called for.

Common patterns notwithstanding, Edwards also looks into significant details to give perceptive comments on the particular contributions of individual preachers in homiletical tradition. By comparison, for instance, he rightly points out that, while Luther believed that preaching is the Word of God if the gospel of grace is clearly proclaimed, Calvin taught that preaching becomes the Word of God when the Holy Spirit effects election among the listeners through it. He also argues, by contrasting, that while Anglican preachers like Lancelot Andrews and John Donne composed their sermons in a “Christian grand style,” characterized by eloquence, learning, and sanctity (which was influenced by late Hellenistic rhetorical traditions of Longinus and Hermogenes), the Puritans chose to preach in the “passionate plain style” developed from Augustine and medieval homileticians (356-357).
Again, by tracing influences, he is able to show how John Wesley learned field preaching from George Whitefield who learned it from Howell Harris, and thus linked together the Welsh and English Evangelical Revival movements (437). Meanwhile, Wesley’s eight volumes of *Sermons on Several Occasions* (1787) were modeled after the two *Books of Homilies* (1547) published by the Church of England under Edward VI and Elizabeth, and his published sermons became the most effective medium to communicate his theology, to train his preachers and laity, and to sustain his international movement (450). Edwards’s thorough research yields invaluable gems of insight.

This homiletical genealogy provides numerous portraits of faithful and gifted preachers whose wisdom and eloquence have formed and guided the church in good and bad times. Their effective preaching has been instrumental in bringing about conversions, revivals, and social changes. The careful reader will find in it his or her own homiletic lineage and with surprise and joy will come to know some lost or ignored relatives. Preachers and seminarians, in particular, will be reminded of the awesome task they have been privileged to serve and will pick up some useful strategies and practical tips of their family trade in preaching the Word of God.

John Yieh
Associate Professor of New Testament

*The Book Reviews are continued on page 90.*

**Hispanic Heritage Month**

The Seminary chapel is decorated for the October community Eucharist, at the end of Hispanic Heritage Month (September 15 - October 15). The fabrics adorning the chapel reflect a multiplicity of cultures within the Spanish-speaking world. Weavings and fabrics came from Peru, Ecuador, Honduras, Central America, and Bolivia.
What’s Happening at the Bishop Payne Library

Librarian Mitzi Budde receives the gift of a rubbing from a stone monument known as the Ancient Chinese Christian Stele. The writing on the stele documents historically significant evidence of early Christian missions to Chang-An (now Xian), the capital city of China during the Sui and Tang Dynasties. The stele uses both Chinese and Syriac script to tell the story of the arrival of missionaries and the Christian tradition they brought in approximately 635 A.D.


James and Otis Mead (and their sister, Mary Anne Mead Schmidt) recently donated to the Bishop Payne Library the collections of three Mead ancestors who graduated from Virginia Seminary: Lynne Burgoyne Mead, VTS 1925, George Otis Mead, VTS 1895, and Zachariah Mead, VTS 1830. There are over 1,000 books in the collection, as well as the entire lifetime collection of sermons of George Otis Mead. They comprise the most complete set of sermons by a VTS graduate received to this date.
The Craighill Exhibit

The Craighill exhibit was created for Convocation 2005 to highlight the family of the donor of the Ancient Chinese Christian Stele rubbing and the family’s long association with Virginia Seminary. Family members of the VTS community include:

Robert Templeman Craighill, VTS Trustee 1871-1907
James Brown Craighill, VTS 1868
George Peyton Craighill, Jr., VTS 1905
Lloyd Rutherford Craighill, VTS 1915
George Peyton Craighill
Lloyd R. Craighill, Jr., VTS 1952
Peyton Craighill, VTS 1954
Robert Rutherford Craighill, VTS 1975

African American Episcopal Historical Collection

The AAEHC, a joint effort of the Seminary and the Historical Society of the Episcopal Church, collects and preserves materials about African American Episcopalians and makes those resources available both for scholarly research and for the education of the wider community. A generous grant from the Good Samaritan Fund of Wilmington, Delaware, has provided VTS with funding for two part-time assistant archivists to process the donations, to help scholars to use the resources, and to develop contacts with potential donors. Margaret Lewis, below left, retired in December after two years of dedicated service to the AAEHC. Matthew Edling and Kimberly Robinson, hired this winter, are working together on the project.

Margaret Lewis
Matthew Edling
Kimberly Robinson
Introductions to Theology

Qoheleth famously reminds us that “of making many books there is no end” (Eccl 12.12), and this would certainly characterize recent trends in theological publishing. Over the last half-century, at least 160 texts have been published in English alone that attempt to introduce and/or provide a systematic statement of the Christian faith. Many of these works emphasize the “basics” or “essentials” of Christian theology in a way that tries both to make the faith accessible to the un- or newly-initiated and to encourage further study and reflection. Others are more in-depth treatments of Christian theology that endeavor to show how the beliefs that Christians hold fit together coherently, in an ordered system. These texts tend to be written for the already initiated, often for those who study theology professionally or who have as part of their vocation to articulate a sense of the Christian vision to others. Moreover, some of these introductory, systematic works attempt to speak for the whole of Christianity, to give an account of Christian belief wherever and whenever it may be found. Others have a more circumscribed goal of introducing the faith from a particular perspective (usually the perspective of the author) such as a certain denominational tradition (e.g., Presbyterian) or school of thought (e.g., process theology). Thus with so many introductory and systematic theological works in print with such disparate aims and audiences, it is perhaps confusing where to begin to read if one has limited time, budget, and energy. After all, as Qoheleth goes on to state in the same passage, “…much study is a weariness of the flesh.”

So the purpose of this review is to give some direction to the theologically interested reader according to his/her needs and desires. Specifically, this review provides an overview of six recently published (since 2000) and thus currently available, one-volume texts that introduce and articulate a sense of the whole of Christian theology. Some are intended to give the novice a general introduction while others are meant to provide the more advanced reader with a sense of the interconnectedness of Christian commitments. Some attempt to speak for “the Christian faith,” while others speak out of a strand of the faith or even attempt to show the tensions between different traditions of Christianity. Knowing what a text does (or at least intends to do) will help guide readers as they make reading choices and aid those who are often called upon to recommend theological books to others. Knowing the aims and audience of these texts, moreover, will hopefully minimize reader frustration at struggling through a book not written to meet the needs and desire of the reader. Theology is hard enough as it is; it need not be made harder by giving a novice a text intended for the initiated. Theology is also endlessly interesting and complex; it need not be made boring by giving the initiated something intended for the novice.

Basic Introductions

Theology: The Basics.
By Alister McGrath.
Pp. xxv + 162. $18.95 (pb).

Let us start then with two basic introductory texts, aimed at articulating the essential tenets of the Christian faith, but with slightly different perspectives or voices. Alister McGrath’s Theology: The Basics is arguably the clearest, most accessible and concise introduction to Christian theology currently in print. Organized around the Apostle’s Creed, it attempts to speak for the whole of Christian belief and introduces readers to key theological concepts such as God, Jesus Christ, the Holy Spirit, faith, creation, salvation, atonement, and heaven and hell. In an initial chapter entitled “Getting Started,” McGrath helpfully presents what theology is and does and how it is related to the Bible, culture, and the creedal traditions. Then each subsequent chapter explicates a major Christian doctrine (e.g., the Trinity) through an engagement with the Biblical, creedal, and some cultural traditions, and concludes with the contributions of one major theologian from the Christian tradition who had a particularly interesting or significant view of that doctrine (e.g., with the Trinity, McGrath briefly discusses the work of Karl Barth). At the end of each chapter, McGrath raises questions that are designed to encourage further study and reflection. Thus McGrath’s text is ideal for beginning the study of theology, and its intentionally “user friendly” format makes it ideal for either individual or group study. It contains a limited glossary and short biographies of the theologians cited in the text but unfortunately no bibliography for further reading.

By Mark McIntosh.
Pp. xi + 185 $11.95 (pb).

Like McGrath’s Theology, Mark McIntosh’s Mysteries of Faith is intended as an introduction to the great mysteries of the Christian faith, but McIntosh’s voice is distinctively
Episcopalian. Like McGrath, McIntosh introduces and explicates the central doctrines of Christian belief such as creation, revelation, incarnation, salvation, and eschatology, but he does it within a distinctively sacramental context. For McIntosh the experience of our relationship, our communion with Christ in and through the sacraments of baptism and the Eucharist, are essential to understanding each doctrine. Thus, to use the example of the doctrine of the Trinity again, we cannot understand God’s Trinitarian life as a communion of love without seeing how that doctrine emerges out of and transforms our lived faith, e.g., in our life of prayer. He writes, “If God is God because of the loving communion of the Trinity, then when we pray we are invited more deeply into this exchange of love. Prayer is really God happening in us, you could say, or—more accurately—our coming into fuller being as we pray in the divine communion.” (p. 46)

So McIntosh’s voice (and thus perhaps audience) is more particular and circumscribed than McGrath’s even if both texts are introductory in nature, and this is only appropriate since McIntosh’s text is part of the New Church’s Teaching Series specifically intended to help Anglicans deepen their understanding of the Christian faith. In other words, readers with a sacramental context or outlook will follow McIntosh much more easily than readers without such a context. So while this text might work even better than McGrath’s within a study group within an Episcopal or Anglican parish, it might work less well with a reader who does not self-identify as Christian. McIntosh provides a very helpful “resources” section with commentary on modern and contemporary Anglican theologians, one-volume surveys of theology and accounts of particular doctrine for further reading. Like McGrath, he also includes discussion questions for each chapter to encourage further reflection, but, unlike McGrath, he does not include a glossary.

Intermediate Texts

The Faith of the Christian Church: An Introduction to Theology.
By Tyron Inbody.
Pp. xxvii + 374. $24 (pb).

Tyron Inbody’s The Faith of the Christian Church has many of the same qualities as the basic introductory texts; it is clearly written, formatted in an accessible style that includes quote boxes and illustrations drawn from popular culture, and it is quite comprehensive, covering traditional areas of Christian theology including revelation, God, creation, suffering and evil, humankind, Jesus Christ, the church, and the end times. Yet Inbody’s text has the explicit intention of serving the contemporary theological student. Thus its illustrations from popular culture and its informal if not conversational style of writing attempt to appeal to people shaped by contemporary media, though, ironically, its length at nearly 375 pages might cut against this.

Like McGrath, Inbody attempts to speak for the whole of Christian faith while he pays greater attention than McGrath to the diversity of viewpoints between various Christian traditions. Moreover, Inbody has extended discussions of such issues as creationism, the Devil, miracles, intercessory prayer, shame, the virgin birth, and the rapture—issues that often Christians have found less central to their faith. Yet the connection between belief and practice, between theology and the lived piety of Christians is less apparent in the Inbody text than it is in McIntosh. Inbody consciously structures his text around debates and trends in contemporary culture (e.g., the growing divide between religious studies departments in universities and the theological disciplines of seminaries, modernity vs. postmodernity, etc.), and his book, more than any other surveyed in this review, reflects a sensitively to the racial and cultural diversity of its readers. It contains an extensive glossary but no bibliography or questions for further reflections.

Faith Seeking Understanding: An Introduction to Christian Theology.
By Daniel Migliore.
Pp. xvii + 439. $25 (pb).

Daniel Migliore’s Faith Seeking Understanding has become a classic of sorts in this intermediate range of introductory theological texts. Originally published in 1991 and based on his introductory lectures at Princeton Theological Seminary, Migliore’s text covers the traditional doctrinal loci, but like McIntosh, in a particular, identifiable theological voice. As a Presbyterian theologian, Migliore begins his account of Christian theology in a typically Reformed way, namely with an examination of the meaning of revelation and the authority of Scripture. Each chapter, again following distinctive Reformed styles of theology developed by Calvin, Schleiermacher, and Barth, elucidates a series of numbered “propositions,” “interpretive statements,” or “themes.”

In his new, revised edition, Migliore has expanded certain chapters to
account for more recent questions pressing the church (e.g., a discussion of Intelligent Design and the doctrine of creation, the notion of original sin, and missiology in light of religious pluralism), and he pays more explicit attention to the practices of the Christian life and their relationship to Christian belief (e.g., like McIntosh, Migliore has an extended discussion of prayer). Moreover, he has added an extensive glossary of theological terms and two new chapters to the text, “Confessing Christ in Context” and “The Finality of Jesus Christ and Religious Pluralism”—which have extended discussions of Latin American, African American, Feminist, Womanist, Mujerista, Hispanic, and Asian American theology. Thus while Inbody pays particular attention to the cultural and ethnic diversity of his readership, Migliore pays particular attention to this diversity in the current discussion of Christian theology. The text concludes with three interesting imaginary dialogues between representative twentieth-century theologians concerning natural theology, the historicity of the resurrection, and political theology and are intended by Migliore to capture the open-endedness of theological inquiry.

Advanced Accounts

Clues to the Nicene Creed: A Brief Outline of the Faith.
By David Willis.
Pp. xii + 186. $16 (pb).

The final two texts in our survey reflect books written for the serious, already initiated reader and yet have an introductory feel to them based on their style and scope. David Willis’ Clues to the Nicene Creed is a delightfully written account of Christian theology (through a loosely structured commentary on the Nicene Creed) for “educated laypeople, advanced students, and theological educators” (p. ix). Willis endeavors to give a “sense of the whole” through the major doctrines of the creed—God, creation, Christ, and the Holy Spirit. His attention to the doctrine of the Spirit is a unique contribution of his account as well as his concluding chapter on forgiveness. What makes Willis’ account more advanced is his tendency to draw analogies, not from popular culture like Inbody does, but from postmodern architecture, graphic art, poetry, sculpture, and psychological theory. The text ends playfully with a “Mostly English Bibliography” but with no glossary or questions for further reflection.

Essentials of Christian Theology.
By William Placher.
Pp. x + 422 $29.95 (pb).

William Placher’s Essentials of Christian Theology is the only edited volume in our survey. Placher attempts to give a fairly comprehensive survey of Christian theology but with a particular voice, or better said, particular voices through a unique method of dialog between two theologians writing on the same topic. For example, these theologians could be of the same theological tradition and yet have very different ways of understanding their own tradition’s take on a particular doctrine (e.g., two Presbyterian theologians that have two very different accounts of the nature of the church). Or the two theologians may be from different traditions writing on the same doctrine (e.g., a Methodist process theologian and an Episcopal Trinitarian theologian debating the doctrine of God). Placher helpfully introduces each chapter with a historical overview of the development of the particular doctrine under question (one of this text’s advanced level attributes) and concludes each chapter with questions for further reflection and a bibliography for further reading. Given its glossary and bibliographic resources, Placher’s text represents the best resource of these six texts for the advanced student of theology to dig more deeply into the theological tradition.

Qoheleth was right; there is no end to the writing and reading of books. Being clear on the form, style, substance, and audience helps guide both the writing and reading of books, theological or otherwise.
The Church Enslaved: A Spirituality of Racial Reconciliation.

(Michael Battle is Associate Dean for Academic Affairs and Vice President, and Associate Professor of Theology at Virginia Theological Seminary.)

The Church Enslaved is not a book for the fainthearted. The authors, who seem “quite different—white and black, evangelical and Anglican, sociologist and theologian—. . . . discovered their commonality through a common faith in Christ and the conviction that racism, unless it is faced head-on, will continue to wield its deadly force on the church and the country we love.” They assert, and I agree, that “racism is an offense against the Lord . . . and must be dealt with as such.”

In Part One, “An Enslaved Church”, Campolo and Battle offer a frank analysis of the Church’s role in historical and modern racism. They contend that Evangelicalism’s emphasis on individualism reveals a social Darwinism that dismisses, and thereby perpetuates, systemic evil. In contrast, the Black church is rooted in a theology of liberation that names and confronts structural evil. However, it is still forced to adapt to the Western world, leading the authors to wonder, “Is the church enslaved by the white European perspective?”

I applaud Campolo and Battle for avoiding the “racism lite” approach that often pervades the dialogue of polite Christian folk. They note how well-meaning white persons manifest racist attitudes. They examine the detrimental effects of internalized racism upon African-Americans. With
the courage born of deep faith, the authors then venture into the prickly territory of racist myths and taboos. They explore the mind-body dichotomy that conditions us to view “the other” through myopic, dualistic lenses. For example, they observe that both African-Americans and whites tend to prejudge African-Americans as being physically superior and whites as being intellectually superior. When physical superiority is intertwined with sexual superiority (but intellectual inferiority), this leads to racist attitudes “filled with sexual overtones.”

The authors posit that the dynamics of modern racism are based on a politics of resignation (i.e., a belief in the immutability of people and institutions) which reinforces the sense of separation between groups. Noting that “ethnic groups need to be delivered from the tendency to worship their own identities,” they wonder if reacting to white images of Jesus by developing black images of Jesus reinforces this separation. Instead, the authors offer a politics of education, which involves educating self and other about differences. (Discussion questions at the end of the book may be very helpful in that process).

In Part Two: “A Reconciling Church”, Campolo and Battle present insights from African spirituality which, when combined with those from Western spirituality, can empower both African-Americans and whites to move beyond rampant individualism and racism to true Christian community. This involves accepting the gifts that African spirituality offers (e.g., Ubuntu, or the interconnectedness of all persons) and making a commitment to restorative justice based on a theology which affirms that “neither victim nor perpetrator is fixed in their identities.” They suggest that, when victims forgive and perpetrators “see” the humanity of the victim, perpetrators become “accountable to a new identity.” One difficulty, however, is that some perpetrators do not see themselves as such, and many victims do not see themselves as otherwise.

Preparation for the daunting task of racial reconciliation requires, they believe, spiritual practices (e.g., contemplation) that nourish our faith and transform us into persons who truly can “see,” and are willing to engage, one another. Contemplation builds unity and fosters the humility needed to speak the truth in love, support African-American leadership, develop self-critical approaches to multiculturalism, and engage in non-demeaning forms of social justice.

In the midst of a “culture of dishonesty about race,” it was intriguing and heartening to read a refreshingly candid book about racism in America. The authors’ stance that “our identity as (baptized) persons . . . supersedes all other, partial identities which threaten to divide us” provided a sound theological foundation for the book. Although a more in-depth analysis of how racism reveals our image(s) of God and how it opposes God (which, unfortunately, is not unanimously accepted) would have been helpful, their account of how the combined strengths of African and Western spirituality can offer us “mutual liberation from structural evil” is encouraging. If the Church is willing to recognize the suffering that results from violating God’s law of love while accepting that the true identities of both African-Americans and whites are rooted in imago Dei, she can provide a safe space for the work of racial reconciliation, and, in the process, become a major force for healing. The question they leave us with is, “Is She willing?”

Allison St. Louis
Christ Church Cathedral
Hartford, Connecticut

Contemporary Studies for Christian Ethics

The difficulty for readings in Christian ethics is first-of-all a matter of seeing. Preachers and teachers can’t speak about problems they don’t see. They then may say nothing at all or offer only idealistic answers that don’t perceive the real choices that have to be made. Of course, the corresponding difficulty is what to read. These four recent books are exemplary in offering comprehensive accounts of critical moral issues in our world. They are above all interesting and engaging.

Marriage, a History: From Obedience to Intimacy or How Love Conquered Marriage.
By Stephanie Coontz.
Pp. 432. $25.95 (cloth); $16 (pb).

Stephanie Coontz is a contemporary historian of marriage and family. Marriage is the most basic of social institutions that has sought to provide for children and sustain daily life. But division of labor in marriage has varied significantly, most often resulting in forms of patriarchy in which women were valued by what they offered in marriage. Contrary to taken-for-granted expectations now, marriage had little to do with intimacy. To tell this story, Coontz appropriately begins Marriage, a History by reviewing anthropological
Helping Out Those in the Gulf Coast

Last September the student body gathered a truckload of food, water, diapers, clothes, and other supplies for those hit by Hurricanes Katrina and Rita in the Gulf Coast. Matt Tucker (in the Wheaton T-shirt) and a friend drove the rented truck to Mississippi and delivered the supplies to the Coast Episcopal School, a distribution center that had been set up in Long Beach. Matt and his fellow driver took turns at the wheel for 52 hours in a 60-hour span. Pictured above, front row: Wendy Tobias and Mary Kay Brown. Middle row: Marlee Norton, James Derkits, Matt Tucker, Lauren Hayne, Holly Davis, and Scott Kitayama. Standing in the back: Lonnie Lacy and Amanda Finkenbinder.

understandings of marriage and next offering a history of marriage (drawing accurately from the now immense particular studies) in the aptly title section “The Era of Political Marriage.” She then turns to her own area of specialty by detailing what she calls “The Love Revolution” as that begins in the 19th century and concludes in the uncharted territory of our the 21st century. She helps us situate ourselves, examine our assumptions about love and marriage, and understand the present, diverse quests for intimacy and equality.

The End of Poverty: Economic Possibilities for our Time.
By Jeffrey D. Sachs.
Pp. xviii + 395. $27.95 (cloth); $16 (pb).

Working in economic development in countries throughout the world, Jeffrey Sachs has been a central voice in economic development. He is Director of The Earth Institute at Columbia University, has been a central voice in the development of the Millennium Development Goals, and is now directing a project on sustainable development in two African villages. Sachs believes that with modest financial help from the developed countries the extreme poverty of one sixth of humanity—
lacking as they do adequate food and basic nutrition, water and sanitation, shelter, and basic medical provisions—can be ended by 2025. The book explains how. Beginning with personal stories from Malawi, Bangladesh and China, Sachs offers a historical perspective on the population explosion and the economic revolution of modern societies that has created the great divide between the rich and the poor. Drawing on his own work in Bolivia, Poland, Russia, India, China, and Africa, he identifies six variables that must be addressed as a whole (and not piecemeal): business capital to invest in basic improvement; human capital invested in insuring basic health and literacy; infrastructure including information and communications systems; natural capital that offers protection against natural hazards such a drought; knowledge capital for improved organizations; and public institutional capital or investment in public institutions for improved public health services. His personal involvement allows Sachs to speak in moving terms of how the moral challenge is politically captivating and viable.

The Lesser Evil: Political Ethics in an Age of Terror.
By Michael Ignatieff.
Pp. xii + 212. $29.95 (cloth), $16.95 (pb)

Developed from his January 2003 Gifford Lectures, Michael Ignatieff (Director of the Carr Center for Human Rights Policy at Harvard University) explores the post 9/11 world as a weighing and balancing of greater and lesser evils. Most centrally, how significantly should human rights and the rule of law be limited or violated for the sake of waging a war on terror? Most powerful is his account of the politics of nihilism born in Russian in the 19th century. Dostoevsky offers a view into the terrorist psychology which then Ignatieff develops with reference to the Algerian war, the IRA, Palestinian suicide bombers, the Tamil Tigers, and Osama bin Laden and Al Qaeda. Most helpfully, Ignatieff focuses on what actions—such as preventive or investigative retention, torture, and preventive strikes—might accomplish but as importantly on the consequences such actions will have on diminishing respect of laws and human rights. By looking at worst case scenarios, Ignatieff claims why liberal democratic societies must address these issues openly. Only in reinvigorating democratic institutions can political decisions be made that will not undermine the purpose of such states to honor the dignity of persons. Altogether Ignatieff clears the ground in order to illumine our present struggles, internationally and politically, in a way that both conservative and liberal can recognize.

Red Sky at Morning: America and the Crisis of the Global Environment.
By James Gustave Speth.
Pp. xv + 329. $24 (cloth), $16 (pb).

Red Sky at Morning is the story of the environmental crisis which James Speth has spent a lifetime addressing, from presidential adviser to Jimmy Carter to president of the World Resources Institute, co-founder of the Natural Resources Defense Council, and dean and professor at the School of Forestry and Environmental Studies at Yale University. The story begins with population explosion and the technological and economic development that made that possible. The tale of the consequent environmental deterioration is marked by increasing pollution (with the build-up of carbon dioxide and global warming) and biological impoverishment (including species extinction) and told in terms of the global ecology. The response of the ecological movement is detailed, beginning as it does just over 40 years ago with the 1962 publication of Rachel Carson’s *Silent Spring*.

This enables Speth to identify particular problems and politics and what specific issues are central to a sustainable world: population, poverty, technologies, pricing, consumption, education, governance, and a change of consciousness and culture from the present anthropocentric enchantment with limitless material expansion. Balanced and pragmatic, Speth offers a primer for the environmental movement.

These four books will not tell the preacher what to preach any more than they will tell the teacher what to teach. Christian faith may be most important in identifying the values in each of these areas that are central to understanding life lived in relationship to God. This in itself may offer critiques of narrow political responses and opening of larger challenges and opportunities. Further, Christian faith is a way of life and may suggest how Christians should live in the midst of the challenges of our times. Such reflections, though, depend on reading the changes and so crises that these four authors depict.

*Timothy F. Sedgwick*
The Clinton S. Quin Professor of Christian Ethics
The Doctor in Divinity, *honoris causa*, was conferred upon the following at Virginia Seminary's October 2005 Academic Convocation, left to right:

The Very Rev. William Sutherland Stafford
Dean, The School of Theology
The University of the South
Sewanee, Tennessee

The Most Rev. Robert Henry Alexander Eames
Archbishop of Armagh
Primate of All Ireland

The Rt. Rev. Hilary Garang Deng
Bishop
The Diocese of Malakal, Sudan

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

The Rt. Rev. Howard Kingsley Ainsworth Gregory
Suffragan Bishop
The Diocese of Montego Bay, Jamaica

New Campus Residents

Photographed by Professor Stephen Cook in his backyard.