On the Cover:

Professor of Old Testament, the Rev. Judy Fentress-Williams, Ph.D., who was recently promoted to full professor, gives her Inaugural Lecture entitled “The Remix as a Motif for Redemption in the Book of Ruth.” Photo by Susan Shillinglaw.

Above: The Motet Choir at Commencement.

Virginia Theological Seminary Journal

Editor: Susan L. Shillinglaw

Layout: Susan L. Shillinglaw
The Virginia Seminary Journal is published once a year by The Protestant Episcopal Seminary in Virginia at 3737 Seminary Road, Alexandria, VA 22304. Third class postage at Alexandria, Virginia.
Phone: 703-370-6600; Fax: 703-370-6234.
E-mail: editor@vts.edu
Web site: www.vts.edu

Address Changes: Alumni Records, 3737 Seminary Road, Alexandria, VA 22304 or e-mail mpotin@vts.edu.

© 2012 The Protestant Episcopal Seminary in Virginia.
Published annually by the Office of Institutional Advancement.
In this issue:

Letter from the Dean and President 4
2012 Commencement Address 4

Unexpected Hope: The Vocation of the Church, by the Rev. Jim Wallace 7

2012 Commencement Photos 10

Special Section - Evangelism: How We Share our Faith 10

Evangelism Articles:
- De-Institutionalizing the Sharing of Our Faith, by the Rev. David Gortner, Ph.D. 12
- Worldly Witnesses: Photos from VTS Guest Speakers 23
- God Is in the Fire, by the Rev. Sandy Webb (VTS ‘09) 24
- CMT 2.0: Embracing Digital Mission, by Dr. Lisa Kimball and the Rev. Kyle Oliver (VTS ‘12) 27
- On the Laity, by the Rev. William S. Murray IV (VTS ‘06) 32
- Pastoral Care: Perspectives from a Caregiver, by Josephine H. Hicks 34
- The Worst of Times: Sharing Faith through Tragedy, by the Rev. Janet Vincent 36

Book Release: Hail! Holy Hill! by the Rev. Robert W. Prichard, Ph.D., and Julia E. Randle 43

Student Article: Reading James in Haiti for the Compassionately Curious, by Adrienne Hymes 44

2012 General Convention Photos 46

Academic Convocation 2012 48

Opening Sermon by the Very Rev. Ian S. Markham, Ph.D. 48

Knowing Who We Are: Our Episcopal Identity, sermon by
the Rev. Andrew T. P. Merrow 50

Convocation Photos 52

Moral Conviction and Our Christian Responsibility, sermon by
the Rev. J. Barney Hawkins IV, Ph.D. 54

Student Article: On Our Baptism, by Weston Mathews and Robert Hartmans 56

Student Article: A Journey of Faith: Lessons from Senegal, by Mary Lynn Coulson 58

Virginia Theological Seminary 2011-2012 Annual Giving Report 62

Chapel for the Ages Campaign Report 96
The decision has been made: the words “Go ye into all the world and preach the Gospel” are going to be reproduced in the new Immanuel Chapel. This is not simply a response to the listening sessions which universally told us that this was important; but it is also a recognition that in the end this is what Virginia Theological Seminary is always about. We have “Good News,” which we want to share with the entire world. This has shaped our life since our inception as a Seminary; it will continue to shape our life.

I am very proud of our Faculty because they are bearers of “Good News.” There is a collective ethos that stresses the importance of our shared conviction that God has spoken in Christ; there is also a conviction that we must share our conviction through writing, teaching, and participation in congregations and the wider Church.

So, the Rev. Dr. A. Katherine Grieb has combined a passion for social justice with her service in the larger Church. She is currently serving on the Faith and Order Commission of the Anglican Communion and has been recently honored by becoming a sixth preacher at Canterbury Cathedral. Dr. Mitzi Budde is the Vice President of the North American Society of Ecumenists. The Rev. Dr. James Farwell has joined the Faculty as our new Professor of Theology and Liturgy and brings a passion for sharing the richness of the Anglican liturgical tradition with a recognition that God is at work in all faith traditions.

Faculty colleagues are involved in congregations beyond the Seminary. The Rev. Dr. Robert Prichard, our longest serving faculty member, is at St. George’s, Arlington; the Rev. Dr. Ruthanna Hooke and Dr. Lisa Kimball are members of Epiphany Church in DC and Dr. Bill Roberts is at Christ Church, Alexandria; the Rev. Dr. Tony Lewis is a faithful presence at St. Paul’s K Street in DC; the Rev. Dr. Katherine Sonderegger is at St. Clement’s, Alexandria. The Rev. Dr. Barney Hawkins is an Honorary Associate at Immanuel Church on the Hill where Dr. Tim Sedgwick also worships; Dr. Amy Dyer and Dr. Stephen Cook are at St. Paul’s Episcopal Church, Alexandria; and Ms. Heather Zdancewicz is the Treasurer at St. Andrew’s in Burke and of Kanuga Conferences, Inc. in Hendersonville, NC.

Ecumenically, our Faculty are continuing to have an impact. The Rev. Dr. Judy Fentress-Williams is now an associate minister at the Alfred Street Baptist Church (we congratulate her on her ordination); and the Rev. Dr. Joyce Mercer is very active at Old Presbyterian Meeting House.

One of the most effective ways Faculty can go out and share the Gospel is through publications. Congratulations are due to the Dr. Hawkins for his delightful book *Episcopal Etiquette and Ethics*; to Dr. Fentress Williams for her refreshing and inspiring study of the book of *Ruth*; and to Dr. John Yieh for *Conversations with Scripture: The Gospel of Matthew*. We look forward to other upcoming faculty publications, including a book from the Rev. Dr. David Gortner.

Going out and Spreading the Gospel is the DNA of this place. It is exciting to watch it continue.

Yours in Christ,

The Very Rev. Ian S. Markham, Ph.D.
Dean and President
We believe in one God.

We believe in one Lord, Jesus Christ.

We believe in the Holy Spirit.

We believe in one holy catholic and apostolic Church.

We believe in the whole Church, not just some of the Church.

Not just the left or right sides of the Church.

The whole Church.

No one is excluded.

We need each other.
I feel very honored to be invited by this class to give this commencement address and I asked about the make-up of your class. Most of you, I am told, are going right into the church, or are already there, to ordained ministry and other missions of the church. So I want to speak directly to you about the vocation of the church in the world. And the title of my brief address is “Unexpected Hope: The Vocation of the Church.”

Let me start with a baseball story. I have been a Little League baseball coach for both my sons’ teams over many years. And I’ve learned that baseball teaches us “lessons of life.”

Just a few weeks ago, our 9-year-old team was down 5-0, and we had already lost our opening couple of games. It didn’t look good. But all of a sudden, our bats and our team came alive; and all the practice and preparation we had done suddenly showed itself. Best of all, our rally started in the bottom half of the order with our weakest hitters. Two kids got on with walks and our least experienced player went up to the plate. With international parents, Stefan had never played baseball before and you can tell he doesn’t have a clue. But somehow he hit the ball, it went into the outfield. Our first two runs scored and he ended up on second base. Being from a British Commonwealth culture, he began to walk over to the short stop and second baseman and shake their hands! “Stefan,” I shouted, “You have to stay on the base!” “Oh,” he said, “I’ve never been here before.”

Inspired, other kids who had never had hits before either also got them now. Then the best hitters started to hit, and we came back to win 11-6. In a long team meeting afterwards, the kids couldn’t stop telling each other what they had learned. “We didn’t give up and came back!” “Our rally started with the bottom of the order.” “Sometimes you get what you need from unexpected places.” “We all just kept cheering for each other.” “Everybody helped us win today.” Finally, our star player said, “This just goes to show you, you can’t ever give up on hope. We always have to keep on hoping no matter what.” Lessons of life. Most importantly on that day, we became a team, and we have won our games since.

Because our mission is to the kingdom of God — “thy kingdom come, thy will be done, on earth as it is in heaven.” That is what we pray. And while the kingdom of God was the central message of Jesus, and the New Testament, it has faded as ours. Finding salvation to heaven is part of the message, getting closer to God is part of the message, but the heart of the message of Jesus was a new order breaking into history — to change everything about the world, including us.
And that’s why we can offer such hope to the world. The church is supposed to be saying, and the church is supposed to be showing, that our life together can be better. In our shallow, superficial, and selfish age, Jesus is calling us to a completely different way of life. He called it the kingdom of God — as very different from all the political kingdoms of this world. But that better way of living wasn’t just meant to benefit the Christians, but everybody else, too. And that is the point of it.

Christianity is not just a religion that gives some people a ticket to heaven and makes them judgmental of everybody else. Rather, it is a call to a relationship; and one that changes all our other relationships. Jesus calls us into a new relationship to God; and he says, that also brings us into a new relationship with our neighbor, especially with the most vulnerable of this world, and even with our enemies. You don’t always hear that from the churches. But that transformation of all our relationships, when lived out, has always been the best thing for what we now call the common good.

Because we have lost the common good in our community and public life, and especially in our politics — on both sides of the aisle — it’s time to listen again to an old but always new vision which could, and is supposed to, change our selfish behavior — and make us happier too. “Happy are those,” Jesus said, who live by the beatitudes of his kingdom.

The summary of ethics and the religious law, said Jesus, was to “love the Lord your God with all your heart, mind, and strength, and to love your neighbor as yourself.” And that most fundamental teaching of faith flies right in the face of all the personal and political ethics which put myself always before all others; my rights first, my freedoms first, my interests first, my tribe first, and even my country first — ahead of everybody else. In other words, selfishness is the personal and political ethic that dominates our world today; but the kingdom of God says that your neighbor’s concerns, rights, interests, freedoms, and well-being are as important as yours.

That is not only radical, it is transformational; and is absolutely essential if we are going to create a public life not completely dominated by conflict, but one that actually can articulate what might be in the interest of the common good and even some common ground between us all. Win/win and not just win/lose. It is also essential to religion finding any credibility again. Otherwise, the next generation is just going to move on from religion. The “none of the above’s” are now the fastest growing group on religious surveys.

But when people see that kingdom of God being actually lived out, they are first surprised by it, and then attracted to it.

Just as a huge and successful church in a midwestern state’s suburbs decides to take on the renovation of dilapidated and failing public schools in their neighboring urban area. Or when a church in the southern Bible Belt puts up a sign welcoming the Muslim Cultural Center that had just moved into their neighborhood and befriends those who were afraid of being attacked; and when that story of Christian/Muslim friendship on CNN changes the hearts of angry men in Pakistan. Or when a graduating seminarian, like many of you today, decides to start a church made up of homeless people and, after ten years, most all of the congregation’s leaders literally came from off the streets.

When a Christian family farm business builds day care centers and houses for their migrant workers, provides college scholarships for their employees’ children, gives millions of dollars to Africa and Haiti, and still has the most successful orchard in their region, it attracts attention. When conservative southern California Anglo churches get deeply connected to Hispanic churches in their own communities, come to know each other’s faith and families, and then together seek to fix a broken immigration system, it gets the attention of policy-makers in Washington. When a famous evangelical mega-church in Chicago sends its people to the Middle East and starts speaking up for beleaguered Palestinian Christians, it challenges foreign policy. When another one in Ohio doesn’t just righteously proclaim itself to be “pro-life” but quietly takes in hundreds of low-income pregnant women every year to help them carry their child to term and settle into a better life, people feel helped and not just judged. And when faith-based organizations and denominations who might vote differently in elections make it clear to both Republicans and Democrats that they must not balance their budgets and reduce their deficits by increasing poverty, and must draw a circle of protection around the poorest and most vulnerable, it breaks through the self-interest politics of both parties.

All these are true stories. And they are all about the unexpected and about bringing hope to hopeless times.

So my advice to you, going into the church, is to never be content with what is predictable and even become cynical about change. Don’t be satisfied with a church community whose lifestyle and behavior you can predict by just looking at everybody living around them. Your job is to pastor and lead faith communities whose vocation is to be unpredictable and to be able to offer hope where nobody else does.

That’s because you leave today, not committed to the kingdom of any culture, class, or racial group, or the kingdom of America or any other nation state, or even to the kingdom of any church, even the kingdom of The Episcopal Church but rather to the kingdom of God, which is meant to turn all the other kingdoms on the head, to break open the unpredictable, and bring new hope to lives, neighborhoods, nations, and even the world. So God bless you in that wholly unpredictable and so needed ministry of hope. And as we should all say at the end of every commencement: “Play Ball!”

And may the Lord be with you.
As president and CEO of Sojourners, Jim Wallis is editor-in-chief of Sojourners magazine, which has a combined print and electronic media readership of more than 250,000. His columns appear in major newspapers, including The New York Times, The Washington Post, Los Angeles Times, and The Boston Globe. He frequently appears on radio and television, as a commentator on CNN, MSNBC, Fox News — on shows such as “Meet the Press,” “Hardball,” “The Daily Show with Jon Stewart,” “The O’Reilly Factor,” and National Public Radio.

His latest book is Rediscovering Values: On Wall Street, Main Street, and Your Street — A Moral Compass for the New Economy. His two previous books, The Great Awakening: Reviving Faith & Politics in a Post–Religious Right America and God’s Politics: Why the Right Gets It Wrong and the Left Doesn’t Get It were both New York Times best-sellers.

He teaches a course on “Faith, Social Justice, and Public Life” at Georgetown University and has also taught at Harvard University.

Jim Wallis was raised in an evangelical family in the Midwest. As a teenager, his questioning of the racial segregation in his church and community led him to the black churches and neighborhoods of inner-city Detroit. He spent his student years involved in the civil rights and anti-war movements. While at Trinity Evangelical Divinity School in Illinois, Jim and several other students started a small magazine and community with a Christian commitment to social justice which has now grown into a national faith-based organization. In 1979, Time magazine named Jim Wallis one of the “50 Faces for America’s Future.”

Commencement 2012 Award Recipients

The recipient of the 2012 Virginia Seminary Ford Chair, a gift of Susan Ford to a member of the graduating class who has exhibited a strong commitment to the community life and mission of the Seminary, was Virginia Cuthbert Wilder from the Diocese of Western North Carolina (pictured, top left). The recipients of the Harris Award, given each year to candidates for Holy Orders who have demonstrated academic excellence and leadership ability, were Elizabeth A. Locher from the Diocese of Virginia (top right) and Kyle M. Oliver from the Diocese of Milwaukee (middle left). The St. George’s College Prize for study at St. George’s College in Jerusalem was given to Daniel M. Cenci from the Diocese of North Carolina (middle right), and the Dudley Speech Prize, awarded to graduating students who, in the opinion of the faculty, have demonstrated excellence in the public reading and interpretation of the Scriptures and the Liturgy, was given to Florence May Mei Jee from the Diocese of Eastern Kowloon (bottom left) and Shawn O. Strout from the Diocese of Washington (bottom right).
Pictured this page, clockwise from top left: graduates at Calloway Chapel; D.Min. graduate, the Rev. Dr. Jeff Raymond and his wife; a group of grads that includes (first row) Chris Cole, Audrey O’Brien, Whitney Kirby, Katie Crawford, Lara Shine, and (back row) Matthew Wright, Daniel Cenci, Kyle Oliver, Oscar Rozo, and Andrew Terry; the Rev. Andrew White (VTS ’11) congratulates his newly-graduated wife, Sara; Vicki Hesse chats with Bill Harris; and Leo Loyola.

Photos by Fanny Belanger, Sarah Brockenrough, Anne Karoly, and Jim Said.
Pictured this page, clockwise from top left: the Rt. Rev. Barbara Harris receives her hood from Dean Markham and Dr. Timothy Sedgwick; Chuck McMillen, Dawn Campbell, and David Lynch; Melanie Mullen and Adolpho Moronta; Jude Harmon; Joel Atong; MACE graduate, Mary Ann Rudy; Jabriel Ballentine; Lara Shine; and Whitney Kirby.

Photos by Fanny Belanger, Sarah Brockenrough, Jim Said, and Susan Shillinglaw.
EVANGELISM

De-Institutionalizing the Sharing of our Faith

by the Rev. David Gortner, Ph.D.

“The whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen...
Some of the Pharisees in the crowd said to him, ‘Teacher, order your disciples to stop.’ He answered, ‘I tell you, if these were silent, the stones would shout out.’”


I live with a constant concern that we have forgotten why we Episcopalians are doing what we are doing. Or, that we have never really taken to heart why we are doing what we are doing. Or, that we just don’t like to talk too directly about why we are doing what we are doing.

I worry about our seeming embarrassment for speaking about Jesus. Our faith. Our deliverance. God’s touch upon our lives. In the end, our words actually do matter. Our discourse in the public square matters. Our readiness to hear and name God at work matters.

I was struck by the description of the work of NetsforLife – that they are not simply about handing out mosquito netting, but they are about transforming cultures and habits, meeting people where they are and, through conversation, leading people toward conversion of their patterns of life for the sake of their own health. Discourse matters. Relationship matters.

Jesus happens upon some fishermen mending their nets. And he invites them to become fishers of people. Over the next years with them, Jesus weaves nets of connection and meaning that creates a culture of deep belief and delight in God’s transformative power among his followers. Again and again, from situation to situation, Jesus weaves together actions and words, situations and deeper meaning, always pointing people toward God’s life-changing love.
In my book, *Transforming Evangelism*, I am in one small way attempting to change the culture of the Episcopal Church from one of embarrassment and overattachment to propriety, to one of free, easy discourse about God’s transforming presence and movement in our lives and in the lives of others. To change the culture from “silent witness” and “red-door evangelism” to a culture committed to public witness in both word and deed. WORD and DEED.

If you have ever spent any time attending legislative sessions of the House of Deputies, you know that it’s a bit like seeing how sausage is made. Or, maybe more appropriately, watching people make a Rube-Goldberg machine out of tinker toys. One evening, during General Convention, I stopped in just to see what was going on, and experienced a moment like watching a Samuel Beckett “theater-of-the-absurd” play. And it was about evangelism. Two back-to-back resolutions were read for votes. They went something like this: (1) there will now be a church-wide mandate for every parish to get a website, because “without a website, you don’t exist,” and so “this resolution is really about evangelism”¹; and (2) we will affirm the Offices of Communication for their work as a primary engine for the sharing of the Good News and thus consider media communications under the umbrella label of evangelism.²

---

¹ Public presentation of Resolution A025, “Challenge Congregations to Develop Websites.”

² Public presentation of Resolution A024, “Recognize Communications as Ministry” – as it was orally promoted.

---

**EVANGELISM BEGINS IN THE HEART**

To be genuinely Christian, any effort in evangelism must be grounded in a deep conviction of God’s unbridled love for humanity and for all creation. An evangelism rooted in a theology of love, if really embraced, cannot help being evocative—and cannot help being expressed. The question is whether or not we entrust ourselves to this Love.

**IT’S DEEPER THAN YOU THINK**

Evangelism cannot be about church growth alone. If I locate the focus of my evangelism in a concern to increase the numbers of “butts in the pews,” I have lost touch with gratitude and wonder as my motivations, and am now relying on collective anxiety.

Evangelism is remarkably unconcerned with the institution. It is concerned with human lives. Evangelism is not only being present in the community, living a wholesome public life, engaging in vigorous social ministry, advertising attractive church events, offering warm hospitality and welcome, or attempting to recruit new church members from the community. All these activities are secondary to something much more fundamental: the joyful spiritual practice of naming the Source of our gratitude and wonder.

**EVANGELISM IN THE 21ST CENTURY IS**

- Not a program, but a spiritual practice
- Not institutional, but individual
- Not for empire, but for public exchange
- Not starting with telling, but starting with listening
- Not “Come and See” without first “Show Me”
- Not about citizenship, but about fellow pilgrimage
- Not of or for the church, but of and for the Holy Spirit
Hmph. Here we were, at it again, not actually engaging in the real work of evangelism but re-labeling things we do as evangelism, so as to make ourselves feel as if we are doing the work of evangelism when in fact we are finding ways to continue to avoid the real work – and real joy – of being witnesses in our daily lives.

Such can be the unintended consequences of large-scale institutional efforts at such events as General Convention. What I want to share now is a de-institutionalizing message because Spirit-led evangelism cannot be structured or planned by an institution. Indeed, Spirit-led evangelism is, dare I say, remarkably unconcerned with the institution. It is concerned with human lives. Evangelism is not only being present in the community, living a wholesome public life, engaging in vigorous social ministry, advertising attractive church events, offering warm hospitality and welcome, or attempting to recruit new church members from the community. All these activities are secondary to something much more fundamental – the joyful spiritual practice of naming the Source of our gratitude and wonder, and bearing witness to that same Source at work in the lives of others.

And this is deeply personal work. Moment by moment, person by person, setting by setting.

Let us remind ourselves. What is it that a witness does? A witness names what is happening or what has happened. A witness holds up a mirror, for others to see themselves reflected back, and to see that they have been seen. A witness points to a powerful story that has unfolded and is unfolding. A witness claims a stake as a fellow journeyer with others who have lived in this moment at this time. A witness speaks of what she has seen, what she has known, what she has experienced.

One of the great witnesses in scripture is the Samaritan woman in John’s Gospel. Her witness is simple, straightforward, directly personal, and remarkably open-ended. “Come, see this man who told me everything I ever did. Could this be the Messiah?” Embedded in her brief witness, her speech out loud to her neighbors is a riveting, urgent invitation – rooted in her experience of something that amazed her, something that touched her directly in ways she had not expected, something that left her with open-ended wonder that would lead her and those who heard her further along a journey.

As Lene Sjørup, a contemporary feminist theologian in Copenhagen, has said: “The basis of theology is personal experiences of the holy.” Her claim is not new. It is an age-old claim, a truth we all recognize. Theology – literally, words or speech about God – is yours to hold and to speak because you have experienced the presence of God in your life and in the lives of others. Your path, one true path among many pathways along which we meet the risen Christ.

African-American Christians have typically had a better grasp of what it means to be a witness, even in everyday conversation. Ed Wimberly, an African-American pastoral theologian, has written about the natural ways conversation becomes a place for caring for one another and for witnessing to God’s work. Put simply, Ed’s outline of this natural witness-laden discourse is this: I hear your story, answer from my story, and together we weave back and forth between our stories – sometimes complementing and sometimes contrasting one another – and into this weaving comes the third powerful thread of the Great Story, the stories from scripture and Christian history in which our stories are now taking part. Your story, my story, the Great Story.

This kind of discourse is powerful because, in this kind of conversation, my story is not the only one connected to the Great Story. Your story is also connected and so, in the conversation, you find your situation lifted up into a much greater narrative. I remember at an African-American religious conference in Chicago, a female pastor got up to share a moment in her life when someone helped her see God in her own story: “When I was younger, I was in a job that was okay except the boss-man was so mean. I mean, he belittled me, and he belittled all of us in the office. I felt awful, every day. I talked about it – all the time. I mean, I complained. I griped. I whined. And then, I talked about it with an older friend of mine. She listened, and she said, ‘Uh-huh!’ and she talked about some of her own situations. Then, she said—and I’ll never forget this—she said, ‘Janae, honey, you gotta remember: It’s not about you. And it’s not about him. It’s about a bigger battle God is fighting with the principalities and powers of this world. It’s not about you.’ Everything changed. From that day on, I focused on how I was responding, with God’s help, to the principalities and powers.”


Many paths, one journey. Janae’s path may not have been your path of awakening, of deliverance, of healing. But I am happy to wager that you hear in her witness the “true presence of God,” you see the footprints of the Holy Spirit, and you recognize the one true journey.

I’ll also bet that you see how conversation changed her. Her story. Her friend’s story, and the Great Story. Woven together in simple witness to her life as it relates to her friend’s life and to the life of the living Spirit of God at work in the world surrounding them both.

Friends, you can do this. We can do this. In my book and in the variety of conferences I have led, I offer shy, slightly embarrassed, and over-proper Episcopalians some exercises to build and rebuild spiritual muscles we have long neglected. Exercises to help us begin to know, embrace, and speak our own stories of God at work in our lives. Exercises to help us learn to listen with our ears attuned to evidence of God at work in the lives of others, believing that God has already been present and at work with people long before we arrive; to help us speak freely of our own beloved stories and beliefs and ideas from scripture and our rich Christian history; to name the Holy where we see it, unafraid to speak from our own place of truth; and to commit ourselves to this kind of evangelism as a joyful spiritual discipline, unconcerned for outcomes but simply concerned for naming with joy and wonder where we have found God at work—in our own lives and in the lives of those we meet.

In the end, I want devoted Christian disciples in the Episcopal Church to speak as well as act freely at the grassroots, in the warp and woof of daily life where real transformation happens. Our time for being a “city set on a hill that cannot be hid” may now be past (because, friends, in many communities we are quite well hidden and unknown in the eyes of our surrounding cultures and societies). It may serve us better, and more honestly, to embrace a different charge for this time and space in history of being “leaven in the dough.” I want us to infuse public discourse again with an easy, natural speech about God’s transforming presence and power in the situations of all our lives, the lure of God’s relentless loving invitation to new life in all, in heart and mind and body. I want us to speak of what we know from our many paths, without shame and without concern for how another person will or will not receive what we offer, just simply being and speaking from our experience, our story, and the Great Story in which we participate.

So, for me, evangelism is not about some kind of program. It cannot be announced from on high as a top-down initiative like the “Decade of Evangelism” or the
“2020 initiative.” It is not accomplished primarily through websites, or through our communications offices, or through our liturgies, or through our hospitality, or through our outreach ministries. Yes, all of these at their best point toward the Gospel and may be gateways by which people hear the Great Story alive and speaking to their own stories. But, without the personal connection, the time of easy but easily deep conversation about our lives surrounded and infused by the wellspring of God’s presence, people will not hear why any of this really matters.

I remember Laurie, a thirty-something mother newly on fire for her faith and for the community of young families beginning to gather at St. Mark’s in Evanston, Illinois. She took to wheeling her stroller around the neighborhood of the church – even though she lived about a mile away – just so she could have conversations with people about her faith, her church community, and her joy in finding God’s presence among others at this church. The shy clergy leading this congregation at this time responded less than enthusiastically to what she was doing, professing concern for her well-being and for her time.

This situation is one example of what I am finding more consistently than any of us might like in the Episcopal Church. Our clergy are less likely than laypeople and seminarians to warm up to this kind of intentional conversation-based evangelism with people they don’t know. Our clergy are more likely themselves to be converted when they see laypeople embrace and practice this joyful spiritual discipline, and when they see how laypeople (and seminarians) themselves are converted by the experience.

It is possible that our clergy are just chronically shy and introverted. Or per-

EEN is a network of Episcopalians and friends called to the practice of progressive evangelism and contextual mission. This is how they describe themselves:

Our passion is for equipping, supporting and networking individuals and congregations desiring to start new Episcopal spiritual communities, to renew existing ones, and to develop new forms of and approaches to evangelistic mission. We have faith that the church’s desire for such renewal and growth is part of a broad-based missionary movement that the Holy Spirit is kindling in and through the Episcopal Church.

We have faith that Jesus is present when two or three are gathered in the conversations that emerge through this spiritual practice. The Spirit’s illumination of Jesus’ presence through the practice of progressive evangelism informs, nourishes and sustains the work of contextual mission both inside and outside the institutional church.

Through contextual mission, we build and renew spiritual communities that enact the Creator’s loving engagement with a people in the circumstances of their particular time and place (John 3:16). We have faith that such engagement unites people with the Creator’s urgent desire to heal and reconcile all creation.

We are dedicated to gathering, equipping, nourishing and supporting lay leaders, seminarians and clergy from and for the full range of the church’s missional contexts in order to expand the Episcopal Church’s evangelistic capacity. We are committed to:

•creating a church-wide network of people and organizations who are passionate for growing their own capacities for contextualized evangelistic mission or supporting others in the same, encouraging both peer and mentoring communities of practice for those at all experience and skill levels.
•compiling existing knowledge, tools, and best practices for contextualized evangelistic mission so that we may develop new resources and adapt others.
•connecting and supporting missional leaders and communities through on-going recruitment, training, discernment, spiritual nourishment and mutual support.

For more information, visit www.episcopalevangelismnetwork.org.
haps they’ve learned to look askance at anything that sounds like personal faith. I hope not, and I don’t really believe that is true. Maybe they — we — have simply been institutionalized. After all, as sociologist Erving Goffman so artfully demonstrated in his seminal study, Asylums, each institution exerts influence on and provides a script for the patterns of thought and action of people who live and work in that institution.5 Maybe we Episcopal clergy have become so concerned with matters-of-consequence like keeping donors happy, the lights burning, and the buildings intact that we have not made adequate time for people beyond the congregation. Maybe the burden of trying to hold a voluntary institution together has eroded our ability to think of using our time differently. But, after working with many clergy in a variety of dioceses, I can assure you that it is unfortunately rare among priests, and not even as frequent as one might hope among deacons, to spend time with people not part of the Church, simply in conversation, for the sake of evangelistic listening and naming the Holy and inviting people further along the journey into Christ. In one-on-one coaching and mentoring with clergy as well as in larger group consultations, I have challenged each diocese, each body to whom I have spoken, to look at their time, and to try to commit a few hours each week to being out in public. I find this challenge hard to achieve myself; just like a church or a diocesan office, a seminary can be an amazingly seductive time-sucking place, and the world outside can simply pass us by, and we — I — can get to a place of not even noticing. This is what I mean by institutionalization.

But when we bring clergy and laypeople together to this invitation to the practice of bearing our wonder and gratitude out into our public discourse with others, we find both transformed. And laypeople (and, I dare say, seminarians) typically take the lead in transformation.

This last year, I invited VTS to collaboration with a grassroots group of seminarians across the country who built a network (The Episcopal Evangelism Network) for the purpose of learning the practice of evangelism. Together, we assembled a team of church planters and community organizers from the Episcopal Church and other denominations, who together with me offered the first “Evangelism Boot Camp” training weekend at Virginia Theological Seminary. This team included Episcopal church planters and organizers Jesús Reyes from California, Bp. David Jones and Jeunee Cunningham from Virginia, Monique Ellison from Maryland, and Presbyterian church planter Wilson Gunn from Washington D.C., and Baptist community organizer and pastor Damon Lynch from Ohio. We began our time together practicing this simple art of hearing each other’s stories, speaking our own stories, and naming the Holy as a way of connecting the stories we hear to the Great Story. After an evening of deep individual work and practice in small groups and pairs, the next morning we went into surrounding neighborhoods in Alexandria, Arlington, and Washington D.C., to engage in these kinds of conversations with people we didn’t know.

All conference participants—laity, seminarians, and clergy alike—came back from this experience converted and convinced. Day Dodson, executive director for the Evangelical Education Society, said she had never spoken with people in public with this kind of conversation in mind. She came back thrilled with the conversations she had started with people at the public library. Curtis, a seminarian from Yale, came back with a story of being invited by two older Muslim women to have tea and then breakfast while they talked about faith and life together. Paula, a priest who wanted to plant churches but was continuing to struggle with her own internal desire for strong institutional support, found that she was having natural conversations as a priest with people at a shopping mall who had no church affiliation. A lay couple from Idaho came back from conversations with shop owners in Old Town Alexandria, fired up about how easy it was to have these kinds of conversations with people and how open people were to talking. All participants were freshly energized to consider further challenges in organizing people for public witness and for forming new communities of faith.

What happens when we engage in this simple (but not necessarily easy) spiritual discipline of seeking holy conversation with others around us in our daily lives? We find ourselves converted. We find our own assumptions overturned and that there actually are people out there eager to talk about matters of meaning and spiritual depth. We find ourselves learning (as some of my evangelism students have learned) from people who are already better than we are at doing this – whether they are Muslims or Baptists or atheists. We begin to shed our fear. We find that we are beginning to live the baptismal covenant more fully. We return with experience of hearing evidence in another’s story that Christ is indeed present and at work with each person we meet, and that we can indeed seek and serve Christ in all people – in WORD as well as in DEED.

Virginia Seminary offers a class every two years called “Evangelism, Public Witness, and New Faith Communities” that is being taken by an increasing number of students.

Although we look at church planting and community organizing and help students develop some initial skills in these areas, we spend the bulk of our time working on basic evangelistic practice. We practice with each other. And then, we go out, one by one, week after week, to engage in evangelistic listening and holy conversations with people we do not know, out in the public square – on buses, in coffeehouses, in parks, in our various neighborhoods, at stores, in pubs, at the gym. Students then write up parts of their conversations, and we discuss these conversations with each other, helping each other think about what we heard and didn’t hear, how we responded and what else we might have said, how our own stories connected, and how the Great Story connected. The very practice of talking with others we do not know changes our students and it changes their ministries. Students have left this class newly-energized and focused for evangelistic work, and have begun to launch new endeavors in the parishes and communities they are now serving.

This kind of work is completely grassroots oriented. It is all about one-on-one encounters like the encounter of Philip with the Ethiopian eunuch in the Acts of the Apostles. It cannot be programmed. It can only be practiced. And it must be practiced, in communities of people who are willing to dedicate themselves to this joyful work that converts us as much as it converts others.

So, what motivates this practice of evangelism I am talking about? What is the wellspring of our interest in being witnesses to God’s amazing love?

It is our own experience of that love. It is our own gratitude and wonder at being embraced by God the Lover. The Samari-
tan woman runs to tell her neighbors about what she has experienced. She was impelled — propelled into action — by her gratitude and wonder at being discovered and yet not judged, simply named.

Many paths, one journey. Many gifts, one Source. Many cries of gratitude and sighs of wonder, one fundamental prayer.

Here’s a sample exercise that I’d like you to consider using in your congregations:

For what are you truly and deeply grateful? What fills you with awe and wonder? How has God touched you, reached you, changed you in these moments? I want you to share these moments with each other. In a minute, I want you to practice with each other, in pairs, the three core bits of evangelistic listening and speaking: 1) listen for God at work in the story of the other person; 2) speak from your own story; 3) name the Holy — in other words, describe how you see God at work in the other person, or how her story connects with God’s Great Story. Take turns with one another — hearing, speaking, weaving together.

To get started, sing the chorus of an old spiritual from the camp meetings of the late 1800s, a song we have recovered in our hymnal, Lift Every Voice and Sing II. It goes like this.

“Oh, how I love Jesus. Oh, how I love Jesus. Oh, how I love Jesus, because he first loved me.”

This simple chorus sums it up. It can perhaps seem simplistic, offensive to some class-based aesthetics or intellectual preferences. But it gets right to the core of what we are talking about. Tap into a bit of that spirit of unabashed wonder and gratitude. Try a bit of it on as you listen, as you speak. Let the Holy Spirit have a private conversation with any shame or embarrassment you may hold as a habit, so that you can simply attend to speaking and listening in this moment with one another.

Through this exercise or similar kinds of exercises, people begin to remember, to stretch forgotten muscles, to recall just how simple this can be. A little bit of risk bears fruits of wonder. And in these kinds of conversations, you are easily, naturally, even somewhat carelessly sowing seeds like the careless farmer in Jesus’ parable.

I have a hunch that we Episcopalians, like other mainline and Catholic and even evangelical Christians, tend to retreat into creating institutionalized approaches to evangelism because we don’t really want to contend with our own, dare I say, sinful attachment to fear of embarrassment or impropriety. It has been the pattern of nearly every evangelistic or missional initiative of the Episcopal Church to drift away from its initial evangelistic imperative and shift toward a focus on building up a newly-institutionalized body or program.

Let me give you an example. In 1942, in the U.S., there was an attempt to centralize, coordinate, and expand lay ministry through further institutional organization (including creation of an executive director position, a dedicated fund, and the use of the General Convention to publicize the effort). This institutional, programmatic effort was spearheaded by such key established groups such as the Brotherhood of St. Andrew, the Laymen’s League, and the Federation of Church Clubs (not represented in this effort were the leading laywomen’s groups of the time). The core idea driving this effort was that stronger ministry, like stronger business, would result from centralization and direct coordination. What resulted was a top-down

---

Above: Seniors Oscar Rozo and Lara Shine practice sharing their faith at the student-led Evangelism Workshop held this past April in 1823 Cafe.

---

down structure, with the presiding bishop as head, an executive director as COO, and then provincial chairmen, diocesan chairmen, and parish “key-men.” The group even provided a suggested constitution for parish and diocesan lay groups. It is this highly institutional group that published another manual, *Evangelism through Worship and Education* (1952), in which they strongly suggested men’s participation in the “Men’s Advent Corporate Communion” on the first Sunday of Advent and the “Washington’s Birthday Men and Boys’ Communion” complete with the singing of *Onward Christian Soldiers* and *America*, the structuring of formal “parochial mission” programs (like a parish-based revival meeting) teaching the doctrines and creeds of the church and offering methods “calculated to produce resolutions looking to a more devout life,” and the creation of a local “School of Religion” with definite registration and fees. To be fair, they also asked men to work on re-orienting their personal motivations and habits, by finding and embracing acts of worship in everyday life, taking on regular prayer, and studying scripture. But these suggestions were largely programmatic – and more importantly, the programs were designed to be palatable for Episcopalians in a post-war militarized society and thus reinforce Episcopal allegiance. They were not created with outsiders in mind.

Maybe our inner, unspoken dialogue is something like this: “If we de-personalize evangelism, we protect ourselves” (and, we suppose, others) “and make the Gospel safe to hear because it is detached from us personally.” And yet, in the process of doing this, we rob the Good News of its grassroots, in-the-dirt, rubber-meets-the-road power.

Please, do not take this critique as an indictment or condemnation of all things institutional as sinful. I am simply saying that institutional approaches can become harbors for sinful avoidance, and they aren’t working, and it is time to step back and try something else. Top-down evangelism is rooted in a medieval worldview, a world where the Church was the mighty fortress, the city set on a hill beckoning all to itself from the outer darkness to what it alone contained. In the continuing movement of our society and world toward a “flat earth” of “horizontal collaboration” and access to systems of influence, a top-down, programmatic evangelistic strategy is not a sustainable modus operandi.

So, let’s contrast this with a different image of what ecclesia can be, and how evangelism that is rooted in a pilgrim sense of habitation can lead to a very different kind of community. In *How to Reach Secular People*, George Hunter writes how Agnes Liu (a faculty member at Hong Kong’s China Graduate School of Theology) worked in a clothes factory so that she could learn first-hand about the culture of the working class, and then devoted 16 years with her students to developing evangelistic ministries with workers. She learned that workers became open to Christianity when they got to know and like some Christians. After this, they became open to Christian worship and teaching. As a result of her work, hundreds of factory and service workers, as well as homeless people and immigrants, have formed congregations that meet when they are most available, use symbols from their own lives, and rely heavily on peer-based evangelism.

True evangelism emerges from a practiced and habitual disposition of gratitude, a willfully embraced motivation arising from our experience of wonder, delight, and gratification in the Holy Spirit that propels us out to others to share our Good News. And it is a new way of seeing and hearing others as people who also have stories of delight and gratitude for God’s movement in their lives. Evangelism is willful, joyful seeing and naming of the Holy Spirit at work in ourselves and those we encounter, giving voice to our own grace-filled experiences, and helping


Pictured above: Senior Melanie Mullen was one of two student leaders of the VTS Evangelism Workshop. A week after this event, the students headed out to Old Town Alexandria to practice their evangelism skills.

---


Evangelism

others find their voice. So, evangelism does not begin with the institution. Evangelism begins with you, with me. You on your unique but holy pilgrim-age carry gifts for the world that are far deeper than you can even begin to recognize. You moving in the habitation of God’s dwelling — in all places — bear witness to the presence and work of the Holy Spirit in the lives of those you meet.

True habitation of Christians is in pilgrimage, in journey. And the true habitation of Christian pilgrims is the ebullience of gratitude and wonder that creates an intense kind of urgency. It is the kind of urgency that makes us blurt out good news to people we know and to those we don’t know. It is the urgency of laughter: bursting out from the inside, it is as if we find ourselves saying, “I can’t withhold telling you my joy, because it is so urgent, it is so remarkable.” In the grip of vitalizing gratitude, we are propelled beyond ourselves to tell others our good news. The Samaritan woman leaves her water jar, runs back to the city, and says, “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?” Jesus’ followers together were taken up in joy shouting “Hosannah” and waving palms when he entered Jerusalem — and Jesus, knowing joy’s power, knew that to restrain them would mean that the joy would have to leak out somewhere, even from the rocks. The pair on the road to Emmaus found their hearts burning within them when they met and listened to the Jesus they did not recognize, and their joy propelled them that night to Jerusalem to tell the other disciples what they had seen.

When people greet one another with delight, wonder, gratitude, and joy, they are deeply united, brought together by the wonder of seeing each other and being seen. Shame, anxiety, and angry resistance cannot long endure the gaze of loving delight, but will begin to evaporate, first perhaps into confusion and suspicion (“Is it real?”) and then gradually into rest, and finally into believing that it might be true.

And to be lost in the grip of gratitude is one of the fundamental human hungers. Gratitude by another for what one is and what one offers is also a fundamental human hunger. I want to be recognized for what I truly am, despite my failures and other people’s assumptions. I want to hear and receive the word, “I honor you,” and “You are my delight.” I want to be delighted in, to be named, to be known with joy and wonder at my being. I want my life to be seen as a bit of evidence of God’s presence and work in the world — perhaps broken and missing the mark, but nonetheless surrounded and infused by Love.

To be lost in the grip of gratitude is to find one’s true habitation — one’s true home. Home is, as they say, where the heart is. So think about where you live and work and move in your daily lives. Think about the people around you, the people who might just be yearning for such a conversation, for such an encounter with gratitude and delight and wonder. Think about the one, two, three people outside your church with whom you will connect and converse, engaging in evangelistic listening and naming of the Holy, when you return. Think about the places you can go to meet and encounter Christ in people you do not yet know, and to listen to and speak with them.

In the end, it comes down to each of us accepting that we are so loved. Letting it sink in, letting ourselves really believe that we are known, that we are adored, that we have been held and pursued by God the Lover. And then, practice gratitude, wherever you can, for your own being, for others, for small things and overlooked matters of course. Sanctify with gratitude. Recognize blessing and good that is because of who you are as that unique expression of God, because of who others are as the living and vibrant image of God before you, and the dynamism of exchange and movement in everyday life as the moving dwelling of the Holy Spirit.

And then be curious. Ask your neighbors, friends, and passers-by who they are. Seek to know and recognize the image of God and the work of the Holy Spirit in all around you. When you see the Holy, then
name it. In your daily discourse, in your practice of listening for and naming the Holy in the lives of others around you, you implicitly invite your neighbors, friends and acquaintances into a habitation that is theirs, too, to inhabit.

“Oh, how I love Jesus.
Oh, how I love Jesus,
because he first loved me.”

This habitation is a vast land. As the last verse of the classic hymn below reads, the dwelling that is God’s love extends far beyond our meager and repetitive mental categories can hold. But that same love stirs us, awakens us, expands and changes the world we know, and propels us to share with God in helping others discover this holy habitation in their own lives.

“For the love of God is broader than the measure of the mind,
And the heart of the Eternal is most wonderfully kind.
If our love were but more faithful,
we should take him at his word,
And our life would be thanksgiving for the goodness of the Lord.”

Amen. May it be so.

This article was drawn from Dr. Gortner’s plenary address to the Triennium of the Episcopal Church Women during the 2012 General Convention of The Episcopal Church.

Dr. Gortner joined the VTS faculty in 2008 as Director of the Doctor of Ministry programs and Professor of Evangelism and Congregational Leadership. He completed his Ph.D. in psychology and human development at the University of Chicago in Illinois, earned an M.Div. from Seabury-Western Theological Seminary in Illinois, an M.A. from Wake Forest University in North Carolina, and a B.A. from Wheaton College in Illinois.

WORLDLY WITNESSES

Every year, VTS welcomes guest scholars and lecturers who share their theology, stories and experiences with our students. This year we hosted lectures with (pictured top row, left to right): the Rev. Canon Ralph Godsall, priest vicar of Westminster Abbey; the Rt. Rev. Duleep Kamil De Chickera, 14th Anglican Bishop of Colombo, Sri Lanka (2001-2010); (middle row) the Rev. Vinnie Lainson (VTS ’00) and the Very Rev. Stuart Schadt (VTS ’80), associate rector and rector at Trinity Episcopal Church in Manassas, VA; the Rev. Dr. Nancy C. James, assisting priest at Grace Episcopal Church in Washington, D.C.; the Rev. Stan Fornea, U.S. Navy chaplain to the White House Military Office; (bottom row) the Rev. Dr. Judith Maltby, chaplain and fellow of Corpus Christi College, University of Oxford; and the Rev. Janet Vincent, rector of St. Columba’s Episcopal Church in Washington, D.C.
It all began with a telephone call. I called the fire department’s main number to ask if there were any opportunities for local clergy to volunteer as chaplains. There weren’t, but the deputy chief invited me to come and meet with him anyway. “Pastor, I am a Gideon,” he said as I stepped into his office, “I have been praying for five years that God would send us a chaplain. Have a seat.”

The rest, as they say, is history. A chaplaincy was born. It took a priest’s initiative. It took a parish that was willing to share its Associate Rector without remuneration. And, most importantly, it took a department full of firefighters that wanted to make room for this program in their houses and in their hearts. Truly, this is their ministry.

Pictured right: Fire Chaplain Sandy Webb on the scene of an early morning house fire on Staunton Avenue in Roanoke, Virginia; pictured above: Sandy pictured with firefighters from Roanoke Fire-EMS Station #1B at a St. Patrick’s Day parade in 2012.
Immanuel Chapel’s lancet windows reminded all of us what it meant for our Virginia Seminary forebears to go into all the world and preach the Gospel. I never imagined that I would find just as rich a mission field so close at hand.

The chaplaincy program started modestly. For about a year, I went on nighttime ride-alongs and began forging relationships with our firefighters and their families. Last December, Roanoke Fire-EMS formally reestablished its chaplaincy program, and the chief appointed me as Roanoke’s first (and only) fire chaplain. My formal appointment came with a full set of turnout gear, a shiny brass badge, and a bright red polo shirt with the word “Chaplain” embroidered on the chest. My helmet was a Christmas present from a group of firefighters.

Uniforms are very important in the fire service; they are designed to keep you safe, and to indicate at a glance who you are and what you do. Your three-layer jacket has your name embroidered on the back in reflective lettering, and your helmet is color-coded to indicate your role on the fire ground. Even the polo shirts that we wear in our stations are color-coded: white for the chiefs, blue for the company officers, and red for the chaplain. Mine is the only red shirt in our department, and it serves to remind us all that my role is unique.

I am neither a firefighter nor a chief. I am in the fire service, but not of the fire service.

I do not actually do very much as a fire chaplain: I listen, I learn, and I pray. Occasionally, I will bless a truck, roll a hose, or make a joke to lighten the mood. But, regardless of my presence, fires will still be extinguished and lives will still be saved.

What I have come to realize in the last 18 months is that the fire chaplain’s importance derives not from what he does, but from what his presence represents. He is the icon of the transcendent, a visible reminder of God’s abiding presence. He does not carry God onto a fire ground or into a fire station, but his presence there serves as a reminder of the many ways in which God is already present. With apologies to the Prophet Elijah, God is in the fire.

In the days after a violent windstorm in June 2012, one of my fire captains posted the following on his blog:

“…I had never been inundated with this many incidents. I had never witnessed this much destruction in an entire shift, much less within an hour…then I [saw] him. Father Webb was on scene…He smiled at me and winked as if to say he was secure in knowing that I was in command. I don’t think he had a clue how lost I was at the time or how bad our situation was, but just that simple nod and wink brought me back to reality. Father Webb, wearing his white [helmet] and gold shield, couldn’t have been more reassuring and calming…He must have thought that everything would be fine because I was there, but I knew it would be because he was. That’s when things started to come together…”

In pastoral theology class, we referred to chaplaincy as a “ministry of presence,” and indeed it is. Chaplaincy is about showing up, and more importantly, it is about building relationships.

The fire service is a family, and they take care of their own. Only they can welcome you as a member of the family, and it is one of the highest honors I have ever received. The Roanoke Times picked up on this in the opening line of a recent report about our program: “It’s kept in the trunk of his car, the gear, and that recognizable helmet – so new that it catches the light, worn enough, though, that the minister can rest assured. He’s one of them.”

My cellular phone doubles as my fire pager – there really is an “app” for that! It can ring at any hour, and it often does. The mornings come early and the nights go late, but when members of my family are in harm’s way, there is no place that I would rather be than standing with them.

There is an irony that my title alone includes the word “reverend” (i.e., one deserving reverence), because our reverence for each other is mutual. Our Lord says in John, “No one has greater love than this, to lay down one’s life for one’s friends.” But, what of those who would lay down their lives for a stranger? For someone whom they might never meet? My firefighters do this every day, and they never cease to amaze me.

The Rev. Alexander H. Webb II (“Sandy”) is Associate to the Rector for Outreach and Liturgy at St. John’s Episcopal Church in Roanoke, Virginia. He graduated cum laude from Virginia Theological Seminary in 2010 and also serves as liturgical consultant to the General Convention of the Episcopal Church.
CMT 2.0: Embracing Digital Mission

By Dr. Lisa Kimball & The Rev. Kyle Matthew Oliver (VTS ’12)

The Holy Spirit has been busy helping the Center for the Ministry of Teaching (CMT) re-engage its core mission of research-based support for teaching and learning in church settings. Here’s how God’s call to digital mission looked, and is looking, to us.

February, 2012

Lisa (reflecting to herself): Foot traffic into the newly renovated Key Hall, the CMT resource center, is down. Our incredible film collection sits in file cabinets, largely unused, as former users access movies via the Internet. My colleague John Roberto starts his Christian formation consulting sessions by saying, “Don’t do Sunday School.” Publishing houses are moving their print curricula online faster than users can adapt to the changes in format. I’m constantly asked if we have podcasts or “how to” videos on YouTube.

I’ve started my own Twitter account but honestly have little idea how, and even less inclination, to populate it. What does it even mean “to be followed”? And what does that have to do with being a follower, as in a Jesus follower? Baptism, formation, teaching and learning — what opportunities are unfolding for the CMT?

Kyle (reflecting to himself): VTS has instilled in me a heart for mission, but I’m starting to think the mission field I’m called to is kinda strange. I love being a priest-in-training, but I miss my work and my colleagues in the simulation software group of my graduate nuclear engineering department. Every day we were creating something new!

To help fill the void, I pitched an idea to the Evangelical Education Society of the Episcopal Church. Something about sharing seminarian-produced teaching resources online and even offering Web-based classes in congregations. My grad school side-job as a technical writer and editor and my hobby of hanging out with the education scholars in the Engineering Learning Center all seemed to have some bearing on this idea God led me to.

I’ve loved this engaging Web project, which came to fruition in the resource-sharing site www.IntoAllTheWWWorld.org (named after the inscription on the old chapel window: “Go ye into all the world and preach the gospel”). But I’m worried...
that as a parish priest I won’t have the time to pursue this new passion for the intersection of technology and Christian formation.

March, 2012

Lisa: Kyle, I’ve been thinking a lot since you created Into All The WWWorld last year. You demonstrated a combination of skills and theological understanding the church needs. Can you help me spread the word about a possible job opportunity? I am preparing to hire a new staff member at the CMT, but it’s going to be a new kind of job. Approaches to Christian education are changing in our hyper-connected, post-Christian world.

For years, our resource room has been a hard-copy curricula, and movies. The CMT has provided expert consultation for individuals and congregations in the mid-Atlantic region who are committed to nurturing lifelong Christian faith. Today, the need is greater than ever and yet we have extraordinary resources that are underutilized. A pattern of decline in program funding across the Episcopal Church has resulted in the need for the CMT to serve all of the Church — including our partners throughout the Anglican Communion.

At the same time, the dominant model of Christian education in congregations (age-graded, classroom-based) is not working well. Patterns of church attendance have changed. Even well-intentioned Christians have become more discriminating and less patient consumers. And more people than ever identify as “none,” claiming no religious affiliation at all. Christian formation can’t start in our church classrooms. It has to begin in the world, in households, and in the public square.

I want the CMT mission to be expressed as more than a physical place on the VTS campus with a signature publication (Episcopal Teacher). I want it to become a virtual destination, an online hub for trusted faith formation resources. We need to become curators of the tools and best practices that individuals, churches, schools, camps, and families need to form and nurture Christian faith in the digital age. We need to partner with other faith formation practitioners, educators and publishers to build dynamic networks that make what we know accessible to anyone, anywhere. To do this, I’m going to need to hire someone with imagination, technological savvy and the heart of missionary. In fact, I’m thinking of calling the new position “Digital Missioner.”

Kyle: Wow that sounds amazing! Maybe that site I built could be a part of this whole initiative; it would let us take advantage of the work so many tech-savvy seminarians put into the resources they create for their courses and their ministry in field education. To be honest, it sounds just like the kind of job I’d be good at with my engineering background... hmm...

In any event, I think the most exciting thing about all this online resource development is that Christian formation becomes something we do beyond our church walls. We’re kinda blurring the line between evangelism and formation. It was probably a false distinction in the first place — in both cases, we’re making disciples.

Lisa: That’s interesting. I’ve been using the language of Christian discipleship a lot lately. I really respect the emphasis on discipleship training in many evangelical traditions. With our Charter for Lifelong Faith Formation, the Episcopal Church recognizes that Christian faith is formed throughout our lives. Rooted in baptism, Christian faith takes shape in the rhythm of our everyday lives.

Yet without teachers and mentors who make the foundations of Christianity explicit, our understanding of Christianity can be superficial, and our practices of faith generic. Jesus was a master teacher. The process of becoming a disciple, of entering fully into the Way of Jesus (what the early church called the Catechumenate) requires intentionality, structure and commitment. I want the CMT to reclaim the vision of our founding director, the Rev. Dr. Locke Bowman. He recognized that transformative Christian education requires skillful, faithful teachers.

Kyle: So it sounds as though you are talking about the CMT teaching people about how to teach, particularly in the digital age. Perhaps Key Hall could become a teaching lab? And we could give people some practical experience creating the kinds of digital media used for teaching and ministry today. Jesus may have given the Sermon on the Mount back in the Ancient Near East, but if he were around today, he’d probably have a blog.

Lisa: Exactly! Faculty, students and alums all need a place to experiment with new techniques and proven approaches, and then to reflect on them pedagogically and theologically. Add digital communication to the mix and a CMT learning lab becomes a resource for 21st century leadership development.
Kyle: I’d go even further. Lay and clergy leaders need to experiment, but they also need a resource-rich environment in which to play. My grad school advisor used to always say, “You’re not going to break it, so get in there and try something!” That’s what leads to innovation and success online — having fun trying new things...

And with that, the stage was set. In the time since we had these conversations, some remarkable things have been happening. Here are a few:

May, 2012

The CMT entered into a collaboration with Robbin Whittington and the Center for Spiritual Resources in the Diocese of Western North Carolina. Together we are committed to developing and sustaining a digital portal through which individuals and churches can access trusted and proven resources for all kinds of ministry, including Christian formation.

Above: The Center for Spiritual Resources is building a browsable database of online resources, including a whole section on “Church Life & Ministry” where CMT-curated Christian formation resources will be loaded.

June, 2012

The CMT hosted its first e-Formation Learning Exchange, a two-day event for Christian leaders to expand their knowledge of and confidence using technology for Christian discipleship and evangelism in a world experiencing continual change. Tradition informed imagination, and collaboration redefined expertise. We used a lot of bandwidth in the process.

July, 2012

The Rev. Kyle Oliver was hired as the first CMT Digital Missioner and Learning Lab Coordinator. He started his work like any good missioner, by opening up lines of communication to listen and share. He started a Tumblr blog, a Twitter account, a list of mobile apps to recommend, and a database of colleagues, patrons and onlookers interested in our new digital
mission. He also made a wish list of technology for the learning lab and started taking online courses about teaching online courses.

He wants to hear from you by e-mail (koliver@vts.edu), on Twitter (@VTS_CMT), on Tumblr (vts-cmt.tumblr.com), or any other way you might want to contact him to share your hopes, fears, dreams and suggestions about faith formation in this digital age.

August, 2012

To be sure that future innovation at the CMT builds on its rich history and is firmly rooted in the Seminary’s commitment to mission and evangelism, we recently invited Locke Bowman to be a part of a day of discussion about where we have been, where we are now, and where God is calling us.

Challenged to present the truth of the Christian faith in ways that can be heard and understood, Locke focused the CMT on training and equipping laity for effective teaching of the gospel. He shared with us his wisdom: “There is no such thing as education without teaching … If we begin with the teacher, helping him or her to do the best possible job, then all the rest will follow. Curricular resources will be the tools of the teacher, not the teacher’s master.” The need is as urgent today for a state-of-the-art teaching and learning laboratory for church leaders as it was when the CMT was founded in 1984.

The CMT mission celebration with current and former CMT staff, patrons, and new ministry partners was confirmation indeed that the Holy Spirit continues to stir and the future promises to be exciting.

September, 2012

VTS will offer its first fully online course, “Introduction to Theological Reflection and Writing,” with educational technology support provided by the Digital Missioner. The course instructor, author and seasoned writing instructor Dr. Lucretia Yaghjian, will begin teaching from South Africa! Dr. Mitzi Budde, VTS faculty member and Head Librarian, has recorded two class sessions on theological research. Students and faculty will participate in three live web conference sessions during the term.

Fall, 2012

A VTS “digital media team” of students and staff has formed to produce new media content for seminary outreach and Christian witness in the online world.

Spring, 2013

VTS will offer its first truly hybrid courses in the MA program (meeting accreditation standards for contact hours with a blend of classroom and online instruction), again with educational technology support from the Digital Missioner and faculty continuing education in the CMT Learning Lab.

The CMT plans to partner with the College of the Transfiguration in South Africa to host Christian formation resources created by African seminarians.

June, 2013

The CMT will host a second e-Formation Learning Exchange (http://www.vts.edu/cmt/events) and an immediate follow-up event for holy geeks — women and men who want to build the platforms and tools to facilitate the mission and ministry envisioned during the learning exchange.

We hope this chronology has given you a window into the dynamic nature of the CMT as we honor our past and embrace our future in digital ministry. We recognize the paradox of anxiety and hope that rapidly changing technologies stir across the church. As our colleague Dr. Julie Lytle regularly reminds us, the right way to proceed with this work is to begin by considering the message, then the method, and finally the media. We are confident that the message of the Gospel has not changed, that sound methods for teaching and learning (faith) are identified by research and experience, and that the “right” media for communication is determined by context. Now, as ever, the CMT exists to help others make and feed disciples of Jesus Christ.
UNDERSTANDING THE SOCIAL CONTEXT OF MINISTRY

Dr. Matthew Price

Congregations perform three important functions that are increasingly hard to sustain in the modern world: they make the world meaningful, they create community, and they are a venue for the performance of key cultural repertoires that sustain both meaning and community. This course will look at how congregations are coping with the challenges they face, from a wider sociological perspective and from the point of view of individual congregations.

IMAGINATIVE WRITING AS MINISTRY

Dr. Kathleen Staudt

In this workshop course, students are asked to draw on personal experience and theological reflections to create writing that invites deeper spiritual awareness and integrates a variety of genres including poetry, personal memoir, narrative, creative midrash and dialogue. Classroom sessions will involve feedback and reflection.

THE TEACHING CHURCH

Dr. Lisa Kimball

Christianity is a way of life, the life of the baptized. This course introduces students to the ministry of teaching and to Christian education as an ongoing process supporting the people of God as they seek to live out the Baptismal Covenant and to express their unique calling as followers of Jesus Christ in formal and informal settings.

ARTIST AS THEOLOGIAN—CHRISTIAN MINISTRY AND THE CREATIVE ACT

Ms. Margaret Parker

This course will offer an in-depth study of the art of Rembrandt, arguably the greatest visual interpreter of Scripture, as a means to explore questions about the creative act and its place in the life and ministry of Christians, both ordained and lay. The course will include a trip to the National Gallery of Art and the Gallery’s Department of Prints and Drawing.

PRAYING WITH THE POETS II—T.S. ELIOT’S FOUR QUARTETS

Dr. Kathleen Staudt

This class will explore the text of T.S. Eliot’s “Four Quartets” as a modern spiritual classic that can provide a fresh way into personal spiritual experience through reflection, guided meditation, journaling, and other processes.

Cost: $200.00 per course, application available on-line
My wife and I spent a month walking the Camino Santiago, the Way of St. James — a path that runs across Europe through the Pyrenees and straight across northern Spain terminating in Santiago de Compostela. We started in Pamplona and walked about 20 miles a day. For a good thousand years, this pilgrimage rivaled the routes to Rome and Jerusalem for faithful Christians. As a result, every town has an ornate, historic church. The only problem is that I only saw about four or five of them. Almost all of them were locked up and waiting to be opened on Sundays, despite the fact that roughly 100,000 people walk past their doors year round. We were walking as our last vacation during seminary. We wanted to see churches and ancient spaces. What we saw was screened off vistas and padlocked doors.

That is why he was the most inspiring person we met. Some seven years later, he is the one person I can remember perfectly. I do not know his name. All I know is this. I walked past a hundred locked churches. Then, we walked around a bend and met a smiling man who invited me to come into the church and sit and rest. He used broken English, broken French, broken Italian — all with the same phrase. “Come and see. Rest. Pray.” No one passed his door. No one refused his invitation. No one could ignore his joy and excitement about sharing his church. While most of the folks we walked with were European agnostics or even atheists, all found a quiet moment with God in a church.

Last time I talked about budgets and one way we could look at prioritizing mission. Some of the feedback I received was around whether or not priests are really the answer to our church’s woes. Let’s be clear. They are not the answer. I would argue they are just one part of a multi-level conundrum. The key and largest component for any church is the laity, the baptized people of God.

Now unless I read my Catechism incorrectly, The Book of Common Prayer 1979 lists two significant things about lay people. First of all, they are ministers of the church — an understood and poorly-stated theology of the priesthood of all believers. More startling than this is the fact that they are called upon to do everything a priest or Bishop might do except administer the sacraments, bless, and declare pardon — the old...
ABCs: Absolve, Bless, Consecrate. None of this is revolutionary or new in the Episcopal Church. The 1979 BCP is now more than 30 years old. The problem is that we very rarely live into this theology. Here is where we can revolutionize the church by living her theology and making things far more interesting.

Between 2000 and 2010, the Episcopal Church has experienced a 4 percent decline in average Sunday attendance. In that same time period, the Church of Jesus Christ of Latter-day Saints has witnessed an 18 percent increase in the U.S. alone. I am sure that there are many folks who can point to many different reasons for this increase. For me, one stands out above the rest. Mormons have chosen to prioritize evangelism. They have 49,000 missionaries for their church. While that number is worldwide, the size is simply staggering. We can argue about a host of things around our message, who preaches it, and how. Committing to preaching and proclaiming the word is about getting folks to talk about God to others — about knowing people are walking by your church and just plain inviting them to come inside, rest and pray.

Committing to preaching and proclaiming the word is about getting folks to talk about God to others—about knowing people are walking by your church and just plain inviting them to come inside, rest and pray.

Here is the scary part for lay people in the Episcopal Church. Every one of those Mormon missionaries would be classified as a lay person. Yep. If we really wish to grow as a church, 300 priests paid for by the “National Church” would never be able to do it. Not enough folks, not enough impact, not ever enough money. We need about 100 LAY FOLKS from each of our 110 Dioceses to commit to being evangelists. I am talking about 11,000 souls preaching and proclaiming Christ — inviting friends and family to a deeper knowledge and love of God. Yes, folks who are excited about God, hopeful about their church, and know we have a pearl of great price which must be shared.

Now, let me be clear. Commissioning 11,000 folks to preach Jesus, to teach about God, to listen for the Spirit, and, yes, to start new faith communities will create chaos. I would argue a holy chaos. Suddenly having 100 folks in each diocese trying to start communities and churches will lead to a million headaches. (Now you know why I suggested some additional clergy to help support these burgeoning groups.) Here is our biggest problem: these folks will destroy our false perception of uniformity. Giving folks free reign to proclaim Jesus will lead to house churches, groups gathering along the lines of the New Monasticism, social activist teams ministering to sex workers and a host of other local concerns, and, yes, likely growing completely new churches. Communities who wish to align themselves with Bonnie Anderson and Bishop Gene Robinson will spring up next door to another church who feels Bishop Mark Lawrence and the Diocese of South Carolina are their soul mates.

Welcome, my friend, to the church on the other side of Constantinian world, we need to get used to the idea that established churches with big buildings are only one way of being Christian. (I say this fully aware that my church is in the midst of building a new worship space — the way they wish to engage the holy.)

The only way I can see that the church will grow is if we look for, recruit, train and authorize folks to go out and invite friends, families, neighbors and strangers to come to church. Too many of our churches, Episcopal and every other denomination, are closed during the week, too many are dying of neglect, too many have become screened off and padlocked shut. We need some folks, and according to our stated Episcopal catechism they do NOT have to be ordained, to be that smiling face that becomes memorable. We need as many souls as we can find to learn a phrase or two in any language to share with joy.

“Come and see. Rest. Pray.”

The Rev. William “Bill” S. Murray IV is the Rector of St. Elisabeth’s Episcopal Church in Bartlett, Tennessee. He earned his M.Div. from VTS in 2006 where he served as Class President and Student Body President. His wife Jessica does all the hard and brilliant work raising their sons, Mose and Abe, while teaching Spanish at Christian Brothers University.

This article was taken from a series of Bill’s blog posts in which he tries to imagine and live into the call of the General Convention to dream of a mission-based church. You can follow Bill’s blog at WadeintheWaterChildren.wordpress.com.

Pictured above left: the baptism of Shirley Bilger with the Rev. Bill Murray.
Someone close to you is ill — family member, friend, neighbor, co-worker — and you suddenly realize how powerless you are. Or are you?

Pancreatic cancer. Six-hour surgery to remove part of the pancreas, stomach and small intestine — all to remove the tumor. Pathology uncertain, but likely malignant. Now in a hospital room much earlier than anticipated after a short stay in intensive care. That’s the love of my life in the bed with all of the tubes running in and out of her body. I’m doing the best I can to keep it together and not let the anxiety, which is running high on many levels, reduce me to a trembling and teary blob.

A young priest appears in the doorway. I know him, but not well. He invites me to the hospital cafeteria. (This is a good move, by the way – get the caregiver out of the hospital room for a break.) Settling in over my Diet Coke he asks me something along the lines of “How are you doing?” I don’t remember how he phrased the question, but he got an earful of clinical details and emotional fears, worries and anxieties from me. Eventually he looked at me wide-eyed and said: “Wow. I meant are you set with meals and stuff.”

My initial reaction was: “Really? I’m pouring my heart out here, and you want to know if we have meals lined up?” But on reflection, this pastoral care parable has a number of important lessons for anyone who wants to help parishioners, friends, neighbors or co-workers in crisis:

• Just show up. Woody Allen once said: “90 percent of life is just showing up.” If you want someone to know you care and that you want to help, show up. Be prepared for whatever you might find – the patient may be asleep or in the midst of … well, let’s just say indisposed in some fashion. The caregiver may welcome the visit but may not be up for it. Be prepared to leave if it is not a good time. Don’t worry. The patient and caregiver will both appreciate that you came.

• Listen. Ask open-ended questions, and let the patient or caregiver talk. “Tell me about it” is a good opener. The person will let you know what “it” is. If she isn’t in the mood to talk about the diagnosis or her emotions, that’s okay. She may be relieved for the chance to talk about something other than the next round of meds. Or she may let all of the fears and anxieties pour out, like I did with the young priest. If that happens, you are giving her a rare gift to just listen. You don’t have to have answers. In fact, it’s better not to try to have answers. Whatever you do, don’t minimize it by saying, “It will be alright.” You don’t know that. The patient might die. She may be in great pain and anxiety. We are, of course, “Easter people” and believe in resurrection, but that doesn’t feel “alright” in the midst of the pain and fear.

One of the most perplexing things for Ann was that no one — not even priests — seemed willing to talk to her about death. Ann wanted to talk about death.

Photo by Louis Hall

PASTORAL CARE
Prospectives from a Caregiver

by Josephine H. Hicks

Photo by Louis Hall
Fall 2012  

**Meals.** Food is an immediate thought when someone is in crisis. It is something anyone can do and many want to do to help. It is not surprising that meals were on the young priest’s mind. A few suggestions on providing food:

- **Coordinate.** Have a point person coordinate, or use a web site (mealbaby.com; lotsahelpinghands.com, etc.) to make sure times when meals are needed are covered, but the family isn’t inundated with food from multiple sources on the same night.

- **Be mindful about portions.** How many people will be eating? If there are only two people, a casserole for 12 may be too much. If you do make a big casserole, break it into smaller, freezable portions.

- **Get guidelines.** The patient may have restrictions on what she can eat, and everyone has likes and dislikes.

- **Make it easy on everyone.** The easier it is for you and for the caregiver and patient, the better. If you are at the grocery store, call and ask if you can pick something up while you are there. The many dimensions of pastoral care were completely new territory for me – a layperson with virtually no prior experience with life-threatening illness. My partner, on the other hand, the cancer patient, was an ordained priest (and a Virginia Seminary graduate) – Ann Brewster Jones. But Ann was experiencing pastoral care from the patient’s perspective. This was uncharted territory for her, too.

One of the most perplexing things for Ann was that no one — not even priests — seemed willing to talk to her about death. Ann wanted to talk about death. She wanted to talk about it early on, at a point when many of us were clinging to the hope that she wouldn’t die. Even if people were realistic about the steep odds she faced with pancreatic cancer, no one wanted to talk about death. Much has been written about how uncomfortable our society is with death. But clergy are trained to help people deal with death — right?

I’m no theologian. I’m not ordained or seminary-trained. I wouldn’t presume to tell any seminary student or graduate how to talk about death and dying. But this much I know – patients and caregivers who are facing terminal illness need to be able to talk about their deepest feelings, questions, hopes and fears. They need for people – especially clergy – to engage with them at that deep and vulnerable level.

The best pastoral care I experienced during Ann’s cancer, dying and ultimate death was from a priest (and friend) who lived two hours away. He was amazingly present. Sometimes on the phone. Sometimes on e-mail. But often in person. He drove two hours to see us many times, not knowing what he would find when he got here. On one visit Ann told him she wasn’t up to talking with him. He spent time with me that day. On other visits, she talked with him for hours. He was completely present for and with us. He was attuned to what we needed and always let us set the tone. He engaged with us on any subject, at any level. Sometimes he just sat with us. In everything he did he exuded care and compassion and love. He bore himself with the quiet confidence of a man of God who knew it was not about him, but about God’s healing presence.

Pastoral care is about all of the above. It meets needs at many levels – the daily tasks that need to be done and are overwhelming in the midst of crisis; the medical details and decisions that may literally mean life or death; the deep need for and great blessings of friendship and community; the vulnerability and raw fear in the face of the unknown – or even worse, in the face of the inevitable; and, of course the spiritual yearning for a sense of God’s love and presence in the midst of pain, fear and loss.

Josephine Hicks (pictured above left) is a lawyer in Charlotte, North Carolina. Daughter and spouse of Episcopal priests, she is active in the Episcopal Church and the Anglican Communion.

Following her partner’s death from cancer, she founded Spell the End of Cancer, a Scrabble event to raise money for cancer research. In hopes of eliminating many of the occasions for saying, “If there’s anything I can do,” part of the proceeds from this book will be donated to cancer research.

In May 2012, Josephine learned that “If There’s Anything I Can Do” had received a Gold Medal in the National Independent Publishers Book Awards (IPPY). The book from which this article is excerpted was one of 4,813 print entries submitted in 74 national categories.

---

**Photo by Louis Hall**
The Worst of Times
Sharing faith through tragedy

by the Rev. Janet Vincent

How do we minister to others when the unspeakable happens? The Rev. Janet Vincent spoke to VTS students on the 10th anniversary of September 11 about her experiences ministering to those who aided in the recovery process at Ground Zero. Below are excerpts from her Journal.

SEPTEMBER 11, 2001

The phone rang at about 8:50 a.m. It was [my sister] Nancy telling me to put the television on. A plane had hit one of the twin towers. I put on Channel 4 and watched while Nancy and I spoke. Another explosion occurred. The other tower erupted into flames. A terrorist attack was in progress. The weapons: jumbo jetliners.

I was in shock, just like everyone else.

GRACE CHURCH, WHITE PLAINS, N.Y. – SEPTEMBER 11-16

Office staff started calling parishioners (or their family members) who worked in New York City. They eventually tracked down everyone. All had made it out. Mike H. and Sandy G. had had close calls. Both had seen it all — human beings jumping from the towers, the confusion and fear, the race uptown.

A call came from the Diocese for every parish to hold a 6 p.m. eucharist. We were planning one anyway and called the parish list to let everyone know. We also learned that St. Paul’s Chapel and Trinity, Wall Street, had been spared.

We held our usual 12:05 p.m. mass. People wandered in. Later in the afternoon I made a batch of communion bread. I thought we would need a lot of bread for the days ahead. I had to get ready to feed the crowds. [My friend] Marsha watched while I baked. It felt a little odd to be baking while the country was under attack, the sky closed and the city cut off from everyone, but it was what I needed to do. Do you love me? Feed my sheep. (John 21)

People turned up for the 6 p.m. Some had made it up from the city. Others wandered in from jobs, school or home. They all looked stricken. I began the first of many unprepared sermons by saying: God reigns. How odd, but I thought I should say that. I also wondered if it was just a giant wish fulfillment. I said that we were safe now. People needed reassuring. We sang O God Our Help in Ages Past (all I could think of was the movie “Mrs. Miniver,” and the bombed-out English church with the congregation singing that hymn.) We had long prayers of the people that I led from the crossing. Afterwards folks chatted and hugged and then we moved on. Marsha and I went out for a steak and a drink. The place was crowded and silence fell when President Bush came over the TV.

FRIDAY, SEPTEMBER 14: FEAST OF THE HOLY CROSS

The President declared this a National Day of Mourning and I thought that a few extra people would turn up for the noon mass. I asked [Music Director] Tim to come in and play a couple of hymns. [Associate Rector] Patrick came by and offered to stay (his day off).

I had [my assistant] Sandy toll the bell for 15 minutes before 12:00. Hundreds of people flocked in. I could see people running down Mamaroneck Avenue and squeezing in. I was shocked. The altar and vestments were for Passion Week (a deliberate choice that morning). I’ll never forget the looks on their faces and their naked hunger. I have never felt so moved to stand up and preach a sermon. Words came and I felt them being devoured. At communion time I began to give directions on how to make the flow work. I gave up and said: Just get here any way you can. There were smiles. Everyone came to communion — there were no barriers.
“I’ll never forget the looks on their faces and their naked hunger. I have never felt so moved to stand up and preach a sermon. Words came and I felt them being devoured.”

**WEDNESDAY, SEPTEMBER 12**

My phone rang and I answered. A woman said that she had been to a funeral at Grace a year before. She said that I had preached on the words: *We do not lose heart*. I thought it a crank call and pressed her some and then she said that her husband, David, had been at Cantor Fitzgerald and that she knew he was dead. All around her something urged her to have hope and post photographs and check the hospitals. But, no, she had spoken to him at 8:40 a.m. and had not heard from him since. The jet had taken out his floor — she was sure of it.

We spoke for an hour and again the next day and met on Friday. She was clear that she wanted a memorial service for him on Monday as that is what needed to happen. Her name is Sarah. She is British and Jewish and her husband was an Anglican from Nigeria. First through Cantor Fitzgerald and then the NYC Office of Emergency Management (OEM), we arranged access to Ground Zero (GZ) where we would gather some of the ash and then walk to the Staten Island Ferry and hold a service on the return trip, facing the Battery. City officials were incredible in those days. They would arrange almost anything for the victims’ families.

**SUNDAY, SEPTEMBER 16**

The church was packed at every mass. Another sermon preached for hungry and grieving people. Afterwards there was “Homecoming” at the rectory. Many, many came and stayed and stayed. People clung to each other. Our World War II and Korea vets wore their medals and pins.

I offered meetings for folks who wanted to gather. Quite a few did. People cried and told the story of where they had been, etc. Our vestry meeting was more of the same. It was no business as usual. A window had opened in our lives. Our veneer of self-sufficiency was shaken away. We were vulnerable and community mattered. The church mattered. On Friday the 14th, when people called the office to ask if the church would be open and if there would be a service, I listened to Sandy reply, “We are always open and we have mass every day. Just come.”

**FULL ACCESS AND GROUND ZERO MONDAY, SEPTEMBER 17**

I arranged to meet [the widow] Sarah and some others who would accompany us at the Staten Island Ferry terminal at 10:30 a.m. She didn’t want to go to Ground Zero.
and so I went first to City Hall where a deputy mayor left credentials from the OEM. I would have full access to GZ and be able to collect ash.

I left home at 5 a.m. not knowing what the journey would be like. The first National Guard checkpoint was at the Henry Hudson Bridge. Only one lane was open to traffic and soldiers with weapons checked each car. I showed my diocesan ID and stated my purpose. I had no trouble getting through — to my great surprise. There were various checkpoints along the West Side Highway until I turned off at 23rd Street. I parked close to the 8th Avenue subway stop and took the C train (I think) to City Hall. On the train there were a few business people and many recovery personnel. Shift change. After many security checks I managed to meet my contact at City Hall and received credentials.

Guarded entrance to GZ but I have a passport. I can get in but I don’t really want to get in. The faces are seared in my memory: scared, exhausted, anxious, mostly young. There are automatic weapons, fighter jets circling overhead (a little late, I think to myself). Smoke is in the air and the stench is unlike anything I have ever smelled before. Burning steel, plastic, wire, flesh? I’m not sure.

The dust and debris form a funeral pall over blocks and blocks. At each checkpoint the dust is thicker and it adheres to shoes and clothes. The dead have mingled with the buildings. It’s a giant crematorium, I think (I hope). But no, there will be body parts, and clothes and briefcases, watches, autographed baseballs, files and more.

Everyone thanks me for coming. Everyone in uniform thanks me. They touch me and I strain to make eye contact with their griefed faces. Many of them are young. The National Guardsmen (and women) from Upstate towns — it’s their first time in NYC. I say, no, thank YOU. Lower Manhattan is a funeral home and the bereaved thank those who have come to pay their respects.

... September 17 marks the real transition from rescue to recovery. There are no survivors. The fires rage and the cranes pull at the wreckage. Someone seems to have a plan to do this. Firefighters aim giant hoses at pockets of fire. Men and dogs ride in baskets held by giant cranes. It’s the only way they can travel from one part of the pile to another. Buildings on the perimeter are marked in spray paint: Checked, FDNY, Command – NYPD, FEMA, Do Not Enter. Already there is organization and protocol. Firefighters who are not clawing at the debris stare the famous mile-long stare into the pile...

... a FEMA worker hands me my first respirator and a hard hat. I get a quick lesson on proper fit. I tell a battalion chief that I’m here to gather some ash. He doesn’t seem surprised. He asks me if I would first come with him. They are pulling some body parts out of the pile and he would like me to bless them. They are civilians, he says. I am overwhelmed and appalled but I nod my head yes, I’ll follow him. I didn’t think I would get close to the wreckage.

I am spattered with mud and I can taste the grit in the air. The stench is awful. I wear my mask until someone speaks to me and I must answer. Can’t talk with a mask on. I think, “This can’t be good for my lungs.” I pull the mask down and in that moment I think, “This can’t be good for my lungs.” I must answer. Can’t talk with a mask on.

I have no prayer but, Oh God and the last phrase of the Hail Mary: [pray for us sinners] now and at the hour of our death. I feel stripped of every comforting phrase, every bit of theology and any sense of purpose except to be there. The being there makes me feel sick. Just hold your ground, I think, don’t vomit and don’t turn away. It’s my first inkling that I am a witness — that’s my job. I never looked away.

I am dwarfed by the ruins. Huge pieces of steel, rebar, dirt, the cathedral-like skeletal remains of the towers. They look like cathedral ruins but without the pastoral setting. Shards of red/orange light come up through and over the skeletal arches. The view changes dramatically from each approach. With the early light it is almost beautiful. I am amazed that the sun comes up in hell. I look at the faces around me and catch a glimpse of what my own expression must be.

We come to a hollow in the pile. Firefighters in bunker gear are extracting half a torso, shoes with ankles and feet and a piece of skull with brown hair. I have never seen a dismembered human body and six days dead at that. I say a prayer of commendation as they stand silently. The chief touches my shoulder and the remains are placed on a stretcher to be walked over to the refrigerated morgue trucks. We walk out. I stay until I must leave for the ferry. “Why did God allow this?” I am asked.

No answer required. I gather some ash and then walk down to the ferry. That night I dream of the shoes, dusty but intact, while the body they supported was blown to pieces.

MONDAY, SEPTEMBER 24

The City asked if I would escort another group of relatives to GZ...I met people from New York and from around the country. They carried photos of their loved ones and flowers. The photos were to show us who they had lost and the flowers were to be laid on the pile. I laid many flowers in the rubble that day.

I accompanied two groups and then stayed to hang with the firefighters. One woman asked me where the buildings had gone? I told her that the compaction rate seemed to have been something like eight inches per story. More information than she needed. “My son is in there,” she said over and over. She squeezed my hand for so long that I lost feeling in the fingers. Some folks wanted prayers and others wanted silence. One woman suggested that I wise up to the fact that there is no God. “Get on with your life,” she said, “It’s too short to waste.”

I continue to be shocked when I see the pile. It takes my breath away — sometimes literally. Several firefighters talk to me, one at a time. I hear about their losses and their families. Sometimes I hear about their sins. They are exhausted, bewildered and grieving. My legs ache. I now know enough to eat peanut butter and jelly on
whole wheat before coming down. Once down here it is not possible to eat. We all drink water by the quart. The wind and the sun dehydrate everyone quickly. It’s still warm everywhere else but at the pile the wind from the river brings a constant chill.

**THE HOLY EUCHARIST IN HELL**

At about 1:45 p.m. a firefighter came up to me and asked, “Is there going to be a 2 o’clock mass today?”

“You want a mass here?” (Horror! A Great Thanksgiving in Hell!)

“Yes,” he replied. “You do that don’t you?”

“Well, I don’t have the things we would need … bread, wine, Bible, prayer book …”

“There’s a kit in the tent, we can get the bread and wine,” he said. “Well?”

I went into the firefighters’ rest tent, just off the pile. Sure enough, there was a mass kit. The bread and wine (a rather expensive wine from a looted bar perhaps?) appeared and the altar was a makeshift table with a bunch of dead flowers on top. There was an altar frontal of sorts. A large piece of construction paper on which a little girl had written: Daddy, please come home. There was an image of a firefighter next to two tall buildings — smoke coming out of the top. Her name was Kate and her father never came home. These kinds of drawings were everywhere. How did they get such things so easily?

I had no Book of Common Prayer but the collects for the Great Vigil of Easter and for ordinations had welled up during the day. It’s the collect where night meets day and death meets life. It is the intersection of that long service and the beginning of the baptismal liturgy:

> O God of unchangeable power and eternal light: Look favorably on your whole Church and especially upon this gathering and this place. Let us and the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection through Christ our Lord.

We had no Bible so I asked the group to share whatever scripture came to mind and heart. One man spoke of the deposition of Christ’s body from the cross:

> “There were people who took Jesus down from the cross and buried him. We are taking our brothers out of the pile so that they can be buried. We will take the civilians out and return them to their families — as many as we can.”

Another man said “Jesus said to love our enemies but I want them all dead. I want to pull the trigger on the gun that kills Bin Laden.” His voice cracked as he spoke and one man put his arm around his shoulder. That man explained to me, “His brother is in the pile.”

Another firefighter offered quotes, but not from the Bible: “Badlands, you gotta live it every day. Let the broken heart stand as the price you’ve gotta pay… I believe in the love that you gave me. I believe in the faith that could save me. I believe in the hope and I pray that some day it may raise us all] from these badlands…” His voice trailed off as he looked up at me.

We were all silent for a while and then I talked about the great caring I had witnessed — gentleness, compassion and selflessness.

There is no greater love than this, than to give one’s life for one’s friends. You are my friends.

Then I too quoted “The Boss,” Bruce Springsteen: [and] it ain’t no sin to be glad you’re alive (also from “Badlands”). They looked up at me in surprise — she knows Springsteen? We almost smiled.

Great Thanksgiving!

Sursum Corda: Lift up your hearts

I hesitated before saying “Lift up your hearts.” How could they lift their hearts in this place of death? How could I? Most of them had been on duty since midnight. They were falling asleep on their feet. They had all lost friends and kin. I struggled to lift my hands and then struggled to raise my voice:

**Lift up your hearts.**

**We lift them to the Lord,** they replied in sad voices.

I continued from memory:

> ...Holy and Gracious father, in your infinite love you made us for yourself and when we had fallen into sin and become subject to evil and death, you in your mercy sent Jesus Christ, to share our human nature, to live and die as one of us...

And so we continued. **This is my Body given for you. This is my blood, poured out for you and for all.** The bread was broken and shared and all drank from the cup.

We stood in silence for a few moments and I blessed them. My hand shook. They thanked me as I hugged each one and then they returned to their work.

**NOVEMBER 15 — Mandatory Red Cross Training**

The Red Cross has jurisdiction over all disaster sites and wants tighter control over the clergy and scheduling. So, in order to continue to volunteer one must be
... The training ends with [an] announce-
ment that we must take our “completion”
certificates to Brooklyn where we will
be given our badges and can sign up for
morgue shifts. The Red Cross is covering
the temporary morgue. That’s the morgue
just off the pile. Clergy are no longer al-
lowed on the pile but will greet bodies and
parts at the morgue and say prayers as the
remains are examined by the coroner.

DECEMBER 6 – Morgue Duty and my
introduction to Jack

New orders have been issued: Any person
in the pit must have his/her respirator “fit
tested.” They are taking a lot of flak be-
cause of what is coming to be called WTC
cough. Of course, the air quality seems a
lot better now. Most of the fire is out. The
OSHA supervisor calls over to the fit-test
trailer to say he’s sending two Red Cross
chaplains to get “fit tested”...

... the technician begins to take my infor-
mation and an FDNY captain walks in.
“What is she doing here?” he demands to
know. “My men have to get these god-
dammed cards so they can go back on duty.
She’ll have to wait until they are done.”

The supervisor explains that he has been
given orders to test us first. A battle
ensues. The captain is red-faced and in a
rage. The supervisor takes him outside and
says that I will be fit tested ... fine. I go through
the testing and the captain sits down to be
tested by another technician. When I’m
finished I go over to him and touch his
shoulder: “I’m just following my orders.
I know that your men need to be tested.”
He never looks up but says, “I meant no
disrespect.” The veins are bulging in his
neck and I think he will explode at any
minute...

...a Port Authority Police Department
(PAPD) captain asks me to come with
him. We slip under the rubble to part of
a PATH train track. He shows me a beam
that has pierced the foundation. I look for
a moment and then recognize the black
outline of a human being. He waits for
a minute and tells me I am looking at
carbonized remains. They think the beam
is from a floor hit directly by the jet. It’s
hard to take in. He then pleads with me,
“What am I supposed to do with this
beam? How can I send it to ‘Fresh Kills’
to be recycled?  Shouldn’t it be buried?”
He’s not looking for an answer. He’s been
working 12- to 14-hour shifts six days a
week. He wants me to see what he has
seen. We linger for a bit and then return to
the retrieval site.

I hesitated before saying
“Lift up your hearts.” How
could they lift their hearts
in this place of death?
How could I? ”

On my last trip to the pile I find myself
standing next to the angry captain. I read
his nametag: J. O’D. He’s still red-faced
and anguished. I reach into my back
pocket and pull out my card. I give it to
him and say, “If you ever want to call,
I’d be glad to hear from you.” He stuffs
the card in his pocket and comments, “I
see that you are making good use of your
mask!” “Yeah,” I say.

JACK

I’m no longer sure of the exact timing, but
sometimes just before Christmas I receive
a phone call from Mrs. O’D. It’s evening
and she says that she found my card on
her husband’s dresser. He’s storming
around the house and has punched two
holes in the bathroom wall. He wants to
die. What should she do? She’s afraid to
call the Department. I ask if any neighbors
are FDNY or any FD. She says yes and I
tell her to call them over and get Jack to
Nyack Hospital.

I hear from her the next day and learn that
Jack has been admitted and is under seda-
tion. He then spends a week at a psychi-
atric facility and is put on leave from the
FDNY. I go over to visit and meet his wife
and three sons. They are all drained. I talk
with Jack for a little while. He just says
that he’s tired and when he’s better he’ll
go back to work.

I stay in contact. His wife calls me with
updates. They come to church at Christ-
mas. I am taken by how pale Jack has
become. All the color has left his face. The
only red remaining is in his red/gray hair.

In February Jack asks for an appointment.
He comes over and says he wants to tell
me what happened on September 11. He
goes over the day minute-by-minute. He
had been in the South Tower with 10 of
his men. He was ordered to deploy six
guys in the lobby and then to go to West
Street to supervise another deployment.
He selected the six men who would stay.
Ten minutes after he left, the South Tower
came down, killing his men. He sobs and
sobs. He knows that he should be dead. He
betrayed his men. He spent the fall trying
to find them and still they have not been
recovered. We talked. I felt sick. I asked if
he had told his psychiatrist this part of the
story. He replies: Isn’t he supposed to fig-
ure it out? No, I say, you need to tell him.

Over the weeks ahead I see more of Jack
and meet some of his men. They show me
photos of their dead comrades.

HOLY WEEK

I get a call from Jack’s battalion chief that
they are close to recovering Jack’s men.
Jack wants to be there but the department
hasn’t given permission. A few conversa-
tions later it is decided to take Jack in if
he wants to be there — permission or not.
He wants to go and asks me to be with
him. Of course, I say. I’m recovering from
pneumonia and receiving treatment for
“the cough” but I can’t say no.

I get the call late on Tuesday of Holy
Week. We will go in at 4 o’clock in the
morning on Wednesday. There won’t be many officials around and Jack and I will be able to get in. I go down with members of Ladder 18 and Jack. At the site they give me an FDNY bunker jacket to wear so that I’ll blend in. I check with Jack that he wants to go in. Yes. We walk down the new ramp.

At the excavation site we are given tools and shown the area with the remains. They are not fully excavated. I put on knee pads along with Jack and several of his men. We spend the next hour on our knees working out the bits of ID, bones, tools, body parts, etc. The smell is not horrible anymore – just bad. Jack and I unearth a helmet. Inside are the partial remains of a skull. Jack names the man it belonged to. I remember his face from his photo. Jack sobs and hands me his tool. I finish the extraction and hold the remains of his men. He tells no one in particular that he is sorry. Over and over he says that he is sorry. My heart aches. I say the 23rd Psalm: … though I walk through the valley of the shadow of death, I shall fear no evil; for you are with me your rod and staff comfort me...

... after a while the remains are placed on a litter and the sad procession begins. Dawn is beginning. Another anguished dawn but at least this one allows Jack the privilege of doing his last duty for his men. I pray for peace as we walk up the ramp.

At the closing of the recovery effort on May 30, Jack presents me with the hand tool. It’s engraved with dates. A card says May 30, Jack presents me with the hand tool. I weep and Jack’s men put their arms around me. I know that I will not have to go back to this place. It is an enormous relief. Will this experience always leave me aching?

I am grateful for the grace to remain open as best I did to the horror and humanity around me. In John’s Gospel the resurrected Jesus asks Peter three times: Do you love me? The anguished answer is three times, yes. Then feed my sheep. I loved him as I met him over and over again – in the living and the dead. In the end, although nightmares and sadness remain, I am the one who is fed.

Here at Eastern Point I sit out under the dawn and feel the sadness of those dawns at Ground Zero. I watch the seagulls and remember the ones that flew into the blast of heat and death. Early morning has always been my time to pray. I have felt the loss of that time as I grew unable to bear it.

But, this isn’t the sky over the Battery and the gulls here are sleek and free. I know in my deepest self that the dawn won’t always be sad for me. One day I will be able to put my hand in dirt without flashing back to the pre-dawn with Jack, both of us on our knees. That’s the gift of this retreat for me.

The night before arriving at Eastern Point I went with my sister Nancy to Madison Square Garden to hear Bruce Springsteen. This tour, with his old band, is in support of a new CD called “The Rising.” Most of the songs deal with the aftermath of September 11. I have seldom been to a Springsteen concert where he didn’t do a very funny parody of a preacher proclaiming the power of sexual healing. It was funny, even at my expense.

During this concert, toward the end, Bruce got me on my feet and I smile through tears: Bruce is the angel at the empty tomb telling me it’s okay to face the dawn. He does for me what I am called upon to do for others: Gather them and invite them to lift up their hearts.

On the evening of September 11 Rudy Giuliani was asked by reporters to estimate the number of people killed in the attacks. He paused and said in part, “Ultimately, it will be more than we can bear.” They stopped pressing him for numbers.

It was and remains more than we can bear but we have borne it. They bear it still—those whom I have had the privilege of accompanying through hell and those I just watched. May the dawn find them and hold them in a healing light. And, may there be a chance that this grief, rage and sorrow issue in compassion for us and for the whole world.

The Rev. Janet Vincent, rector of St. Columba’s Episcopal Church in Washington, wrote her journal in August 2002 while on her annual eight-day retreat at Eastern Point Retreat House in Gloucester, Mass. It was the work of the whole eight days with one break from writing on the fifth day — Sunday.

“I needed to write it,” said Vincent, “and I was unable to until I had this length of time and silence. I have struggled to understand what it means to be a witness to such horror, beauty and grief — to integrate it into the fabric of my own life.”
HAIL! HOLY HILL!

BOB PRICHARD and JULIA RANDLE RELEASE BOOK ON THE HISTORY OF VIRGINIA SEMINARY

Virginia Theological Seminary (VTS) is proud to announce the publication of “Hail! Holy Hill!” (VTS Press), written by the Rev. Robert W. Prichard, Ph.D., the Arthur Lee Kinsolving Professor of Christianity in America and Instructor in Liturgics, and Julia E. Randle, the Seminary’s former archivist.

Virginia Theological Seminary has lived through many crises and changes. This was a seminary born in a crisis – Anglicanism was in trouble after the Revolutionary War. A bishop, a rector, and a philanthropist were raised up who believed that the answer then was theological education. They wanted to see well-trained leaders of congregations. Since its inception, the Seminary has seen many other crises come and go. Each time, the Seminary seeks to do its core work: raise up men and women who are dynamic, faithful Christians, who love the Lord Jesus, who know and understand the Anglican tradition, and who are ready to transform the world with the love of Christ.

Said Prichard about writing the book, “I am pleased with the end product, awed by the skill of co-author Julia Randle in selecting photographs and preparing captions, and honored to join the company of distinguished historians who have written about an institution that I love.”

The Rev. Robert W. Prichard joined the VTS faculty full-time in 1983. A graduate of Princeton University, Berkeley Divinity School at Yale, and Emory University, he entered the ordained ministry of the Episcopal Church in 1974 and served in three parishes in the Diocese of Virginia prior to joining the VTS faculty. “Hail! Holy Hill!” is the ninth book authored by Prichard, who also wrote “A History of the Episcopal Church.” In addition, he is the editor of the “Journal of Episcopal Church Canon Law.”

Julia E. Randle, M.A., served as Archivist at the Bishop Payne Library at Virginia Seminary from 1990 until early 2012, when she accepted the appointment as Registrar and Historiographer of the Episcopal Diocese of Virginia. A graduate of the College of William and Mary and George Washington University, her previous positions include the Registrar’s Office of two Smithsonian Institution bureaus and Curator/Archivist of Christ Church, Alexandria, Virginia.
The fourth, and final, quarter of my junior year at Virginia Theological Seminary (VTS) was quickly approaching, and so was the registration deadline. The course was “Reading James in Haiti.” It was to be co-taught by VTS’ Director of the Racial and Ethnic Ministries Office, The Rev. Joseph Constant, who is Haitian-born, and New Testament professor, The Rev. A. Katherine Grieb, Ph.D. I could not miss the opportunity to be a part of this rare class, which would culminate in an immersion trip to Haiti. I did not know what to expect from the class, but the creative format was engaging. It included study of the socioeconomic and political history of the Haitian people; an introduction to conversational Haitian Creole; and frequent guests who shared their personal stories of living and working in Haiti. The primary text used was the Letter of James, which was carefully dissected to explore the very prominent themes of social justice and James’ famous statement of belief that faith without works is dead. And so, our spiritual director for our immersion trip to Haiti, the apostle James himself, provided us with text that not only challenged our thinking about the “other” as Christians, but also rooted our travels in a rich soil nurtured by curious compassion. After six weeks of study and preparation for the nine-day visit, my anticipation for a life-transforming experience had reached an all-time high. You see, the Haiti immersion trip was my first immersion trip—ever. We received a detailed itinerary highlighting travel to Port-Au-Prince, Cange and Mirebalais, where we would visit Episcopal parishes, schools, health clinics, and the Episcopal Seminary. There was much enthusiasm about attending the consecration of the Diocese of Haiti’s first suffragan bishop, The Rt. Rev. Ogé Beauvoir.

As I ran my final errands the night before travel, I had a brief conversation about the trip with a cashier who had been particularly helpful finding mosquito repellent. As I began to walk away she yelled out, “Have fun!” I thought to myself, “It’s not that kind of trip.” The truth is that no amount of reading; no amount of class discussions and guest presenters; and no amount of testimonials could have prepared me for my first experience in Haiti. I suspect that my reactions to what I saw and heard are still in process, and will continue to be for quite some time.

The Diocese of Haiti is a short one and a half hour plane trip from Miami. That’s closer than my more than five hours travel from Miami to my diocese in Los Angeles. As close as the diocese is, Haiti is another country, and it was very apparent that I was a long way away from home and the many comforts that I so often take for granted in the United States.

Our small band of four students and two professors were never without ample food, adequate shelter, clothing, private transportation, and yes, hired security. We had the benefit of Fr. Joseph’s knowledge of his hometown of Mirebalais, as well as other communities of people. With Fr. Joseph as our on-the-ground guide, and James as our spiritual guide, we were able to move in and around Haiti, while always maintaining an imposed separation, a protective bubble of sorts, from the “streets.” In fact, for several days after our arrival we observed Haiti behind the locked doors and windows of the van in which we traveled. When we visited sites, they were locked behind large compound gates.
A couple of days after our arrival, we got out of the van and were among the people. I remember that day because I realized that I could not blend in, regardless of my effort to dress casually wearing no makeup and a ponytail. My “kick-around” clothes still screamed privilege, and my stylish Nike running shoes (also my kick-around shoes) did not help the blending process. I don’t know if the people around us noticed, but that fact that I noticed was an early trigger for introspection throughout the journey.

The goal of the trip was not to have our group live as Haitians in Haiti, but to expose us to the realities of the very real struggles people experience to access the basic necessities for survival in Haiti—food, clothing, shelter and clean water—all of which were expected and were provided for our group. We had no running water in the guest house on the first morning in Haiti. That meant no shower after a very long night of heat and humidity. Eventually, the water became available for a shower. I was so relieved to finally take a shower (well, it was more like sprinkles of water droplets), that I jumped in and jumped out. It was cold! It was then that I realized that I would either be grateful for a cold rinse or not shower at all. I took that cold rinse, and thought about all the people who were living in tents and shacks, and who had no access to running water, let alone to a shower stall in a private bathroom. The next time I woke up to a cold shower in the dorm at VTS, I will not stomp my foot and become irritated. I will stand there, and allow the cold water to rinse over me as a reminder to be grateful for the opportunity to be able to shower daily.

While in Haiti, I had an asthma crisis, which required prompt medical attention. I thank God that we were touring one of the church’s clinics that day. After informing Joseph about my situation, I was evaluated by three physicians. Within 20 minutes I was equipped with the proper medications to relieve my symptoms. As I walked through the clinic to rejoin the group, I again realized that many of the people had been waiting for a long time to get medi-cal attention, and still might not have been seen that day. I was, once again, forced to acknowledge the fact that I was a privileged American visitor with easy access to health services.

There were many memorable moments throughout the trip. Our intimate group was privy to two private visits with the great visionary and Director of Zanmi Lasante, Fr. Fritz Lafontant. He gathered the group in a truck, and provided an extensive driving tour of his new school and church, both still under construction. In addition, he took us to another site where a new generation of Haitians’ lives will be transformed through his Learning Center Fritz Lafontant (CFFL) vocational school. It will be a center to train Haitians in sustainable agricultural and innovative building processes, thereby benefitting their own communities in the struggles against poverty, unemployment and limited access to education. We also spent a day at the seminary speaking with and sharing a meal with our brothers at the seminary. There was one female seminarian in the group that day, who was very excited to welcome the four female seminarians in our group. Three of the priests attending the meeting were recent VTS graduates. There was an immediate sense of welcome, especially felt from our VTS graduates who served to bridge the language barrier between English and Haitian Creole. Other memorable moments were experienced in Mirebalais. There we participated in the Haiti Micah Feeding Program and visited with the beautiful, joy-filled children of the Haiti Micah Project Orphanage. While touring the Haiti Micah Project’s Water Treatment Center, we left behind planted trees that will eventually produce mangoes and coconuts.

Amidst the overwhelming images of poverty, I remember the smiles on the faces of the orphans, and their open hearts as we entered their home. I remember starting our days with each person in our group reading aloud a few designated verses in the Letter of James, as we endured long rides in the van on unpaved roads. I am haunted by the image of the deplorable conditions in which people lived in what was considered a shelter (it was a slab of concrete with very little privacy). I will not forget the spray-painted numbers on tent homes erected after the devastating earthquake on January 12, 2010; they seemed to go on as far as the eye could see. The lush, green, tropical landscape, characteristic of Cange, is also burned into my memory.

A host of solutions is needed to impact poverty, unemployment and limited access to education in the various communities of Haiti. I do not have an answer. In fact, I left Haiti with questions, lots of overwhelming questions. I am mindful of the foundational message in Jesus’ teachings—compassion for one another. We must begin with a compassionate curiosity about one another in order to engage in the work of compassionate caring for one another as Christ cares for us. ☐

Ms. Hymes is from the Diocese of Los Angeles.
Opposite Page - Beginning at far left corner, clockwise: The Rt. Rev. Jeff Fisher (VTS ’04) and his wife Susan at his consent hearing; the Rev. Susan Bentley (SWTS, ’90) with members of the Sudanese for Leadership Institute for Learning and Advancement; Dr. Timothy Sedgwick talks with an alum at the VTS booth; the Rev. Jose McLoughlin (VTS ’05) visits with classmate, the Rev. Mary Staley; the Rev. Christine Faulstich (VTS ’10), the Rev. Patrick Funston (VTS ’11), and VTS Middler, Steven King; the Rev. Melody Shobe (VTS ’06) gets the latest scoop from VTS Director of Alumni, Annual Fund, and Church Relations, Shelagh Casey Brown; the Rev. Susan Kennard (VTS ’04) shows off her phone to the Rev. Sarah Hollar (’03); the Rev. Tom Blake (’00) and the Rev. Rick Veit (’98); the Rt. Rev. Steven Andrew Miller, bishop of Milwaukee, with VTS senior, Dorota Pruski; the Rev. Jack Hardaway (VTS ’95) and the Rev. Susan Hardaway (VTS ’93).

This page - Beginning top corner, clockwise: the Rev. Susan Buchanan (VTS ’94); the Rev. Ben Maas (VTS ’03) with the Rt. Rev. Ted Gulick (VTS ’73); the Class of 2004 reunite for the VTS dinner; Shelagh Casey Brown catches a moment with the Rt. Rev. Rob Wright (VTS ’98); our heroic students who bent over backwards to help us with our booth, middler, Eileen O’Brien, and senior, Jim Said; and the Rev. Percy Grant (VTS ’92).
Convocation 2012
Opening Sermon and Welcome by Dean Markham

Photo by Fanny Belanger
It is an old joke, but a lovely one. A friend goes traveling, leaving another friend housesitting the cat. After a week, the traveler calls home and asks, “How are things going?”

“Ah,” he replies followed by a short pause, “the cat is dead.”

The traveler pauses shocked. “That is no way to break such devastating news!” he cries. “You should have eased into it. You could have said, ‘the cat is on the roof and I can’t get the cat down. Then next day, ‘The cat had a fall.’ Then perhaps the next day, ‘The fall is serious and the vet is not hopeful.’ And then the next day, ‘I’m afraid the cat has passed.’”

The friend apologized and thanked him for the advice. Another week passes, and the traveler calls back and asks, “How are things?”

“Well,” says the friend, “Your grandmother is on the roof and I can’t get her down…..”

The reality of death haunts us all. And for those outside the drama of faith, the biggest obstacle is the problem of evil and suffering. We all know the traditional conundrum. If God is all powerful, then God must be able to abolish suffering; if God is all loving, then God must wish to abolish suffering; but suffering exists, therefore God cannot be all powerful and all loving.

For those inside the drama of faith, we live with the reality of evil and suffering all the time. In Job, we have this cry of despair as everything goes on. In the Gospel of Luke, we have Jesus on a journey encountering opposition and antagonism. In addition, we are repeatedly reminded that Jesus is heading to Jerusalem, where we know exactly how the story is going to develop. The opposition to Jesus culminates in the tragedy of the cross. Evil and suffering are right at the heart of the drama of God’s relations with this world.

If we knew everything about everyone here, then I can promise you that the pain and hurt we would see would be practically overwhelming. We all live with sadness – of loss of loved ones, of promises broken, relationships failed, ailments and pains, frustrations, hopes dashed, and fears. The reality of being human is that suffering is intrinsic to living.

The paradox of faith is this: faith actually grows out of the suffering and pain of experience. The heart of the Christian narrative is that God became flesh and embraced, fully and totally, the entire pain of the universe.

Poets through the centuries have tried to express elegantly the heart of the Christian narrative. A 20th century Welshman (R.S. Thomas) put it this way:

“So God is born from our loss of nerve?
He is the tree that looms up
in our darkness, at whose feet
we must fall to set again
on its branches on some April
day of the heart.”

We are a people of a cross, people of a “tree that looms up in our darkness”; we are people who recognize that a creation born out of love and for love, for some reason not fully known to the human mind, requires suffering. And in the cross we believe that God transforms and turns the pain into loving possibilities for a different future. At the cross we encounter One who has “blood like ourselves.” (R.S. Thomas)

Here we are – a family gathered. This is conviction. This is the moment when we see old friends. This is when we revisit old haunts, remember moments that happened on the grove, in the dorms, in the chapel, and tap afresh into the way in which this place changed us. But this is more than just the family. This is the community; this is the Body of Christ in the world. Look around. This is the community that helps us cope with the challenges of being human. In the Christian narrative, it is not simply that the demands of love within creation require suffering (for reasons we can only guess at); it is not simply that on the cross do we believe that God has embraced all the hurt and suffering and promises us all hope; but more, in the community of which this Seminary is a part, we are required, called, and invited to be there for each other—to help each other through the difficult times—to help each other cope.

Enjoy this coming together. Enjoy it because we are God’s gift to each other.

Amen.
Knowing Who We Are: Our Episcopal Identity

Academic Convocation sermon by the Rev. Andrew T. P. Merrow
President of the Alumni Association Executive Committee


The Reverend Edward Leith Merrow, VTS class of 1948, and long-time rector of Grace Church on Russell Road here in Alexandria, was born on a dairy farm in a small town in northern New Hampshire. When the Episcopal church in that town was between rectors, they called upon a newly-ordained priest in the Episcopal church, a summer visitor in that town, asking if he would come and preach and celebrate. The Rev. Andrew T. P. Merrow, VTS class of 1981, his son and your preacher tonight, accepted that invitation.

Thirty years later I remember nothing of that liturgy. And in all candor I suspect that within weeks none of the participants in that liturgy remembered much either. But what I do remember is that the weekly newspaper in that county, the following Wednesday, on the second page headlined the column with these words in bold print: Guest Celebrant, Son of Native.

Now, any of you who know anything about small community life and small towns knows full well that to move from being “summer visitor” to “son of native” is huge. I was no longer a flatlander. I was “son of native.” I was somebody. I was not someone who simply flitted in and out of the community, but I was rooted. I was grounded. It was my identity.

Now, you may have thought that I chose 2 Chronicles to preach from tonight. I assure you it was assigned for me as the text.

But what I would suggest to you is that, as usual, the Living Word of God manages to speak exactly what we need to hear. I would argue that both our passage from 2 Chronicles, and our passage from Acts, deal with the issue of identity. I would further suggest to you that that is a very timely issue for us in the Episcopal Church. Because, as we all know, the statistics say that we are hemorrhaging 50,000 members a year. Apparently, being an Episcopalian was not a necessary part of their identity. Apparently, it did not inform their sense of self sufficiently so that they believed that belonging was necessary. Now, some of the people have, of course, left intentionally and very publicly. And I think one could certainly make the argument that perhaps God is winnowing our numbers because, after all, the Episcopal Church does not have quite the sheen and patina that it did a few decades ago.

But I don’t think that answers everything. I think it has something to do with what it means to be a Christian in the Anglican and Episcopal tradition. I have found myself in recent months increasingly wondering why it is that the far Christian right in America would have so profoundly distorted the Good News of the gospel. Why is it that we as Episcopalians are not the counter weight to that? Why are we not the ones who say, “I believe in Jesus as my Lord and Savior. I am very clear about that, but let’s talk. However, we need not go at it the way you have chosen.”

Could it be that our people do not have a sense of their identity sufficient to give voice to the hope that is in us? That is certainly not their problem. It is the problem of the lay and ordained leadership in our
church. As you and I gather here it may be timely for us to think just a little bit about what it means to be an Episcopalian.

I would argue that we have done a very good job in the Episcopal Church over the last half-century figuring out who is in. Inclusivity has been a very big piece of our effort. I would say we have answered that. Now, I think we have got to grapple with, “Well, what does that mean if this is who we are? Then what difference does that make?”

You and I all know that God’s purposes will be worked out with or without the Episcopal Church. I just think the Episcopal Church has got something to say. I think we have got to again find our voice. We have got to again stand tall in our tradition. It seems to me that both of these appointed lessons speak so profoundly to the issue of identity. I mean, can’t you just see St. Paul? “What do you mean I am not going to go? If that is what I need to go and do, if that is what the spirit of God is telling me, I will go and do. I will be in prison for Jesus. I will do whatever I have to do even to the point of death because I am clear that God in Christ has reclaimed me – has set me free. The last thing I would do is walk away from this. If this is what must be done, this is exactly what I will do.”

It seems that the VTS Board of Trustees is quite clear about this issue of identity. Just last night I was reading their mission statement adopted last May. Let me just read two sentences of it:

The Mission Statement adopted by the Board of Trustees, May 2011: “The Seminary believes that its primary allegiance is to Jesus Christ. Its first duty is to know him and to make him known.”

That kind of clarity is necessary throughout our denomination. Thirty years ago, when I came to VTS, the by-word on the street was, “My gosh, when you get to seminary they are going to take your belief in Jesus and deconstruct it with all that biblical criticism stuff. You’ll be told that Jesus might not really have walked on the water. Your whole faith is going to be completely blown apart! Then hopefully it will be reconstructed.”

Well, I sometimes now wonder whether we have gone completely to the opposite direction. This is not so much directed to the Seminary as to bishops and commissions on ministry. It seems as though we have people who are good, well-meaning people, people who have loved, who want to make a difference in the world so “I want to go to seminary and figure out what I really believe.” I would suggest that the ordained leadership in particular needs to be in response to the call of God and the church to do exactly what that mission statement just said.

The starting point can’t be some vague understanding that God is good and we are supposed to be good. That kind of leadership is not going to sustain us. St. Paul was clear. I think you and I are called to be clear. Then here is the piece out of 2 Chronicles: How can you be a Hebrew and not celebrate Passover? The short answer and the long answer is you can’t. Because it is the absolute piece of your identity that is non-negotiable. I am part of the people who were once enslaved and have been set free by God.

Now, here is the other way in which I think, well meaning as we are, we have in some instances gone a little astray. It is this: There is a reason why every Eucharist ends with a dismissal back out into the world. Outreach, serving the poor, social justice is simply worship in a different form. There are lots of people who do good work in the world and we ought to work with them and support them. But why would you become an Episcopalian if “I can go do good work just as well through my community club or organization?” What is it that we have to give? What we have to give is that we are reaching out to you because of what God in Christ has done in our lives.

We want to model it, live it, and share it with you, and invite you into this place. You do not have to abandon all of your intellect. You know all the strengths that we have as a denomination. My point is simply this. Identity is absolutely crucial if you and I really want to be the church in the 21st century.

Amen.

Fr. Merrow (VTS ’81) has served as rector of St. Mary’s Episcopal Church in Arlington, Virginia, since 1985. He is committed to outreach and, while at St. Mary’s, has led the parish to commit 25% of its annual budget to outreach. Fr. Merrow is also committed to worship and liturgy and teaches a liturgical practicum for seminarians at VTS. Fr. Merrow holds a degree in English from the University of Vermont and has also studied at Cambridge University in England while on sabbatical. Before his call as rector of St. Mary’s, Fr. Merrow served at Christ Church, Alexandria, after growing up at Grace Church in Alexandria, where his father served as rector for many years.
Convocation 2012

Top row from left: the Rev. Isabel Steilberg ('92); the Rev. Peter Kreitler ('69) with the Rev. Jim Sell ('69) and his wife, Ellen; Riley Temple (current MTS student); VTS Board Member Jimmy Lowe; members of Immanuel Church-on-the-Hill's singing group, The Shrinemonters; second row: Dr. Judy Fentress-Williams; Dr. Bob Prichard signing his new book “Hail! Holy Hill!”; the Rev. Barbara Williamson ('92); the Rev. Scott Slater ('92); the Rev. Dan Eckman ('72) and his wife, Barbara, with the Rt. Rev. Stewart Wood ('59); Robert A.M. Stern giving the keynote address; the Chapel for the Ages Campaign Executive Committee co-chair, Cece Fowler; third row: the Rev. Bob Copenhaver ('62) greets a fellow classmate; landscape architect Michael Vergason giving the second Kreitler Lecture; the Rt. Rev. Daniel Kgomoepho, bishop of the Anglican Diocese of Mpumalanga in South Africa, receives his honorary degree from VTS Board Chair, the Rt. Rev. James J. Shand; the Rev. Don Lowery ('87) speaks with a guest; the Class of 1962 celebrating their 50th reunion; fourth row: the Rev. Neal Goldsborough ('81) with VTS middler Mary Alice Matheson; the Rev. Waite Maclin ('59) and classmate; AAEC member the Rev. Kim Jackson ('10). Photos by Fanny Belanger, Jim Said, and Susan Shillinglaw.
In today’s Gospel, Jesus is talking to John, who was asking for some clarification about casting out demons. John may have gotten more than he bargained for. It is a rather brutal text: millstones and being thrown into the sea; amputation of hands and feet. “And if your eye causes you to stumble, tear it out; it is better for you to enter the kingdom of God with one eye than to have two eyes and to be thrown into hell….” It appears that Jesus had not read the wellness literature of his time very carefully.

The concluding word from Jesus is about salt. Jesus tells John—and I suppose all of us: “Salt is good; but if salt has lost its saltiness, how can you season it? Have salt in yourselves, and be at peace with one another.”

What does it mean to have “salt in yourselves”? This is a good question in this political season. What does it mean to be salt in this deeply-divided country?

What about in our Church?

When I was studying at Duke in the 1970s, Paul Ricoeur was quite the rage. Some thought he was a pacifist, others a Marxist. Still others, a Christian existentialist who had the inside message we needed to hear. Ricoeur preached a sermon at Duke which is in his book, “Political and Social Essays.” The sermon was entitled “Ye Are the Salt of the Earth.” Ricoeur examined the difficulties, the complexities of social action. Can the Christian avoid social action or politics? Ricoeur thought not. Ricoeur said the Christian always “runs the risk of looking like the gentleman who analyzes and blunts the revolutionary weapon.” Ricoeur wondered: How does the salt keep its savor? How does the Christian move beyond analysis to action?

Ricoeur concluded that the Christian must be an “idol-smasher, an iconoclast, a profaner of ideologies. It is the Christian’s function to restore truth to its rightful place, and thus to reveal the secular dimensions of history.”

The Christian, in other words, is about “a task of purification and healing.”

What does being an “idol-smasher” look like? Our middler Weston Mathews was recently elected to represent the student body on the Investment Committee.

Immediately, he started asking difficult questions — the kind you do not ask at a country club cocktail party.
(see page 48 for Weston’s article). Do we have a socially responsible investment policy at VTS? Do we have a theology of investment? Weston may not have read much of Paul Ricoeur — but he was taking his advice. Weston may be asking the right questions — about restoring truth “to its rightful place.”

On Monday evening another follower of Jesus offered his views on the dignity of human beings, touching on subjects from abortion to disability rights to the economy. In a wide-ranging lecture to a think tank in London, Rowan Williams offered an interpretation of his tenure and said he “had no regrets.” He spoke about times when he had gotten in “hot water” — another way of talking about the work to restore truth to its rightful place. Archbishop Williams discussed his comments on Sharia law, the Iraq War and the Coalition’s economic policy. He was asked if he wished he had done some things differently. He quickly quoted a friend of Paul Ricoeur, the French singer Edith Piaf — “Je ne regrette rien.” He added: “I do regrets all right — but I just don’t think that it will do to be too cautious in a job like this.”

So what can we learn from Weston and from the Archbishop of Canterbury? At least two things: one, that Christians should be concerned, to quote Ricoeur, about “the constant pressure of moral conviction upon our sense of responsibility.” We must always hold up the life of our state and our Church to the light of the Gospel. This is “truth restored to its rightful place.” Secondly, we must live with the tension between the truth of the Gospel and the real world of the politics of Church and state.

As Christians, we should speak our minds and live our faith in the public square. We must not be silent — but we must also live with the stressful tension that we do not inhabit a world of black and white. We live in a world of grays and shades of grays — with good guys and bad guys on each side of the aisle. Being salt in the world is not an easy matter. The truth is not easy “to restore.” All the bad guys are not in the Democratic Party.

I like where Paul Ricoeur took us in that fabulous sermon years ago in the splendor of the Duke Chapel, built, I might add, by the profits accrued from a tobacco fortune made by James Buchanan Duke and given to Trinity College, now Duke University. Ricour said: “I should simply like to say that there must always be a Church of sacrament and prayer, to keep the tensions alive. It would be a complete mistake to regard personal piety and commitment within the Church as opposed to commitment in the world.”

Yes, let us ask the hard questions within the church for the sake of the world — shaped by the Church’s sacraments and informed by prayer. Let us not be cautious. Let us ask the hard questions, the questions which have no answers. Let us seek the truth — come whence it may. And let us have few regrets — as we follow the one who is our hope and our future with God forever.

Worship at Convocation - Above, VTS Chairman of the Board, Bishop Bud Shand, served as a celebrant; center, Adrienne Hymes (VTS’14) reads; below, Shirley Porter (VTS’12) prepares the elements.
At the conclusion of our 77th General Convention in Indianapolis, we heard two clarion calls that can work in tandem. One was made by Bishop Michael Curry who invited us to become “crazy Christians.” The other was a reaffirmation of our liturgical commitment to Baptism as the initiation into the sacramental life of the church. We are left to wonder how these two messages of the Convention inform our lives as Episcopalians, and our lives as called to Holy Orders. In tandem these messages call us to cast off our preoccupation with the evil powers of this world; those economic, political, and cultural captivities that force us to deny the very dignity of our sisters and brothers that our Baptism and the Gospel would have us preserve.

Listening to Bishop Curry, we wondered if it was not crazy but calmer minds that could prevail in the work of reconciliation that is needed for mission in the Episcopal Church today. But we were missing Bishop Curry’s point. On the commemoration of the life of Harriet Beecher Stowe, he was calling us out to let go and seek the truth in Christ as Harriet did through her work “Uncle Tom’s Cabin” that exposed the depth of the brutality of slavery on a world stage. As Bishop Curry rightly pointed out, “Her book did what YouTube videos of injustices and brutalities do today. It went 19th-century viral. It rallied abolitionists and enraged vested interests.” Despite the example of her bravery, it has never been easy to be a Harriet growing up in the South where the effects of the American Civil War are never far from the surface of personal relationships or our collective consciousness.

It has not been easy to pattern our lives after a woman like Harriet and especially a man like Jesus Christ. At the end of the day, we are caught up in the same problems and sin as our brothers and sisters. Though we struggle along the Way for many reasons, perhaps it is the Episcopal culture of etiquette, as Dr. Barney Hawkins spells out in his recent book, “Episcopal Etiquette and Ethics: Living the Craft of the Priesthood,” that we struggle to balance the most as we consider what the priesthood means to us. Without question, Dr. Hawkins’ invaluable advice on “Episcopal Etiquette and Ethics” delivers a clear call of discerning the line between acquiescence and holding to the foundations of a call that made this an important resource in pastoral encounters, especially during Clinical Pastoral Education. But the question we consider about being a crazy Christian and Baptism is a deeper one that is often at odds with or over and above a sense of Episcopal etiquette and culture.

As we reflect upon the legal and spiritual struggles between the Occupy Wall Street protesters and the leadership of Trinity Wall Street, it has become clear that, within this framework of Episcopal etiquette, there is a heightened focus placed on fiduciary responsibilities in Church institutions. At VTS, faithful management of gifts of stock, bonds and real estate enable an unrivaled degree of generosity that touches many, many seminarians, including scholarship students like us, who benefit from the gifts of others who deeply love the Seminary and the Episcopal Church. The question we ask ourselves is, where does the graciousness of Episcopal etiquette and ethics end and corporatism begin?

Our baptismal covenant calls us to “strive for justice and peace among all people” and to “respect the dignity of every human being.” Baptism calls us, as crazy Christians, to move away from the strange idolatry that values corporations more than people and allows them to work unregulated and without regard for their impact on the world as a whole. Wars that alienate us from the suffering of human beings elsewhere in the world, commercialism that twists and distorts the beauty in God’s creation, a political system that caters to the lowest common denominator and environmental degradation in the name of shareholder value are hallmarks of corporatism. Corporatism destroys the balance of our ethics and etiquette, and this balance is worth exploring.

As crazy Baptized Christians, we’re called to follow Jesus Christ instead of defaulting to the path of least resistance on every political topic. To say “yes” to our Baptismal
promises is to abandon relationship to corporatism and rethink our relationship with powerful Episcopal institutions such as Trinity Wall Street, the Church Pension Group, or the VTS endowment. To re-examine our baptism is to turn and renounce the evil of corporatism that threatens the dignity of every person. This evil separates us from one another spiritually and creates entire communities that are economically and socially disenfranchised. To suggest that we need to stay in relationship with entities that contribute to corporatism is to value systems over those who are victimized on their account.

Within large portions of the Dioceses of Southwestern Virginia and Eastern Tennessee where we’re from, domestic poverty is so severe that many areas have come to resemble the developing world. Families who grow up without dental care, adequate education, proper nutrition or clean air and water from the culture of coal mining and industrial waste have been marginalized all of their lives. What if addressing and rectifying those issues became more important than trying to fix the perception of the decline of our denomination? After Indianapolis, as we discern how we might restructure, evangelize and do God’s mission throughout the Anglican Communion, could more Episcopalians join the crazy spirit that is uniting generations across the world who are suffering from Egypt to Oakland and from Sudan to Blair Mountain in West Virginia? In the 19th century, the passion and fire of many Jesus-crazy abolitionist women and men sparked a movement that upset financial institutions that kept human lives in bondage. We have the ability to draw unique strength from our sacramental relationship to God’s grace, and if we let that be our fuel for mission, we can fight corporatism that threatens our Baptismal identity.

We believe that our orthodox faith in Christ is the foundation to resist corporatism for an Episcopal Church that is well-positioned to become a movement. Based on our Anglican identity and the “Book of Common Prayer,” our baptism compels us to recognize that corporatism is not merely an abstract evil, but a principality, an embodiment of death and a demonic power over which we have little or no control. There is no question that this principality knows no bounds and impacts every living thing in creation with no sign of stopping. The corruption of our Church, distracted by secular conservatism and liberalism, reveals the shallowness of a modern humanism that causes us all to believe we are masters of ideologies or institutions. We are not.

Corporatism, like slavery and other death-dealing forces, is the power with which Jesus Christ was confronted and which, through his ultimate sacrifice, he overcame. If we believe in the power of our Christian story and are bold enough to name corporatism for the evil that it is, we pray that we will have the will to occupy our Baptism for the sake of the Church and the world. For it is in Baptism where we recognize we are one in Christ Jesus, who knits humankind together in unity through his life, death and resurrection. Baptism is the sacrament that will unite and save us — there is no hope or resurrection in liberal ideology or becoming a political party at prayer. By living out the crazy hope in a God whose love is greater than death, we are given the power to transform ourselves into a movement. In this, we stand against the principalities and powers that threaten to destroy not merely our individual, mortal lives, but the lives of our communities and all creation.

Weston Mathews (pictured above) is a middler at VTS and Postulant for Holy Orders from the Diocese of Southwestern Virginia. Robert Hartmans is a senior at VTS and Postulant for Holy Orders from the Diocese of Eastern Tennessee.
“Asalaamalekum!”
“Malekumsalaam.”

This exchange of peace began every conversation I had while living in Dakar, Senegal. I spent the fall semester of my junior year of college continuing my study of French and taking classes on Senegalese culture, Islam, and international development in Dakar. This metropolitan city was my home for four months, and I was blessed to live with a Muslim Senegalese family. I chose this program because I wanted to take myself out of my comfort zone, and as a Christian I wanted to learn all I could about Islam.

When I showed up, I became the 11th person in our house, so it’s fair to say that my family’s modest home was filled to capacity. I had two sisters who were my age, three children under the age of five, and lots of other siblings running around. My host mother, Matel, wore beautifully vibrant fabrics wrapped around her waist, and always wore a matching head scarf. She ruled the roost, so to speak, and everyone knew her authority. Three generations lived under one roof, and faith and family tied them together. My host family’s Muslim faith defined so many of their actions and words every day.
In Senegal, every conversation must begin with a greeting of peace: “Asalaamalekum,” or “God’s peace unto you,” with the response “Malekumsalaam,” which can be translated as “and also to you.” It’s rude to address anyone without this greeting, which makes it a fundamental basis for every encounter, whether with a family member, a neighbor, a taxi driver or a vendor at the market.

While French is the national language in Senegal, only a small portion of the population is fluent. There are more than 30 native languages spoken in the country, with Wolof rising up as a common native language in urban areas. When we first arrived in Dakar, we memorized Wolof greetings in order to begin interacting with Senegalese. After exchanging peace greetings, the next common line is: “Nanga def?” translated into English as “How are you?” with the response, “Maangi fi,” or “I’m fine.” But the literal translation of this exchange is: “Where are you?” and “I am here.” There is an emphasis in the culture on being present in the moment, with whomever you’re with. At the onset of a conversation, faith in God is acknowledged and a commitment is made to hold the conversation as sacred.

There is an underlying foundation of faith in every aspect of Senegalese culture. The vast majority of the population is Muslim, and the remaining are Catholic. The joke goes: 98% are Muslim, 2% are Catholic, and 100% are animist. A traditional African spirituality recognizing the sacredness of nature is pervasive, and has melded with Islam and Christianity over the centuries. In this culture, it’s inconceivable that someone would not believe in God. Faith is a given. It’s as true as the wind blowing in the trees and the dust beneath one’s feet, not a disputable opinion.

I thrived in an environment where God was recognized in all things. Not only was every greeting made with an acknowledgement of God’s presence, but the phrase “Inchalla” peppered every conversation. This phrase, meaning, “God willing,” was uttered after virtually every statement: “I’ll do the laundry tomorrow, Inchalla.” “He’s on his way, Inchalla.” “See you later, Inchalla.” With seemingly simple things that I perceived as in my control, my host family would recognize their dependence on God.

Faith was everywhere in Senegal — not just in conversations, but in people’s dress, in the prayer beads running through someone’s fingers, and even in the very air, with the call to prayer blaring daily from the mosque in every neighborhood. One Friday afternoon at 2:00 p.m., during the call to prayer, I walked through downtown Dakar. As the scratchy voice proclaiming prayers in Arabic blared over the sounds of the street, everyone stopped what they were doing — got out of taxis, dropped the load they were carrying — and spread out their prayer mat toward Mecca and began the prayer. It was so powerful to be amid this corporate prayer that brought the rhythm of the city to a complete halt. Faith, as I perceived it, in this culture encouraged me to remember God in a way that American culture never has.

Because of the faith of my host family and friends in Senegal, we were able to connect on a deeper level. I often wore a necklace with a cross, and many people noticed it and asked me if I was Catholic.
While I explained that I was Christian but not Catholic (struggling for the words in French and Wolof), they would cut in and say, “I’m Muslim. We’re the same.”

I heard this response more than once, and while I could have spent a lot of time discussing how our faith traditions are different and why our beliefs aren’t actually the same, I eventually learned to agree and move on. Yes, we are different — and my American culture has taught me to point out the differences above all else. But in the mind of my Senegalese friends, we both worship God and acknowledge God in our lives constantly. Our same-ness, our faith, trumped our differences. And actually, once we agreed upon our commonalities, it opened up the space for rich conversations about prayer, worship, the role of faith in our everyday lives, scripture, and more.

My host family taught me so much about faith — about devotion, about discipline in prayer and fasting, about recognizing our dependence on God and about being deeply thankful. These lessons will forever be part of my personal faith and of my ministry.

As people of faith, we must commit to seek relationships with those who are different than us, including our Muslim neighbors. We must do the hard work of reconciliation that Jesus calls us to: “All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation” (2 Corinthians 5:18). It’s not enough to look inward to understand our own culture. The fullness that comes from traveling and engaging with people who express faith differently than us is invaluable. For me, this began when I stepped into the lives and home of my host family. Because of my encounter with different spiritual outlooks, my faith has grown beyond the boundar-ies of my own culture. While it’s sometimes uncomfortable to honor and learn from people with different perspectives and beliefs, it is the work I feel called to do.

“Faith, as I perceived it, in this culture encouraged me to remember God in a way that American culture never has.”

Mary Lynn Coulson is a junior at VTS and is from the Diocese of West Missouri.
2011 and so far 2012 has been a season consumed by a capital campaign in the aftermath of the chapel fire on October 22, 2010. At first I thought this might be like a short story. Increasingly, I think of the “Chapel for the Ages” Campaign as a southern, gothic novel which awaits a surprising conclusion.

Dean Markham and I have traveled the country telling the story of a new Immanuel Chapel. Old friends and many new friends have been kind and generous. Along the way, Joseph Lund and Jim Kelley gave me a book — “Basilica: The Splendor and the Scandal: Building of St. Peter’s” by R.A. Scotti. It is an engaging story about the human face which is St. Peter’s in Rome—from the first stone to “raising the dome.” With gratitude for my good friends, I enjoyed reading the book on the flight home from seeing them in LA.

Scotti opines in the first chapter:

Looking back across centuries of checkered history, across the lapses in Christianity and compassion, across the bloody crusades and Inquisition, it seems more than happenstance that of his twelve apostles, Christ chose Peter to lead his new church.

I suppose we live most of our days with a sense of “happenstance.” Yet, as faithful people, we look for God’s hand, for God’s will in our own “checkered history,” in our own feeble efforts. Michelangelo, the greatest living artist of his time, tried to beat death to see “his dome” crown “mother church.” But he died in 1564, and it was not until 1590 that the choir sang the Te Deum as the final stone was set.

Building St. Peter’s was a work in progress for more than two centuries. “From a confusion of sacred and secular, from a clash of genius and a stew of ironies, an extraordinary feat of architecture and engineering emerged.” When we now go to St. Peter’s, our hearts stop because “art triumphs over politics.” It is not Bramante’s cathedral. It is not Michelangelo’s or the “unsung hero,” Giacomo della Porta. St. Peter’s is a place which “brings heaven to earth,” and we stand in awe of God the Creator of all that is and will be. It is God’s Basilica.

VTS is building a new Immanuel Chapel to celebrate that God is with us. We are building a place where we pray heaven will meet earth; a place of prayer and praise; a place...
where we in our time will stand in awe of this God who inspires the faithful in every age to give the best they have to the Glory of God.

We are grateful to countless donors who have given gifts large and small to build a new Immanuel Chapel at VTS. As we go to press, we rejoice that we have raised $13,900,000 of our original $13,000,000 campaign goal. We will soon break ground as the chapel ruin is turned into a beautiful garden. We look forward to writing with you the story of building a new Immanuel Chapel at Virginia Theological Seminary. It is our story, a story of gratitude and amazing generosity.

The Rev. J. Barney Hawkins IV
Vice President for Institutional Advancement

Annual Fund at VTS

Gifts to Virginia Theological Seminary come in many shapes and sizes. With 2,100 donors making financial gifts to over 50 different funds in the past year alone, we are grateful to receive this tangible expression of how much the mission and ministry of Virginia Theological Seminary mean to our alumni and friends. Virginia Theological Seminary matters to them, and to the Episcopal Church and the Anglican Communion.

The Annual Fund is the cornerstone of all philanthropic efforts of the Seminary. Despite the blessing of a significant endowment, the Seminary’s operating budget relies on strong unrestricted giving to reach its revenue goal. Annual Fund support makes it possible for us to continue to offer an unsurpassed theological education and formation experience for those who will lead and serve our churches, schools, and communities in the decades to come. Gifts to the Annual Fund support all aspects of Seminary life; it is truly the lifeblood of the Seminary. The Annual Fund matters. And while overall giving to the Seminary reached a new high last year, unrestricted giving totals did not. Some past donors made a choice between Annual Fund and the Chapel Campaign though our hope had been a more Anglican approach of both/and. Some perhaps took for granted that the Annual Fund would always remain strong. Not so. It takes the steadfast commitment of all who care about the Seminary, who know that a strong Seminary needs a strong Annual Fund.

In the year ahead, we’ll continue to tell our story: that Virginia Seminary matters.

We’ll continue to tell the stories of our alums and how they matter to the Episcopal Church and the Anglican Communion. Ours is a shared story that will continue for generations to come, that is deserving of all the support we’ve been given in the past and will continue to receive in the future.

Shelagh Casey Brown
Director of Alumni Affairs, Annual Fund, and Church Relations
The following recognizes gifts received by Virginia Seminary between July 1, 2011, and June 30, 2012. Much care has been given to the preparation of this report. The names and titles listed are as requested by our friends and graduates. Errors or updates should be referred to the Office of Institutional Advancement at 703-461-1730 or by email at mpotin@vts.edu. Thank you for your continued support.

VTS GIVING SOCIETIES

**LETTIE PATE WHITEHEAD EVANS SOCIETY:** $25,000 +

**BISHOP MEADE SOCIETY:** $10,000 - $24,999

**DEAN’S SOCIETY:** $ 5,000 - $ 9,999

**HENRY ST. GEORGE TUCKER SOCIETY:** $ 2,500 - $ 4,999

**WILLIAM SPARROW SOCIETY:** $ 1,000 - $ 2,499

**ASPINWALL TOWER SOCIETY:** $ 500 - $ 999

**SEMINARY HILL SOCIETY:** $ 150 - $ 499

---

**LETTIE PATE WHITEHEAD EVANS SOCIETY**

Episcopal High School, Alexandria, VA
The Constance Dundas Foundation, Richmond, VA
Lettie Pate Evans Foundation, Atlanta, GA
The Henry Luce Foundation, New York, NY

**DEAN’S SOCIETY**

Anonymous Donor
The Rev. Gina Arents, ’09
Auguste and David Bannard
Christ Church Cathedral, Indianapolis, IN
Dr. and Mrs. Dale E. Cloyd
Ms. Claudia L. Kelly
The Rev. and Mrs. James W. H. Sell, ’69
St. Andrew’s Episcopal Church, Burke, VA
St. John’s Episcopal Church, McLean, VA
St. John’s Episcopal Church, Montgomery, AL
St. Mark’s Episcopal Church, San Antonio, TX
St. Martin’s Episcopal Church, Houston, TX

---

**BISHOP MEADE SOCIETY**

Jonathan and Bonnie Apgar
The Rev. J. Barney Hawkins IV, Ph.D.
The Rev. Linda Wofford Hawkins
The Rt. Rev. Carolyn Tanner Irish, ’83, ’97
Mr. Billy W. Kingery
Mr. Thomas M. Moore, ’71
St. Christopher’s Church, Gladwyne, PA
St. Paul’s Episcopal Church, Richmond, VA
Trinity Episcopal Church, New York, NY

---

**TUCKER SOCIETY**

Ms. Ana-Mita Betancourt
Mr. and Mrs. Thomas C. Brown, Jr.
Mr. and Mrs. Marvin P. Bush
Mary and J. P. Causey, Jr.
Chapel of the Cross, Chapel Hill, NC
Christ Church Cathedral, Cincinnati, OH
Christ Church Christiana Hundred, Wilmington, DE
Christ Church Glendale, Glendale, OH
Church of the Holy Nativity, Honolulu, HI
Church of the Mediator, Meridian, MS
The Rt. Rev. James M. Dyer
Amelia J. Gearey Dyer, Ph.D.
Fidelity Charitable Gift Fund, Cincinnati, OH
The Rev. and Mrs. George A. Hall, ’81
The Rt. Rev. and Mrs. Shannon S. Johnston (H), ’08
Mr. James R. Lowe, Jr. (H), ’05
The Very Rev. Ian S. Markham, Ph.D.
and Mrs. Lesley Markham
The Rt. Rev. Ian S. Markham, Ph.D., and Mrs. Lesley Markham
The Rev. and Mrs. Patrick H. Sanders, Jr., ’59
The Most Rev. Katharine Jefferts Schori (H), ’08
St. Francis’ Episcopal Church, Greensboro, NC

---

**SPARROW SOCIETY**

The Rt. Rev. and Mrs. Gladstone B. Adams III, ’80
Mrs. Sherodd Albritton
All Saints’ Episcopal Church, Concord, NC
All Saints’ Episcopal Church, Atlanta, GA
All Saints’ Episcopal Church, Greensboro, NC
Anonymous Donors
Mr. E. Weston Mathews, ’14
The Rt. Rev. and Mrs. Robert P. Atkinson, ’53
The Rev. Katharine E. Babson, ’92
and Mr. Bradley O. Babson
Baltimore Community Foundation, Baltimore, MD
The Rev. Christopher H. Barker, Ph.D., ’70
and Mrs. Mary P. Barker
Rosenberg F. and Mary Haskins Barker Charitable Foundation, Pittsburgh, PA
Mr. and Mrs. Frank Tradewell Davis, Jr.
Mr. and Mrs. H. Talmage Day
The Rev. John Denham, ’56
Mr. Mark Denton and Mr. Joseph C. Becci
Ms. Helen K. Deyerle
The Rev. Canon Andrew M. Dietsche
Diocese of Alabama, Birmingham, AL
The Rt. Rev. Herbert A. Donovan, ’57
and Dr. Mary S. Donovan
Mrs. Lincoln Dulaney
Mrs. Edward R. Dyer, Jr.
The Rev. and Mrs. Terence L. Elsberry, ’84
Emmanuel Church at Brook Hill, Richmond, VA
Emmanuel Episcopal Church, Alexandria, VA
Emmanuel Episcopal Church, Corry, PA
Episcopal Church of the Redeemer, Bethesda, MD
The Rev. Dr. Roger A. Ferlo and Ms. Anne C. Harlan
Mr. and Mrs. John Gardner
The Rev. Paul W. Gennett, ’92 and Mrs. Marilyn Gennett
The Rev. Dr. Elizabeth M. Gibson, ’08
Frederick E. and Jane A. Gilbert
The Rev. Gerald F. Gilmore, ’48
The Rev. Dr. and Mrs. M. Douglas Girardeau, ’62
Ms. Kathryn A. Glover
The Rev. David T. Gortner, Ph.D. and The Rev. Heather A. VanDeventer
The Rev. Leonard Roberts Graves, Jr., ’63
Estate of Barbara V. B. Greer
The Rev. David J. Greer, ’55
The Rev. Dr. Rowan A. Greer (H), ’02
The Rev. A. Katherine Grieb, Ph.D., ’83
The Rt. Rev. Edwin F. Gulick, Jr., ’73
The Rev. Robert M. Hamner and Donna M. Hamner
Charles and Barbara Heath
The Rev. Judith A. Hefner, ’96
The Rev. Catherine D. Hicks, ’10
Ms. Martha W. High
Mrs. Mary Lewis Hix
Col. William M. Hix
The Rev. and Mrs. Lance C. Horne, ’01
Ms. Elizabeth Cabell Jennings
The Rev. Dr. Richard J. Jones, ’72
The Rev. Katherine H. Jordan, ’92
The Rev. and Mrs. Pierce W. Klemmt
Mr. and Mrs. Brian L. Konkel
Mr. Peter J. Kountz
The Rev. Adam P. Kradel, ’99 and Ms. Sissy Poland
The Rev. Dr. Mary Jane Kredaal, ’01 and Mr. Brian E. Ledgerwood
The Rev. and Mrs. Peter James Lee, ’67
The Rev. Canon Gray Lesesne, ’01
Mrs. David H. Lewis
The Rev. Herbert K. Lodder, ’58
and Mrs. Frances Pinter Lodder
The Rev. T. Stewart Lucas, ’01 and Mr. Douglas Campbell
Mr. and Mrs. M. Lee Marston
The Rt. Rev. and Mrs. James R. Mathes, ’91
Mr. and Mrs. Timothy B. Matz
The Rev. George M. Maxwell, ’61
The Rev. R. W. Maycock, ’83
The Charles McCamic Foundation, Wheeling, WV
The Rev. Nancy Horton McCarthy, ’88
The Rev. Jennifer G. McKenzie, ’04
and Mr. Kenneth McKenzie
The Rev. Dr. and Mrs. C. Thomas Midyette III, ’66
Pamela and Bowman Miller
Mrs. Robert F. Miller II
Mrs. Caroline H. Neal
The Rev. Rachel Anne Nyback, ’04
Olivet Episcopal Church, Alexandria, VA
The Rev. and Mrs. John R. Pitts, ’87
Ms. Sissy Poland
The Rev. Dr. Gary K. Price, ’47
The Rev. Dr. and Mrs. Robert W. Prichard
Mr. and Mrs. Laurance M. Redway
Mr. Robert B. Rice
Mr. and Mrs. S. Ford Rowan
Ray and Robert Sabalis
Mrs. Frederic W. Scott
Mr. Lee W. Shaffer
The Rev. Alfred R. Shands III, ’54
Mr. and Mrs. John S. Shannon
Judith H. Shaw
St. Aidan’s Episcopal Church, Virginia Beach, VA
St. Andrew’s Episcopal Church, Boca Grande, FL
St. Barnabas’ Episcopal Church, Annandale, VA
St. Chad’s Episcopal Church, Albuquerque, NM
St. Clement’s Church, Berkeley, CA
St. Cross by-the-Sea Episcopal Church, Hermosa Beach, CA

Left: Lisa Hoffman (VTS ’11) stops to chat with Diarmaid MacCulloch, from the University of Oxford, who spoke at Convocation in 2011.
St. David's Episcopal Church, Glenview, IL
St. John's Episcopal Church, Waynesboro, VA
St. John's Episcopal Church, Roanoke, VA
St. John's Episcopal Church, West Point, VA
St. John's Episcopal Church, Tulsa, OK
St. Luke's Episcopal Church, Durham, NC
St. Martin's-in-the-Field Episcopal Church, Severna Park, MD
St. Mary's Episcopal Church, Cypress, TX
St. Mary's-on-the-Highlands, Birmingham, AL
St. Matthew's Episcopal Church, Austin, TX
St. Matthew's Episcopal Church, Salisbury, NC
St. Paul's Episcopal Church, Delray Beach, FL
St. Paul's Episcopal Church, Mobile, AL
St. Paul's Episcopal Church, Alexandria, VA
St. Peter's Episcopal Church, Savannah, GA
St. Stephen's Episcopal Church, Winston-Salem, NC
St. Stephen's Episcopal Church, Birmingham, AL
St. Stephen's Episcopal Church, Heathsville, VA
St. Stephen's Episcopal Church, Oxford, NC
St. Timothy's in the Valley Episcopal Church, Hurricane, WV
Mrs. Sarah D. Steptoe
The Rev. Canon Dr. and Mrs. Peter B. Stube, '79
Mrs. Janice C. Taylor
Mr. and Mrs. Volney M. Taylor
The Rev. A. Dawson Teague, Jr., '55
Mr. Riley K. Temple
The Church of St. John the Divine, Houston, TX
The Memorial Church of the Prince of Peace, Gettysburg, PA
Trinity Episcopal Church, Washington, VA
The Rev. Peggy E. and Mr. Jon F. Tuttle, '95
The Rev. Clair F. Ullmann, '95
Vanguard Charitable Endowment Program, Boston, MA
The Rev. and Mrs. Robert Vickery, Jr., '76
The Rev. V. Alastair and Rhoda Votaw, '64
Dr. Mary Frances Wagley
The Rev. Macon B. Walton, '58
The Rev. Alan K. Webster, '98
and Mrs. Carol J. Webster
The Rev. Helen White, '08
and The Rev. Michael White, '95
The Rev. Christine R. Whittaker-Navez, '90
The Rev. Dr. J. Douglas Wigner, Jr., '72
and Ms. Nancy J. Hein
The Rev. Melissa Q. Wilcox, '01
and The Rev. Adam P. Kradel, '99
The Rev. Barbara C. Willis, '05
Dr. and Mrs. Robert K. Wineland
Woodland Foundation, Inc., New York, NY
Woolard Family Foundation, New Orleans, LA
Dr. and Mrs. Robert K. Wineland
Woodland Foundation, Inc., New York, NY
Woolard Family Foundation, New Orleans, LA
Dr. and Mrs. Robert K. Wineland
Woodland Foundation, Inc., New York, NY
Woolard Family Foundation, New Orleans, LA

ASPINWALL TOWER SOCIETY

The Rev. and Mrs. S. F. James Abbott, '66
The Rev. Ronald G. Abrams, '82

Left: Students sit in on the first week of workshops during the August term orientation.

The Rev. and Mrs. John D. Alfriend '59
All Saints’ Episcopal Church—Sharon Chapel, Alexandria, VA
All Saints’ Episcopal Church, Northfield, MN
All Souls’ Church, Ansonville, Wadesboro, NC
The Rt. Rev. Marc H. Andrus, '87
and Dr. Sheila Andrus
Mr. and Mrs. Maxmillian Angerholzer III
Mr. Lewis J. Ashley
Mrs. John C. Aspinwall, Jr.
Roxana and James Atwood, '77
Mr. Bradley O. Babson
Mr. and Mrs. John L. Bartlett, '04
Mr. and Mrs. John C. Beane
Mr. T. Edmund Beck, Jr., '55
Mr. and Mrs. Richard J. Bednar
The Rt. Rev. Larry R. Benfield, '90
The Rev. James G. Birney, '53
The Rev. and Mrs. Robert W. Black, Jr., '09
Mr. Duncan W. Blair
The Rev. Barbara K. Blakemore, '90
and Mr. William A. Blakemore
The Rt. Rev. David C. Bowman, '60
Mrs. Caroline Y. Brandt
The Rev. Lila B. Brown, '96
The Rev. A. Moody Burt, '59
The Rev. Catherine M. Campbell, '88
The Rev. Canon Robert J. Carlson, '56
The Rev. Allison C. Carmody, '00
The Rev. Dr. and Mrs. Winston B. Charles, '74
Charlottesville Area Community Foundation, Charlottesville, VA
Christ Church Cathedral, Springfield, MA
Christ Episcopal Church, Rockville, MD
Christ Episcopal Church, Delaware City, DE
Church of the Epiphany, Richmond, VA
Church of the Holy Comforter, Charlotte, NC
Church of the Resurrection, Omaha, NE
The Rev. and Mrs. Thomas D. Clay
Ms. Cynthia L. Coe, '03
The Rev. Stuart P. Coxhead, Jr.

66 VIRGINIA SEMINARY JOURNAL
Below: Administrative Assistant and Mailroom Manager, Monina Pangan (left) enjoys a warm afternoon on campus with Veena Khanna from Accounts Payable.
The Rev. Luther Zeigler, '07

SEMINARY HILL SOCIETY

REMEMBERING JOHN A. SYLVESTER-JOHNSON

The John A. Sylvester-Johnson Scholarship Fund honors the life and ministry of John Sylvester-Johnson, 62, a man of great compassion and understanding who loved and served God and aspired to love everyone whom he encountered as a child of God. In December 2010, he suffered a traumatic brain injury during a tragic fall while an Anglican Studies student at Virginia Seminary and died in May 2011.

John was a scholar, teacher and life-long learner. His “continuing expression” of discipleship was an inspiration to the Seminary community. He was a student of rare ability and wisdom, and his teachers and fellow students appreciated his inquiring faith and keen intellect.

To recognize his life, ministry and extraordinary gifts, his friends established the John Sylvester-Johnson Scholarship Fund. The income derived from the initial corpus of $50,000 will assist a future student in the Anglican Studies Program who, like John, has a calling to join the Holy Orders of The Episcopal Church.

Prior to his studies at Virginia Seminary, John Sylvester-Johnson worked at St. John’s Episcopal Church in Roanoke, Virginia. He joined the staff in 1989 as the parish’s first Director of Outreach. He established the TRUE (Temporary Relief for Unexpected Emergencies) ministry and helped establish St. John’s as the “downtown church that cares for people.” John also served as the Director of Programs at the Rescue Mission, where he spent much of his life putting back together the broken pieces of people’s lives. According to Mr. Billy Kingery, a parishioner at St. John’s, “He was a man of great compassion and understanding who strove to unite a life of service and living consciously, reflectively and rejoicing in the presence of God.”

John was born in Gadsden, Alabama, and grew up in Birmingham, Alabama, where he attended Samford University. He served as a Missionary Journeyman in Hong Kong, teaching at Hong Kong Baptist College before attending Southern Baptist Theological Seminary in Louisville, Kentucky, where he earned an M.Div. degree and later completed a Ph.D. in Patristics. He is survived by his wife, Joy, his children, Anders, Stephanie, Jon Kara and Andrew, and grandchildren Eli, Emy, Jillian and Peter.

To contribute to the John Sylvester-Johnson Scholarship Fund, please visit our website at www.vts.edu/give or send a check, payable to “Virginia Theological Seminary” with the notation “John Sylvester-Johnson Scholarship Fund,” to:

Office of Institutional Advancement
Virginia Theological Seminary
3737 Seminary Road
Alexandria, VA 22304
Above: the Seminary is grateful to, Gudrun Hofmeister, a consultant from CCS, who led us gracefully through the capital campaign.

The Rev. Laura D. Inscoe, ’02 and The Rev. Ray Inscoe
The Rev. and Mrs. Clyde L. Ireland, ’54
Ms. Jean Jackson-Mason
Mrs. Gretel T. James
Mr. and Mrs. Robert A. James
Ms. Susan S. Jaskot
The Rev. Ray Inscoe
The Rev. Laura D. Inscoe, ’02 and The Rev. Sven L. vanBaars, ’08
The Rev. Ruth L. Kirk, ’89
Mr. Paul Klitzke
Mr. and Mrs. Robert A. Knight
The Rev. Canon William A. Kolb, ’73
The Rev. Thomas M. Kryder-Reid, ’86 and Dr. Elizabeth Kryder-Reid
The Rev. Christy E. Laborda-Harris, ’07
Elizabeth Fleming Lacy
The Rev. Thomas Alonzo “Lonnie” Lacy II, ’06
Mr. Lester Lamb
The Very Rev. William B. Lane, ’63
Mr. and Mrs. James A. Lawrence
Mr. Caleb J. Lee, ’12
The Rev. Dr. Martin Lehmann-Habeck, ’61
Mr. Charles W. Leslie, Jr.
The Rev. Dr. Sandra M. Levy, ’94
The Rev. Dr. John G. Lewis, ’97
and Mrs. Patricia Bridwell
The Rev. Eric J. Liles, ’07 and
The Rev. Allison S. Liles, ’06
The Rt. Rev. Gary R. Lillibridge, ’82
The Rev. James L. Livingston, ’11
Kevin Lloyd, ’01 and Julia Lloyd, ’00
Elizabeth A. Locher, ’12 and
Benjamin Locher
The Rev. Laura K. Lockey, ’92 and
Mr. Russell G. Lockey
The Rev. Bruce A. Lomas, ’92
The Rev. Thomas M. Long, ’75
The Rev. Richard M. Louis

Elisabeth M. Kimball, Ph.D.
The Rev. Jennifer S. Kimball, ’04
and The Rev. Sven L. vanBaars, ’08
The Rev. Ruth L. Kirk, ’89
Mr. Paul Klitzke
Mr. and Mrs. Robert A. Knight
The Rev. Canon William A. Kolb, ’73
The Rev. Thomas M. Kryder-Reid, ’86 and Dr. Elizabeth Kryder-Reid
The Rev. Christy E. Laborda-Harris, ’07
Elizabeth Fleming Lacy
The Rev. Thomas Alonzo “Lonnie” Lacy II, ’06
Mr. Lester Lamb
The Very Rev. William B. Lane, ’63
Mr. and Mrs. James A. Lawrence
Mr. Caleb J. Lee, ’12
The Rev. Dr. Martin Lehmann-Habeck, ’61
Mr. Charles W. Leslie, Jr.
The Rev. Dr. Sandra M. Levy, ’94
The Rev. Dr. John G. Lewis, ’97
and Mrs. Patricia Bridwell
The Rev. Eric J. Liles, ’07 and
The Rev. Allison S. Liles, ’06
The Rt. Rev. Gary R. Lillibridge, ’82
The Rev. James L. Livingston, ’11
Kevin Lloyd, ’01 and Julia Lloyd, ’00
Elizabeth A. Locher, ’12 and
Benjamin Locher
The Rev. Laura K. Lockey, ’92 and
Mr. Russell G. Lockey
The Rev. Bruce A. Lomas, ’92
The Rev. Thomas M. Long, ’75
The Rev. Richard M. Louis

The Rev. Canon David W. Lovelace, ’76
Mr. Leo G. Loyola, ’12
Mr. David R. Lynch, ’12
The Rev. Ronald J. Lynch, ’67
Mrs. Arthur L. Lyon-Vaiden
Mr. Arthur W. Machen, Jr.
Mary and Cooper Mackin, ’12
The Rev. Anne S. MacNabb, ’04
Mrs. John D. Macomber
Robert L. and Jean A. Major
The Rev. Colin S. Maltbie, ’11 and
Ms. Aurora Maltbie Kubach
The Rev. Dr. and Mrs. George H. Martin, ’90
The Rev. and Mrs. Samuel A. Mason, ’73
Mrs. Constance R. McAdam
The Rev. Robert M. McCoy
Ms. Patricia M. McDermott
The Rev. John S. McDuffie, ’87
The Rev. Dr. Michael T. McEwen, ’88
The Rev. Tara L. McGraw, ’05
Dr. and Mrs. Hunter H. McGuire, Jr.
The Rev. Helen K. McKee, ’06
The Rev. Chantal B. McKinney, ’02
The Rev. Michael J. McManus, ’09
Chuck and Jeanne McMillen, ’12
The Rev. Beth C. McNamara, ’86
The Rev. Charles C. McNeir, ’63
Dr. and Mrs. Donald H. McNeill, Jr.
The Rt. Rev. and Mrs. Charlie F. McQueen, Jr., D.D., ’56
Dr. and Mrs. Harry T. McPherson

The Rev. Dr. Anthony J.McGovern, ’69
The Rev. and Mrs. Natividad Menjivar, ’12
The Rev. Dr. Joyce A. Mercer and
The Rev. Dr. Lawrence Golemon
Merchants Hope Episcopal Church, Hopewell, VA
Mr. and Mrs. Hugh S. Meredith
Dr. Dorothy Merrill
Mr. James W. Meyer
The Rev. Dr. Charles W. Midkiff, ’87
The Rev. Ann C. Miller, ’89
Mr. Russell P. Miller
The Rev. Todd L. Miller, ’04 and
Dr. Ashley P. Duggan
The Rev. Karen B. Montagno, ’95
and The Rev. Joseph E. Glaze
The Rev. Michael O. Moore, ’65
The Very Rev. Katherine B. Moorehead, ’97
The Rev. Dr. and Mrs. Edward Morgan III, ’55
Mr. James W. Morris III
The Rev. and Mrs. Robert D. Morrison, Jr., ’71
Mr. and Mrs. Sedgwick L. Moss
Ms. Melanie B. Mulllen, ’12
The Rev. Dr. Diane G. Murphy, ’03
The Rev. Dr. Genevieve M. Murphy, ’98
Mrs. Kay C. Murray
The Rev. William M. Murray, ’02
The Rev. Dr. Joel E. Mukhwana
Nafuma, ’82
The Rev. Katherine T. Nakamura
Rengers, ’11
The Rev. Walter E. Neds, ’62
Mr. F. Page Nelson
Network for Good, Bethesda, MD
The Rev. Audrey Lynn O’Brien, ’12
The Rev. and Mrs. Kyle Oliver, ’12
The Very Rev. Cesar S. Olivero, ’03
The Rev. John J. Ormond, ’53
The Rev. Janne Afro Osborne, ’94
The Rev. Jennifer Ovenstone-Smith, ’03
Mr. Merlin W. Packard
Mrs. Monina B. Pangan
The Rev. Barbara D. Parini, ’88
The Rev. Allan C. Parker, Jr.
Mrs. Jean Parkinsons-Edens
The Venerable William C. Parnell, ’89
The Very Rev. Charles F. Parthum III, ’87
Jack and Penny Pearson
Ms. Sharon Ely Pearson, ’03
The Rev. and Mrs. Charles F. Penniman, Jr., ’57
The Rev. J. Joseph Pennington, Jr., ’71
Mr. and Mrs. John E. Peterson
The Rev. John B. Peterson, Jr., ’62
The Rev. and Mrs. Clifford A. Pike, ’71
Mrs. Olivine J. Pilling and
Mr. Mark Pilling
The Rev. Jane D. Piver, ’00
The Rev. J. Richard Pobjecky, ’75
Mrs. Patricia H. Poffel
Dr. Harry W. Pollock, ’69
The Rev. Mark M. Powell, ’07
The Rev. Robert D. Price, ’60
Dr. and Mrs. John W. Priddy
The Rev. Dr. Susan M. Prinz, ’10
Ms. Day Smith Pritchard, ’99
The Rev. R. Allen Pruitt, ’07
The Rev. and Mrs. James E. Quijole, ’01
Mr. B. Cayce Ramey, ’12
The Rt. Rev. and Mrs. David B. Reed, ’51
The Rev. Mary E. Reese, ’08
The Rev. Dr. Robert E. Reese, ’74
The Rev. and Mrs. Alwin Reiners, Jr., ’54
The Rev. Josiah D. Rengers, ’11
The Very Rev. Joe D. Reynolds, ’74
Mrs. Robert H. Richardson
The Rt. Rev. Gregory H. Rickel
Mrs. Robert H. Richardson
The Rt. Rev. and Mrs. John W. Priddy
Ms. Ann F. Roebuck
The Rev. Michael G. Rokos, ’72
Donald and Margaret Romanik
The Rev. Oscar A. Rozo, ’12
The Rev. Stephen L. Rudacille, ’66
The Rev. Gary B. Rundle, ’62
Dr. Marianne Van Vorst Ryan, ’11
The Rev. David W. Sailer, ’67
The Rev. Holladay W. Sanderson, ’01
Ms. Helene Saunders
The Rev. Robert C. Sawyer, D.Min., ’80
The Rev. Miriam S. Saxon, ’07
The Rev. and Mrs. Frederick E. Scharf, Jr., ’88
The Rev. Lois J. Schenks, ’81
The Rev. Carolyn J. Schmidt, ’87
The Rev. Jack S. Scott, ’58
The Rev. and Mrs. Robert S. Seiler, ’52
The Rev. Robert L. Sessum, ’70
Mrs. John W. Shackleton
Major Stuart G. Shafer, ’78
The Rev. Dr. Gardiner H. Shattuck, Jr. and Dr. Cynthia D. Shattuck
The Rev. Andrew J. Sherman, ’92
The Rev. John Edward Shields, ’84
The Rev. Dr. and Mrs. William R. Shiflet, Jr., ’72
Ms. Susan L. Shillinglaw
The Rev. Lara C. Shine, ’12
Mrs. Cora S. Simpson
Mr. David L. Simpson, Jr., ’88
Mr. and Mrs. Donald F. Simpson, Sr.
Mrs. Nancy Siridavong
The Rev. Dr. Carey E. Sloan III, ’65
The Very Rev. Shirley E. Smith
Graham, ’02 and The Rev. Earnest N. Graham III, ’01
The Rev. Father J. Larrie Smith, ’73
The Rev. Dr. and Mrs. Leslie C. Smith, ’69
The Rev. and Mrs. Ralph W. Smith, ’50
The Rev. Thomas R. Smith, ’57
The Rev. and Mrs. John R. Smucker, 3rd, ’58
The Rev. Thelma A. Smullen, ’84 and Mr. John A. Smullen
Mrs. Sonya K. Sowards, ’10 and The Rev. William M. Sowards, ’07
The Rev. Fr. Benjamin E. Speare-Hardy II, ’90
The Rt. Rev. and Mrs. John S. Spong, ’55
St. Alban’s Episcopal Church, Annapolis, VA
St. Andrew’s Episcopal Church, New Providence, NJ
St. Andrew’s Episcopal Church, Newport News, VA
St. Barnabas Episcopal Church, Rumford, ME
St. George’s Episcopal Church, Germantown, TN
St. George’s Episcopal Church, New Orleans, LA
St. George’s Episcopal Church, Newport News, VA
St. James’ Episcopal Church, Potomac, MD
St. James’ Episcopal Church, Montross, VA
St. John’s Episcopal Church, Williamsport, PA
St. John’s Episcopal Church, Williamsport, PA
St. John’s Episcopal Church, Williamsport, PA
St. John’s Episcopal Church, Williamsport, PA
St. John’s Episcopal Church, Williamsport, PA
St. John’s Episcopal Church, Williamsport, PA
St. John’s Episcopal Church, Williamsport, PA
St. John’s Episcopal Church, Williamsport, PA
St. John’s Episcopal Church, Williamsport, PA
St. John’s Episcopal Church, Williamsport, PA
St. John’s Episcopal Church, Williamsport, PA
St. John’s Episcopal Church, Williamsport, PA
St. John’s Episcopal Church, Williamsport, PA
St. John’s Episcopal Church, Williamsport, PA
FRIENDS OF THE SEMINARY

Dr. Richard Abate and Ms. Melissa Moore
Mr. and Mrs. Richard G. Abbott, ‘92
Mr. and Mrs. J. Marshall Acee, Jr.
The Rev. Edward T. Adkins, ‘45
The Rev. Richard L. Aiken, ‘56
Dr. and Mrs. Lee S. Ainslie, Jr. (H), ‘98
The Rev. and Mrs. John H. Albrect, ‘59
The Rev. John T. Alvey, Jr., ‘09
The Rev. Dr. and Mrs. David T. Anderson, ‘00
The Rev. and Mrs. D. Thomas Andrews

Jennifer and Scott Andrews-Weckerly, ‘09
The Rev. Michael R. Angell, ‘11
Anonymous Donors
Ms. Hope S. Childs
The Rev. Dr. and Mrs. Mark S. Anschatz
The Rev. Deborah D. Apoldo, ‘03
Mr. Jacob P. Asma
The Rev. Kenneth F. Athey, Jr., ‘07
The Rev. Canon and Mrs. Henry L. Atkins, Jr., D.Min, ‘64
The Rev. Joel Atong, ‘12
The Rev. Stephen P. Austill, ‘54
The Rev. Henry W. Austin
Mr. Robert Bagioni
The Very Rev. Brian N. Baker, ‘91
Mr. Frederick F. Baker, ‘95
The Rev. Dr. John T. Baker, Jr., ‘66
The Rev. Carleton B. Bakkm
Mr. and Mrs. Harry W. Baldwin III
Mr. Gabriel S. Ballentine, ‘12
Mrs. Lynn H. Banks
Mr. and Mrs. John H. Barker
John and Jo Ann Barker
Mrs. Webster G. Barnett
The Rev. Gillian R. Barr, ‘10
Mr. Thomas M. Barr
The Rev. Harwood Bartlett, ‘62
Mrs. Lois A. Barton
Mrs. C. Marshall Barton
The Rev. Dr. William H. Battermann, ‘96
Mrs. William A. Beal
The Rev. Carl H. Beasley III, ‘76
Dr. Serena E. Beeks, ‘09
Mr. Joseph Benkert
The Rev. Kathleen S. Benson, ‘85
The Rev. Dr. Charles A. Bevan, Jr.
The Rev. Craig Biddle III, ‘64
The Rev. Dr. and Mrs. John E. Bird, Jr., ‘93
The Rev. James G. Birney III, ‘79
The Rev. and Mrs. James C. Blackburn, ‘59
Mr. and Mrs. Ronald M. Blagg
The Rev. and Mrs. Judd H. Blain, ‘60
Dr. Barbara Blakistone
The Ven. Dr. Mark A. Boessler, ‘51
The Rev. Mitchell and Beth Bojarski, ‘08
Ms. Paula S. Bokros
Mr. Paul V. Boman
The Rev. Michele B. Bond, ‘89
The Rev. Lois L. Boney, ‘88
Mr. and Mrs. Jon B. Boss
The Rev. Dr. James T. Boston, ‘02
Ms. Lucile E. Bower
Ms. Beverly A. Bradley, ‘91

The Rev. Dr. Elizabeth P. Braxton, ‘99 and Mr. Robert Braxton
The Rev. Kesha M. Brennon, ‘09
The Rev. and Mrs. William M. Brock, ‘86
Mr. and Mrs. Ronald Brokaw
Mr. Philip R. Brooks, ‘00
The Rev. Ervin A. Brown III, ‘65
The Rev. and Mrs. J. Thompson Brown, ‘60
The Rev. and Mrs. Jonathan R. Bryan, ‘82
Dr. Mitzi J. Budde and The Rev. John Budde
Mrs. Jere Bunting, Jr.
The Rev. Judith F. Burgess, ‘84
The Rev. and Mrs. Douglas G. Burgoyne
Ms. Beth A. Burke
The Rev. Dr. and Mrs. Glenn E. Busch, ‘71
The Rev. and Mrs. Richard A. Busch (H), ‘84
Randolph and Mary Kay Cabell
Ms. Camille Caesar
Amelie and Charles Cagle
Calvary Episcopal Church, Cairo, NY
The Rev. David W. Cammack, ‘55
The Rev. Claude Alan Campbell, ‘64
Mr. and Mrs. Edward A. Caress
The Rev. and Mrs. Peter M. Carey, ‘07
Ms. Sarah R. Carmalt
The Rev. Douglas M. Carpenter, ‘60
The Rev. Diane P. Carroll, ‘03
Dr. and Mrs. B. Noland Carter II
Mrs. John Paul Carter
The Rev. and Mrs. Larry A. Carver, ‘72
Mr. and Mrs. Miles Cary, Jr.
Ms. Kathy Castillo
Mr. Daniel Mark Cenci, ‘12

Above: Motet Choir members (from left to right) Shawn Strout (VTS ‘11), Josh Hosler (VTS ‘14), Mitch Irish, and David Hoover.

The Rev. Leslie E. Chadwick, ‘04
The Rev. David M. Chamberlain, ‘71
Mr. and Mrs. Edward K. Chan
The Rev. Nan E. Chandler, ‘85
Ms. Patricia E. Chapla
Dr. Ernest E. Chapman, ‘89
The Rev. Willie A. Chappell, Jr., ‘74
Ms. Nancy B. Chesser
The Rev. Canon and Mrs. William P. Chilton, ‘66
Mrs. Alexander Choate
Church of the Good Shepherd, Dunedin, FL
Church of the Good Shepherd, Cooleemee, NC
Church of the Messiah, Lower Gwynedd, PA
Church of the Nativity-Cedarcroft, Baltimore, MD
Ms. Florence Clark
Mrs. Jane Clark
The Rev. Walter D. Clark, Jr., ‘67
The Rev. Dr. and Mrs. Patrick R. Close, ‘84
Mr. Nicholas H. Cobbs
The Rev. Edward A. M. Cobden, Jr., ‘83
The Hon. and Mrs. George M. Cochran
The Rev. and Mrs. Milo G. Coerper
The Rev. and Mrs. William L. Combs, ‘03
The Rev. and Mrs. Joshua T. Condon, ‘03
The Rev. Edward W. Conklin, ’49
The Rev. and Mrs. Alan B. Conley, ’59
The Rev. Alexandra K. Conrads, ’01
Kenneth and Jane Cook
Mrs. J. Finley Cooper
Mr. and Mrs. Cleve E. Corlett
The Rev. Hilary ”Pete” W. Costello, Jr.
Dr. Charles V. Covell, Jr. and Mrs. Elizabeth B. Covell
The Rev. Frances F. Cox, ’81 and
The Rev. and Mrs. Peter W. Fleming, Jr., ’54
Mrs. Mary E. Duvall
The Rev. Dr. Patty T. Earle, ’89
The Rev. Beth M. Echols, ’89
The Rev. Daniel W. Eckman, Jr., ’72
The Rev. Rebecca N. Edwards, ’11
Mr. Earl E. Eisenhart, Jr.
Chaplain Robert M. Elder
The Rev. Gates S. Elliott, ’09 and
Mrs. Elizabeth B. Elmore
The Rev. Dr. Keith R. Emerson, ’87
The Rev. and Mrs. Theodore H. Evans, Jr., ’61
The Rev. Dr. and Mrs. Walter V. L. Eversley
The Rev. Christine M. Faulstich, ’10
Mrs. Richard B. Faxon
Mr. Robert B. Feild
The Rev. Elizabeth M. Felicetti, ’07
The Rev. Leslie C. Ferguson, ’10
Fidelis Security Systems
The Rev. Floyd W. Finch, Jr., ’54
Mr. John F. Drain
The Rev. Richard T. Draper, ’73
The Rev. Haynes W. Dugan II, ’68
Ms. Catherine Dukiet
Mrs. Ruth L. Fletcher-Ferrill
The Rev. Stephen D. Foisie, ’10
The Rt. Rev. James E. Folts, ’65
Ms. Barbara A. Forbes
The Rev. Canon David R. Forbes, ’53
The Rev. Richard B. Ford
Mr. Alan Forssell
The Rev. Dr. and Mrs. Andrew M. France, Jr., ’66
Mrs. Dorothy E. France
Ms. E. Aracelis Francis
The Rev. Kenneth R. Franklin and
Mrs. Diane L. Franklin
The Rev. and Mrs. David Frazelle, ’04
The Rev. John T. Frazier, ’05
Dr. Linda R. Freeman
Mr. and Mrs. C. Craighead Fritsche, Sr.
The Rev. and Mrs. Aidan P. K. Funston, ’11
Mr. Carter B. S. Furr

Below: The Rev. Dr. Kelly Brown Douglas (center), associate professor of Religion at Goucher College, was the keynote speaker at this year’s MLK Commemoration. Also pictured is the Rev. Joseph Constant (right).
Mr. Robert L. Montague III
The Rt. Rev. and Mrs. Robert M. Moody, ’66

The Rev. Charlotte E. Moore, ’01
Mrs. Lillian H. Moore

The Rev. Buddelov Moronta, ’12
Dr. Florence M. Morrill

The Rev. Dr. James E. Morris, ’00
Mr. and Mrs. Robert Lee Morris III, ’11

Ms. Patricia P. Moser
The Rev. Alfred A.
Moss, Jr., Ph.D. (H), ’06

The Rev. Elizabeth J. Moulton
Mr. and Mrs. Frank F. Mountcastle, Jr.

The Rev. Laureen H. Moyer, ’04
The Rev. Sandra K. Myoyle, ’97

The Rev. Edward L. Mullins, ’71
The Rev. Peter A. Munson, ’91

The Rev. Thomas C. Murphy, ’07
The Rev. Milton H. Murray, ’58

The Rev. and Mrs. G. Thomas Mustard, ’77

The Rev. Annwn H. Myers, ’84
The Rev. Elizabeth W. Myers, ’71

Mr. and Mrs. Thomas A. Neville, ’83

The Rev. Nancy Nichols
The Rev. Kedron J. Nicholson, ’02
Mrs. Jennifer H. Nickels

The Rev. Steve and Sandy Norcross
The Rev. Andrew T. O’Connor, ’05
Ms. Anita D. Ogden, ’89

Mr. Erik D. Olson
Mr. Ralph E. Olson

Mrs. Phyllis O’Quinn
Mr. David Orr

The Rev. Richard N. Ottaway, ’57
The Rev. Dr. Robert E. Outman-Conant, ’73

The Rev. Shelby O. Owen, ’05
The Rev. Jeffrey A. Packard, ’95

Mr. and Mrs. Gerald A. Pagano
The Rev. James L. Pahl, Jr., ’05

Mrs. Lila Ware Palmer
The Rev. Sara E. Palmer, ’10

The Rev. Elizabeth A. Parab, ’01
The Rev. and Mrs. Howard F. Park III, ’62

Mr. W. Robert Parkey, Jr.
Ms. Monica L. Parry

The Rev. Dr. Timothy H. Parsons, ’68

Mr. and Mrs. Robert S. Pasley
Mr. and Mrs. William S. Peebles IV, ’04

Dr. and Mrs. Richard N. Pierson III

Ms. Maxine M. Pierson
The Rev. William P. Pike, ’68
Ms. Meredith N. Pilling

The Rev. Robert Pollard III, ’54
Mrs. Jesse Ashley Pope

The Rev. Shirley M. Porter, ’12
The Rev. John M. Porter-Ace III, ’05

Mr. Christopher Pote
The Rev. Blanche L. Powell, ’75

The Rev. R. Bingham Powell, ’07
and Ms. Christine Zeller-Powell

The Rev. Woodson Lea Powell IV, ’60

The Rev. and Mrs. John S. Prater, ’58
The Rev. Dr. and Mrs. William S. Pregnall, ’58

The Rev. George N. Price, ’60
The Rev. John W. Price, ’64
Prince of Peace Church, Salem, WV

The Rev. and Mrs. James H. Puryear, ’01
The Rev. Sarah T. Putnam, ’97

The Rev. William Queen, Jr., ’94
and Mrs. Lynn Ellen Queen

The Rev. Alison J. Quin, ’01
Dr. Frederick Rahal

Mr. and Mrs. Alonzo C. Rand, Jr.
Ms. Frances Randall

The Rev. William L. Rawson, ’67
Mrs. Gretchen A. Redmond

Mr. and Mrs. A. Crenshaw Reed, Jr.

Mr. Terry Reidler
Mr. John F. Ricciardi

The Rev. Grady W. Richardson, Jr., ’68
Mrs. Sandra Y. Richmond

The Rev. Dr. Charles M. Riddle III, ’63

Mr. and Mrs. James F. Ridenour
The Honorable and Mrs. Stephen W. Rideout

The Rev. George C. Roberts, ’09
The Rev. William B. Roberts, D.M.A.
The Rev. Canon Charles K. Robertson, Ph.D., ’93
Dr. Louise W. Robertson

Ms. Virginia V. Rocen
The Rev. Cynthia J. Rogers, ’06
Laurie J. and N. Pendleton Rogers

The Rev. David F. Romanik, ’11
Nicholas and Taylor Roosevelt, ’13

The Rev. Canon Charles M. Roper, ’56

Mr. James M. Rose, Jr.
Mr. William Alfred Rose, Jr., ’96
Ms. Mary Ann Rudy, ’12
The Rev. Joseph M. Rushton, ’07
The Rev. and Mrs. Henry M. Sabetti III, ’98
Penelope deBordenave Safer
Mr. and Mrs. Brian C. Sanders
The Rev. Dr. John J. Santoro, ’90
Mrs. David E. Satterfield III
The Rev. Dr. and Mrs. Stanley W. Sawyer, ’76
The Very Rev. Robert D.
Schenkel, Jr., ’60

Mrs. Mary E. Schildwachter
Mr. and Mrs. Paul R. Schmidt
Dr. Barbara B. Schnorrenberg and
Dr. John Schnorrenberg
Mr. Konrad Schreier
The Rev. B. Clarisse Schroeder, ’09
The Rev. George H. Schroeter, ’56
Mr. H. Richard Schumacher
Mrs. Shelah K. Scott
Mr. and Mrs. Robert P. Scroggins
The Rev. C. Perry Scruggs, Jr., ’74
Mr. and Mrs. Peter G. Seaman, Jr.
The Rev. Patricia M. Sexton, ’11
Mr. James F. Shook
The Rev. Canon and Mrs. David I.
Shoulders, ’75

Mr. William H. Simons
Mr. Alan B. Sinclair
The Rev. and Mrs. Roderick D.
Sinclair, ’66

Mr. and Mrs. Juraj Slavik
The Rev. Timothy K. Small, ’82
Ms. Mary Jane Smith
The Rev. P. Kingsley Smith, ’82
Ms. Sarah L. O. Smith
Ms. Tamara L. Smith
The Rev. Dr. Theophus H.
Smith, ’77

The Rev. Brenda J. Sol, ’12
The Rev. Ketlen A. Solak, ’05
Mrs. Margaret J. Soleau
Ms. Adrienne Southgate
The Rev. Susan R. Sowers, ’10
Mr. Peter Frederick Spalding, ’98
Ms. Anne-Marie Sparrow
The Rev. Dr. and Mrs. Leon P.
Spencer, Jr., ’89

The Rev. Phyllis A. Spiegel, ’04

Middler class members (from left to right), Daniel Stroud, Katie McCallister, Mary Alice Mathison, Benjamin Hart, and Jonathan Chesney.
The Rev. and Mrs. Thomas F. Sramek, Jr., '95
St. Barnabas' Church, Berlin, NH
St. Martin's Episcopal Church, Lebanon, OR
St. Mary's Episcopal Church, Speed, NC
St. Matthew's Episcopal Church, Gold Beach, OR
St. Matthias Episcopal Church, Pickford, MI
St. Paul's Episcopal Church, Louisburg, NC
St. Paul's Episcopal Church, Put-in-Bay, OH
St. Paul's Memorial Chapel, Lawrenceville, VA
St. Peter's Episcopal Church, Washington, NC
St. Peter's Episcopal Church, Peekskill, NY
The Rev. David D. Stanford, '80
The Rev. and Mrs. Stephen R. Stanley, '82
Dr. Kathleen H. Staudt
The Rev. Isabel F. Steilberg, '92
Mr. Luke M. Stephens
The Rev. J. Bruce Stewart, '78
Mrs. Joseph M. Stoudenmire
The Rev. Dr. Charles M. Stuart II, '83
Mrs. Susan G. Sullivan, '99
The Rev. and Mrs. Craig C. Sweeney, '01
The Rev. and Mrs. Robert W. Switz, '68
Mr. J. William Sykes, '00
Mr. and Mrs. George Taft
Mr. and Mrs. Donald J. Taggart
Richard and Norma Taliaferro, '03
Mrs. Anne D. Taylor
The Rev. Charles D. Taylor, '84
Mr. and Mrs. Edgar R. Taylor, Jr.
The Rev. Gregory B. Taylor, '63
The Rev. and Mrs. Timus G. Taylor, Jr., '63
Teagle Foundation, New York, NY
The Rev. and Mrs. William N. Tedesco, '74
Mrs. Herman Templin
Ms. Jean B. Terepka
Mr. and Mrs. Philip Terzian
The Rev. Joan M. Testin, '09
Mr. Paul H. Theerman
Ms. Anne B. Theresin
The Rev. Ellie and Bob Thober, '04
Mrs. Janice M. Thomas
The Rev. John T. Thomas, '93
The Rev. William T. Thomas, '57

Dr. Joseph Downing
Thompson, '14
The Rev. and Mrs. Billy F. Tomlin, '69
Mr. George J. Tompkins
The Rev. Lewis W. Towler, '55
Mrs. Debbie Townsend
The Rt. Rev. and Mrs. Martin G. Townsend, '68
Mrs. William R. Trigg III
Trinity Episcopal Church, Williamsport, PA
Mrs. Robert Tsu
Mr. Charles F. Tucker
Mrs. Beverley D. Tucker
Mr. Arthur M. Turner
Ms. Barbara S. Turner
The Rev. Linnea S. Turner, '89
The Rev. Esber N. Tweel, '72
Mr. Jack Upper and Mrs. Claudia R. Upper
Mr. John Vanderstar and Ms. Elizabeth Culbreth
The Rev. and Mrs. Joshua Varner, '01
The Rev. Leigh C. Vicens, '09
Mrs. William A. Vogely
Ms. Chris Von Schoening
The Rev. Edwin H. Voorhees, Jr., '75
The Rev. Anne F. Vouga, '08
The Rev. Carol Wade
The Rev. Canon and Mrs. Kenneth E. Wagner-Pizza, '02
The Rev. and Mrs. Mark E. Waldo, Sr., '51
The Rev. Mark E. Waldo, Jr., '88
The Rev. Edwin M. Walker, '61
Ms. Gwendolyn L. Walker
Mr. Robert W. Wiseman
The Rev. Stuart C. Wood, '87
Mrs. Wendell W. Woodbury
The Rev. David and Betsy Woodruff, '55
The Rev. Dr. John F. Woolverton, '53

The Rev. Philip E. Wheaton, '52
The Rev. Eliza D. Wheeler, '81
The Rev. Cyril E. White, Sr., '95
Ms. Lucile M. Widney
Mr. and Mrs. Haywood A. Wigginsworth
The Rt. Rev. and Mrs. Arthur B. Williams, Jr.
F. Darcy Williams, Ph.D., '12
Ms. Lisa Williams
Mr. Rance R. Willis
Dr. and Mrs. Ben D. Wilmot
The Rev. and Mrs. Arthur K. Wing III, '61
Mrs. William D. Winn
Mr. Robert W. Wiseman
The Rev. Stuart C. Wood, '87
Mrs. Wendell W. Woodbury
The Rev. David and Betsy Woodruff, '55

Below: Reaping the benefits of the annual Butterfly House Trick-or-Treat walk around campus
The Rev. E. Hopkins Weston

Class of 1943
The Rev. Edward T. Adkins
The Rev. Fr. Hugh B. Walker

Class of 1945
The Rev. Robert L. Bast
The Rev. Dr. Gary K. Price

Class of 1947
The Rev. Al Votaw ('64) and his lovely wife, Rhoda.

Class of 1948
The Rev. Gerald F. Gilmore
The Rev. Beverley D. Tucker, Jr.

Class of 1949
The Rev. Gordon T. Charlton, Jr.
The Rev. Edward W. Conklin
The Rev. Mortimer W. Glover III

Class of 1950
The Rev. Ralph W. Smith
The Rev. Robert L. Thomas

Class of 1951
The Rev. William M. Baxter
The Rev. Alden Besse
The Ven. Dr. Mark A. Boesser
The Rev. William T. Elliott
The Rt. Rev. David B. Reed
The Rev. Mark E. Waldo, Sr.

Class of 1952
The Rev. Donald S. Barrus
The Rev. Dr. William S. Glazier II
The Rev. Robert S. Setler
The Rev. Philip E. Wheaton

Class of 1953
The Rt. Rev. Robert P. Atkinson
The Rev. Dr. George C. Bedell II
The Rev. James G. Birney
The Rev. Starke S. Dillard, Jr.
The Rt. Rev. A. Theodore Eastman
The Rev. Donald L. Farrow
The Rev. Dr. George C. Bedell II
The Rev. Robert L. Hammett
The Rev. Very Rev. Archibald M. Hewitt
The Rev. Robert Hammett
The Rev. Rev. Robert R. Shands III
The Rev. Donald G. Staufer
The Rev. George Zabriskie II

Class of 1954
The Rev. Stephen P. Austill
The Rev. Dr. Peyton G. Craighill
The Rev. Floyd W. Finch, Jr.
The Rev. Peter W. Fleming, Jr.
The Rev. Robert L. Hammett
The Very Rev. Archibald M. Hewitt
The Rev. Clyde L. Ireland
The Rev. Robert Pollard III
The Rev. Alwin Reiners, Jr.
The Rev. Alfred R. Shands III
The Rev. Donald G. Staufer
The Rev. George Zabriskie II

Class of 1955
The Rev. Edwin P. Bailey
Mr. T. Edmund Beck, Jr.
The Rev. David W. Cammack
The Rev. David J. Greer
The Rev. Canon Michael P. Hamilton
The Rev. Loren B. Mead
The Rev. Dr. Edward Morgan III
The Rev. Canon Robert G. Riegel
The Rt. Rev. John Shelby Spong
The Rev. A. Dawson Teague, Jr.
The Rev. Lewis W. Towler
The Rev. Canon Samuel Van Culin, Jr.
The Rev. Edwin M. Ward
The Rev. Canon Marlin L. Whitmer
The Rev. W. David Woodruff
The Rev. William A. Yon

Class of 1956
The Rev. Richard L. Aiken
The Rev. Dr. William E. Blottner
The Rev. Dr. Thomas D. Bowers
The Rev. Jere Bunting, Jr.
The Rev. Canon Robert J. Carlson
The Rev. John Denham
The Rev. Richard B. Faxon
The Rev. Samuel L. Hall
The Rev. Richard H. Humke
The Rev. Stewart M. Joy
The Rev. Patterson Keller
The Rev. Arthur S. Lloyd
The Rev. Canon Charles M. Roper
The Rev. George H. Schroeter
The Rev. P. Kingsley Smith
The Rev. James A. Trimble, Jr.
The Rev. Dr. Alexander C. Zabriskie, Jr.

Class of 1957
The Rt. Rev. William J. Cox
The Rev. Canon Charles E. B. Harnsberger
The Rev. W. Scott Harvin
The Rev. Harry L. Hoffman III
The Rev. Charles R. McGinley
The Rev. Dr. Charles H. Morris, D.Min.
The Rev. Richard N. Ottaway
The Rev. Charles F. Penniman, Jr.
The Rev. Thomas R. Smith
Mr. Donald Sutherland
The Rev. William T. Thomas
The Rev. Dr. William R. Wooten, Jr.

Class of 1958
The Rev. John Tol Broome
The Rev. Dr. William L. Dols, Jr.
The Rev. Don Raby Edwards, D.D.
The Rev. John K. Hooper
The Rt. Rev. Sam B. Huisey
The Rev. Herbert K. Loder
The Rev. Milton H. Murray
The Rev. John S. Prater
The Rev. Dr. William S. Pragnall
The Rev. Jack S. Scott
The Rev. John R. Smucker, 3rd
The Rev. Gardner W. Van Scoyoc
The Rev. Macen B. Walton
The Rev. Frederick J. Warnecke, Jr.

Class of 1959
The Rev. John H. Albrecht
The Rev. John D. Alfriend
The Rev. Dr. Ralph W. Bayfield
The Rev. James C. Blackburn
The Rev. A. Moody Burt
The Rev. Alan B. Conley
The Rev. James R. Crowder
The Rev. Thomas T. Diggs
The Rev. Louis C. Fischer III
The Very Rev. H. Douglas Fontaine
The Rev. J. Edward C. Harris
The Rev. John L. Kilby
The Rev. R. George Richmond
The Rev. Patrick H. Sanders, Jr.
The Rev. Franklin Vilas, Jr., D.Min.
The Rev. Dr. James I. Walter
The Rev. David D. Wendel, Jr.
The Rt. Rev. R. Stewart Wood, Jr.

Class of 1960
The Rev. Judd H. Blain
The Rt. Rev. David C. Bowman
The Rev. John Thompson Brown
The Rev. Douglas M. Carpenter
The Rev. Robert W. Dickey
The Rt. Rev. Charles F. Duvall
The Rev. Dr. Edward Stone
The Rev. Nelson B. Hodgkins
The Rev. John C. Humphries, Jr.
The Rev. I. Mayo Little, Jr.
The Rev. Wm. Parker Marks
The Rev. Woodson L. Powell IV
The Rev. George N. Price
The Rev. Robert D. Price
The Very Rev. Robert D. Schenkel, Jr.

Right: the Rev. Al Votaw ('64) and his lovely wife, Rhoda.
Above: The Class Stewards were out in full force at the 2011 Alumni Convocation.

**Class of 1961**
The Rev. George H. Dawson
The Rev. Robert G. Eidson
The Rev. Theodore H. Evans, Jr.
The Rev. Dr. Allie Washington Frazier, Jr.
The Rev. Peter M. Horn
The Rev. David K. Johnston
The Rev. Dr. Martin Lehmann-Habeck
The Rev. George M. Maxwell
The Rt. Rev. William E. Swing
The Rev. Canon Warner R. Traynham
The Rev. Edwin M. Walker
The Rev. Dr. Emery Washington, Sr.
The Rev. Arthur K. Wing III

**Class of 1962**
The Rev. Harwood Bartlett
The Rev. William M. Duncan-O’Neal
The Rev. J. William Flanders, Jr.
The Rev. Dr. M. Douglas Girardeau
The Rev. Jay D. Hanson
The Rev. Robert A. Hargreaves
The Rev. C. Lloyd Lipscomb III
The Rev. Walter E. Neds
The Rev. Howard F. Park III
The Rev. John R. Peterson, Jr.
The Rev. Gary B. Rundle
The Rev. Edward S. Warfield, Jr.
The Rev. David F. Wayland

**Class of 1963**
The Rev. Charles D. Aiken, Jr.
The Rev. Robert H. Armstrong
The Rev. Canon William M. Branscomb, Jr.
The Rev. L. Roberts Graves, Jr.
The Rt. Rev. Robert H. Johnson
The Very Rev. William B. Lane
The Rev. Charles C. McNeer
The Rev. Jesse A. Pope
The Rev. Dr. Charles M. Riddle III
The Rev. Gregory B. Taylor
The Rev. Dr. Peter G. Thomas
The Rev. Dr. Frank R. VanDevelde

**Class of 1964**
The Rev. Canon Henry L. Atkins, Jr., D.Min
The Rev. Dr. Douglass M. Bailey III
The Rev. Craig Biddle III
The Rev. Claude Alan Campbell
The Rev. Robert L. Haden, Jr.
The Rev. Richard H. Holley
The Rev. James H. Maxwell
The Rev. John W. Price
The Rev. Dr. Hill C. Riddle
The Rt. Rev. C. Cabell Tennis
The Rev. V. Alastair Votaw
The Rev. Joseph T. Webb III

**Class of 1965**
The Rev. Stephen G. Alexander
The Rev. Ervin A. Brown III
The Rev. Fredrick H. Dennis
The Rev. Martin J. Goshgarian
The Rev. Lawrence R. Harris, Jr.
The Rev. Dr. James R. Henry
The Rev. Dr. Raymond J. Howe
The Rev. Russell W. Ingersoll
The Rev. George W. Jenkins
The Rev. William P. McMere
The Rev. Michael O. Moore
The Rev. Armistead C. Powell
The Rev. Dr. Carey E. Sloan III
The Rev. John D. Talbird, Jr.
The Rev. Frederick W. Willis, Jr.
The Rev. John A. Wright, Jr.

**Class of 1966**
The Rev. S. F. James Abbott
The Rev. Dr. John T. Baker, Jr.
The Rev. Rodney L. Caulkins
The Rev. Canon William P. Chilton
The Rev. Randolph K. Dales
The Rev. Dr. Andrew M. France, Jr.
The Rev. Sidney J. Gervais, Jr.
The Rev. Ladd K. Harris
The Rev. Charles E. Kibler
The Rev. Thomas C. Lincoln
The Rev. Robert A. Mackie
The Rev. Dr. C. Thomas Midyette III
The Rt. Rev. Robert M. Moody
The Rev. Stephen L. Rudacille
The Rev. Roderick D. Sinclair
The Rev. Dr. Francis H. Wade

**Class of 1967**
The Rev. Martin L. Agnew, Jr.
The Rev. Walter D. Clark, Jr.
The Rev. Ballard Dorsee
The Rt. Rev. Peter James Lee
The Rev. Ronald J. Lynch
The Rev. William L. Rawson
The Rev. David W. Sailer
The Rev. Michael K. Thompson

**Class of 1968**
The Rev. Haynes W. Dugan II
The Rev. Preston B. Huntley, Jr.
The Rt. Rev. David C. Jones
The Rev. Alexander H. MacDonell
The Rev. James Hugh Magers
The Rev. William P. Pike
The Rev. Grady W. Richardson, Jr.
The Rev. Robert W. Switz
The Rt. Rev. Martin G. Townsend

**Class of 1969**
The Rev. John D. Crandall
The Rev. Pettigrew V. Hamilton
The Rev. Dr. Stephen D. Harris
Dr. Harvey Hillin, Ph.D.
Dr. Harry W. Pollock
The Rev. Grant H. Robinson
The Rev. James W. H. Sell
The Rev. Dr. Leslie C. Smith
The Rev. Billy F. Tomlin
Mrs. Janis Louise Wootten
The Rev. Middleton L. Wootten III

**Class of 1970**
The Rev. Christopher H. Barker, Ph.D.
The Rev. Canon Thomas G. Clarke
The Rev. Stephen C. Galleher
The Rev. John M. Hines
The Rev. Robert O. Johnston
The Rev. Philip E. McNairy
The Rev. Michael C. Mohn
The Very Rev. Dr. Randall L. Prior
The Rev. Robert L. Sessum
The Rev. Malcolm E. Turnbull

**Class of 1971**
The Rev. Dr. and Mrs. G. E. Busch
The Rev. David M. Chamberlain
The Rev. Carleton S. Cunningham, Jr.
The Rev. William T. Deneke
The Rev. Dr. Roy D. Green, Jr.
The Rev. Dr. Donald G. Hanway, Jr.
The Rev. John P. Lambert
The Rev. Canon John S. McDowell, Jr.
The Rev. Richard H. Merrill
Mr. Thomas M. Moore
The Rev. Edward L. Mullins
The Rev. Elizabeth W. Myers
The Rev. J. Joseph Pennington, Jr.
The Rev. Clifford A. Pike
The Rt. Rev. Don A. Wimberly

Class of 1972
The Rev. Larry A. Carver
The Rt. Rev. Clifton Daniel III
The Rev. Daniel W. Eckman, Jr.
The Rev. J. Gary Fulton
The Rev. Dr. Richard J. Jones
The Rev. Lloyd A. Lewis, Jr., Ph.D.
The Rev. Michael G. Rokos
The Rev. Dr. William R. Shiflet, Jr.
The Rev. Canon Edward L. Stein
The Rev. Esber N. Tweel
The Rev. Dr. J. Douglas Wigner, Jr.
The Rev. Dr. Nancy H. Wittig

Class of 1973
The Rev. Michael D. Chalk
The Rev. Robert W. Cowperthwaite
The Rev. David W. Davenport
The Rev. Walter W. Dawson
The Rev. Richard T. Draper
The Rt. Rev. Edwin F. Gulick, Jr.
The Rev. Andrew C. Horton
The Rev. Joel T. Keys
The Rev. Canon William A. Kolb
The Rev. Samuel A. Mason
The Rev. Robert E. Outman-Conant
The Rev. Dr. Sam A. Portaro, Jr.
The Rev. Canon Louis C. Schueddig
The Rev. J. Larrie Smith
The Rev. Richard W. Townley, Jr.

Class of 1974
The Rev. Willie A. Chappell, Jr.
The Rev. Dr. Winston B. Charles
The Rev. Dr. Paul Hogg, Jr.
The Rev. Dr. Robert E. Reese
The Very Rev. Joe D. Reynolds
The Rev. Charles W. Schuyler
The Rev. David D. Stanford

Class of 1975
The Rev. Peter G. Cheney
The Rev. John S. Keller
The Rev. Thomas M. Long
The Rev. J. Richard Pobjecky
The Rev. Blanche L. Powell
The Rev. Canon David I. Shoulders
The Rev. Edwin H. Voorhees, Jr.
The Rev. Thomas R. Ward, Jr.

Class of 1976
The Rev. Carl H. Beasley III
The Rev. Gloria K. Berberich
The Rev. Gary S. Herbst
The Very Rev. Alan B. Hooker
The Rev. W. Verdery Kerr
The Rev. Canon David W. Lovelace
The Rev. J. Ellen Nunnally
The Rev. Dr. Peter R. Powell, Jr.
The Rev. Dr. Stanley W. Sawyer
The Rev. Robert Vickery, Jr.
The Rev. Daniel O. Worthington, Jr.

Class of 1977
The Rev. Dr. Roxana M. Atwood
The Rev. John P. Brewster
The Rev. Derrill P. Crosby
The Rev. Canon Michael F. DeVine
The Rt. Rev. Dorsey F. Henderson, Jr.
Ms. Marguerite A. Judson
The Rev. Noel Julnes-Dehner
The Rev. Dr. Luis Leon
The Rev. G. Thomas Mustard
The Rev. Dr. Theophostus H. Smith
The Rev. Elizabeth Peden Tappe

Class of 1978
The Rev. John D. Hiers, Jr.
The Rev. Florence L. Ledyard
The Rev. Dr. Anne Gavin Ritchie
The Rev. J. Bruce Stewart

Class of 1979
The Rev. James G. Birney III
The Rev. C. Read Heydt
The Rev. Frederic D. Huntington
The Rev. Walter W. Kesler
Mr. Joseph L. Manson
The Rev. Canon Dr. Peter B. Stube
The Rev. Dr. Patricia M. Thomas

Class of 1980
The Rt. Rev. Gladstone B. Adams III
The Rev. Dr. Barbara T. Cheney
The Rev. Rebecca W. Dinan
The Rev. Jane T. Gurry
The Rt. Rev. Robert L. Ladehoff
The Rev. Robert C. Sawyer, D.Min.
The Rev. David D. Stanford

Class of 1981
The Rev. Frances Fosbrooke Cox
The Rev. Roger L. foot
The Rev. C. Neal Goldsborough
The Rev. Lucy L. Hogan, Ph.D.
The Rev. George A. Hull
The Very Rev. Samuel T. Lloyd III
The Rev. Richard A. Lord
The Rev. Andrew T. P. Merrow
The Rev. Lois J. Schembs
The Rev. Elisa D. Wheeler

Class of 1982
The Rev. Ronald G. Abrams
The Rev. Anne B. Bonnyman
The Rev. Jonathan R. Bryan
The Rev. Charles M. Girardeau
The Rev. Canon Victoria R. T. Heard
The Rt. Rev. Gary R. Lillibrige
The Rev. Victor C. Mansfield II
The Rev. Dr. Joel E. Mukhwana
Nafuma
The Rev. Cynthia M. Peterson-Wlosinski
The Rev. Timothy K. Small
Mrs. Jacqueline H. Stanley
The Rev. Antoinette R. Wike

Class of 1983
Mr. Robert A. Ayres
The Rt. Rev. Scott A. Benhase
The Rev. Dr. Edward A. M. Cobden, Jr.
The Rev. Robert B. Dendtler
Mrs. Margaret S. Diederich
The Very Rev. Martha J. Horne
The Rt. Rev. Carolyn Tanner Irish
Mr. Thomas A. Neville
The Rev. Thomas M. Rickenbaker
The Rev. Charles Moore Stuart II
The Rev. Robert C. Wisnewski, Jr.

Class of 1984
The Rev. John Patrick Baker
The Rev. Judith F. Burgess
The Rev. Dr. Patrick R. Close
The Rev. Terence L. Elsberry
The Rev. John M. Graham
The Rev. Annwn H. Myers
The Rev. John E. Shields
The Rev. Dr. John Tonesifer
The Rev. John C. Swanson
The Rev. Charles D. Taylor

Class of 1985
The Rev. Kathleen S. Benson
The Rev. Nan E. Chandler
The Rev. Fr. Liston A. Garfield
The Rev. N. Brooks Graebner
The Rev. Dr. J. Segar Gravatt
Ms. Joyce Bogardus Walker

Class of 1986
The Rev. William M. Brock
The Rev. Charlotte D. Cleghorn
The Rev. Dexter W. Kessler
The Rev. Thomas M. Kryder-Reid
The Rev. Beth C. McNamara
The Rev. William B. Taylor, Jr.
The Rev. David H. Teschner

Class of 1987
The Rt. Rev. Marc H. Andrus
The Rev. Sara H. Dover
The Rev. Dr. Keith R. Emerson
The Rev. John S. McDuffie
The Rev. Dr. Charles W. Midkiff
The Very Rev. Charles F. Parthum III
The Rev. John R. Pitts
The Rev. Carolyn J. Schmidt
The Rev. Stuart C. Wood

Above: Class Steward Al Reiners, Jr. (VTS '54) catches up at the Alumni Convocation with the Rt. Rev. Herb Donovan, Jr. (VTS '57) who serves on the AAEC.
Class of 1988
The Rev. Lois L. Boney
The Rt. Rev. Mariann E. Budde
The Rev. Catherine M. Campbell
The Rev. Whitney J. DeVine
The Rev. Fr. Julius W. D. Jackson
The Rev. Louise J. Lusignan
The Rev. Nancy Horton McCarthy
The Rev. Dr. Michael T. McEwen
The Rev. Barbara D. Parini
Mr. David L. Simpson, Jr.
The Rev. Canon Mary C. Sulerud
The Rev. Mark E. Waldo, Jr.

Class of 1989
The Rev. Michele B. Bond
Dr. Ernest E. Chapman
Mrs. Helen W. Daley
The Rev. Dr. Patty T. Earle
The Rev. Beth M. Echols
The Rev. Cameron H. Fish
The Rev. Sidney J. Hall
The Rev. Margaret E. Ingalls
The Rev. Ruth L. Kirk
The Rev. Ann C. Miller
Ms. Anita D. Ogden
The Venerable William C. Parnell
The Rev. Dr. Leon P. Spencer, Jr.
The Rev. Linnea S. Turner
The Rev. Anne E. West

Below: Congratulations to the Rev. Loren Hague Lasch (VTS '08) and her husband, Ian, who were married on October 21, 2011, at Grace Episcopal Church in Alexandria, VA.

Class of 1990
The Rt. Rev. Larry R. Benfield
The Rev. Barbara K. Blakemore
The Rev. Dr. Harold J. Cobb, Jr.
The Rev. Lester E. Durst
The Rev. Dr. David Luce Jeffery
The Rev. Dr. George H. Martin
The Rev. Dr. John J. Santoro
The Rev. Fr. Benjamin E. Speare-Hardy II
The Rev. Christine R. Whittaker-Navez

Class of 1991
The Very Rev. Brian N. Baker
Ms. Beverly A. Bradley
Mr. Tak-Kei Cheong
The Rev. Elizabeth S. Hasen
The Rt. Rev. James R. Mathes
The Rev. Peter A. Munson
The Rev. Ruth D. Walsh

Class of 1992
Mr. Richard G. Abbott
The Rev. Katharine E. Babson
The Rev. Vaughan P. L. Booker
The Rev. E. Sealy Cross
The Rev. Canon Anthony H. Jewiss
The Rev. Katherine H. Jordan
The Rev. S. Brooks Keith III
Mr. Daniel W. King
The Rev. Laura K. Lockey
The Rev. Bruce A. Lomas
The Rev. Andrew J. Sherman
The Rev. Isabel F. Steilberg
The Rev. Janet E. Tarbox
The Rev. Barbara S. Williamson
The Rt. Rev. Dean E. Wolfe

Class of 1993
The Rev. Dr. John E. Bird, Jr.
The Rev. Michael B. Ferguson, Sr.
The Rev. Canon Charles K. Robertson, Ph.D.
The Rev. Dr. Virginia F. Stanford
The Rev. John T. Thomas

Class of 1994
The Rev. Kimberly Spire Folts
The Rev. Janne Alro Osborne
The Rev. William L. Queen, Jr.
The Rev. James M. Taylor

Class of 1995
The Rev. John B. Hardaway IV
The Rev. Canon Ann D. Normand
The Rev. Peggy E. Tuttle
The Rev. Michael S. White
The Rev. Cyril E. White, Sr.

Class of 1996
The Very Rev. Jerry D. Adinolfi, Jr.
The Rev. Lila B. Brown
The Rev. J. William DeForest
The Rev. Nancy P. DeForest
The Rev. Frederick D. Devall IV
The Rev. Dr. George H. Martin
The Rev. Dr. John J. Santoro
The Rev. Fr. Benjamin E. Speare-Hardy II
The Rev. Christine R. Whittaker-Navez

Class of 1997
The Rev. Robert A. Becker
The Rev. Michael L. Delk
The Rev. Barry P. Kubler
The Rev. Dr. John G. Lewis
The Very Rev. Katherine B. Moorehead
The Rev. Sandra K. Moyle
The Rev. Sarah T. Putnam
The Rev. Lauren R. Stanley
The Rev. Richmond R. Webster

Class of 1998
The Rev. Stacey M. Fussell
The Rev. Carolyn Tuttle Huff
The Rev. Canon Martha S. Ishman
The Rev. Catharine W. Montgomery
The Rev. Jennifer Glaze Montgomery
The Rev. Dr. Genevieve M. Murphy
The Rev. Nathaniel T. Reece
The Rev. Henry M. Sabetti III
Mr. Peter F. Spalding
The Rev. John G. Tampa
The Rev. Evangeline G. Taylor
CH (CPTN) Sean S. C. Wead
The Rev. Alan Kim Webster

Class of 1999
The Rev. Dr. Elizabeth P. Braxton
The Rev. Robin D. Dodge
The Rev. Louis B. Hays
The Rev. Adam P. Kradel
The Rev. Rita B. Nelson
Ms. Day Smith Pritchartt
The Rt. Rev. James J. Shand
Mrs. Susan G. Sullivan
The Rev. Catherine W. Swann

Class of 2000
Mr. Philip R. Brooks
The Rev. Katherine A. Carlson
The Rev. Alison C. Carmody
Ms. Julia Ann Lloyd
The Rev. Dr. Andrew J. MacBeth
The Rev. Robert C. MacSwain
The Rev. Dr. James E. Morris
The Rev. Kenneth R. Pepin
The Rev. Jane D. Piver
The Rev. J. Allison St. Louis, Ph.D.
Mr. J. William Sykes
The Very Rev. Catherine M. Thompson
The Rev. John R. West, Jr.
**Class of 2001**
The Rev. Earl D. Beshears
The Rev. Dewey E. Brown, Jr.
The Rev. Alexandra K. Conrads
The Rev. Margot D. Critchfield
The Rev. Earnest N. Graham III
The Rev. Lance C. Horne
The Rev. Connie Jones
The Rev. Dr. Mary Jayne
ledgerwood
The Rev. Canon W. Grainger
Lesesne, Jr.
The Rev. Kevin M. Lloyd
The Rev. T. Stewart Lucas
The Rev. Charlotte E. Moore
The Rev. James H. Puryear
The Rev. James E. Quigley
The Rev. Connie Wolfe

**Class of 2002**
The Rev. Wendy K. Abrahamson
The Rev. William C. Anderson
The Rev. Dr. James T. Boston
The Rev. Dr. Cheryl L. Clark
Ms. Cynthia L. Coe
The Rev. Margaret Kay Dagg
Mr. Adam L. Dagg
Dr. Paul J. Halpern
The Rev. Laura D. Inscoe
The Rev. Andrew B. Jones
The Rev. Linda M. Kapurch
Mr. Adam L. Dagg
The Rev. Lora J. Kelderman
The Rev. Jennifer L. Kudler
Mr. Adam L. Dagg
The Rev. Joshua Varner
The Rev. Dr. Charles L. Wales
The Rev. Elliott M. Waters
The Rev. Melissa Q. Wilcox

**Class of 2003**
The Rev. Deborah D. Apoldo
The Rev. Kenneth H. Brannon
The Rev. Katherine M. Bush

---


**Class of 2004**
Mr. John L. Bartlett
The Rev. Leslie E. Chadwick
The Rev. Mary H. T. Davison
The Rev. Jeff W. Fisher
The Rev. David J. C. Frazelle
The Rev. Rebekah B. Hatch
The Rev. Arthur Bradford Ingalls, Jr.
The Rev. Kate E. Kelderman
The Rev. Jennifer L. Kudler
Ms. Sharon Ely Pearson
The Rev. Dr. Joseph Stewart-Sicking, Ed. D.
The Rev. Megan Stewart-Sicking
Mr. Richard Nelson Talafarro, Jr.
The Very Rev. Cynthia B. Walter
The Rev. Dr. William J. Watson III
The Rev. Shearon S. Williams

**Class of 2005**
The Rev. Rosemary E. Beales
Mr. Warren Clark, Jr.
The Rev. John T. Frazier
The Rev. Sarah K. Gaventa
The Rev. Sarabeth Goodwin
The Rev. Linda K. Gosnell
The Rev. Adele M. Hatfield
The Rev. Charles J. Hatfield
The Rev. Michael B. Hinson
The Rev. Jessica K. Hitchcock
The Rev. Dr. Giovan Venable King
The Rev. Lauren E. Kurakto
The Rev. Sue E. Lloyd
The Rev. Tara L. McGraw
The Rev. Catherine A. Metivier, D.D.S.
The Rev. Andrew T. O’Connor
The Rev. Shelby O. Owen
The Rev. James L. Pahl, Jr.
The Rev. John M. Porter-Ace III
The Rev. Ketlen A. Solak
The Rev. Mary L. Staley
The Rev. Carey D. Stone
The Rev. Barbara C. Willis
The Rev. Dr. William G. Wolff

**Class of 2006**
The Rev. John J. Derkits
The Rev. Fran Gardner-Smith
The Rev. Evan D. Garner
The Rev. Holly M. Gloff-Schoen
The Rev. Caron A. Gwynn
The Rev. Dr. Carol J. Jablonski
Mr. John T. Jones
The Rev. Ryan P. Kurakto
The Rev. Thomas A. Lacy II
The Rev. Sean T. Leonard
The Rev. Allison S. Liles
The Rev. Helen K. McKee
The Rev. Cynthia J. Rogers

**Class of 2007**
The Rev. Kenneth F. Athey, Jr.
The Rev. Louise B. Blanchard
The Rev. Charles F. Brox
The Rev. Peter M. Carey
The Rev. John D. Daniels
The Rev. Arienne S. L. Davison
The Rev. Seth A. Dietrich
The Rev. Elizabeth M. Felicetti
Above: The Seminary’s new Digital Missioner, the Rev. Kyle Oliver (VTS ’12), was married this year to VTS junior Kristen Saylor. A number of VTS alums and students were on hand to help celebrate the nuptials.

The Rev. Aidan P. K. Funston
The Rev. Lisa A. Hoffinan
The Rev. Meghan C. Holland
The Rev. Matthew W. Kozlowski
The Rev. James J. Livingston
Susan Ackley Lukens, D.Min.
The Rev. Colin S. Maltbie
Mr. Robert L. Morris III
The Rev. Katherine T. Nakamura Rengers
The Rev. Josiah D. Rengers
The Rev. David F. Romanik
Dr. Marianne Van Vorst Ryan
The Rev. Patricia M. Sexton
The Rev. Edgar G. Taylor
The Rev. Andrew D’Angio White
The Rev. Amelie A. Wilmer

Class of 2008
The Rev. Canon Patrick P. Augustine, D. Min.
Mrs. Beth Bojarski
The Rev. Mitchell T. Bojarski
The Rev. Annie K. Cumberland Elliott
The Rev. Dr. Elizabeth M. Gibson
The Rev. Giuliana M. Gray
The Rev. Peter W. Gray
The Rev. Anne M. Harris
The Rev. Bret B. Hays
The Rev. Meredith T. Heffner

Class of 2009
The Rev. John T. Alvey, Jr.
The Rev. Jennifer N. Andrews-Wecherly
The Rev. Gina Arents
The Rev. Timothy W. Backus
The Rev. Dr. Lisa S. Barrowclough
Dr. Serena E. Beeks
The Rev. and Mrs. Robert W. Black, Jr.
The Rev. Kesha M. Brennnon
Mrs. Malinda W. Collier
The Rev. Dr. Frank G. Dunn
The Rev. Gates S. Elliott
The Rev. Valerie J. Hayes
Ms. Linda L. Lanam
The Rev. Michael J. McManus
The Rev. Troy D. Mendez
The Rev. George C. Roberts
The Rev. B. Clarisse Schroeder
The Rev. Christopher M. Streeter
The Rev. Joan M. Testin
The Rev. Mary B. Thorpe
The Rev. Leigh C. Vicens
The Rev. Ann B. Wills
The Rev. Janet L. W. Zimmerman

Class of 2010
The Rev. Gillian R. Barr
The Rev. Pierre-Henry Buisson
The Rev. Geoffrey D. Doolittle
The Rev. Geoffrey P. Evans
The Rev. Christine M. Faulstich
The Rev. Leslie C. Ferguson
The Rev. Stephen D. Foisie
The Rev. Patrick J. Greene
The Rev. Matthew R. Hanisian
The Rev. Catherine D. Hicks
The Rev. Meredith L. Holt
The Rev. Marian T. Humphrey
The Rev. Catherine C. L. Lemons
The Rev. Julia W. Messer
The Rev. Sara E. Palmer
The Rev. Dr. Susan M. Prinz
Mrs. Sonya K. Sowards
The Rev. Susan R. Sowers
The Rev. Amy P. Turner
The Rev. Brian W. Turner
The Rev. Cornelia M. Weierbach

Class of 2011
The Rev. Benjamin W. Ammons, Jr.
The Rev. Michael R. Angell
The Rev. Kirsten H. Baer
The Rev. Timothy C. Baer
Ms. Eve Butler-Gee
Ms. Lois Cecsarini
The Rev. Anne E. Dale
The Rev. Nicholas C. Danford
The Rev. Rebecca N. Edwards
The Rev. David L. Erickson
The Rev. Heather B. Erickson

The Rev. Ann H. Gillespie
The Rev. Jon C. Graves
The Rev. Lisa B. Graves
The Rev. Erin S. Hensley
The Rev. Nancy S. Hildebrand
The Rev. Theodore B. Howard
The Rev. Christy E. Laborda-Harris
The Rev. Eric J. Liles
The Rev. Candyce J. Loescher
The Rev. Dewayne J. Messenger
The Rev. Thomas C. Murphy
The Rev. Mark M. Powell
The Rev. R. Bingham Powell
The Rev. R. Allen Pruitt
The Rev. Reuben L. Rockwell IV
The Rev. Joseph M. Rushton
The Rev. Lisa A. Saunders
The Rev. Miriam S. Saxon
The Rev. William M. Sowards
The Rev. Luther Zeigler
A FOND FAREWELL TO RAY SABALIS

This past July, Ray Wanamaker Sabalis, our Director of Development, retired. We give God thanks for all the tasks which have been hers at VTS. For seven years she has given of her strength for the ministry and mission of Brooks’ Seminary. She joins a long line of people who have served well on the Holy Hill. She will be remembered with grateful hearts. Reluctantly, we send her to the Palmetto State.

Institutional Advancement has benefited from Ray’s organizational prowess. Our data base is accurate because Ray has insisted on excellence. She has worked with our alums and friends who generously give gifts large and small. The Annual Report is a summary of Ray’s daily life at VTS. She has gently cultivated and cared for donors. She leaves an amazing legacy.

In the 20th century our own Charlie Price wrote “A General Thanksgiving.” This prayer has a petition:

We thank you for setting us at tasks which demand our best efforts, and for leading us to accomplishments which satisfy and delight us.

Ray’s best efforts have been like the prayers of Brooks and Price: thoughtful, full of hope and faith. Hers has been a ministry—offered with grace and a cheerful heart. At the close of our departmental meetings, it is Ray who always says: Go in peace to love and serve the Lord. With grateful hearts we say to Ray: Go in peace to love and serve the Lord.

The Rev. Dr. J. Barney Hawkins IV 
Vice President for Institutional Advancement
GIFTS IN KIND

The Rev. Philip G. Anderson
Anonymous
Mr. and Mrs. Harvey Bale
The Rev. Myron L. Barbour, Jr.
The Rev. Dr. Ralph W. Bayfield and
The Rev. Maevaloise Harris-Bayfield
The Rev. and Mrs. Jonathan R. Bryan
Dr. W. Hamilton Bryson
Mr. T. Jeff Bryum
The Rev. and Mrs. Richard A. Busch
The Rev. George M. Caldwell
Ms. Elizabeth Callison
Ms. June S. Carpenter
Church of St. Clement, Alexandria, VA
The Rev. Dr. and Mrs. Walter V. L. Eversley
Mr. and Mrs. John M. Ewing
The Rev. Todd R. FitzGerald
The Rev. Dr. Amsalu T. Geleta
Mr. Michael Gidlewski
The Rev. A. Katherine Grieb, Ph.D.
The Most Rev. Frank T. Griswold III
Mr. James Hafner
Mrs. Virginia M. Hammell
Ms. Cathryn B. Langstaff
Capt. Janet Lewis Maguire
Mrs. Charles O’Fallon Mastin
The Rev. Dr. Judith McDaniel and
Mr. Jack McDaniel
Mrs. Connie C. Mehr
Mr. Peter B. Mosley
The Very Rev. Charles Osberger
The Rev. Dr. and Mrs. William R. Phillippe
Mr. and Mrs. Russell V. Randle
Ms. Mary Ann F. Rehnke
Mr. Clyde Ridgely
Ms. Melissa M. Roberts
Mr. David M. Sa’adah
The Rev. Kenneth E. Schnepp, Jr.
Dr. Anne R. Seville
Ms. Margaret Shannon
The Rev. Erin Sharp
The Rev. Lauren R. Stanley
The Rev. and Mrs. Adam T. Trambley
Mrs. Jesse M. Trotter
The Rev. Frederick Wandall
Ms. Maureen Wilson-Jarrard
The Rev. Dr. and Mrs. Alexander C. Zabriskie, Jr.

FOUNDATIONS

Baltimore Community Foundation, Baltimore, MD
Robinson F. and Mary Haskins Barker Charitable Foundation, Pittsburgh, PA
Charlottesville Area Community Foundation, Charlottesville, VA
The Community Foundation, Richmond, VA
The Constance Dundas Foundation, Richmond, VA
ExxonMobil Foundation, Princeton, NJ
Fidelity Charitable Gift Fund, Cincinnati, OH
Lettie Pate Evans Foundation, Atlanta, GA
The Henry Luce Foundation, New York, NY
Macy’s Foundation, Cincinnati, OH
May Department Stores Company Foundation, Saint Louis, MO
The Charles McCamic Foundation, Wheeling, WV
Minor Foundation, Inc., Charlotte, NC
Schwab Charitable Fund, San Francisco, CA
Vanguard Charitable Endowment Program, Boston, MA
Woodland Foundation, Inc., New York, NY
Herbert A. and Adrian W. Woods Foundation, St. Louis, MO
Woolard Family Foundation, New Orleans, LA

IN HONOR OF GIFTS

John Adams, Seminarian
The Rev. J. Joseph Pennington, Jr.
The Rev. James D. Anderson
The Rt. Rev. and Mrs. C. Cabell Tennis
The Rev. Michael R. Angell
Ms. Margaret E. Parke
The Rev. P. Roger Bowen
Victor A. Brown
The Rev. Dr. Thomas Dix Bowers
Ms. Nancy Boynton Dudley-Smith
The Rev. Howard B. Bowlin
Mr. James W. Meyer
The Rev. John T. Brown
The Rt. Rev. and Mrs. Charles F. Duvall
Dr. Kathleen H. Brown
Mr. David Orr
The Rt. Rev. Mariann E. Budde
The Rev. John Denham
Dr. Mitzi J. Budde
Ms. Gail Dawson
The Rev. Dr. Richard A. Busch, in thanksgiving for his faith and ministry
The Rev. Dr. William H. Batternmann

The Rev. Peter M. Carey
Mr. and Mrs. Jason B. Carey
Class of 1950
The Rev. and Mrs. Ralph W. Smith
Class of 1954
The Rev. and Mrs. Alwin Reiners, Jr.
Class of 1959
The Rev. and Mrs. Alan B. Conley
Class of 1974
The Rev. Dr. and Mrs. Winston B. Charles
Class of 1977
David and Chrissie Crosby
Class of 1992
The Rev. E. Sealy Cross
Class of 1994
The Rev. Janne Alro Osborne
Class of 2002
The Rev. Linda M. Kapurch
The Rev. Kedron J. Nicholson
Class of 2011
The Rev. Katherine T. Nakamura Rengers
The Rev. Josiah D. Rengers
The Rev. Samuel S. Colley-Toothaker
Mrs. Caroline H. Neal
The Rev Alan P. Coudriet
Emmanuel Episcopal Church, Corry, PA

Above: The Woods family.
At their September 24 board meeting, the VTS Board of Trustees unanimously approved the appointment of the Rev. Dr. Melody D. Knowles as the new Vice President of Academic Affairs and Associate Professor of Old Testament. Knowles, who is currently the Associate Professor of Hebrew Scriptures at McCormick Theological Seminary in Chicago, Illinois, will join the VTS community part-time in February 2013 and will become the full-time Vice President for Academic Affairs on July 1, 2013.

Knowles will be taking the place of Dr. Timothy Sedgwick who indicated last year that he would like to step down in June 2013 from the position of Academic Dean. Sedgwick has served his position with distinction and will continue to teach and write at Virginia Seminary.

Since 1999, Knowles has taught courses on the religion of Israel, the Psalms, Hebrew, and the Bible in film. Her principal research interests include the reworking of historical traditions within the Psalter, women’s use of the Psalms, and the ancient practice of religion. She has also been involved in archaeological excavations at various sites in Israel, and has worked to make McCormick’s rich archaeological collection a visible and well-used educational resource for students.

Since coming to McCormick, Dr. Knowles was ordained in the Episcopal Church, USA, and has been active in congregations in Chicago and Poughkeepsie, NY.

Her published works include Centrality Practiced: Jerusalem in the Religious Practice of Yehud and the Diaspora in the Persian Period (SBL Press, 2006), and Contesting Texts: Jews and Christians in Conversation About the Bible (editor and co-author along with John Pawlikowski, Esther Menn and Timothy Sandoval; Fortress Press, 2007). She was also the lead translator of the books of Ezra and Nehemiah for the Common English Bible, and wrote the notes for the books of 1 and 2 Chronicles in the study edition of the CEB. She is currently writing a commentary on Psalms 107-150 for the Illuminations Commentary Series (Eerdmans).
The Very Rev. Martha J. Horne
The Rev. Alan K. Webster and Mrs. Carol J. Webster

The Very Rev. Martha J. Horne, her ministry and leadership
The Rev. Dr. Frank G. Dunn
Elizabeth Fleming Lacy

The Rt. Rev. Shannon S. Johnston
Laurie J. and N. Pendleton Rogers

The Rev. Dr. Richard J. Jones
The Rev. Dr. and Mrs. Frank R. VanDevelder

Richard and Jody Jones
The Rev. Katharine E. Babson and Mr. Bradley O. Babson
The Rev. and Mrs. William G. Laucher

The Rev. Ross Kane
Alexandra Dorr

The Very Rev. Canon Harry E. Krauss
The Rt. Rev. Dorsey F. Henderson, Jr.
Ms. Adrienne Southgate

Elizabeth Fleming Lacy
Ms. Claudia L. Kelly

The Rt. Rev. Peter James Lee

Leeds Episcopal Church, Markham, VA
The Rev. Linnea S. Turner

The Rev. Lloyd A. Lewis, Jr., Ph.D., in thanksgiving for his ministry
The Rev. Katharine E. Babson and Mr. Bradley O. Babson
The Rev. Nanese A. Hawthorne

For Portrait of The Rev. Dr. Lloyd A. Lewis, Jr., Ph.D.
The Rev. Bret B. Hays

Dorothy Linthicum
The Rev. Dr. Richard J. Jones

The Rev. Alexander D. MacPhail
Alice and Ralph MacPhail, Jr.

The Rev. Karin L. MacPhail
Alice and Ralph MacPhail, Jr.

The Very Rev. Ian S. Markham, Ph.D., in thanksgiving for his ministry
The Rev. Dr. J. Barney Hawkins IV and The Rev. Linda Wofford Hawkins
Elizabeth Fleming Lacy
St. Michael and All Angels Episcopal Church, Dallas, TX

Lee and Sylvia Marston
Mr. F. Page Nelson

The Rev. Dr. Judith M. McDaniel
The Rev. Katharine E. Babson and Mr. Bradley O. Babson
The Rev. Jeff W. Fisher
The Rev. Bret B. Hays

The Rev. Stephen Y. McGehee
Mrs. Caroline Y. Brandt

Mrs. Lockhart B. McGuire
Dr. and Mrs. Hunter H. McGuire, Jr.

The birth of Isaac Paul McKinney
The Rev. Chantal B. McKinney

Moses McKinney
The Rev. Chantal B. McKinney

The Rev. Dr. Margaret McNaughton
The Rev. Kesha M. Brennon

The Ministry of the Rev. Dr. Margaret McNaughton
The Rev. Cornelia M. Weierbach and Mr. Robert Weierbach

The Rev. Troy D. Mendez
Ms. Karel Lambell

The Rev. Kristin E. Orr, celebrating the 15th anniversary of ordination
Church of St. John the Evangelist Episcopal, Flossmoor, IL

Mr. and Mrs. William R. Parkey
Mr. W. Robert Parkey, Jr.

Dr. Allan M. Parrent
The Rev. and Mrs. N. Brooks Graebner

The Rev. Jane D. Piver
Grace Episcopal Church, Stanardsville, VA

The Rev. Robert W. Prichard, Ph.D.
The Rev. Dr. Richard J. Jones
Mr. Robert L. Montague III

The Very Rev. Dr. Randall L. Prior, on his retirement from St. Andrew's, Burke, Virginia
Mr. and Mrs. Donald J. Taggart

The Rev. Judith Harris Proctor
Alexandra Dorr

The Very Rev. Cleon M. Ross
The Rev. Helen K. McKee

The Rev. Daniel H. Schoonmaker
St. Hubert's Episcopal Church, Kirtland Hills, OH

The Rt. Rev. James J. Shand
The Rev. Joan M. Testin
F. Darcy Williams, Ph.D.

The Rev. William M. Shand
The Rev. Linda K. Gosnell

Mrs. Judith H. Shaw
Dr. Charles V. Covell, Jr. and Mrs. Elizabeth B. Covell

The Rev. Dr. Katherine Sonderegger
The Rev. Catherine D. Hicks

The Rev. J. Allison St. Louis, Ph.D. and the 2nd Three Years Program
The Rev. Troy D. Mendez

The Very Rev. Dr. William S. Stafford
The Rev. Thack H. Dyson
The Rev. Carey D. Stone

The Rev. Bradley J. Sullivan
Mr. and Mrs. Ronald D. Sullivan

The Rev. Robert L. Tate
Ms. Carolyn A. Johnson

The Rev. Edgar G. Taylor
Mr. and Mrs. Edgar R. Taylor, Jr.

Robbins Taylor
The Rev. Dr. Giovan Venable King

VTS Biblical Studies Faculty
Ms. Gail Dawson

VTS Faculty and Staff
Mr. and Mrs. Harvey Bale
The Rev. Dr. Lisa S. Barrowclough

VTS Grounds Crew
The Rev. Dr. Richard J. Jones

The Rev. Oran E. Warder
Alexandra Dorr
Pamela and Bowman Miller

The Rev. Alan Kim Webster
Mr. and Mrs. E. Massie Valentine, Jr.

The Rev. William A. Younicholas and Taylor Roosevelt
MEMORIAL GIFTS

Marsha D. Adinolfi
The Very Rev. Jerry D. Adinolfi, Jr.
The Rev. Sherodd Albritton
Mrs. Sherodd Albritton
Jack Aspinwall
Mrs. John C. Aspinwall, Jr.
Suzanne E. Bagley
The Rev. Ann B. Willms
Frances W. Bailey
The Rev. and Mrs. Edwin P. Bailey
Dr. William O. Bailey, Jr.
The Rev. and Mrs. Edwin P. Bailey
The Rev. D. Clifton Banks, Jr.
Mrs. Lynn H. Banks
The Rev. Webster G. Barnett
Mrs. Webster G. Barnett
The Rt. Rev. and Mrs. David B. Reed
Christopher K. Barrus
The Rev. and Mrs. Donald S. Barrus
Blair L. Barton
Ms. Meta Packard Barton
The Rev. Donald R. Barton
Mrs. Lois A. Barton
The Rev. Henry C. Barton, Jr.
Mr. and Mrs. Hugh S. Meredith
Nash Basom
Dr. Karl Johnson
The Rev. William Basom
Dr. Karl Johnson
The Rev. William A. Beal
Mrs. William A. Beal
Margil R. Bean
The Rev. Dr. and Mrs. Frank R. VanDevelde
The Rev. Lowell P. Beveridge
The Rev. Martin J. Goshgarian
May Department Stores Company Foundation, St. Louis, MO
Marilyn Beyer
The Rev. Jon C. Graves and
The Rev. Lisa B. Graves
The Rev. William W. Blood
Mrs. William W. Blood
Mr. Walter R. Bowie, Jr.
Mrs. David H. Lewis
The Rev. William H. Brake, Jr.
The Rev. David J. Greer
The Rev. Dr. Ralph P. Brooks, Jr.
Mr. Donald Sutherland
Mrs. Joseph L. Brown, Jr.
Norris W. Brown
The Rev. Karen B. Montagno
Willie Mae Brown
The Rev. Karen B. Montagno
The Rev. Robert A. Burch and his ministry
Bruton Parish Church,
Williamsburg, VA
Mrs. Robert A. Burch
Mr. Robert W. Wiseman
Moody Burt
The Rev. and Mrs. Louis C. Fischer III
Mary Butler
Ms. Barbara A. Forbes
The Rev. Charles Colcock Jones Carpenter
The Rev. Douglas M. Carpenter
The Rev. John Paul Carter
Mrs. John Paul Carter
June S. Chappell
The Rev. Willie A. Chappell, Jr.
The Rev. John G. Coakley, Jr.
Mr. and Mrs. Alonzo C. Rand, Jr.
The Rev. E. Dudley Colhoun, Jr.
Mrs. E. Dudley Colhoun, Jr.
The Rev. J. Finley Cooper, Jr.
Mrs. J. Finley Cooper
Patricia Bell Cordero
Ms. Tamara L. Smith
Viola Creasy
Col. Joseph L. Creasy, (Ret.)
Margaret E. Crosby
The Rev. Derrill P. Crosby
Marilyn F. Crowell
The Rev. Richard S. Crowell
Marie Cullen
The Rev. Patrick J. Greene
Darrell
The Rev. William M. Duncan-O’Neal
Mrs. Cyane deBordenave
Penelope deBordenave Saffer
The Rev. Ernest A. deBordenave, Jr.
Penelope deBordenave Saffer
The Rev. Dr. Ellin K. Deese
The Very Rev. Cynthia Byers
Walter
The Rev. Marshall Esty Denkinger
The Rev. and Mrs. John H. Albrecht
The Rev. W. Gilbert Dent III
Mrs. W. Gilbert Dent
The Rev. Charles J. Dobbins
Mrs. Charles J. Dobbins
The Rev. H. Arthur Doersam
Mrs. Marilyn S. Doersam
Antoinette “Toni” M. Drain
Mr. John F. Drain
The Rev. Angus Dun
Mr. John F. Ricciardi
Helen Hobbs Duvall
Mr. Severn P. C. Duvall
Servern P. C. Duvall, Jr.
Dr. and Mrs. William A. Hobbs, Jr.
Edward Ryant Dyer, Jr.
Mrs. Edward R. Dyer, Jr.
Marian Elliott
The Rev. William T. Elliott
The Rev. Richard B Faxon
Mrs. Richard B. Faxon
The Rev. William M. Fay
The Rt. Rev. and Mrs. David B. Reed
John W. Ferrill
Mrs. Ruth L. Fletcher-Ferrill
The Rev. Lloyd W. Fonvielle
Mrs. Jere Bunting, Jr.
The Rev. R. Truman Fudge
The Rev. Rebecca W. Dinan
The Rev. Raymond E. Fuessele
The Rev. James E. Lindsley
The Rev. Churchill J. Gibson, Jr.
The Rev. Wendy K. Abrahamson
Mrs. Carl N. Ettinger, Jr.
Mrs. Churchill J. Gibson, Jr.
The Rev. C. Neal Goldsborough
Dr. and Mrs. C. Rodney Layton, Jr.
Mr. Luke M. Stephens
The Rev. Cyril E. White, Sr.
The Rev. Charles Waters Gilchrist
Mrs. Charles Waters Gilchrist
The Rev. Mortimer W. Glover III
Estate of Eugenia N. Glover
The Rt. Rev. Frederick Deane Goodwin
The Rev. Catherine W. Swann and
Mr. Robert Swann
Adam P. Goren
The Rev. Eric J. Liles and
The Rev. Allison S. Liles
The Rev. Mark M. Powell
The Rev. J. Patrick Gray
The Rev. C. Neal Goldsborough
Barbara Greer
The Rev. David J. Greer
The Rev. Moultie Guerry
The Honorable and Mrs. William M. Guerry
Dorothy B. Gwynn
The Rev. Caron A. Gwynn
Martha F. Hall
The Rev. Sidney J. Hall
The Rev. Pettigrew V. Hamilton
Mrs. Antoinette S. Hamilton
Alle: Participants in the Seminary’s eFormation Learning Exchange. The event was so popular, that a second event will be held on June 1-4, 2013.

Dr. Leon H. Levy
The Rev. Dr. Sandra M. Levy

The Rev. Dr. Charles H. Long, Jr.
Mrs. Nancy I. Long

The Rev. Harvey Lee Marston
Mr. F. Page Nelson

The Rev. O. Worth May
The Rev. and Mrs. David F. Wayland

Mike McAllister
The Rev. and Mrs. Mark E. Waldo, Sr.

Mrs. Lockhart B. McGuire
Anonymous Donor
The Rev. and Mrs. Roderick D. Sinclair

John McManus
The Rev. Michael J. McManus

Virginia McManus
The Rev. Michael J. McManus

The Rt. Rev. William Meade
The Rev. Henry W. Austin
Mr. and Mrs. Thomas E. Meade

The Rev. Robert Hamner
Mary and Cooper Mackin

Ruth W. Helmer
Mr. Bruce G. Helmer

Mary Ellen Henry
Cdr. Douglas D. Henry

The Rev. Robert D. Herzog
Mrs. Patricia H. Poffel

The Rev. Charles Henry Hewitt
Mrs. Charles Henry Hewitt

The Rt. Rev. John E. Hines
The Rev. John M. Hines

Col. William M. Hix
Mr. and Mrs. Edwin King Hall
Charles and Barbara Heath
Meriwether Godsey Inc., Lynchburg, VA

Dick K. Hoffer
Mrs. Claude F. DuTeil

Christopher McDonald Horne
The Rev. Dr. and Mrs. Mark S. Anschtz

Ellery C. and Catherine D. Huntington
The Rev. and Mrs. Frederic D. Huntington

Bementa Ingalls
The Rev. Margaret Ingalls and
The Rev. Arthur Bradford Ingalls

The Rev. Harland “Scott” M. Irvin, Jr.
The Rev. David J. Greer

The Rev. Marlowe K. Iverson
Major Stuart G. Shafer

Joel B. Jaudon
Mr. and Mrs. Richard J. Bednar

Constance G. Johnson
The Rev. Joan M. Testin

Josephine “Jody” W. Jones
The Rev. Katharine E. Babson and
Mr. Bradley O. Babson
Amelie and Charles Cagle
Frederick E. and Jane A. Gilbert
John and Georgiana Greely
Mr. and Mrs. Robert S. Pasley
The Rev. Dr. and Mrs. Frank R. VanDevelder

The Rev. William I. Jones, Jr., Ph.D.
Mrs. Elizabeth F. Jones

Frank Karlson
Mr. Joseph W. Karlson

Ms. Marie Kazigan
Ms. Florence Clark

The Rev. Dr. H. Raymond Kearby
Mrs. Muriel Kearby Albaral

Marion Kelleran
The Rev. Lewis W. Towler

The Rev. Dr. Robert O. Kevin
The Rev. and Mrs. Billy F. Tomlin
Mrs. William A. Vogely

The Rev. Dr. Prentice Kinser III
The Rev. David J. Greer

The Very Rev. Edward Felix Kloman
The Rev. P. Kingsley Smith

The Rev. Alfred T. Knies, Jr.
Mrs. Alfred T. Knies, Jr.

William B. Knight
Mr. and Mrs. John L. Knight, Esq.

Mary M. Koln
The Rev. Gina Arens

The Rev. Dr. Edward H. Kryder
The Rev. and Mrs. Richard A. Busch
The Rev. Andrew C. Horton
Mrs. and Mr. Susan F. Keller
Mr. and Mrs. Hugh Miller, Sr.
Ms. Eleanor T. Murray
Ms. Maxine M. Pierson
The Rev. and Mrs. Frederick E. Scharf, Jr.
Trinity Episcopal Church, Indianapolis, IN

James S. Lacy
Ms. Claudia L. Kelly

Morton Langstaff
Mr. and Mrs. Sedgwick L. Moss

The Rev. Robert Lawthers
The Rev. and Mrs. Louis C. Fischer III
Mrs. Mary E. Lawthers
The Rev. Louis C. Melcher, Jr.
The Rev. and Mrs. Clyde L. Ireland

The Rev. Edward Leith Merrow
The Rt. Rev. William J. Cox

Helen Merrow
The Rev. William T. Elliott

Dr. Marianne H. Micks
The Rev. Frances F. Cox and The Rev. Edwin M. Cox

The Rev. Claudius Miller III
The Rev. William T. Thomas

The Rev. Robert F. Miller II
Mrs. Robert F. Miller II

The Rev. Albert T. Mollegen
The Rev. and Mrs. Fredrick H. Dennis
The Rev. Robert O. Johnston
The Rev. Blanche L. Powell
The Rev. Dr. Robert E. Reese

The Rev. Dr. Ronald C. Molrine
Mrs. Ronald C. Molrine

The Rev. J. Donald Moorehead
The Very Rev. Katherine B. Moorehead

The Rev. James Watson Morris
Mr. James W. Morris III

The Rev. Jane A. Morse
The Rev. Clair F. Ullmann

Dr. Katherine Moulton
The Rev. Elizabeth J. Moulton

Archibald R. Murray
Mrs. Kay C. Murray

Mr. and Mrs. Blake T. Newton, Jr.
Mr. and Mrs. Blake T. Newton III

The Rev. Dr. John L. O’Hear
Mr. John L. Williams

Elis and Signe Olsson
St. John’s Episcopal Church, West Point, VA

Miss Louise Paggi
Mr. and Mrs. Charles Ziegler

The Rev. Dr. Reynell M. Parkins
Mrs. Jean Parkins-Edens

The Very Rev. Charles Howard Perry
The Rev. Steve and Sandy Norcross

Mary Pitkin
Ms. Dorothy H. McLachlan

The Rev. Jesse A. Pope
Mrs. Jesse Ashley Pope

The Rev. Dr. Charles P. Price
The Rev. Frances F. Cox and The Rev. Edwin M. Cox
The Rev. Dr. J. Segar Gravatt
The Rev. Blanche L. Powell
The Rev. and Mrs. Timus G. Taylor, Jr.

Carolyn W. Quigley
Ms. Diane H. Gay

The Rev. Dr. Frank Vernon Quigley, Jr.
Mr. and Mrs. John H. Barker
John and Jo Ann Barker
Ms. Lucile E. Bower
Mr. and Mrs. Ronald Brokaw
Ms. Nancy B. Chesser
Mrs. Betty H. Cross
First United Methodist Church Of Orlando, Orlando, FL
Ms. Beverly M. Greer
Mr. Donald R. Greer
Ms. Winifred M. Hickam
The Rev. Nancy Nichols
Mr. Erik D. Olson
Mr. and Mrs. Brian C. Sanders
Mr. and Mrs. Robert P. Scroggins
Ms. Anne B. Theresin

Mr. W. Thomas Rice
Mr. and Mrs. Blake T. Newton III

The Rev. F. Lee Richards
The Rt. Rev. and Mrs. David B. Reed

The Rev. Robert H. Richardson
Mrs. Robert H. Richardson

The Rev. R. George Richmond
Mrs. Sandra Y. Richmond

Erma Riddle
The Rev. Dr. Charles M. Riddle III

The Rev. Henry H Rightor
Major Stuart G. Shafer

The Rev. Charles A. Robinson III
Mrs. Robert H. Lyles

The Rev. Victor S. Ross, Jr.
Mrs. Victor S. Ross, Jr.

Joyce Rowe
The Rev. Michele B. Bond

Dr. Bertram Sauerbrunn
Ms. Jennifer Harper

The Rev. Howard W. Saunders III
The Rt. Rev. and Mrs. C. Cabell Tennis

Lorraine Schmidt
Mr. and Mrs. Paul R. Schmidt

Paul L. Schmidt
Mr. and Mrs. Paul R. Schmidt

The Rev. Richard H. Schoolmaster
Mrs. Marcia H. Bennett

Page M. Seaman
Mrs. Claude F. DuTeil

The Rev. Charles W. Sheerin, Jr.
Mr. T. Edmund Beck, Jr.
The Rev. David J. Greer

Kathy Sherman
Ms. Dorothy H. McLachlan

Mrs. Robert H. Lyles

Jean B. Skinner
Mr. and Mrs. Richard J. Bednar

Ereina Christin Smith
Ms. Marguerite A. Judson

The Rt. Rev. Philip A. Smith
The Rev. Walter D. Clark, Jr.
The Rt. Rev. and Mrs. Robert M. Moody
Richard and Norma Taliaferro
The Rev. and Mrs. Malcolm E. Turnbull
Dr. and Mrs. Ben D. Wilmot

Paul Sorel
Estate of The Rev. J. Ellen Nunnally

The Rev. W. Holt Souder
Mrs. Isabel Souder Correll

The Rev. George H. Sparks, Jr.
Mr. and Mrs. Mark Kellogg

The Rev. Dr. Clifford L. Stanley
Mrs. and Mr. David W. Stanley

The Rev. H. Howard Surface, Jr.
The Rt. Rev. and Mrs. David B. Reed

The Rev. Dr. John A. Sylvester-Johnson
Jonathan and Bonnie Apgar
Mr. Joseph L. Cobb
Dr. F. J. Duckwall
The Rev. Robert M. Hamner and Donna M. Hamner
Mr. Billy W. Kingery
Dr. and Mrs. John W. Priddy
Mr. Lee W. Shaffer
Mr. David Tucker

Barbara E. Tedesco
The Rev. and Mrs. William N. Tedesco

Herman Templin
Mrs. Herman Templin

Constance Travaglini
Anonymous Donor

The Rev. Jesse M. Trotter
The Rev. and Mrs. James C. Blackburn
The Rev. W. Verdery Kerr
Estate of The Rev. J. Ellen Nunnally
The Rev. Dr. and Mrs. William S. Pregnall
The Rt. Rev. and Mrs. Martin G. Townsend
The Rev. and Mrs. David F. Wayland

The Rev. Beverley D. Tucker
Mrs. Beverley D. Tucker

The Rev. Mynt T. Turner
The Rev. Macon B. Walton

The Rev. Thornton Turner
The Rev. Macon B. Walton

The Rev. Wilmer Turner
The Rev. Macon B. Walton

Mr. and Mrs. William “Bill” Van Kleef
The Rev. Nancy DeForest and The Rev. J. William DeForest

The Rt. Rev. Frank H. Vest, Jr.
St. Michael and All Angels Episcopal Church, Dallas, TX

Mr. F. Brook Voght
Ms. Virginia V. Rocen
The Rev. Marshall T. Ware
Mrs. Marshall T. Ware (Tricia)

The Rev. David C. Wayland
Ms. Beth A. Burke
Ms. Catherine Dukiet
Fidelis Security Systems
Ms. Kristina Gsedl
Mrs. Jennifer H. Nickels

Joshua Weissman
The Rev. Canon Walter Szymanski

The Rev. Carolyn K. West
The Rt. Rev. Edwin F. Gulick, Jr.

Bobbie Whitmer
The Rev. Canon and Mrs. Marlin L. Whitmer

Vera L. Willis
Rance R. Willis

Judith G. Willoughby
The Rev. Rebecca W. Dinan

The Rev. William H. Wilmer
The Rev. Amelie A. Wilmer

The Rev. William D. Winn
Mrs. William D. Winn

Jane Barber Smith

The Very Rev. G. Cecil Woods, Jr.
The Rev. Canon Louis C. Schueddig

The Rev. Dr. David A. Works
Mrs. David A. Works

Robert Wright
The Rev. Nathaniel T. Reece

The Rev. David Watt Yates
Chapel of the Cross,
Chapel Hill, NC

The Very Rev. Alexander C.
Zabriskie and Mrs. Mary E.
Zabriskie
The Rev. and Mrs. George
Zabriskie II

BEQUESTS

George R. and Evelyn W.
Brothers Trust
Eugenia N. Glover
Barbara V. B. Greer
The Rev. J. Ellen Nunnally, ‘76
Alfred E. W. Wheeler, Estate
The Very Rev. C. Preston
Wiles, Ph.D., ’48

DATES TO NOTE

December 9, 2012
Dean’s Cross
& Service of
Lessons and
Carols

May 16, 2013
Commencement

October 8-9, 2013
Convocation

At the beginning of the school year, Dean Markham performs the Blessing of the Backpacks at the annual Student Labor Day Picnic.
PARISH GIVING

We give thanks to the parishes and missions that chose to support the 1% Plan at Virginia Seminary in 2011-2012.

ALABAMA
St. Mary's-on-the-Highlands, Birmingham, AL
St. Stephen's Episcopal Church, Birmingham, AL
St. Paul's Episcopal Church, Mobile, AL
St. John's Episcopal Church, Montgomery, AL

ARKANSAS
Holy Trinity Episcopal Church, Hot Springs Village, AR

CALIFORNIA
St. Clement's Church, Berkeley, CA
St. Cross by-the-Sea Episcopal Church, Hermosa Beach, CA
St. James by-the-Sea Episcopal Church, La Jolla, CA
St. Bede's Episcopal Church, Los Angeles, CA

CONNECTICUT
St. Mark's Parish, New Canaan, CT

DISTRICT OF COLUMBIA
St. Patrick's Episcopal Church, Washington, DC
St. Timothy's Episcopal Church, Washington, DC

DELWARE
Christ Episcopal Church, Delaware City, DE
St. Thomas's Episcopal Parish, Newark, DE
Christ Church Christiana Hundred, Wilmington, DE

FLORIDA
St. Andrew's Episcopal Church, Boca Grande, FL
St. Paul's Episcopal Church, Delray Beach, FL
Church of the Good Shepherd, Dunedin, FL
The Episcopal Church of the Advent, Tallahassee, FL

GEORGIA
All Saints' Episcopal Church, Atlanta, GA
Grace-Calvary Episcopal Church, Clarkesville, GA
Holy Trinity Parish, Decatur, GA
St. Peter's Episcopal Church, Savannah, GA

HAWAII
Church of the Holy Nativity, Honolulu, HI
St. Christopher's Episcopal Church, Kailua, HI
Christ Memorial Episcopal Church, Kilauea (Kauai), HI
Church of the Good Shepherd, Wailuku, HI

IOWA
Trinity Episcopal Church, Iowa City, IA

ILLINOIS
Church of St. John the Evangelist Episcopal, Flossmoor, IL
St. David's Episcopal Church, Glenview, IL

INDIANA
Christ Church Cathedral, Indianapolis, IN
Trinity Episcopal Church, Indianapolis, IN
KANSAS
St. Thomas Episcopal Church, Garden City, KS

KENTUCKY
Christ Church Cathedral, Lexington, KY
St. Mark's Episcopal Church, Louisville, KY
St. Paul's Episcopal Church, Louisville, KY
St. John's Episcopal Church, Murray, KY

LOUISIANA
St. George's Episcopal Church, New Orleans, LA

MASSACHUSETTS
St. Michael's Episcopal Church, Holliston, MA
Christ Church Cathedral, Springfield, MA

MARYLAND
Church of the Nativity, Cedarcroft, Baltimore, MD
Episcopal Church of the Redeemer, Bethesda, MD
St. Thomas’ Parish, Hancock, Hancock, MD
St. Philip's Episcopal Church, Laurel, MD
St. James' Episcopal Church, Potomac, MD
Christ Episcopal Church, Rockville, MD
St. Martin's-in-the-Field Episcopal Church, Severna Park, MD
St. Paul's Episcopal Church, Sharpsburg, MD

MAINE
St. Barnabas Episcopal Church, Rumford, ME

MICHIGAN
Christ Episcopal Church, Grosse Pointe Farms, MI
St. Matthias Episcopal Church, Pickford, MI
St. Katherine's Episcopal Church, Williamston, MI

MINNESOTA
All Saints' Episcopal Church, Northfield, MN

MISSISSIPPI
Church of the Mediator, Meridian, MS
St. Peter's Episcopal Church, Oxford, MS

NORTH CAROLINA
St. John's Episcopal Church, Battleboro, NC
St. Paul's Episcopal Church, Cary, NC
Chapel of the Cross, Chapel Hill, NC
Church of the Holy Family, Chapel Hill, NC
Church of the Holy Comforter, Charlotte, NC
Grace Episcopal Mission, Clayton, NC
All Saints' Episcopal Church, Concord, NC
Church of the Good Shepherd, Cooleemee, NC
St. Luke's Episcopal Church, Durham, NC
Trinity Episcopal Church, Fuquay-Varina, NC
All Saints' Episcopal Church, Greensboro, NC
Holy Trinity Episcopal Church, Greensboro, NC
St. Francis' Episcopal Church, Greensboro, NC
St. John's - St. Mark's Church, Grifton, NC
Church of the Holy Innocents, Henderson, NC
St. James' Episcopal Church, Hendersonville, NC
Holy Trinity Episcopal Church, Hertford, NC
St. Mary's Episcopal Church, High Point, NC
St. Matthew's Episcopal Church, Kernersville, NC
St. Paul's Episcopal Church, Louisburg, NC
Church of the Messiah, Mayodon, NC
St. James Episcopal Church, Mooresville, NC
St. Stephen's Episcopal Church, Oxford, NC
St. Matthew's Episcopal Church, Salisbury, NC
St. Mary Magdalene, Seven Lakes, NC
St. Mary's Episcopal Church, Speed, NC
St. Luke's Episcopal Church, Tarboro, NC
St. Michael's Episcopal Church, Tarboro, NC
St. Paul's Episcopal Church, Thomasville, NC
All Souls' Church, Ansonville, Wadesboro, NC
St. Peter's Episcopal Church, Washington, NC
Grace Episcopal Church, Weldon, NC
Church of the Advent, Williamston, NC
St. James Parish, Wilmington, NC
St. Stephen's Episcopal Church, Winston-Salem, NC

NEBRASKA
Church of the Resurrection, Omaha, NE

NEW HAMPSHIRE
St. Barnabas' Church, Berlin, NH
Trinity Episcopal Church, Meredith, NH

NEW JERSEY
St. Paul's Episcopal Church, Montvale, NJ
St. Andrew's Episcopal Church, New Providence, NJ
Trinity Church, Princeton, NJ

NEW MEXICO
St. Chad's Episcopal Church, Albuquerque, NM

NEW YORK
Calvary Episcopal Church, Cairo, NY
St. Thomas' Episcopal Church, Hamilton, NY
St. Mark's Episcopal Church, Mount Kisco, NY
Trinity Episcopal Church, New York, NY
St. Peter's Episcopal Church, Peekskill, NY
Christ Episcopal Church, Poughkeepsie, NY

OHIO
Christ Church Cathedral, Cincinnati, OH
Christ Church Glendale, Glendale, OH
St. Hubert's Episcopal Church, Kirklall Hills, OH
St. Paul's Episcopal Church, Put-in-Bay, OH

OKLAHOMA
St. John's Episcopal Church, Tulsa, OK
OREGON
St. Matthew’s Episcopal Church, Gold Beach, OR
St. Martin’s Episcopal Church, Lebanon, OR

PENNSYLVANIA
Emmanuel Episcopal Church, Corry, PA
The Memorial Church of the Prince of Peace, Gettysburg, PA
St. Christopher’s Church, Gladwyne, PA
St. Luke’s Episcopal Church, Lebanon, PA
Church of the Messiah, Lower Gwynedd, PA
Grace Episcopal Church, Ridgway, PA
St. Matthew’s Episcopal Church, Sunbury, PA
Trinity Episcopal Church, Williamsport, PA
The Episcopal Church of St. John the Baptist, York, PA

SOUTH CAROLINA
Church of the Epiphany, Summerville, SC

TENNESSEE
St. George’s Episcopal Church, Germantown, TN

TEXAS
St. Matthew’s Episcopal Church, Austin, TX
St. Mary’s Episcopal Church, Cypress, TX
St. Michael and All Angels Episcopal Church, Dallas, TX
St. Martin’s Episcopal Church, Houston, TX
The Church of St. John the Divine, Houston, TX
St. Stephen’s Episcopal Church, Huntsville, TX
St. Mark’s Episcopal Church, San Antonio, TX

UTAH
St. Mark’s Cathedral, Salt Lake City, UT

VIRGINIA
All Saints’ Episcopal Church- Sharon Chapel, Alexandria, VA
Emmanuel Episcopal Church, Alexandria, VA
Immanuel Church-on-the-Hill, Alexandria, VA
Olivet Episcopal Church, Alexandria, VA
St. Paul’s Episcopal Church, Alexandria, VA
St. Alban’s Episcopal Church, Annandale, VA
St. Barnabas’ Episcopal Church, Annandale, VA
St. Peter’s Episcopal Church, Arlington, VA
Trinity Episcopal Church, Arlington, VA
St. James the Less Episcopal Church, Ashland, VA
Christ Episcopal Church, Buena Vista, VA
St. Andrew’s Episcopal Church, Burke, VA
Vauters Church, Loretto, Champlain, VA
St. Luke’s Episcopal Church, Simeon, Charlottesville, VA
Buck Mountain Episcopal Church, Earlysville, VA
Trinity Episcopal Church, Fredericksburg, VA
Ware Episcopal Church, Gloucester, VA
Emmanuel Episcopal Church, Greenwood, VA
Cople Parish Episcopal Churches, Hague, VA
St. Mark’s Episcopal Church, Hampton, VA
St. Stephen’s Episcopal Church, Heathsville, VA

Above: Students celebrate the end of Greek and Hebrew finals.

merchants Hope Episcopal Church, Hopewell, VA
St. Paul’s Memorial Chapel, Lawrenceville, VA
St. Paul’s Episcopal Church, Lynchburg, VA
St. Dunstan’s Episcopal Church, McLean, VA
St. John’s Episcopal Church, Mclean, VA
St. Thomas’ Episcopal Church, McLean, VA
Trinity Ecumenical Parish, Moneta, VA
St. James’ Episcopal Church, Montross, VA
St. Andrew’s Episcopal Church, Newport News, VA
St. George’s Episcopal Church, Newport News, VA
Church of the Ascension, Norfolk, VA
Christ & Grace Episcopal Church, Petersburg, VA
Church of the Epiphany, Richmond, VA
Emmanuel Church at Brook Hill, Richmond, VA
St. Paul’s Episcopal Church, Richmond, VA
St. John’s Episcopal Church, Roanoke, VA
All Saints’ Church, South Hill, VA
Grace Episcopal Church, Stanardsville, VA
St. Aidan’s Episcopal Church, Virginia Beach, VA
Trinity Episcopal Church, Washington, VA
St. John’s Episcopal Church, Waynesboro, VA
St. John’s Episcopal Church, West Point, VA
Bruton Parish Church, Williamsburg, VA
St. Paul’s-on-the-Hill Episcopal Church, Winchester, VA
St. John’s Episcopal Church, Wytheville, VA

WISCONSIN
Christ Episcopal Church, La Crosse, WI
Trinity Episcopal Church, Wauwatosa, WI

WEST VIRGINIA
St. Matthias’ Episcopal Church, Grafton, WV
St. Timothy’s in the Valley Episcopal Church, Hurricane, WV
Grace Episcopal Church, Middleway, WV
Prince of Peace Church, Salem, WV
Lawrencefield Parish Church, Wheeling, WV
St. Thomas’ Episcopal Church, White Sulphur Springs, WV
STUDENT SUBSIDIES

The following individuals, groups, parishes, and dioceses gave non-deductible tuition subsidy grants through VTS in 2011-2012. Many other gifts were made directly to the students and not through the Seminary.

- All Saints’ Episcopal Church, Briarcliff Manor, NY
- All Saints’ Episcopal Church, Clinton, SC
- All Saints’ Episcopal Church, Chelmsford, MA
- All Saints’ Episcopal Church, Atlanta, GA
- Diocese of Atlanta, Atlanta, GA
- Diocese of California, San Francisco, CA
- Diocese of Central Gulf Coast, Pensacola, FL
- Diocese of East Carolina, Kinston, NC
- Diocese of East Tennessee, Knoxville, TN
- Diocese of Easton, Easton, MD
- Diocese of Florida, Jacksonville, FL
- Diocese of Georgia, Savannah, GA
- Diocese of Hawaii, Honolulu, HI
- Diocese of Indianapolis, Indianapolis, IN
- Diocese of Kentucky, Louisville, KY
- Diocese of Long Island, Garden City, NY
- Diocese of Los Angeles, Los Angeles, CA
- Diocese of Maryland, Baltimore, MD
- Diocese of Milwaukee, Milwaukee, WI
- Diocese of Minnesota, Minneapolis, MN
- Diocese of Missouri, Saint Louis, MO
- Diocese of Nebraska, Omaha, NE
- Diocese of New Jersey, Trenton, NJ
- Diocese of New York, New York, NY
- Diocese of North Carolina, Raleigh, NC
- Diocese of Northwestern Pennsylvania, Erie, PA
- Diocese of Olympia, Seattle, WA
- Diocese of Pennsylvania, Philadelphia, PA
- Diocese of Southern Virginia, Norfolk, VA
- Diocese of Southwestern Virginia, Roanoke, VA
- Diocese of Texas, Houston, TX
- Diocese of Upper South Carolina, Columbia, SC
- Diocese of Utah, Salt Lake City, UT
- Diocese of Virgin Islands, St. Thomas, VI
- Diocese of Virginia, Richmond, VA
- Diocese of Washington, Washington, DC
- Dubose Scholarship Fund, Lake Charles, LA
- Duke Corporation, Durham, NC
- Episcopal Bishop of Atlanta, Atlanta, GA
- Episcopal Church Center-Domestic and Foreign Missionary Society, New York, NY
- Episcopal Church in Idaho, Inc., Boise, ID
- Episcopal Church Women, Diocese of Virginia, King and Queen Court House, VA
- Episcopal Day School, Augusta, GA
- ESTARL of Hawaii, Kapolei, HI
- European Convocation Fund
- First Baptist Church, Hopewell, VA
- First Christian Church, Ashland, KY
- The Fund for Theological Education, Decatur, GA
- Good Shepherd Episcopal Church, Silver Spring, MD
- Grace Episcopal Church, Madison, WI
- David W. Holland
- Holy Trinity Episcopal Church, South River, NJ
- International Chapter PEO
- Sisterhood, Des Moines, IA
- International Order of the King’s Daughters & Sons, Brookhaven, MS
- Kennedy Foundation, Laurens, SC
- Leeds Episcopal Church, Markham, VA
- Caroline Lindemann
- Ms. Monica C. Maggiano
- One Hundred Proof Editorial Services LLC, Centreville, VA
- Opal Dancey Memorial Foundation, Southfield, MI
- Order of Daughters of the King, Inc, Woodstock, GA
- R. E. Lee Memorial Church, Lexington, VA
- Red Oak Christian Church, Greenville, NC
- Eleanor M. Sack Scudder Association Inc., Darien, CT
- St. Andrew’s Episcopal Church, St. Andrew’s Episcopal Church, Burke, VA
- St. Andrew’s On-the-Sound Episcopal Church, Wilmington, NC
- St. Chad’s Episcopal Church, Albuquerue, NM
- St. Cross-by-the-Sea Episcopal Church, Hermosa Beach, CA
- St. David’s Episcopal Church, Lakeland, FL
- St. Elisabeth’s Episcopal Church, Bartlett, Memphis, TN
- St. Francis in the Fields, Zionsville, IN
- St. James Episcopal Church, Milwaukee, WI
- St. James’ Episcopal Church, Lancaster, PA
- St. James’ Episcopal Church, Hendersonville, NC
- St. James’ Episcopal Church, Los Angeles, CA
- St. James Parish, Wilmington, NC
- St. John’s Church-Lafayette Square, Washington, DC
- St. John’s Episcopal Church, Fayetteville, NC
- St. John’s Episcopal Church, Lynchburg, VA
- St. Luke’s Episcopal Church, Alexandria, VA
- St. Margaret’s Episcopal Church, Palm Desert, CA
- St. Mark’s Episcopal Church, Jackson, FL
- St. Mark’s Episcopal Church, Dalton, GA
- St. Marks Foundation, Little Rock, AR
- St. Martin’s-in-the-Field Episcopal Church, Severna Park, MD
- St. Mary Anne’s Episcopal Church, North East, MD
- St. Michael & All Angels, Mission, KS
- St. Patrick’s Episcopal Church, Albany, GA
- St. Paul’s Episcopal Church, Chattanooga, TN
- St. Peter’s Episcopal Church, San Francisco, CA
- St. Peter’s Episcopal Church, Arlington, VA
- St. Philip’s Episcopal Church, Laurel, MD
- The Jacob Tome Institute, North East, MD
- Trinity Episcopal Church, Seattle, WA
- Trinity Episcopal Church, Owingsboro, KY
- Trinity Episcopal Church, Tariffville, CT
- Washington National Cathedral, Washington, DC
Groundbreaking of Welcome and Worship Quad Begins

On September 12, 2012, a milestone in the building of Virginia Theological Seminary’s new chapel began: the groundbreaking of the Welcome and Worship Quad and the preservation of the old chapel. Nearly two years after the fire that destroyed the 129-year-old Immanuel Chapel, the Seminary has finally received the appropriate city permits and approval to begin work on the chapel remains that will be turned into a memorial garden. C. A. Lindman, Inc., one of the top 20 national firms specializing in exterior concrete and masonry repairs, has been contracted to begin the project.

According to Heather Zdancewicz, the Seminary’s vice president for Administration and Finance, the work of preserving the 1881 chapel will ensure that the footprint of the chapel is retained; the existing walls are retained (at a level that need no intrusive stabilization); and the tower and east wall with its herring bone brick work and lancet windows are stabilized at a height to preserve these architecturally significant features. The former sanctuary will become an outdoor worship space/garden and used as a place for the interment of ashes and for quiet meditation. Additionally, in gratitude to the first responders to the fire, a plaque honoring their work will be added to the structure.

The design of the new chapel garden was created by Hartman-Cox architects of Washington, D.C., who came up with a design that honors the historical architectural features of the 1881 chapel while creating a new outdoor worship space. Also working with Hartman-Cox on the project is the Michael Vergason Landscape Architecture firm.

“With the creation of a chapel garden out of the 1881 Immanuel Chapel, we are constructing an elegant remembrance to the past and a beautiful gift to the future,” said the Very Rev. Ian S. Markham, dean and president of Virginia Seminary.

This project, the first in a four-phase process, is expected to take five and a half months to complete at a cost of $1.3 million. The second phase will be to move the entrance to the Seminary’s Welcome Center to the Seminary Road side of the building; the third phase will be to move the Seminary’s main entrance and driveway up the hill toward Ft. Williams Parkway; and the fourth phase will be the building of the new chapel.

Plans for a new chapel, designed by renowned New York architect Robert A.M. Stern, are currently underway. Designed to complement the Seminary’s current collection of historic buildings, the new chapel will be located between the former chapel and the Welcome Center. For more information about the Seminary’s chapel project and the Chapel for the Ages capital campaign, visit www.chapelfortheages.com.

Photos by Curtis Prather.
CHAPEL FOR THE AGES CAMPAIGN

(Gifts and commitments through August 31, 2012)

We are grateful for donors to the Chapel for the Ages Campaign. Donors who make a gift or commitment after August 31, 2012, will be included in a final report published at the end of the campaign. Gifts-in-kind and tributes for gifts in honor or memoriam will also be included in the final report. Much care has been given to the preparation of this report. Errors or updates should be referred to the Chapel for the Ages campaign office at 703-461-1714 or chapelfortheages@vts.edu.

$1,000,000 +
Anonymous Donor
Lettie Pate Evans Foundation, Atlanta, GA
Mr. Thomas M. Moore, ’71*

$500,000 - $999,999
The Rt. Rev. J. Jon Bruno and the Diocese of Los Angeles
Parishioners of Immanuel Church-on-the-Hill, Alexandria, VA

$100,000 - $499,999
Anonymous Donors
The Cabell Foundation, Richmond, VA
Mrs. Elizabeth D. Hooff, Mr. Charles R. Hooff III, and Mrs. Caroline Hooff Norman

$50,000 - $99,999
Anonymous Donor
Suzanne S. Brock
Christ Church, Alexandria, VA
Christ Church Cathedral, Houston, TX
Dr. and Mrs. Dale E. Cloyd
Grace Episcopal Church, Alexandria, VA

$25,000 - $49,999
Anonymous Donor*
Mrs. Isabel Souder Correll*
Diocese of Texas
Mrs. Cynthia C. Fowler
The Rev. and Mrs. James McKay
Lykes Grace, ’05
Mr. and Mrs. Alexander Hamilton IV

$10,000 - $24,999
Alfred Street Baptist Church, Alexandria, VA
Anonymous Donor
The Rev. Gina Arents, ’09
The Rev. Katharine E. Babson, ’92 and Mr. Bradley O. Babson
Mr. and Mrs. Peter L. Bain
Mr. and Mrs. David Booth Beers
Mrs. Caroline Y. Brandt
The Rev. Lila B. Brown, ’96
Mrs. Robert A. Burch
Cathedral of St. John the Divine, New York, NY
CCS, Baltimore, MD
Chapel of the Cross, Chapel Hill, NC
Dr. and Mrs. David H. Charlton
Church of the Heavenly Rest, Abilene, TX
The Rev. Canon Thomas G. Clarke, ’70
Ms. Amy Curtis
Mr. and Mrs. Frank Tradewell
Mr. W. Carter Doswell
Diocese of West Texas
Diocese of San Diego
Diocese of Louisiana
Diocese of San Diego
Diocese of West Texas
Mr. W. Carter Doswell
Mr. and Mrs. A. Hugh Ewing III
The Rev. Dr. Margaret A. Faeth, ’96
and Mr. Paul Faeth
The Most Rev. and Mrs. Frank T. Griswold III, (H), ’99
Mr. and Mrs. J. Crawford Hawkins II
The Very Rev. Martha J. Horne, ’83
and Dr. McDonald K. Horne III
The Rt. Rev. and Mrs. Shannon S. Johnston, (H), ’08
The Rt. Rev. and Mrs. David Colin Jones, ’68
The Rt. Rev. and Mrs. Peter James Lee, ’67
Mr. James R. Lowe, Jr. (H), ’05
The Rev. T. Stewart Lucas, ’01 and
Mr. Douglas Campbell
The Very Rev. Ian S. Markham, Ph.D.
and Mrs. Lesley Markham
The Rev. Ryan Newman, ’02
and Dr. Erin Newman
The Rev. Caroline Smith
Parkinson, ’84
The Rev. Michael Pipkin, ’02
and Mrs. Molly Pipkin
The Rev. and Mrs. Grant H. Robinson, ’69
The Most Rev. Katharine Jefferts Schori (H), ’08
Mrs. Frederic W. Scott
Mr. and Mrs. S. Buford Scott
St. Cross-by-the-Sea Episcopal Church, Hermosa Beach, CA
St. James Parish, Wilmington, NC
St. John's Episcopal Church, West Point, VA
St. Martin-in-the-Field Episcopal Church, Severna Park, MD
St. Paul's Episcopal Church, Richmond, VA
The Rev. Edward G. “Gary” and
Karen Taylor, ’11
Mr. Riley K. Temple
The Church of St. John the Divine, Houston, TX
Truro Anglican Church, Fairfax, VA
Karen and John Walker
The Rev. Nancy H. Wittig, ’72
$5,000 - $9,999
The Honorable and Mrs. David M. Abshire (H), ’92
Mrs. Sherodd Albritton, ’65
All Souls’ Memorial Episcopal Church, Washington, DC
Auguste Johns Bannard
The Rev. Dr. Lisa S. Barrowclough, ’09
Mr. and Mrs. Julian M. Bivins, Jr.
The Rev. Dr. and Mrs. Thomas D. Bowers, ’56
Mrs. Elizabeth D. Camp
Ruth Camp Campbell Foundation, Franklin, VA
The Rev. Edward W. Conklin, ’49
David and Chrissie Crosby, ’12
The Rev. Dr. William J. Danaher, ’94
and Mrs. Claire Danaher
Jeffrey B. and Linda L. Dienno
Diocese of New York
Mr. Stephen Fendler
The Rev. Michael B. and Mrs.
Carolyn R. Ferguson, ’93
The Rev. Dr. Roger A. Ferlo and
Ms. Anne C. Harlan
Ms. Joan M. Ferrill
Mr. and Mrs. Lewis B. Flinn, Jr.
Mr. and Mrs. Edwin Frank III
Mrs. Ilse B. Fuller
The Rev. and Mrs. John A. Furgerson, ’76
Dr. Amelia J. Gearey Dyer and
The Rt. Rev. James M. Dyer
Mrs. Dolores Russell Goble
The Rev. Canon Jeanujean Jerman
Godsey, ’00
The Rev. and Mrs. Lee Graham, Jr., ’48
The Rev. A. Katherine Grieb, Ph.D., ’83
The Rt. Rev. Edwin F. Gulick, Jr., ’73
The Rev. Robert L. Haden, Jr., ’64
The Rev. Catherine D. Hicks, ’10
Mary Buford and Frederick Hitz
The Rev. Robert E. Hughes, ’97
The Rev. and Mrs. Pierce W. Klemmt
Mr. and Mrs. Brian L. Konkel
The Very Rev. Canon Harry E. Krauss, ’77
The Very Rev. William B. Lane, ’63
The Rev. Canon Gray Lesesne, ’01
The Rev. Canon Sandra B. McCann, ’03
The Rev. Canon Jose A. McLoughlin, ’05 and Mrs. Laurel McLoughlin
Mrs. Diana H. Melvin
The Rev. Janne Alstro Osborne, ’94
The Rev. Patrick R. Perkins, ’09
and Mrs. Carol Perkins
Stephen Wlosinski
The Rev. Lawrence C. Provenzano
Mr. and Mrs. Steven Reed
Ms. Erna I. Rogers
Mr. and Mrs. Alexander H. Slaughter
Jane Barber Smith, ’60
St. Paul’s Episcopal Church, Alexandria, VA
St. Philip’s Episcopal Church, Alexandria, VA
St. Thomas Church Fifth Avenue, New York, NY
St. Thomas’ Episcopal Church and
School, Houston, TX
The Rev. Lauren R. Stanley, ’97
Mr. and Mrs. Douglas Staughton
Robert A.M. Stern Architects
The Rev. Canon Dr. and Mrs.
Peter B. Stube, ’79
The Rev. Elizabeth Penen Tappe, ’77
The Episcopal Church of St. John
the Baptist, York, PA
Mr. and Mrs. Alexander Y. Thomas
Joseph and Diane Thomas
The Rev. Dr. Patricia M. Thomas, ’79
and Dr. Hoben Thomas
Dr. and Mrs. William G. Thomas III
The Rev. and Mrs. Robert Vickery, Jr., ’76
The Rev. Cornelia M. Weierbach, ’10
and Mr. Robert Weierbach
Mr. and Mrs. Michael Widenhofer
The Rev. Christine R. Whittaker, ’90
Ms. Heather Zdancewicz and
Mrs. Donald Zdancewicz
$1,000 - $4,999
The Rev. Ronald G. Abrams, ’82
Mr. and Mrs. A. Marshall Acuff, Jr.
Mr. and Mrs. Anthony B. Adams
The Rt. Rev. and Mrs. Gladstone B. Adams III, ’80
Advanced Project Management, Inc.
The Rev. Patricia P. Alexander, ’01
The Rev. and Mrs. John D. Alfriend, ’59
The Rev. W. Frank Allen, ’95
The Rev. and Mrs. Benjamin W. Ammons, Jr., ’11
The Rev. William C. Anderson, ’02
The Rev. and Mrs. George E. Andrews II, ’71
The Rev. Jennifer and Mr. Scott Andrews-Weckerly, ’09
Anonymous Donors
The Rev. Dr. Canon Robert D.
Askren, Ph.D., ’66
Roxana and James Atwood, ’77
The Rev. Mariann C. Babnis, ’04
The Rev. John Patrick Baker, ’84
Mr. and Mrs. Harvey Bale, ’13
Mrs. Lynn H. Banks, ’59
Mr. Thomas M. Barr
Mr. and Mrs. Kenneth Barry
The Rt. Rev. and Mrs. Allen L.
Bartlett, Jr., ’58
Cindi and Jay Bartol
The Rev. Robert L. Bast, ’47
The Rt. Rev. Nathan D. Baxter and
Clergy of the Diocese of Central Pennsylvania
The Rev. Dr. Rosemary E. Beales, ’05
Mr. and Mrs. David M. Beckmann
Lenore Funkhouser, USN (Ret)
The Rev. Larry R. Benfield, ’90
Mrs. W. Tapley Bennett
Richard and Brandon Berkeley
Dean Markham (above) answers questions about the new chapel from parishioners at Immanuel Church-on-the-Hill. To date, ICOH has raised more than $500,000 toward the chapel campaign.
The Rev. John E. Isbell III, ’71 and
The Rev. P. Nicholas Eyre
Ms. Elizabeth A. Johnson
Mr. and Mrs. Philemon W. Johnson
The Rev. Allan B. Johnson-Taylor, ’93
Mrs. Bruce O. Jolly
The Rev. Connie Jones, ’03
The Rev. Katherine H. Jordan, ’92
Mr. Joseph Junod
Ms. Christine V. Kanter
Ms. Anne M. Karoly, ’97
Mrs. Elizabeth Keeler, ’15
The Rev. Kate E. Kelderman, ’04
and Mr. Theo Kelderman
The Rev. and Mrs. R. Kevin Kelly, ’94
The Rev. and Mrs. Walter W. Kesler, ’79
Elisabeth M. Kimball, Ph.D.
Ms. Anne J. King
Ms. Denise K. Kirkley Cain /
Kultural Connektions Consulting
LLC, ’14
Col. and Mrs. Kenneth R. Knapp
The Rev. and Mrs. David H. Kryder, ’53
The Rev. Thomas K. Kryder-Reid, ’86
and Dr. Elizabeth Kryder-Reid
The Rev. Lauren E. Kuratko, ’05
and The Rev. Ryan P. Kuratko, ’06
William and Susan Lander
Ms. Margaret T. Lane
The Rev. Charles C. Lawrence, ’41
The Rev. J. Dean Lawrence, ’09
and Mrs. Sarah B. Lawrence
The Rev. Florence L. Ledyard, ’78
Ms. Donna R. Lefevre
Ms. Joanne Lepanto
The Rev. Lloyd Alexander
Lewis, Jr., Ph.D., ’72
The Rev. Richard H. Lewis, ’63 and
The Rev. Sarah V. Lewis
The Rt. Rev. Gary R. Lillibridge, ’82
The Rev. and Mrs. I. Mayo
Little, ’60
The Very Rev. and Mrs. Samuel T.
Lloyd III, ’81
The Rev. Dr. Harold J. Lockett, ’04
The Rev. Herbert K. Lodder, ’58
and Mrs. Frances Pinter Lodder
The Rev. Canon John A.
Logan, Jr., ’53
Mr. Robert A. Long
The Rev. Canon David W.
Lovelace, ’76
The Rev. Daniel Lynch, ’91
The Rev. Dr. and Mrs. Andrew J.
MacBeth, ’00
Grey and Monica Maggiano, ’13
The Rt. Rev. James B. Magness
Mr. Peter T. Maki
The Rev. Colin S. Maltbie, ’11
and
Ms. Aurora Maltbie Kubach
The Rev. Gary B. Manning, ’02
Mr. Grant Marani and Ms. Anne
Rieselbach
Mr. and Mrs. Michael G. Markham
The Rev. Ann F. Martens, ’61
The Rev. George M. Maxwell, ’61
The Rev. Peter W. Mayer, ’01
The Rt. Rev. and Mrs. Gerald N.
McAllister, ’51
The Rev. Nancy Horton McCarthy, ’88
Mrs. Charlotte McCutcheon
The Rev. William P. Mclemore, ’65
The Rev. Margaret McNaughton, ’82
The Rt. Rev. and Mrs. Charlie E.
McNutt, Jr., D.D., ’66
Mr. and Mrs. Kyle McSclarrow
The Rev. and Mrs. Daniel S.
Meck III, ’00
Mr. Geoffrey L. Meldahl
Mr. Joseph E. Meldahl
The Rev. Troy D. Mendez, ’09
The Rev. Dr. Joyce A. Mercer and
The Rev. Dr. Lawrence Golémon
Meriwether Godsey, Inc.
The Rev. Dewanye J. Messenger, ’07
and Bro. Raymond Knapp
Pamela and Bowman Miller
The Rev. Kenneth C. Miller, ’05
and Mrs. Tania Miller
Mr. Kent Montavon
and The Rev. Joseph E. Glaze
Mr. and Mrs. Temple C. Moore
The Very Rev. Katherine B.
Moorehead, ’97
Mr. Kenneth F. Mountcastle
The Rev. Dr. Robin G. Murray, ’68
Mrs. Caroline H. Neal
Mr. and Mrs. James E. Neff
The Rev. Rachel Anne Nyback, ’04
The Rev. Audrey Lynn O’Brien, ’12
Eileen O’Brien, ’14
and Connor Parker
The Rev. Dr. Robert E. Outman-
Conant, ’73
The Rev. Shelby O. Owen, ’05
Dr. and Mrs. Allan M.
Parrent (H), ’84
The Rev. Dr. Timothy H.
Parsons, ’68
Payne Foundation, Houston, TX
Mrs. Gary P. Pearson, Jr.
The Rev. Canon and Mrs. Martyn
Percy
The Rev. Joy O. Phipps, ’88
Mark and Olivine Pilling
The Rt. Rev. and Mrs. F. Neff
Powell (H), ’97
The Rev. Dr. Peter R. Powell, Jr., ’76
The Rev. R. Bingham Powell, ’07
and Ms. Christine Zeller-Powell
The Rev. Dr. Gary K. Price, ’47
Mr. Charles H. Prioleau
The Rt. Rev. Brian N. Prior
Mrs. Day Smith Printzart, ’99
The Rev. Judith Harris Proctor, ’96
The Rev. Dr. E. Frederick Quinn
The Very Rev. Dr. Katherine
Hancock Ragsdale, ’87
Mr. William J. Ramsay
The Rev. Canon Elizabeth I.
Rechter, ’91
Mr. and Mrs. Gant Redmon
Col. and Mrs. Jean D. Reed
Mrs. Lucy-Lee Reed
Mr. Dennis J. Reid, ’14
The Very Rev. Joe D. Reynolds, ’74
The Rev. W. Blake Rider, ’04
Ripon College Cuddesdon,
Oxford, UK
The Rev. Phoebe A. Roaf, ’08
The Rev. William Bradley Roberts,
D.M.A. and Mr. David W. Hoover
The Honorable and Mrs. Davis R.
Robinson
Dr. and Mrs. Dudley F. Rochester
Ms. Ann F. Roebuck
Mrs. Alice Roering
Donald and Margaret Romanik
Ms. Audrey Rosselot
Nancy and Clive Runnells
Foundation, Houston, TX
The Rev. Charles Mark Rutenbar, ’80
The Revs. LaRae J. and Charles M.
Rutenbar, ’80
Ray and Robert Sabalis
The Rev. and Mrs. Patrick H.
Sanders, Jr., ’59
The Rt. Rev. Tadao Sato
The Rt. Rev. Melchor
Saucedo-Mendoza, ’45
The Rev. Dr. and Mrs. Stanley W.
Sawyer, ’76
The Rev. Canon Louis C.
Schueddig, ’73
The Rev. A. Wayne Schwab, ’53
Dr. Timothy F. and Mrs. Martha
W. Sedgwick
The Rev. Patricia M. Sexton, ’11
Mr. and Mrs. John S. Shannon
The Rev. Dr. and Mrs. William R.
Shiflet, Jr., ’72
Ms. Susan L. Shillinglaw
Amy and Thomas Slater, ’14
The Rev. Dr. Graham M. Smith, ’97
and Mrs. Sharon Smith
Gregoria and Ron Smith
The Rev. Joan A. Smith, ’82
Ms. Rebecca Lee Smith, ’13
The Rev. Thelma A. Smullen, ’84
and Mr. John A. Smullen
Paul and Rosemary Sowden
The Rev. Phyllis A. Spiegel, ’04
The Rev. and Mrs. Thomas F.
Sramek, Jr., ’95
St. Andrew's Episcopal Church,
Burke, VA
The Rev. Dr. Allison St. Louis, ’00
St. James the Less Episcopal
Church, Ashland, VA
St. Mary’s-on-the-Highlands,
Birmingham, AL
St. Michael and All Angels
Episcopal Church, Dallas, TX
St. Paul's Episcopal Church,
Delray Beach, FL
St. Paul's Episcopal Church,
Kansas City, MO
St. Paul’s Memorial Church,
Charlottesville, VA
St. Thomas’ Church - Whitemarsh,
Fort Washington, PA
St. Thomas’ Parish,
Washington, DC
The Rev. Canon Edward L.
Stein, ’72
The Rev. Caroline R. Stewart, ’06
The Rev. John and Susan
Stonesifer, ’84
The Rev. Shawn Owen Stout, ’12
and Mr. Todd VanCanfort
The Rev. Canon Mary C. Sulerud, ’88
and Mr. Peder A. Sulerud
The Rev. Dr. Rosemary G. Sullivan,
’85
and Mr. Edmund J. Sullivan, Jr.
The Rev. Melanie J. Sunderland, ’01
and Ms. Christina Rouse

Fall 2012
The Rt. Rev. Eugene T. Sutton
Mrs. Janet Tasker
Mr. and Mrs. Edgar R. Taylor, Jr.
The Rev. James E. Taylor, ’92
The Rev. James M. Taylor, ’94
The Rt. Rev. and Mrs. C. Cabell Tennis, ’64
Jeff and Patricia Terry
The Memorial Church of the Prince of Peace, Gettysburg, PA
The Rev. Michael King Thompson, ’67 and Mrs. Johanna Thompson
The Rev. Maria Tjeltveit
The Rev. James A. Trimble, Jr., ’56
Mrs. Jesse M. Trotter, ’36
Ms. Marian W. Trotter
The Rev. Clair F. Ullmann, ’95
The Rev. and Mrs. David A. Umphlett, ’04
The Rev. Canon Samuel Van Culin, Jr., ’55
The Rev. Dr. and Mrs. Frank R. VanDevelerd, ’63
Mr. and Mrs. Craig Veith
The Rev. V. Alastair and Rhoda Votaw, ’64
The Rev. and Mrs. Oran E. Warder, ’88
Mr. and Mrs. Michael Waschull
The Rev. Alan K. Webster, ’98 and Mrs. Carol J. Webster
The Rev. Eileen E. Weglarz, ’02
The Rev. Peter W. Wenner
The Rev. and Mrs. Calhoun W. Wick, ’70
The Rev. Dr. J. Douglas Wigner, Jr., ’72
Mrs. Shivaun R. Wilkinson, ’12
The Rev. and Mrs. David R. Williams, ’72
The Rev. Barbara S. Williamson, ’92 and The Rev. Peter W. Wenner
The Rev. Barbara C. Willis, ’05
Mr. Rance R. Willis
The Rev. Ann B. Willms, ’09
The Rev. Mary Elizabeth Wilson, ’97
Deborah and Christopher Winchell
Dr. and Mrs. Robert K. Wineland
Mrs. Donnan Winternute
The Rt. Rev. Geralyn Wolf
Mr. David E. Wright, ’77
The Rev. Dr. and Mrs. John Y. Yieh
The Rev. Janet L. W. Zimmerman, ’09

$500 - $999

Ms. Cynthia L. Coe, ’03
The Community Foundation, Richmond, VA
Bob and Ann Cook, ’61
Dr. and Mrs. Stephen L. Cook
The Rt. Rev. Michael W. Creighton
The Rev. Lawrence N. Crumb
Customer Care Measurement and Consulting, Alexandria, VA
Mrs. Sara D’Angio White, ’12 and The Rev. Andrew D’Angio White
The Rt. Rev. Clifton Daniel III, ’72
The Rev. Carl P. Daw, Jr. (H), ’09 and Mrs. May B. Daw
Dr. Lynwood D. I. Day
Mrs. Arie de Kok
Mrs. Hien T. Doan
Dr. Ashley P. Duggan
The Rev. Hugh D. Dupree, ’75
The Rev. and Mrs. Lester E. Durst, ’90
Mrs. Claude F. DuTeil, ’49
Mr. and Mrs. Christopher Easthill, ’13
Mr. and Mrs. William H. Edington
Ms. Jane Edwards
Mr. and Mrs. John Elwood
Mr. Curtis Farr, ’13
The Rev. Christine M. Faulstich, ’10
The Rev. A. Jeanne Finan, ’03 and Mr. Tom Eshelman
Mr. Marshall P. Finch
The Rev. and Mrs. Louis C. Fischer III, ’59
The Rev. Roger L. Foote, ’81
The Rt. Rev. Duncan M. Gray III, ’75
The Rev. Dr. Roy D. Green, Jr., ’71
Ms. Elizabeth Grieb
Mrs. Elizabeth B. Hahn and Mr. Thomas S. Hahn
The Rev. Canon Michael P. Hamilton, ’55
The Rev. Jay D. Hanson, ’62
Ms. Gay Haran, ’93
The Rev. Julie N. Harris
William M. Harris, Ph.D., ’12
Miss Heather Hartzel
The Rev. Bret B. Hayes, ’08
Charles and Barbara Heath
The Rev. Judith A. Hefner, ’96

Ms. Cynthia L. Coe, ’03
The Community Foundation, Richmond, VA
Bob and Ann Cook, ’61
Dr. and Mrs. Stephen L. Cook
The Rt. Rev. Michael W. Creighton
The Rev. Lawrence N. Crumb
Customer Care Measurement and Consulting, Alexandria, VA
Mrs. Sara D’Angio White, ’12 and The Rev. Andrew D’Angio White
The Rt. Rev. Clifton Daniel III, ’72
The Rev. Carl P. Daw, Jr. (H), ’09 and Mrs. May B. Daw
Dr. Lynwood D. I. Day
Mrs. Arie de Kok
Mrs. Hien T. Doan
Dr. Ashley P. Duggan
The Rev. Hugh D. Dupree, ’75
The Rev. and Mrs. Lester E. Durst, ’90
Mrs. Claude F. DuTeil, ’49
Mr. and Mrs. Christopher Easthill, ’13
Mr. and Mrs. William H. Edington
Ms. Jane Edwards
Mr. and Mrs. John Elwood
Mr. Curtis Farr, ’13
The Rev. Christine M. Faulstich, ’10
The Rev. A. Jeanne Finan, ’03 and Mr. Tom Eshelman
Mr. Marshall P. Finch
The Rev. and Mrs. Louis C. Fischer III, ’59
The Rev. Roger L. Foote, ’81
The Rt. Rev. Duncan M. Gray III, ’75
The Rev. Dr. Roy D. Green, Jr., ’71
Ms. Elizabeth Grieb
Mrs. Elizabeth B. Hahn and Mr. Thomas S. Hahn
The Rev. Canon Michael P. Hamilton, ’55
The Rev. Jay D. Hanson, ’62
Ms. Gay Haran, ’93
The Rev. Julie N. Harris
William M. Harris, Ph.D., ’12
Miss Heather Hartzel
The Rev. Bret B. Hayes, ’08
Charles and Barbara Heath
The Rev. Judith A. Hefner, ’96
The Rev. and Mrs. James B. Hempstead, ’62
The Rev. and Mrs. Douglas Hiza, ’63
Gudrun Hofmeister and Malcolm Furgol
Mr. Shizuo Hojo
The Rev. Meredith L. Holt, ’10
The Rev. Ruthanna B. Hooke, Ph.D. Mr. Charles H. Huettner
The Rev. Richard H. Humke, ’56
The Rev. Frederic D. Huntington, ’79 and Mrs. Linda B. Huntington
Mr. and Mrs. Rollin L. Huntington
The Rev. and Mrs. Preston B. Huntley, Jr., ’68
IBM International Corporation
Ms. Florence Jee, ’12
The Rev. George W. Jenkins, ’65
Alvin and Vickie Johnson
Mr. and Mrs. Douglas C. Jones
Family of The Very Rev. Dr. E. Felix Kloman
The Rt. Rev. Edward J. Konieczny
Ms. Ann Korky
The Rt. Rev. Robert L. Ladehoff, ’80
Miss Sarah Lasseron
Mr. Simon Lasseron
The Rev. Dr. Mary Jayne Ledgerwood, ’01 and
Mr. Brian E. Ledgerwood
The Rev. Dr. Martin Lehmann-Habек, ’61
The Rev. Catherine C. L. Lemons, ’10
Mrs. Christelle Leonard
The Rev. Sean T. Leonard, ’06
The Rev. Richard B. Leslie III
Mr. Andrew G. Levchuk
The Rev. Middleton L. Lief, D.Min., ’65
Mr. A. W. Downing Mears, Jr.
The Rev. and Mrs. Andrew T. P. Merrow, ’81
Mr. Joshua Messick, ’14
The Rev. Todd L. Miller, ’04 and
Dr. Ashley P. Duggan
Mr. J. Randall Minchew
Erim Monromney, ’13
Mr. Robert L. Montague III
The Rev. and Mrs. G. Thomas Mustard, ’77
Mr. James D. Nelson
The Rev. Kedron J. Nicholson, ’02
The Rev. and Mrs. Kyle Oliver, ’12
Mr. C. Elis Olsson
Shirley C. Olsson
The Rev. John J. Ormond, ’53
The Venerable William C. Parnell, ’89
Mr. William R. Peeler, Jr.
Mr. and Mrs. John E. Petersen
Caroline Thalman Phillips, ’40
The Rev. Shirley M. Porter, ’12
The Rev. David B. Poteet, ’69
The Rev. Dr. and Mrs. Robert W. Prichard
The Rev. R. Allen Pruitt, ’07
Mr. and Mrs. Laurence M. Redway
Carol and Ricardo Reznicek
The Rev. Canon Robert G. Riegels, ’55
Mr. Kenneth M. Robinson
N. Pendleton and Laurie J. Rogers
Mr. Richard G. Sayre
The Rev. Canon Robert Alan Schiesler, Ph.D.
Dr. Charlotte H. Scott (H), ’06
The Rev. Robert L. Sessum, ’70
The Rev. Andrew J. Sherman, ’92
Mr. Berkeley M. Shervin
Mr. and Mrs. E. Lee Showalter
Evelyn Luebbers Sinwell and John W. Sinwell
Mrs. Nancy Siridavong
The Rev. Dr. and Mrs. Leslie C. Smith, ’69
St. Andrew’s Episcopal Church, Alexandria, VA
St. Luke’s Episcopal Church, Alexandria, VA
St. Luke’s Episcopal Church, Simeon, Charlotteville, VA
St. Michael’s Episcopal Church, Holliston, MA
St. Paul’s Episcopal Church, Southington, CT
St. Thomas à Becket Episcopal Church, Morgantown, WV
St. Thomas’s Episcopal Parish, Newark, DE
Mr. and Mrs. David W. Stanley
Mr. Steve Strain
Mrs. Susan G. Sullivan, ’99
Sandra S. Swan
The Rev. J. Peter Swarr, ’06
The Rev. William B. Taylor, Jr., ’86
The Rev. and Mrs. William N. Tedesco, ’74
The Most Rev. Desmond M. Tutu (H), ’98
Mr. Jon L. Wakeley
Joyce Bogardus Walker, ’85
Mr. Lee F. Wallace
The Very Rev. Cynthia Byers Walter, ’03
The Rev. and Mrs. J. Scott Walters, ’05
Mr. Charles Watt III
The Rev. Alexander H. Webb II, ’10
The Rev. David D. Wendel, Jr., ’09
The Rev. Andrew D’Angio White, ’11
and Mrs. Sara D’Angio White, ’12
The Rev. Virginia C. Wilder, ’12
F. Darcy Williams, Ph.D., ’12
Mr. and Mrs. Nicholas G. Wilson III
The Rev. Dr. William G. Wolff, ’05
The Rev. Middleton L. Wootten, III, ’69
Mrs. Ann McJimsey Yarborough, ’96

$250 - $499
The Rev. and Mrs. Martin L. Agnew, Jr., ’67
All Saints’ Episcopal Church-Sharon Chapel, Alexandria, VA
The Rev. Dr. and Mrs. David T. Anderson, ’00
Mr. Lewis J. Ashley
The Rev. Harwood Bartlett, ’62
The Rev. Barbara A. Bassuener, ’10
Xavier and Fanny Belanger, ’13
The Rev. Kenneth H. Brannon, ’03
Mr. Patrick Bridges
Mrs. Ruby W. Browning
The Rev. Deacon and Mrs. Donald H. Cady
Mr. James A. Chappell
Christ Church, I. U. Parish,
Worton, MD
Christ Episcopal Church, Spotsylvania, VA
Church of St. Luke, Saranac Lake, NY
Dr. Cynthia B. Cohen, ’01
The Rev. Christopher A. Cole, ’12
The Rev. Robert W. Cowperthwaite, ’73
David A. Crump, ’53
The Rev. Canon Patricia Daniel-Turk, ’85 and Mr. James M. Turk
The Rev. Robert B. Dendler, ’83
Dignity Northern Virginia, Arlington, VA
Mr. William E. Duke, Jr.
Mr. and Mrs. Stephen Duncan
The Rev. Dr. Frank G. Dunn, ’09
The Rev. Carrie R. English, ’12
Episcopal Church of the Holy Cross, Dunn Loring, VA
Episcopal Church Women - Diocese of Southern Virginia
Episcopal Church Women, St. Francis-in-the-Fields, Somerset, PA
The Rev. Jonathan H. Folts, ’96 and
The Rev. Kimberly S. Folts, ’94
Ms. Anne McCorkle Garrett
Mr. and Mrs. John C. George, ’13
The Rev. Dr. William S. Glazier II, ’52
Mr. Micah Golomen-Mercer
The Rt. Rev. E. Ambrose Gumbs, ’87
Mr. and Mrs. Edwin King Hall
Robert and Frances Hargreaves, ’62
Peter and Susan Hartzell, ’13
Mr. John C. George, ’13
The Rev. Richard H. Holley, ’64
Mr. Churchill Hooff
The Rev. Marian T. Humphrey, ’10
The Rev. Laura D. Inscoe, ’02 and
The Rev. Ray Inscoe
Mr. James P. Jarrard
The Rev. Christopher L. Judinski and
Mrs. Carol Judinski
Mr. Kenneth J. Katona, ’14
Ms. Mary S. Kimball
Mr. Billy W. Kingery
The Rev. Jessica T. Knowles, ’10
The Rev. Canon Richard C.
Lief, D.Min., ’65
Mrs. Sara Ann Lindsey
Mr. and Mrs. Thomas Linthicum
The Rev. Thomas M. Long, ’75
Mr. Stephen M. Lott
Mr. and Mrs. Nigel S. MacEwan
The Rev. Anne Leslie Yount
Manson, ’86
Mrs. Constance R. McAdam
The Rev. Carla B. McCook, ’04
Ms. Harriett G. McCune
Mr. James P. McGehee, Jr., ’99
The Rev. Tara L. McGraw, ’05
The Rev. and Mrs. Henry P. McQueen, ’12
Mr. Roy Mendez
The Rev. Elizabeth J. Moulton
Ms. Melanie B. Mullin, ’12
The Rev. Julie B. Murdoch, ’04
Dr. and Mrs. William P. O’Grady
Mrs. Margaret A. Parker
Mr. Gary P. Pearson III
The Rev. Blanche L. Powell, ’75
The Rev. and Mrs. Paul A. Price, ’04
The Very Rev. Dr. and Mrs. Randall L. Prior, ’70
Ms. Dorota Pruski, ’13
Mr. and Mrs. Carl S. Ragsdale
Mr. and Mrs. Gregory Rainey
Mr. and Mrs. Kyle T. Rector
Mr. John T. Richards, Jr.
Mr. John Richardson
The Rev. Dr. Charles M. Riddle III, ’63
Nicholas and Taylor Roosevelt, ’13
Mr. and Mrs. Walton Rutherford
Margaret and Michael Ryan
Mr. Austin B. Sayre
The Rev. and Mrs. Carleton Schaller, Jr., ’57
The Rev. Carol Westerberg Seldacek, ’94 and The Rev. Wes Seldacek
The Rev. Lara C. Shane, ’12
Mr. and Mrs. Michael R. Sincavage
The Rev. Vicki Southern, ’01
Mr. Peter Frederick Spalding, ’98
St. Anne’s Episcopal Church, Tifton, GA
St. Paul’s Memorial Chapel, Lawrenceville, VA
St. Paul’s School, Brooklandville, MD
Mary Bea Sullivan, ’14 and Malcolm Lewis Maier
The Rev. Charles R. Sydnor, Jr., ’70
Synod of West Virginia-Western Maryland
Mrs. R. Carmichael Tilghman
Ms. Elizabeth Tomlinson, ’14
The Rev. Edward J. Tracy, ’95 and Mrs. Lee A. Tracy
The Rev. Linnea S. Turner, ’89
The Venerable Sydney C. Ugwunna, Ph.D., ’96 and Mrs. Esther C. Ugwunna
The Rev. and Mrs. Mark E. Walden, Sr., ’51
Mrs. Stephen C. Walke, ’39
The Rev. Philip E. Wheaton, ’52
Mr. and Mrs. Richard H. Wiegmann
Mr. Ellis T. Williams
Ms. Maureen Wilson-Jarrard
Ms. Chana J. Wingert, ’13
The Rt. Rev. and Mrs. R. Stewart Wood, Jr., ’59
The Rev. James P. Woodson, Jr., ’53
Mr. Tak Yim
Mr. Yin Yuen
The Rev. and Mrs. George Zabriskie II, ’54
Ms. Rebecca Zartman, ’13

$249 and Below
Ms. Christine Abbott
Mr. and Mrs. J. Marshall Acce, Jr.
Mr. John D. Adams, ’14
The Rev. Richard L. Aiken, ’56
Dr. and Mrs. Lee S. Ainslie, Jr. (H), ’98
The Rev. and Mrs. John H. Albrect, ’59
Mrs. Susan Allford
The Rev. John T. Alvey, Jr., ’09
American University, Department of Government
Ms. Christy H. Anderson
Mr. and Mrs. Frederick J. Anderson
Kenyon and Eve Anderson
Matt and Sue Anderson
Mr. and Mrs. Paul Anderson
Anonymous Donors
Ms. Florence Anrud
The Rev. Dr. and Mrs. Mark S. Anschutz
The Rev. Dr. Peter M. Antoci, ’00
The Rev. Deborah D. Apostol, ’03
The Rev. Stephen H. Applegate
Ms. Melinda May Artman, ’14
The Venerable Zacchaeus O. Asun, ’04
The Rev. Kenneth F. Athey, Jr., ’07
The Rt. Rev. and Mrs. Robert P. Atkinson, ’53
The Rev. Joel Atong, ’12
Ms. Amy Babcock
The Rev. Brett P. Backus, ’08
The Rev. and Mrs. Benjamin R. Badgett, ’12
The Rev. Timothy Baer, ’11 and The Rev. Kirsten Baer, ’11
Mr. and Mrs. Charles Bailey
The Rev. Susan W. Baker-Borgezon, ’79
Ms. Connie Banovac
The Rev. Robert L. Banse, Jr., ’85
The Rt. Rev. J. Scott Barker
Mrs. Webster G. Barnett, ’51
The Rev. Canon William H. Barmwell, ’67
The Rev. Gillian R. Barr, ’10
The Rev. Susan Bartlett
Ms. Patricia A. Barton
The Rev. Dr. and Mrs. Jeffrey A. Batkin
Mr. and Mrs. F. William Bauers, Jr.
The Rev. Dr. Ralph W. Bayfield, ’59
and The Rev. Maevalouise Harris-Bayfield
Mrs. Mary W. Baylor and Mr. Lew Baylor
Dr. Graham Beard
The Rev. Carl H. Beasley III, ’76
Ms. Danielle M. Beuchamp
Dr. Serena E. Becks, ’09
Dr. Matthias Beier, ’93
Ms. Kay Bell
Mrs. William R. Belury, ’53
Mr. and Mrs. E L. Benckenstein
Jean Beniste, ’14
Mr. Jack Bennett
Ms. Phoebe Bennett
The Rev. Gloria K. Berberich, ’76
James and Mary Beth Berry
The Rev. James G. Binney III, ’79
Ms. Helen L. Bishop
The Rev. and Mrs. James C. Blackburn, ’59
Mr. Sydney W. Blackmarr
The Rev. and Mrs. Judd H. Blain, ’60
Mr. and Mrs. Steve Blaine
The Rev. Michael Blewett, ’97 and
The Rev. Heather B. Blewett, ’96
The Rev. Kathleen M. Bobbitt, ’93
and Mr. Joseph R. Bobbitt
Mrs. Alice T. Bockman
The Ven. Dr. Mark A. Boesser, ’51
Ms. Paula S. Bokros
Mr. Paul V. Boman
The Rev. Michele B. Bond, ’89
The Rev. Lois L. Boney, ’88
The Rev. John Bonner III, ’87
Dr. Anne Clift Boris
Mr. Jesse Bornemann
The Rt. Rev. Frederick H. Borsch
Mr. and Mrs. Jon B. Boss
The Rev. Dr. James T. Boston, ’02
Ms. Catherine Bowers
The Rev. John and Mrs. Nancy Bowers
Mr. Thomas C. Bowling
Ann Street Bowen
Mr. Morton Boyd, Jr.
The Very Rev. Mark and Mrs. Helen Boyling
Mr. Jim Bracken
Ms. Beverly A. Bradley, ’91
Mr. William T. Bradley
Mrs. Ann K. Bragg
The Rev. Canon and Mrs. William M. Branscomb, Jr., ’63
Mr. J. Hunt Brasfield
The Rev. Dr. Elizabeth P. Braxton, ’99
and Mr. Robert Braxton
Ms. Jennifer Bretsch
The Rev. Ray S. Brill, Jr., ’96
Ms. Connie A. Brindle
Mr. and Mrs. Kenneth S. Brock
Mr. and Mrs. William M. Brockenbrough, ’14
Haworth P. and Marilyn M. Bromley
The Rev. Christopher M. Brookfield
Ms. Maren Brooks
Ms. Mary H. Chaffe Brooks
The Rev. and Mrs. John T. Broome, ’58
The Rev. and Mrs. Dewey E. Brown, Jr., ’01
The Rev. Rodney K. Brown, ’74 and
Mrs. Gretchen S. Brown, ’81
The Rev. Joseph M. Browne III, ’04
Ms. Nora O. Buckley
The Rev. Judith F. Burgess, ’84
Ms. Patricia Burke
Ms. Amy L. Burwell
Mr. Samuel K. Busulwa, ’73
The Rev. Dr. Patricia A. Cahlil, ’98
and Mr. Edward Cahill
Dr. John N. Callander
The Rev. David W. Camman, ’55
Ms. Robin B. Campbell
Mr. and Mrs. William W. Campbell
Mr. and Mrs. Edward A. Caress
The Rev. and Mrs. Peter M. Carey, ’07
Leighton and Duane Carlson-Mellor
The Rev. Douglas M. Carpenter, ’60
Ms. Doris L. Carscaddon
Ms. Amber Carswell, ’14
The Rev. and Mrs. John F. Carter II, ’84
The Rev. R. Douglas Carter, ’76
Ms. Kathy Castillo
The Rev. and Mrs. Rodney L. Caulkins, ’66
The Rev. Leslie E. Chadwick, ’04
The Rev. David M. Chamberlain, ’71
The Rev. Nan E. Chandler, ’85
Ms. Shannon Chavis-Smith
Mr. Jonathan Chesney, ’14
The Rev. Canon and Mrs. William P. Chilton, ’66
Christ Episcopal Church, Needham, MA
Christ Parish Church, Kensington, MD
Ms. Ann E. Christensen
Mr. Cecil M. Christensen
Church of the Resurrection, Alexandria, VA
Logan and Katie Churchill, ’12
Mrs. Lynn Clark
The Rev. Susan M. Clark
Ms. Virginia M. Clark
Mr. Warren Clark, Jr., ’05
The Rev. Thomas G. Cleveland, ’54
The Ven. Richard L. Chuet, Jr., ’70
The Rev. Dr. and Mrs. Harold J. Cobb, Jr., ’90
The Rev. Edward A. M. Cobden, Jr., ’83
Ms. Karen C. Coe
Mr. and Mrs. Thomas D. Coe
Above: Christ Church, Alexandria, showed their support for the chapel campaign with a fundraiser in December 2011. Pictured left to right: the Rt. Rev. Jane Holmes Dixon; Donnie Wintermute, hostess; the Rev. Pierce Klemmt, rector of Christ Church; Dean Markham; the Rev. Ann Gillespie; and the Rev. Barney Hawkins.
The Rev. Holly M. Gloff-Schoen, ’06
Ms. Michelle Go
Don and Lynn Gordon
Ms. Laine Covington Goren
The Rev. David T. Gortner, Ph.D.
and The Rev. Heather A. VanDeventer
The Rev. and Mrs. Samuel F. Gouldthorpe, Jr., ’57 and Mr. Tom Gouldthorpe
Ms. Ellyn R. S. Grady
The Rev. Canon Blount H. Grant, Jr., ’62
The Rev. Jon C. Graves, ’07 and
The Rev. Lisa B. Graves, ’07
Drs. Jonathan and Karin Gray
The Rev. Bruce Green, ’61
Canon Peter A. Greenfield
The Rev. David J. Greer, ’55
The Rev. Dr. Rowan A. Greer (H), ’02
The Rev. Trish Greeves, ’87
Mr. Bentley C. Gregg
The Rev. Norman E. Griffith, Jr., ’68
Mr. and Mrs. John Griswold
The Rev. Dr. Carroll R. Gunkel
Ms. Dayna Gutlieben
Ms. Rebecca Haberacker
The Rev. Jacques B. Hadler and
Dr. Susan L. Hadler
Dr. and Mrs. J. Bruce Hagadorn
The Rev. Dr. William Hague, ’80 and
Mrs. Jane M. Hague
The Rev. Canon Leigh E. Hall, ’09
The Rev. and Mrs. Donald Hamer
Mr. and Mrs. James C. Hamilton, Jr.
Mr. William E. Hamilton
The Rev. Canon James A. Hanisian
The Rev. Dr. Norma D. Hanson, ’94
The Rev. Dr. Donald G. Hanway, Jr.,
’71 and Nadine K. Hanway
The Rev. and Mrs. Robert R. Hardman, ’69
Mrs. Elise B. Hardy
Col. Benjamin F. Harmon III
The Rev. Jude A. Harmon, ’12
Mr. Jeffri A. Harre
The Honorable and Mrs. Eric R. Harrington
Mr. and Mrs. John M. Harrington, Jr.
The Rev. Ladd K. Harris, ’66
Mr. Benjamin Hart, ’14
Mrs. Georgia H. Hart
Mr. Terry Hartle
Mr. Robert C. Hartmans, ’13
The Rev. Jodene S. Hawkins, ’90 and
Kit Hawkins
The Rev. Valerie J. Hayes, ’09
Mr. and Mrs. Harry G. Hedges
Mr. Bruce G. Helmer
The Rev. F. Scott Hennessy, ’86
Mr. and Mrs. James P. Henry
Mary Hickert Herring, ’03
Mr. and Mrs. F. Robertson Hershey
Mr. Jim Hertsch
Ms. Virginia K. Hesse, ’12
Mrs. Charles Henry Hewitt, ’56
Ms. Catherine Q. Hicks
Mrs. Mary D. Hinkle and Mr. Wade P. Hinkle
The Rev. Jessica K. Hitchcock, ’05
Ms. Margret Hjalmarson
The Rev. Jennings W. Hobson III, ’73
The Rev. Charles E. Hocking
Mr. John Hogg, ’14
Mr. and Mrs. Carl R. Hohl
The Rev. Meghan C. Holland, ’11
Mr. Tyler Holland
Mr. David L. Holmes
Mrs. Andrea Holt
The Very Rev. Alan B. Hooker, ’76
Mr. and Mrs. Ronald Hopkins
Mr. Frank Horne
Josh, Christine and Sarah Hosler, ’14
The Rev. Theodore B. Howard, ’07

Above: architect Robert A.M. Stern (center) shows Chapel Executive Committee members the Most Rev. Frank Griswold (left) and the Rev. Jimmy Grace a sample model of the new residential colleges at Yale University.
Chapel for the Ages Campaign

The Rev. Canon Warren S. Nyback
The Rev. and Mrs. Max O. Nye, '71
Ms. Ellen L. O'Connor
Ms. Faith Olson
Mr. Ralph E. Olson
Ms. Mary Omara
The Rev. Jeffrey A. Packard, '95
Mr. and Mrs. Gerald A. Pagano
Mr. and Mrs. Rodney F. Page
The Rev. Sara E. Palmer, '10
Ms. Monima B. Pangan
Mr. W. Robert Parkey, Jr.
Mrs. T. Hall Partrick, '49
Mr. and Mrs. Robert S. Pasley
The Rev. Siobhan E. Patterson
Mr. Oliver B. Patton and Ms. Barbara Van Gelder
Ms. Paula Pavanis
Mr. Arthur E. Peabody, Jr.
Ms. Dorothy D. Pearson
The Rev. and Mrs. James T. Pearson, '88
Jack and Penny Pearson
Ms. Sharon Ely Pearson, '03
Mr. and Mrs. William S. Peebles IV, '04
Ms. Margaret Peel, '13
The Rev. Donald H. Peet, '58
The Rev. Lynn C. Peterman, '02
The Rev. John R. Peterson, Jr., '62
The Rev. and Mrs. John E. Phelps, '65
Mr. David P. Phillips
Ms. Anne F. Pierpoint, '14
Ms. Meredith N. Pilling
Mrs. Frank W. Pisani, '55
The Rev. Robert Pollard III, '54
The Rev. Philip G. Porcher, Jr., '57
The Rev. John M. Porter-Ace III, '05
Mr. Christopher Pote
The Rev. Dr. Betty Powell, '72
Mr. Curtis Prather
Mr. Stuart Pregall
Presto Valet of VA, Inc.
The Rev. George N. Price, '60
The Rev. Robert D. Price, '60
Marjorie M. and Jerome F. Prochaska
The Rev. C. Michael Pumphrey, '81
Ms. Susanna Purnell
Ms. Cathleen D. Pye
Mr. B. Cayce Ramey, '12
Mr. and Mrs. Russell V. Randle
Ms. Doris Ranneberger, '40
The Rev. Robin Gulick Razzino, '08
Jennifer and Eric Reading
Alice Reid and William Richardson
The Rev. and Mrs. Manney C. Reid, '51
The Rev. and Mrs. Alvin Reiners, Jr., '54
Dr. Barbara J. Reynolds, '54
Mrs. Diana B. Reynolds
Mr. John F. Ricciardi
Mrs. Robert E. Richardson, '69
The Rev. W. Ramsey Richardison, '63
Mrs. Sandra Y. Richmond
The Rev. Dr. Hill C. Riddle, '64
The Rev. Dr. Thomas Nelson Rightmyer, '64
Ms. Barbara Riley
The Rev. John C. Rivers
Mr. Jim Roberts
Mrs. Elizabeth S. Robertson
Dr. Louise W. Robertson
Ms. Flora J. Robinson
Ms. Patricia Rodgers
The Rev. Norma Jean Rogers, '91
Mr. and Mrs. Ray L. Rollins
The Rev. David F. Romanik, '11
Mr. John Rondeaux
The Rev. Oscar A. Rozo, '12
The Rev. Stephen L. Rudacille, '66
The Rev. Jan C. Rudinoff, '72
Mr. James Rush
Mr. and Mrs. William R. Russell, Jr.
The Rev. Fleming Rutledge (H), '99
Canon Nicholas Sagovsky
Mr. and Mrs. James T. Said, '13
Mr. David W. Sailer, '67
Anne and Luther Sanders
The Rev. John C. Sanders, '69
Ms. Janet H. Schafer
The Rev. Lois J. Schebels, '81
Mr. William Z. Schenck
The Rev. Carolyn J. Schmidt, '87
Mr. and Mrs. Paul R. Schmidt
Dr. Barbara B. Schnorrenberg and
Mr. and Mrs. Paul R. Schmidt
Dr. John Schnorrenberg
The Rev. Carrie K. Schofield-Broadbent, '03
The Rev. Daniel H. Schoonmaker, '96
Mr. Daniel Schoos
The Rev. B. Clarisse Schroeder, '09
Ms. Judith Schwartz
Mr. and Mrs. Philip J. Schwarz
The Rev. Dr. Richard L. Schweinsburg, Jr., '77
Ms. Sherel K. Scott
Mr. Richard R. Seidel
The Rev. Thomas C. Seitz, Jr., '77
Ms. Donna Seymour
Major Stuart G. Shaffer, '78
The Rev. Canon L. R. Shamhart, '51
The Rev. Dr. Charles P. Shields, '79
and Charlotte L. Means-Shields
The Rev. Canon and Mrs. David I. Shoulers, '75
The Rev. Michael Sie, '13
Ms. Janice Sienkiewicz
Ms. Mary Ann Simpson
Mr. Alan B. Sinclair
Ms. Sylvie Singh-Lamy
Ms. Bridget Sisson
The Rev. Kira B. Skala, '01
Mr. Michael S. Skardon
Mr. Christopher Slane, '14
Mrs. Elizabeth G. Slappey
The Rev. Timothy K. Small, '82
Mrs. Bridget Smiley
Ms. Francine B. Smith
The Rev. Father J. Larrie Smith, '73
The Rev. Manning Lee Smith, '68
Ms. Mary Jane Smith
Ms. Tamara L. Smith
The Rev. Roger C. Snyder, '61
Ms. Emily Soapes
The Rev. Brenda J. Sol, '12
The Rev. and Mrs. John T. Sorensen, D.Min., '85
The Rev. Tara K. Soughers, '90 and
Mr. Michael Dehn
Ms. Cameron Souls, '14
Mr. Peter H. Southworth
Ms. Nicola Sovend
The Rev. Susan R. Sowers, '10
Ms. Bette A. Spencer
The Rev. Dr. and Mrs. Leon P. Spencer, Jr., '89
Mr. Bryan Spoon
The Rev. Canon W. Arthur Spruill, Jr., '68
St. Andrew's Episcopal Church,
Newport News, VA
St. Andrew's Episcopal Church,
Edgartown, MA
St. Anne's Episcopal Church,
Appomattox, VA
St. Barnabas' Episcopal Church,
Bainbridge Island, WA
St. Boniface Episcopal Church,
Mequon, WI
St. James' Episcopal Church,
Louisa, VA
St. John's Episcopal Church,
Wytheville, VA
St. John's Episcopal Church,
Halbrook, MA
St. John's Episcopal Church,
Asheville, NC
St. John's Episcopal Church,
Knoxville, MD
St. Mark's Episcopal Church,
Orchard Park, NY
St. Mary Magdalene, Seven Lakes, NC
St. Mary's Episcopal Church,
Emmett, ID
St. Mary's Episcopal Church,
Burgaw, NC
St. Mary's Episcopal Church,
Burlington, NJ
St. Matthias' Episcopal Church,
Grafton, WV
St. Peter's Episcopal Church,
Sunbury, NC
Mrs. James H. Stamper
Dr. Kathleen H. Staadt
Mrs. Leslie Nunez Steffensen, '12
Peter Stephenson
The Rev. J. Bruce Stewart, '78
Ms. Jean W. Storch
Ms. Tina Strauss
Ms. Jennifer Stringfellow
Mr. Daniel Stroud, '14
Ms. Jerrie S. Stumpf
Ms. Peter M. Sturtevant, '41
Ms. Catherine Sullivan
Mr. and Mrs. Ronald D. Sullivan
The Rev. John C. Swanson, '84
Mr. James H. Swarr
Ms. Susan G. Swartz
Mr. William Sweeney, Jr.
Mr. J. William Sykes, '00
The Venerable Charles B. Tachau, '63
The Rev. Paul E. Taft, Jr., '67
Richard and Norma Taliiaferro, '03
Mr. and Mrs. Bradford Tatum, Sr.
Mrs. Anne D. Taylor
The Rev. and Mrs. Arnold G. Taylor, '68
The Rev. Gregory B. Taylor, '63
Ms. Sarah Taylor, '15
The Rev. and Mrs. Timus G. Taylor, Jr., '63
Mr. Walker Taylor III
Mrs. Mary Carol Tazewell, '13
The Rev. David P. Teagle
The Rev. A. Dawson Teague, Jr., '55
The Rev. and Mrs. Robert L. Tedesco, '85
Ms. Sheryl A. Telford
Mrs. Herman Templin
Mr. Andrew B. Terry, '12
Mr. and Mrs. Charles M. Terry, Jr.
Ms. Elizabeth Tester, '13
The Rev. Dr. Helen W. Tester, '11
The Rev. Joan M. Testin, '09
The Rev. and Mrs. Kenneth S. Thom, '01
The Rev. Robert L. Thomas, '50
Ms. Tracie Thomas
Mr. and Mrs. Brad Thompson
The Very Rev. Catherine M. Thompson, '00
Mr. and Mrs. Quinton V. Thompson
Mrs. Florence E. Thompson
Dr. Joseph Downing Thompson, '14
The Rev. Dr. Michael B. Thompson, '80
Mr. Syd Thompson
Mr. Marshall Thomsen
Left: Buddy Gritz (right), owner of Presto Valet on Quaker Lane, raised $1,500 for the chapel campaign. Also pictured is Presto's Dianne Chatelain (center) and Debbie Townsend, Administrative and Campaign Associate from VTS.

Bequests
The Rev. William G. Christian, ’31
Mrs. William G. Christian
Mrs. Oscar B. Eddleton
Ms. Virginia A. Eisenbrandt
Dr. Jeannette Elaine Fiske
Catherine F. Fort
Mrs. Alexander Hamilton, Jr.
Mr. R. Archer Hobson, Jr.
The Rev. Irene Clifford Jones, ’03
Miss Marie Charlotte Mahan
Mrs. C. Gresham Marmion
Anne Kane McGuire
Ms. Mary E. Murdock
Eleanor M. Neumayer
Mr. James Nicolson
The Rev. Stanley A. Powell, Jr., ’49
The Rev. Dr. Frank Vernon Quigley, Jr.
Ms. Alva W. Rice
Robert C. Robbins, Estate
The Rev. Robert Morgan Shaw, ’43
The Rt. Rev. Philip A. Smith, ’49
George C. Thomas Trust,
Wilmington, DE
Mrs. Daphne R. Williams

Stay tuned for a 2013 capital campaign booklet that will highlight the stories and donors of our successful campaign.
Best known for writing the “Star Spangled Banner,” Francis Scott Key was one of the founders of Virginia Theological Seminary. In order to ensure the Seminary’s lasting good health, Key set aside one-tenth of all he earned throughout his life for charities, including the Seminary. Upon his death in 1843, the money was disbursed according to his wishes.

We wish to thank the following thoughtful and loving friends who have followed the example of Francis Scott Key in the nearly 200 years since the Seminary’s creation.
GIVING

MATTERS

Gifts that Provide Income for Life

We offer several methods by which you can transfer capital to the Seminary but retain the income from the asset for your lifetime and/or the lifetime of your spouse or another person. You can fund a Charitable Gift Annuity arrangement, whereby you transfer capital and receive a guaranteed fixed income each year, paid quarterly. You can also invest in the Virginia Seminary Pooled Income Fund, a mutual fund type trust which combines many gifts, and receive a prorated share of the income earned by the fund each year, again paid quarterly. Or, for larger gifts, you can establish separate Charitable Trusts which will pay you either an annuity or percentage amount.

The advantages vary according to your circumstance and objectives, but all of the plans at Virginia Theological Seminary offer you the following benefits:

1. Annual Income for yourself and/or another beneficiary.
   Often you can increase your expendable income because the Seminary can invest your asset at a higher yield.

2. Immediate federal income tax deduction.

3. Avoidance of a capital gains tax when giving appreciated property.

4. Investment Diversification.

5. Estate tax savings.

When the last income beneficiary dies, the principal is transferred to the Seminary for a purpose of your choosing.

We would be pleased to discuss any of these giving opportunities with you and your counsel. For additional information please contact the Rev. J. Barney Hawkins IV, Ph.D., Vice President for Institutional Advancement at 1-800-941-0083 or 703-461-1754, or by email at bhawkins@vts.edu.

Please give prayerful consideration to joining the many loving and thoughtful friends of VTS who have followed the example of Francis Scott Key in the nearly 200 years since the Seminary’s creation. This form of stewardship is a permanent way of helping those called to leadership in the church for generations to come. For more information, contact the Office for Institutional Advancement at bhawkins@vts.edu. or call 703-461-1754.
Notification received since the last issue of the Journal.

The Rev. Thomas B. Allen, ‘52
5/19/2011
The Rev. Gary S. Andersen, ‘58
12/05/2009
The Rev. Mary-Patricia N. Ashby, ‘92
3/14/2012
7/04/2012
The Rev. Benjamin Axleroad, Jr., ‘44
7/16/2011
The Rt. Rev. Masilamani Azariah, ‘67
5/17/2012
The Rev. William H. Brake, Jr., ’66
1/28/2012
The Rev. Wayne E. Britton, ’68
4/22/2012
The Rev. A. Moody Burt, ’59
3/23/2012
The Rev. Joseph C. Coulter, ’66
3/28/2011
The Rev. Milton E. Coward, Jr., ’63
12/27/2011
The Rev. J. William Daum, CE, ’88
2011
The Rev. H. Arthur Doersam, ’53
12/02/2011
The Rev. Frank L. Durkee II, ’62
3/25/2011
The Rev. William D. Evans III, ’75
1/24/2012
The Rev. James C. Fenhagen II, ’54
4/05/2012
The Rev. Lloyd W. Fonvielle, ’56
9/09/2011
The Rev. Donald E. Fowler, ’66
1/31/2012
The Rev. Thomas A. Gregg, ’67
1/18/2012
Dr. Beatriz M. Hernandez, ’01
2/14/2010
The Rt. Rev. William A. Jones, Jr., ’52
2/04/2006
Michael C. Macey, D. Min., ’64
12/28/2011
The Rt. Rev. Thomas Makarios, ’65
2008
The Rev. Richard W. Mansur, Sr., ’63
1/20/2012
The Rt. Rev. Richard B. Martin, ’42
4/11/2012
The Rev. William R. Martin, ’62
12/22/2011
The Rev. O. Worth May, ’37
11/10/2011
The Rev. Louis C. Melcher, Jr., ’54
9/05/2011
The Rt. Rev. Edward W. Neufville II, ’74
1/10/2011
The Rev. Marlon S. Poitier, ’62
8/11/2009
The Rev. Stanley A. Powell, Jr., ’49
10/20/2011
The Rev. John S. Prater, ’58
11/08/2011
The Rev. Dr. Frank Vernon Quigley, Jr., ’49
11/28/2011
The Rev. Walter T. Saffran, CE, ’88
6/09/2011
The Rev. Charles W. Sheerin, Jr., ’55
10/4/2011
The Rt. Rev. John H. Smith, HA, ’90
6/02/2012
The Rt. Rev. Elliott L. Sorge, HA, ’84
12/06/2011
The Rev. Joseph C. Spitler, ’82
2/12/2011
The Rev. John C. Sterling, ’68
3/21/2011
The Rev. Lynwood D. Wells, ’86
11/08/2011
The Rev. Carolyn K. West, ’93
10/02/2011
The Rev. Canon Larry G. Wilkes, ’92
5/28/2012
The Rev. Stephen G. Williamson III, ’65
7/28/2012
The Rev. Thomas C. Woods, ’69
5/24/2012
The Rev. Lynn C. Wright, ’82
2/28/2012
The Rev. Allen H. Wyman, ’66
5/25/2006
SUSAN SHILLINGLAW: “Grateful thanks!”

In September of 2004 Susan Shillinglaw was named Director of Public Affairs at Virginia Theological Seminary. In 2010 she was named Director of Communications. Sadly for us, Susan will accept in early November a new challenge in communications in the Development Office at National Geographic in Washington, D.C.

“It has been an honor to serve this institution and the greater church,” said Susan. “I have come to know 11 classes of students during my time at VTS and am quite convinced that the future of The Episcopal Church is in good hands!”

Susan is a creative soul who quickly embraces new innovation. With Facebook and Twitter, Susan carried this venerable institution into the world of social media. She launched our first website with Whipplehill. She revised the Journal and introduced an expanded News from the Hill. Her press releases have been elegantly written, timely and thoughtful. She is an eximious photographer who makes us all look great!

The Chapel for the Ages Campaign benefitted in countless ways from Susan’s aesthetic insight, careful editing and exceptional publications. You cannot raise money unless you make your case and tell your story with clarity. Susan has raised our efforts in Institutional Advancement to the level of pure gold in the campaign to secure funds for the new Welcome-Worship Quadrangle. I will always be grateful for her tireless work on the campaign!

Whether in the City of Alexandria, at Lambeth in 2008 or at General Conventions in 2009 and 2012, Susan has been a gracious ambassador for Virginia Theological Seminary. She has a wicked sense of humor and a keen eye. But most importantly, she has a huge heart and she has cared deeply about this Seminary and the ways we communicate with the church and the world. Susan, we will miss you but are so proud of this great new challenge which has come your way. Well deserved!

The Rev. J. Barney Hawkins IV
Vice President for Institutional Advancement
Conference on Ministry

A Prospective Student Open House Weekend Featuring All That VTS Has To Offer

February 15-17, 2013

www.vts.edu/admissions