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TOP: Fall 2014; VTS signed an agreement with Gladstone’s Library in North Wales. The Rev. Peter Francis, warden of Gladstone’s Library, the Rev. Melody Knowles, Ph.D., vice president for academic affairs and associate professor of Old Testament, and the Very Rev. Ian S. Markham, dean and president of VTS.

BOTTOM: During an Immersion trip to Rome this January, faculty, staff, and students met at the Anglican Centre with Archbishop Sir David Moxon. Front row, left to right: Jan Sienkiewicz, Katherine Malloy, Mitzi Budde, Moxon, Katherine Grieb, and Douglas Barnes. Back row, left to right: Scott Parnell, Janice Hicks, Brad Linboom, Linda Dienno, Tim Meyers, Christie Hord, Neil Norris, Daniel Lemley, and Broderick Greer.

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Front Cover: The Immanuel Chapel steeple being secured. Photo: Curtis Prather
Back cover: The cross for the top of Immanuel Chapel is raised. Photo: Jack Roebuck
Chapel Construction, Life Construction

It looks like the Chapel has always been there.” I’ve lost count of the number of times friends of the Seminary have made that observation. The new Immanuel Chapel, designed by Robert A. M. Stern Architects, is nestled in between Oakwood and the Packard Laird Welcome Center. And sure enough, it does look like it has always been there. Amazingly, the architecture fits right in with Aspinwall Hall and the Georgian Welcome Center.

This has been an exciting season on the Holy Hill. Everyone came out of their classes to watch the steeple go on top of the Chapel. The Changing Bells were installed after a short liturgy of blessing, and the first ‘quarter peel’ of the bells was a grand occasion, which provoked inevitable excitement and energy on social media.

As the construction of the Chapel slowly comes to an end, one is reminded of the endless construction that God is doing on our lives. A major theme of this academic year is the priority of creating space for God to work on our lives. My favorite Biblical metaphor is the image of the clay being worked on by the potter. It captures the challenge and beauty of working on a human life — challenge because clay is hard work, beauty because clay can be made into many different objects. Working with clay takes time. Therefore we stress at the Seminary that giving time over to the divine construction project of our lives is an absolute priority. Prayer, both individual and corporate, is never a waste of time. Meetings must never trump worship. We need to give God the space to work on our lives.

The Seminary expectation is clear. Some space every day is needed for the personal devotions; one act of corporate worship is required every day. In addition, the Seminary provides an opportunity for every student to have a Spiritual Director. And three times a year, the campus descends into quiet for a retreat from noise to allow God to continue the construction work in a focused way on our lives.

We are blessed to have in our community models of the well-formed life. Bishop Mark Dyer was teaching a class in the semester that he died. He did not simply explain to the students the significance of the Holy Spirit in the life of the Church, but he constantly witnessed to the remarkable construction work that the Holy Spirit had done in his life. We will miss his witness.

The building of the Chapel is slowly coming to an end. The building of our lives is a longer and more complex project. And we offer both of these projects to God. God does the work, and to God be the Glory.

The Very Rev. Ian S. Markham, Ph.D.
Dean and President

Seminary Deans/Presidents at annual Council of Deans meeting, January 11–13, 2015. L-R, front row: The Rt. Rev. Edward Salmon, dean and president, Nashotah House; The Very Rev. Katherine Ragsdale, dean and president, Episcopal Divinity School; The Rev. Roger Ferlo, president, Bexley Hall Seabury Western Theological Seminary Federation; The Very Rev. Cynthia Briggs Kittredge, dean and president, Seminary of the Southwest; The Very Rev. Gloria Lita D. Mapangdol, St. Andrew’s Theological Seminary, Quezon City, Philippines. Back row: The Very Rev. Ian Markham, dean and president, Virginia Theological Seminary; The Very Rev. Andrew McGowan, dean and president, Berkeley Divinity School at Yale; The Very Rev. Mark Richardson, dean and president, Church Divinity School of the Pacific; The Very Rev. Kurt Dunkle, dean and president, General Theological Seminary; The Very Rev. Justin Terry, dean and president, Trinity School for Ministry; The Rt. Rev. J. Neil Alexander, dean and president, The School of Theology of the University of the South
The Dean’s Cross

During a special service of Advent Lessons and Carols on December 7, 2014, the Very Rev. Ian S. Markham, Ph.D. recognized the recipients of the 2014 Dean’s Cross for Servant Leadership in Church and Society Award: Madeleine Albright, Wendell Berry, and Fr. Jesus Antonio Rojas.

Established in 2008, the Dean’s Cross Award recognizes outstanding leaders who embody their baptismal vows to “strive for justice and peace among all people and respect the dignity of every human being.” Selected annually by the dean of VTS in consultation with the chair of the Board of Trustees, the honorees receive a handmade silver cross, modeled after the seminary chapel cross, and a certificate.

“The intent of the Dean’s Cross for Servant Leadership in Church and Society is to recognize the well-formed life, and the recipients of the award are exceptional in this regard,” Markham said.

In 1997, Madeleine K. Albright was appointed the first female Secretary of State and became, at that time, the highest-ranking woman in the history of the U.S. government. From 1993 to 1997, Dr. Albright served as the U.S. Permanent Representative to the United Nations and was a member of the President’s Cabinet. She is a Professor in the Practice of Diplomacy at the Georgetown University School of Foreign Service and a member of the U.S. Defense Department’s Defense Policy Board. In 2012, she was chosen by President Obama to receive the nation’s highest civilian honor, the Presidential Medal of Freedom, in recognition of her contributions to international peace and democracy.

Wendell Berry is an American treasure. Novelist, essayist, and poet, the New York Times Book Review said of him: “Mr. Berry’s sentences are exquisitely constructed, suggesting the cyclic rhythms of his agrarian world.” He is an environmental activist, cultural critic, and farmer. Mr. Berry is the author of more than 40 works of fiction, nonfiction and poetry. As a recipient of The National Humanities Medal in 2012, Mr. Berry was called “a 21st-century Henry David Thoreau.” He describes himself as “a person who takes the Gospel seriously.” His Christian pacifism was articulated with care in his 2005 book *Blessed Are the Peacemakers: Christ’s Teachings About Love, Compassion and Forgiveness.*

Father Jesus Antonio Rojas (Father Tony Rojas) is the priest of the Hispanic Ministry at St. Francis Episcopal Church in Goldsboro, N.C. Since 2002 he has been rector of La Sagrada Familia (The Holy Family) Episcopal Church, the fastest growing congregation in the Dioceses of North and Eastern Carolina. Since 1996 Father Tony has been the executive director of the Episcopal Farmworker Ministry, a joint ministry of the dioceses of North and East Carolina. The mission of the EFwM is to respond to the physical, emotional, and spiritual needs of migrant and seasonal farmworkers and their families, and actively support opportunities for them to become self-directive.
In Memory

Virginia Theological Seminary Remembers the Rt. Rev. James Michael Mark Dyer

The Rt. Rev. James Michael Mark Dyer died Tuesday, November 11, 2014. He was 84.

“I am so very sad to hear of Mark’s passing,” said the Rt. Rev. Rowan Williams, the 104th Archbishop of Canterbury. “He was a much-loved friend for some 25 years, and I never spent time in his company without feeling I had been brought closer to the fundamentals of faith and to the love of God.”

Bishop Dyer joined the VTS faculty in 1996 as professor of systematic theology and director of spiritual formation. He also served as professor of theology and mission. While at VTS he was a senior consultant for the Center for Anglican Communion Studies. After his retirement from VTS, Dyer maintained a presence within the VTS community as an adjunct professor until his death.

“Under his gentle tutelage an entire generation of future priests and lay leaders were shaped and formed for their vocations,” said the Rev. Martha Horne, the 13th dean of VTS. “Mark’s extraordinary legacy as scholar, teacher, pastor, spiritual director, liturgist, and ecumenist lives on in the ministries of his students.”

Born June 7, 1930 in Manchester, New Hampshire, Bishop Dyer served in the U.S. Navy during the Korean War before studying contemporary philosophy at the Catholic University of Louvain in Belgium. He went on to earn his bachelor’s degree in theology magna cum laude from New Hampshire’s St. Anselm College in 1959.

The following year, he was professed a monk in the Order of St. Benedict at St. Anselm Abbey, on the college’s campus. He was ordained priest of the abbey in 1963. He earned a master’s in theology and licentiate in sacred theology at the University of Ottawa, Canada, in 1965, while teaching at St. Anselm Seminary.

He entered the Anglican Church of Canada in 1969 and was received as a priest in the Episcopal Church in the Diocese of Massachusetts in 1971. He was ordained Bishop of the Diocese of Bethlehem in 1982.

Rowan Williams added, “Mark was a man of true authority and profound integrity,”
and what he has given to the Church of God is incalculable. He has helped to shape the ministry and the spiritual vision of countless women and men, and I am abidingly glad to have known him.”

Bishop Dyer’s was an important voice in dialogues between the Episcopal Church and Lutheran and Orthodox churches in the United States in the 1980s and 1990s. His contributions to the wider Anglican Communion are also significant.

The Rt. Rev. Desmond Tutu, retired Archbishop of Cape Town in South Africa and winner of the Nobel Peace Prize, remembered his friend, with whom he worked on many issues in the Anglican Communion: “He had a gentle manner. His mouth was always ready to laugh. And he was an affirming presence in every situation in which I encountered him.”

Bishop Dyer is predeceased by his son Matthew and survived by his children John and Jennifer Dyer; his stepchildren, Robyn and Amanda Geary; two grandchildren, Sam and Ava Wandler; and his spouse, Amelia J. Gearey Dyer, Ph.D., who serves VTS as the James Maxwell Professor of Christian Education and Pastoral Theology, and director of the Ministry Resident Program. He is also survived by a sister, Patricia Cashin.

Bishop Dyer’s first wife, the Rev. Marie Elizabeth Dyer, died in 1999. She was an Episcopal priest and they were married 29 years.

“Mark Dyer was a giant of this Seminary. He was a profound gift to the Church,” said Dean Markham.

Bishop Dyer’s funeral was on November 20 at St. Paul’s Episcopal Church in Alexandria, Va., followed by the Committal in the Chapel Garden on the campus of Virginia Seminary and a reception in the Deanery.
Please join me in congratulating our newly elected Student Body Officers:

- President - Ian Lasch ('16)
- Vice President - Jackie Bray ('16)
- Secretary - Tim Meyers ('16)
- Treasurer - Daniel Lemley ('16)

Their term will began on January 1, 2015 and will conclude on December 31, 2015. This vibrant, talented group is truly a blessing to our community.

Relationships can be difficult, be they familial, friendly or professional. Simply sharing a space with another human being is often neither easy nor comfortable. What responsibility does a Christian bring into these complex interactions?

Leaving behind comfortable, well-established relationships is also very difficult. For many students, new relationships blossom right away; for others, the process may take more time. Students arriving with families may find tension in re-establishing family norms and expectations. For others, separation from family creates tension and loneliness. International students who come from around the globe must navigate the complexities of relationship in a different culture, with a different set of expectations. Students participating in Field Education begin to explore the complexities of relationship in a new role, in a congregational context.

All of these new relationships, in new settings, with unknown expectations can be overwhelming and daunting. Eating together, learning together, working together and worshipping together daily create an intimacy seldom found away from our Holy Hill. In a community where our daily lives are carried out in close proximity to one another, we have a unique responsibility, one more readily avoidable in an individualized secular society: A responsibility to acknowledge that each of us is a gift, and conflict can present to us an opportunity to grow spiritually.

We have a responsibility to tell the truth in love (Ephesians 4:15). When we are witness to the shortcomings of humanity, when misunderstandings are left unresolved, when we seek blame and resentment rather than forgiveness and reconciliation, the fabric of a community begins to dissolve. When we act out of love toward others, however, a community can be built up. Conflict is inevitable when a group of people spend much time together in limited space. With reconciliation, we open up the possibility of a new beginning. We have a responsibility to love one another enough to offer these new beginnings.

Gossip, for example, damages communities, hurts lives and creates an environment of distrust. We have a responsibility, not only each other but to the Gospel, to seek the truth, to speak from a place of clear understanding rather than from speculation, and to ultimately right the wrongs we commit against others.

As Fran Ferder so eloquently states in her book *Words Made Flesh*:

“The kingdom is not to be a place of whispers and shadows. It does not keep secrets or provide refuge for disguises. It attracts attention. It announces. It speaks a word. It is home for those of open speech and transparent hearts. …

Like the Word we follow, our words must become flesh. They must be inviting, inclusive and loving, expressing the glory that is ours as the people of God, full of grace and truth.”

As we enter this new calendar year, let us work together to build up a community of faithful disciples. May we recognize the gift we are to each other, embrace our differences, accept our shortcomings, and work to continually reconcile our lives and our community to the glory of God.
Virginia Theological Seminary announces the publication of three new books by VTS faculty: The History of the Episcopal Church - Third Revised Edition: Complete through the 78th General Convention (Morehouse, 2014), by the Rev. Robert W. Prichard, Ph.D., the Arthur Lee Kinsolving Professor of Christianity in America, and Instructor in Liturgics at Virginia Theological Seminary; Sex, Moral Teaching, and the Unity of the Church: A Study of the Episcopal Church (Morehouse, 2014) by Timothy Sedgwick Ph.D., the Clinton S. Quin Professor of Christian Ethics at Virginia Theological Seminary; and Reading Deuteronomy: A Literary and Theological Commentary (Smith & Helwy Publishing, 2015), written by Stephen L. Cook Ph.D., the Catherine N. McBurney Professor of Old Testament Language and Literature.

The History of the Episcopal Church - Third Revised Edition is an insightful, all-encompassing chronicle spanning more than 400 years, tracing the fascinating rise of the Episcopal Church, founded in an age of fragmentation and molded by the powerful movements of American history: the Great Awakening; the American Revolution; the Civil War; two World Wars and the Depression; and the social upheavals of the post-World War II years. This thorough, carefully researched history sets church events against the background of social changes. This third revised edition has been updated to cover the events of the 2012 General Convention of the Episcopal Church.

"The Rev. Dr. Robert W. Prichard is judicious, thoughtful, and fair. He has the gift of summarizing the most complex of questions," said Dean Markham. "The new edition of The History of the Episcopal Church will continue to serve as the definitive history of our Church."

With a forward by the Most Rev. Frank T. Griswold III (VTS D.D., ’99), the 25th Presiding Bishop of the Episcopal Church, Sedgwick's Sex, Moral Teaching, and the Unity of the Church provides an alternative viewpoint on the homosexuality debate, on the proposed Anglican Covenant, and on mission and ministry. He deals insightfully with what he thinks is a mistaken assumption in the Church and advances a cogent argument that the Church needs to be clear in forming its moral teaching—whether liberal or conservative. The right question, Sedgwick maintains, is how do we teach morals and order our life accordingly? This book evolved from his work over the last decade addressing same-sex issues in the national church.

"Sex, Moral Teaching, and the Unity of the Church is quite brilliant," said Markham. "It is a set of five distinct essays that explore the process of ethical reflection that led the Episcopal Church to take the position on the full inclusion of gays and lesbians. It is written with erudition and thoughtfulness. As one finishes the book, the key theme that is decisively realized is that there was a deep ‘moral seriousness’ in the process that led to the decisions made by the Episcopal Church. There was nothing cavalier or casual in the reasoning."

Part of Smith & Helwy Publishing’s Reading the Old Testament series, Reading Deuteronomy: A Literary and Theological Commentary represents Scripture pulsing with immediacy, offering gripping discourses that yank readers out of the doldrums and back to Mount Horeb and an encounter with divine Word issuing forth from blazing fire.

"The book is Dr. Cook at his best," said Dean Markham. "He wants to push back on a Church that avoids preaching on Deuteronomy. It is an accessible text, underpinned by deep learning."

A lost treasure for large segments of the modern world, the book of Deuteronomy powerfully repays contemporary readers’ attention. God’s presence and Word in Deuteronomy stir deep longing for God and move readers to a place of intimacy with divine otherness, holism, and will for person-centered community. The consistently theological interpretation reveals the centrality of Deuteronomy for faith and powerfully counters critical accusations about violence, intolerance, and polytheism in Reading Deuteronomy.
The Gospel of Mark

By The Rev. David Crosby (’13)
Assistant Rector,
Immanuel Chapel-on-the-Hill

“The Gospel of Mark” is a dramatic performance about the life and ministry of Jesus Christ. During my first year of seminary, I had seen an ingenious one-person performance. This time, I saw it recited and depicted by a 10-person troupe from Virginia Theological Seminary. Two professors, Kathy Grieb, Professor in Biblical Interpretation, and Ruthanna Hooke, Associate Professor of Homiletics, and eight students, after working on a combined New Testament and Homiletics in-depth study of the book for a quarter, joined together to offer individual and group techniques of biblical storytelling at its finest to share the Good News.

It is no secret that stories of the Bible are meant to be heard and not read. In Jesus’ day and for generations to follow, the primary means of sharing these stories was spoken. In many places around the world, it remains a hearing experience. Even in our highly literate society today, we still seek the myriad ways in which scripture can be broken open anew and heard fresh.

Biblical storytelling requires the talents of voice and the body, with movement of performers, to bring the Gospel into our presence and us into Christ’s sacred story. This full embodiment of the text with passion, authenticity and authority not only renews the players’ own understanding, but also brings to light the relevance of the gift of God’s Son to all who would hear and listen, then and now.

This is what I experienced the first week of November when the homiletics class offered their ensemble performance in the Lettie Pate Evans Interim Chapel at Virginia Theological Seminary. With marvelous use of space, operating in and moving about the chapel, the Good News seemed to pour over the audience from all directions. Male and female voices cried, shouted, whispered, proclaimed, and invited each of us into the action. Mark’s text came physically alive with each shift of the narrative at the oft-repeated word, “immediately.”

Adhering almost verbatim to the telling of the Gospel, the group cleverly used modern day idioms to enhance the spoken Word. The triumphal entrance to the Holy City is an excellent example. “Hosanna! Blessed is the one who comes in the name of the Lord!” suddenly morphed into the militant marching cry of an oppressed people, “What do we want? Romans out! When do we want it? NOW!”

Use of the furniture in the chapel space was wonderful, as organ benches and altar chairs became boats and mounts for
teaching, the aisles became roads around Palestine, and the wooden mount for the altar turned into the Sea of Galilee. When the troupe gathered around the altar for the Last Supper retelling, it was subtle yet inspired staging, for it connected the Gospel we regularly proclaim to our corporate assembly on Sundays.

The Good News was also made accessible by the diversity of the performers. Men, women, a variety of skin tones and cultural backgrounds and a wheelchair-bound performer combined to resemble the Body of Christ I know. Each player at some point spoke the words of Jesus, emphasizing the call to us all to be brave enough to proclaim that which Christ shared with us. This performance was a strong reminder that we should never forget what we are directly commissioned to share with others.

I was literally on the edge of my seat the entire performance, compelled to locate each speaker. Clearly, there were seasoned actors in the group, but every member of the troupe was a powerful storyteller of the life of Jesus. My wife, accompanying me, said it was “worth missing part of my [evening] class.” Yes, the VTS Players stood and delivered in an immediate way “The Gospel of Mark.” The audience, with ears, eyes, heart and minds, listened, heard, and saw, and all were blessed by God’s Word.
The Path to Seminary:
Are You Clearing the Way or Erecting Road Blocks?

By Jan Sienkiewicz
Director of Admissions

The fact that seminary enrollment is declining has been given a lot of attention recently, especially enrollment in programs that require a student to commit to three or four years of full-time residential study. The Association of Theological Schools (ATS), which is the accrediting agency for most seminaries in the U.S. and Canada, has documented a slow but steady drop over several years in the number of people committing to theological education.1

Since you are reading this article, you are probably among those in the Church who are concerned about this situation and who are willing to take steps to insure that those with gifts for ministry find their way to seminary.

But you may also be at a loss when asked what can be done to counteract this trend. Much head-scratching and brainstorming has been devoted to seeking solutions. Seminaries have re-tooled their programs; gone on-line; established satellite campuses; offered dual programs with social work, counseling and other disciplines; and created shorter, easier-to-complete certificate programs in an effort to attract more students. While these efforts have been helpful in the short term, data collected over time indicate that they don't always result in sustained enrollment gains.2

So, if these approaches don't work, what does? You may be surprised at what the research shows. There are identifiable,

2. Wheeler, Barbara G. and Ruger, Anthony T. "Sobering figures point to overall enrollment decline", In Trust, Spring 2013, p5
concrete, common-sense steps that can be taken to encourage the brightest and most-talented young people to consider seminary education and ministry as a viable career option. All it takes is for concerned leaders to speak up and act.

In the publication, *On Our Way: A Study of Students’ Paths to Seminary*, Barbara Wheeler demonstrates that one of the greatest influences on a young person’s decision to attend seminary is the encouragement, attention and invitation of those in the church with whom that person comes into contact. This fact suggests that we need to assume a proactive approach in reaching out to those who show interest, potential and gifts for ministry. Whether one is a friend, neighbor, fellow congregation member, teacher, lay leader or ordained clergy person, there are ways to help a potential seminarian consider theological education as a viable career option.

In the publication the author states that “the most challenging finding of this study, for both theological schools and religious communities that hope to identify and attract stellar religious leadership for the future is that the best students are formed for religious leadership over an extended period of time. . .Schools and religious groups that want better leaders will have to create more opportunities for young people to form supportive relationships in which religious commitment is an ingredient.”

It seems evident that the path to seminary is populated by committed people who bring this possibility to life for a promising student. Unless each of us is dedicated to some aspect of this “road work,” these, bright, committed students will not begin the journey.

To this end, how can we begin to build and maintain this path to seminary? I would like to suggest six tangible steps here. There are, no doubt, many others that can be taken.

1: **Identify.** The first step is to consciously look for promising candidates for ministry. Think of those people of faith you encounter day-to-day and ask yourself, “Is this a person I can imagine leading a congregation or carrying out a particular ministry? Does this person demonstrate some of the gifts and talents that ministry requires?” You will not run across these gifted people every day, but with care and practice, you can begin to discern in certain individuals the qualities that often translate into gifts for ministry.

2: **Encourage.** When you identify a person who is bright, energetic, enthusiastic and gifted, it is important to authentically encourage that person to consider theological education. This step is critical, because these talented people can succeed in all sorts of professions. Theological education and a career in the Church may not be prominent on their lists of possible choices. As Wheeler points out, this is partly because young people first learn about many occupations and professions...

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4. Ibid, p57
through a variety of media. Television and movies portray people practicing medicine, law, education, public service or law enforcement. YouTube and other online venues are the means used by many young entrepreneurs to launch careers in business, music and communications, and their career trajectory can be viewed by millions. However, outside of a church setting, few young people have opportunities to observe professional religious leaders practicing their vocations. When was the last time you watched a movie in which the dashing young hero or heroine was a minister? By intentionally reaching out and encouraging the exploration of a profession in the Church, we can help counteract the many alternative messages that are continually being broadcast.

3: Invite. Along with general encouragement, and conversations about the possibility of a vocation in the Church, one should be prepared to personally invite a promising candidate to join in those events and engagements that might provide her with food for thought. People are bombarded with options to participate in sports, social organizations, online affinity groups, etc. It is important that they also be warmly and explicitly invited to join in activities that are religiously affiliated, be they service-related groups, social gatherings, charitable organizations or educational opportunities.

4: Envision. The next step is to assist a talented person in actively picturing himself engaged in ministry. Identify already existing opportunities or create new environments in which an inexperienced person can stretch her wings by assuming various ministerial roles. Expose the person to events and settings that might fire her imagination so that she can picture herself participating in forms of expression that are part of religious life. Introduce the promising candidate to leaders in the Church who “looks like” her, who come from a similar background or have overcome obstacles to reaching this goal.

5: Embody. Be prepared to serve as a role model yourself. What aspects of your expression of faith are joyful, attractive, interesting and engaging? If you are a professional lay leader or clergy person, remind yourself that you are “being watched,” so that you consciously carry out your day-to-day ministry in a way that is as appealing and authentic as possible. If you are obviously worried, harried, scattered and worn out, you can’t be a positive example for others who might consider ministry. There are times when emotions do show, naturally. It is good to be aware, though, of the impression this leaves with those who might hope to follow in your footsteps. Be honest about the challenges as well as the joys, but also demonstrate how you successfully meet the challenges and are not deterred by them.

6: Expect. Once you have identified, encouraged and invited a strong candidate for ministry, and have worked to provide a vision and a model of ministry to be emulated, continue to create an expectation that the promising candidate can live into. Just as a proud mom speaks of her child as the “future doctor,” don’t shy away from sharing your certitude about the promising candidate’s gifts and offering your assistance in planning a course of action that can lead to a vocation in the Church. Doing so will reinforce your original belief
in that person’s abilities and build his confidence in pursuing this goal.

Taking these steps requires commitment, time and determination. Sometimes you will see gifts in a person who is not ready to consider seminary education and ministry as a possible career path, and your overtures will be rebuffed. However, in those singular instances when your invitation is received with interest and grace, you’ll be doubly rewarded as your actions bless not only that one person, but the entire community of faith.
The Doctor of Ministry Program

An Exchange of Gifts

Cardinal Walter Kasper’s booklet, *A Handbook of Spiritual Ecumenism*, expresses a very practical vision for drawing on the deep, wide and rich tradition of Christian spirituality to provide the foundation and energy for what he calls an “exchange of gifts.” Our experience of the transfer of a Doctor of Ministry program in Christian Spirituality, developed and nurtured at a Catholic seminary, to the Virginia Theological Seminary has indeed been an exchange of gifts.

Founded in 1968, the Washington Theological Union was a Roman Catholic Seminary in Washington, D.C., that, for 45 years, educated members of many religious orders, along with lay women and men, for ministry in the Church. Toward the end of its years as a school for theology and ministry, WTU had developed a unique and vibrant Doctor of Ministry Program in Christian Spirituality. Drawing on the spiritual traditions of its founding religious orders, the curriculum was designed to bring those spiritual traditions into conversation with contemporary ministry.

Like many other seminaries, the Washington Theological Union faced serious financial challenges. By 2010, the challenges had become insurmountable, and the Board of Directors made the difficult and painful decision to close the school. Over the next two years, as the end of WTU’s operations approached, those of us in leadership wanted to find a place where our D. Min. Program could continue to thrive. Its brief history had reflected the growing hunger among people in ministry to ground their work in our Christian spiritual traditions. Having worked as an adjunct with the D. Min. program at VTS for several years, I had seen its ability to bring theory and practice together in a rich synthesis. The Board, administration and faculty of VTS welcomed WTU’s program as a third Doctor of Ministry concentration.

A new home for the program was only the first step in our “exchange of gifts.”

By Kathleen Hope Brown, D. Min.
Associate Director,
Doctor of Ministry Program

2 Ibid., p15
When brought together, the Catholic, Anglican and Reformed traditions offer a fuller and richer perspective on the human spiritual journey. Biblical spirituality is a foundation shared across our Christian traditions. The desert mothers and fathers, medieval mystics, Ignatian and Benedictine spiritualities, woven together, form the foundation of contemplative Christian life. The Carmelite spiritual masters such as John of the Cross and Teresa of Avila, at the heart of the Christian contemplative tradition, and the Franciscan tradition with its rich spirituality of Creation, are welcome voices in an ecumenical context. Anglican spirituality enriches the spiritual landscape by adding such voices as Jeremy Taylor, who wrote eloquently about “Holy Living and Holy Dying,” and Evelyn Underhill whose understanding of mysticism is profound yet accessible and engaging. Contemporary spirituality considers the perspectives of the marginalized. Our shared Christian spiritual traditions are treasures that are important to preserve, and it has been a gift to realize that anew. Brought together, they form a rich conversation that can expand the capacities of today’s ministers to address the growing desire among the people they serve to grow in the spiritual life. In turn, the new Doctor of Ministry program, in the structure of its curriculum, offered a template for redesigning the curricula of the other two concentrations.

Virginia Seminary now offers this Doctor of Ministry program, an ecumenical environment with an international reach. Our students come from congregational ministry, hospital chaplaincy, prison chaplaincy, children’s ministries, ministry to Haitian and Native Alaskan communities, spiritual direction and pastoral care. They are men and women, lay and ordained, from a variety of Christian denominations. They are making this exchange of gifts, in turn, a gift to the future of the Church.

The Annual Fund

As we ended the 2014 calendar year the Annual Fund was picking up steam, ultimately receiving $440,000 in gifts and pledges by the time 2015 began. Thank you to everyone who has already made their gift to this fiscal year’s annual fund. Once we get a clear idea of how we did in the close of the calendar year, we will get that information to you through the Dean’s commentary and the monthly eNews.

A theme of this year’s Christmas readings was “Come and see; now go and tell.” It’s a perfect message and image for the birth of Christ. Come gather around to see what has been made; now go and spread this good news to the far corners of the world.

Virginia Seminary has been experiencing its own version of this. As the new Immanuel Chapel nears it completion, visitors have been drawn to this place to see the awesome building take form. Everyone who contributed to the Chapel for the Ages Campaign should be inspired by their collective generosity. Now that the Chapel stands before us, it is an amazing testimony to the strength of Virginia Seminary, but more importantly to the strength of our supporters.

Look at what your generosity has made. As our students leave this institution and enter the mission front, the same can be said for your gifts to the Annual Fund. Like your gifts to the Chapel, your gifts to the Annual Fund build the leaders of tomorrow’s church. The Annual Fund provides resources so that our students leave Virginia Seminary without any new educational debt. Your gift to the Annual Fund provides scholarships to minority students. Your support provides lifelong education for lay leaders and clergy in the Church.

You have rebuilt the heart of this place. We hope you will come to see what your generosity has done. Give to the Annual Fund so that your message of generosity can spread across the Anglican Communion.

William Campbell
Director of the Annual Fund
bcampbell@vts.edu
703-461-1712
Welcome CACS Fellows

The Center for Anglican Communion Studies (CACS) seeks to promote and practice a deeper sense of community for the Communion. There are many ways in which CACS serves this vision: through creating space for theological reflection, producing theological resources and promoting the work of reconciliation within the varied intercultural and interreligious contexts that make up the Anglican Communion.

One way in which this vision is served is through CACS Fellows. They can be emerging or established academics or practitioners appointed in recognition of the contribution they are making to World Anglicanism congruent with the vision and work of VTS and CACS. In recognition of the way in which they promote theological reflection for the Communion, resource the Communion and work for reconciliation within the Communion we are delighted to announce the first of these new CACS Fellows:

- Rev. Eleanor Sanderson, Ph.D., appointed as CACS Fellow in Public Theology
- Rev. William L. Sachs, Ph.D., appointed as CACS Fellow in World Anglicanism
- Ms. Zeyneb Sayilgan, CACS Senior Fellow, also to be CACS Fellow in Peace and Reconciliation

You will see Occasional Papers and Commentaries as well as more traditional book publications from these Fellows in the coming months, see the mark of their advice, expertise and insights on CACS work, and hear the VTS and CACS message extended into the Fellows’ networks.

The Rev. Robert S. Heaney, Ph.D., D.Ph. Director of the Center for Anglican Communion Studies

www.vts.edu/anglican

Faithful Neighbors: Transforming Attitudes

Center for Anglican Communion Studies Convenes Local Muslims and Christians for Interfaith Dialogue

On November 3 and 4, 2014, the Center for Anglican Communion Studies (CACS) hosted Muslim and Christian scholars and leaders from across Northern Virginia at a conference entitled Faithful Neighbors: Transforming Attitudes. United by their love of God, participants came together to examine the state of interfaith cooperation today, discuss the intercultural as well as interreligious dimensions at work in such cooperation, and identify and develop resources to equip better understanding and practice.

The Director of CACS, the Rev. Robert S. Heaney Ph.D, D.Ph., led the conference and commented, “The Center for Anglican Communion Studies is committed to promoting better practices of community within and across traditions. This was another practical opportunity for doing just that. We were blessed by the participants in this conference and ask for your prayers as we continue to strive to be more faithful neighbors for each other.”

Made possible through funding from the Henry Luce Foundation, the small conference began with a discussion on the findings from a Luce-funded research paper on Episcopal clergy, their preparation for interfaith work and the factors supporting and limiting their cross-faith engagement. Zeyneb Sayilgan, CACS Senior Fellow and Luce Muslim Visiting Scholar, reported on complementary research on Islamic mosques, their leadership and the factors surrounding their cross-cultural and cross-faith engagement. Participants then explored the successes and challenges of their interfaith work, crafted practical and prayerful visions for their work, and composed a catalogue of resources for Muslim and Christian audiences to be shared electronically through CACS platforms.

“This conference deepened my understanding of the pain caused by misunderstanding,” said one participant while another shared that “people of other faiths long for fellowship and understanding.” The importance of developing personal relationships across faith and cultural boundaries was a common lesson as was the utility of forming cross-faith groups to focus on concrete social action projects. The conference highlighted clearly that fostering engagement within complex intercultural and interreligious contexts is an imperative that requires ongoing focus.
Lilly Endowment Inc. has awarded $500,000 to VTS for a program entitled "Deep Calls to Deep: A Program to Strengthen Episcopal Preaching."

"The task of preaching is central to the work of formation," said Dean Markham. "This four-year program will create options for our graduates to grow, develop and hone the craft of preaching. We are honored that the Seminary has been recognized as an appropriate home for this exciting project."

The Rev. Ruthanna Hooke, Ph.D., (pictured) – will oversee the program as executive director. Hooke is also an associate professor of homiletics and incoming associate dean of chapel. Donyelle McCray, Ph.D., instructor of homiletics and director of the Office of Multicultural Ministries, will serve as associate director. The core of the program is peer learning in groups to invite the connection between preaching and the rest of one’s life.

"Deep Calls to Deep" seeks to help working preachers and seminarians to renew their preaching practices by deepening their connection to the Holy Spirit," said Dr. Hooke. "At the core of our program is the opportunity for peer learning in community, as we believe that through this collegiality preaching is best developed and supported. We want to reach out to those who undertake the crucial and yet taxing work of preaching in our churches, to provide them with the nurture and challenge that will support them in this ministry for the long haul."

A central goal of the program is to explore embodiment and spirituality as two tools to rejuvenate the preaching of those who have been in ministry for at least five years. This grant from Lilly Endowment recognizes the outstanding work that the Seminary does both in preaching and in continuing education with its graduates.
The First African-American Student Body President Looks Back, Thirty Years Later

By Joseph Downing Thompson, Ph.D.
Assistant Archivist for the African American Episcopal Historical Collection

To meet the Rev. Liston A. Garfield, VTS Class of 1985, is to meet the personification of dignity. He is soft-spoken and unassuming. In keeping with this demeanor, Father Garfield had until recently given no thought to the important place he holds in the history of VTS. He was elected student body president in 1984, the first African-American to achieve that distinction.

When fellow alumni began suggesting that he had been the first person of African descent to hold the office, he reacted with disbelief, saying, “It could not be. Somebody would have said something. I never paid attention.”

Only upon the insistence of a friend did Father Garfield contact VTS Archivist Christopher Pote for confirmation. Father Garfield recalls the initial conversation: “I said, ‘Because people keep mentioning it, can you please verify this matter so I can put it to rest?’ I told him that I did not think it was true. ‘Please verify.’ And Chris did that… He did the research…and said, ‘Yes, it is true.” The fact could no longer be denied.

The story of Father Garfield’s election also began in denial. When he was approached about running for the office, he could not understand why he would be a desirable candidate and initially declined. Looking back on those days, he muses, “I guess it is like they say. Others can see in you the potential. But you cannot see it yourself.” After a good deal of prayer and discussion, he was persuaded to run, but he thought to himself, “I am not going to win anyhow.” Upon learning the results, he could only say, “My goodness!”

To place Father Garfield’s election in the context of the black presence at VTS, it occurred approximately 135 years after the first known persons of African descent studied at the Seminary. Their names were Musu, Ku Sia, and Bidi Wah, and they had been sent from the African Mission in Liberia by Bishop John Payne. Between their departure and the arrival in 1951 of John Thomas Walker, who later became the Bishop of Washington, there were no black students at the Seminary, as the Bishop Payne Divinity School in Petersburg became a kind of “segregated branch of VTS” until its closure in 1949. Not only was Bishop Walker the first African-American seminarian, he was also the first African-American class officer, serving as the secretary of the student body in the 1952-1953 academic year and setting a precedent for black students to serve as leaders in the community.

Though initially reluctant to follow in that precedent of leadership, Father Garfield continued to rise to positions of prominence and influence after leaving VTS. Most recently, in 2012, the native of St. Thomas was elected president of the Standing Committee of the Diocese of Alabama. He is the first African-American to occupy that office as well. Father Garfield
is a pillar of the diocese, having served since 1993 as Rector of St. Andrew’s Church in Tuskegee and as the Episcopal Chaplain of Tuskegee University. A 1974 graduate of Tuskegee, Father Garfield led St. Andrew’s in increasing its visibility at the university through such initiatives as allowing the church to be used for study sessions and meetings.

It should come as no surprise that Father Garfield’s leadership has extended beyond the Episcopal Church. He has served as the vice-president of Macon County’s Habitat for Humanity affiliate and as the president of the Macon County Ministers Council. For 27 years, he was a member of the U.S. Army Chaplain Corps, ultimately achieving the rank of colonel.

Father Garfield credits VTS with beneficially shaping his faith and character. By the Seminary’s evangelical tendency he was challenged to examine the content of his beliefs more than ever ”[b]ecause growing up, this is what was said. This is what you believe. You did it. This was the way church was. [Being at VTS] was like owning the faith to me. That is my experience…owning it instead of just inheriting it.”

In addition to helping Father Garfield own the Christian faith, the VTS community also pushed him to own his particular gifts, forever changing the exercise of his ministry. His election to the student body presidency taught him how ”to offer my leadership and the willingness to step out. I believe that is what happened in 1984. As I look back now, 30 years later, I am thankful that God put it in [my fellow seminarians] to see something that I could not see at the time.”
Update from the Alumni Office

Theological Education Sunday was February 1 and many VTS faculty, staff and seminarians were out in parishes around the country, helping to celebrate this important day. We hope all VTS alumni and friends took time to offer prayers and support for the institutions that provide theological education and formation.

General Convention 2015 will be here before we know it. As is our long standing tradition, Virginia Theological Seminary will be hosting a reception and dinner during Convention. Mark your calendars for Tuesday, June 30! VTS will also have an exhibit booth. We look forward to seeing many alumni in Salt Lake City.

Another very important “Save the Date” is for the Consecration of the new Immanuel Chapel on Tuesday, October 13, 2015. Presiding Bishop Katherine Jefferts Schori will preside and Archbishop Justin Welby will be the preacher. It will be an historic occasion in the life of the Seminary and we look forward to welcoming our alumni. The date for the Consecration was set in October as that is the usual time for Alumni Convocation. In 2015, Convocation is the Consecration. Other activities usually associated with Convocation will not take place, with the exception of the Class Reunion Reception and Dinner, which will be held on Monday, October 12.

I encourage all alumni to keep us informed of address changes, including email addresses. We want to ensure that all alumni are receiving the monthly Alumni eNews that is sent on the first of every month. Please direct address changes to Alumni@vts.edu.

As always, we give thanks for your prayers and support of Virginia Theological Seminary!

Blessings during the Lenten Season,

Shelagh Casey Brown
Director of Alumni and Church Relations
Class Notes

Please share your news with us!

Write: 3737 Seminary Rd. Alexandria, VA 22304
E-mail: alumni@vts.edu
Call: 703.461.1736
Fax: 703.370.0138
E-mail address changes to: mpotin@vts.edu

‘67
The Rt. Rev. Peter James Lee, Interim Rector for Christ Church, Georgetown, Washington, DC

‘72
The Rev. Daniel W. Eckman, Jr., Priest-in-Charge for East Cooper Episcopal Church, Mt. Pleasant, SC

‘73
The Rev. Dr. Randolph C. Ferebee, Priest-in-Charge for Episcopal Church of the Messiah, Myrtle Beach, SC

‘82
The Rev. Charles M. Girardeau, Director of Children’s Christian Formation for St. Mark’s Episcopal Church, Dalton, GA

‘86
The Rev. Thomas M. Kryder-Reid, Interim Rector for Holy Trinity Episcopal Church, Oxford, OH

‘91
The Rev. Samuel W. Buike, Priest-in-Charge for Grace-Calvary Episcopal Church, Clarkesville, GA

‘94
The Rev. Dr. William J. Danaher, Jr., Rector for Christ Church Cranbrook, Bloomfield Hills, MI

‘00
The Rev. Dr. Andrew J. MacBeth, Interim Rector for St. John the Baptist Episcopal Church, Breckenridge, CO

‘05
The Rev. Ketlen A. Solak, Covenant Rector for Brandywine Collaborative Ministries, DE

‘06
The Rev. William S. Murray, Vicar for St. Michael and All Angels Episcopal Church, Dallas, TX

‘07
The Rev. Amanda B. Eiman, Associate Rector for St. David’s Episcopal Church, Wayne, PA

‘08
The Rev. Andrew G. Butler III, Rector for Christ Church, Riverdale, Bronx, NY

‘10

‘11
The Rev. Kirsten H. Baer, Vicar for Grace Church-Episcopal, Yukon, OK

‘13
The Rev. Christopher Easthill, Priest-in-Charge for Church of St. Augustine of Canterbury, Germany

‘14
The Rev. Michael Sie, Rector for St. Augustine Episcopal Church, Liberia, West Africa

Please share your news with us!

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The Rev. Matthew Kozlowski (‘11) and his wife, Danielle, with their daughters, Maria and Grace, light the Advent Light, during Advent Lessons and Carols on December 7, 2014. The Advent Light, made from materials from the 1881 Chapel, was donated by the Kozlowski family in 2013.
New Board Members

In November the three newest members of the Board of Trustees gathered for a day of orientation and introductions. The Rev. Canon Dr. Michele V. Hagans, the Rev. Kimberly S. Jackson ('10) and Lee Hobson took some time out of the day to discuss their new roles.

**The Rev. Canon Dr. Michele V. Hagans**

“I find this to be an exciting time, not only in the Seminary, but in my life, to be a part of this,” said Canon Hagans, associate rector at Grace Episcopal Church in Silver Spring, Md., on being approached to join the Board of Trustees around the same time as she was named a recipient of the Dean’s Cross for Servant Leadership in Church and Society in 2013. “It was absolutely a most humbling experience for me.”

In addition to her ministry with Grace Episcopal Church, Hagans is Canon for Ministry Initiatives with the Diocese of Washington, and president and CEO of Fort Lincoln New Town Corporation, which develops new housing and retail centers in Washington, D.C.

“I believe the Seminary is uniquely positioned to produce the 21st-century leaders in this church,” said Hagans, a graduate of Howard University School of Divinity who also took several classes at VTS while earning her M.Div.

**The Rev. Kimberly S. Jackson ('10)**

“I’m glad to see that VTS is in a really stable position,” said Rev. Jackson, president of the VTS Alumni Association Executive Committee (AAEC). “We’re not asking how we can survive, but we are asking better and bigger questions about how we can best serve the church moving forward.”

Jackson is also chaplain at the Absalom Jones Episcopal Center in Atlanta, Ga., where she serves students from Clark Atlanta, Morehouse, Morris Brown, and Spelman Colleges. As president of the AAEC, she is automatically appointed to the Board of Trustees.

“As VTS continues to think about the next 10 years and as the programs continue to develop and expand, we will be looking at how we serve the millennial generation,” continued Jackson. “How do we serve people my age who are coming to seminary? And how do we make sure that they have the gifts and skills required to go out and serve other millennials in the world? Perhaps we have to think about our programs in a different way. I’m excited to be a part of that conversation as a millennial.”

**Mr. Lee Hobson**

Lee Hobson and his wife grew up in the Episcopal Church, and previously had lived...
and attended church near VTS. After the chapel burned, Hobson became involved in the Chapel for the Ages capital campaign. “Through that process, I got to know more about the Seminary, and I was approached at that time about joining the board,” said Hobson, founder and managing partner of Highside Capital Management, a private investment firm based in Dallas, Texas. Hobson, who holds an M.B.A. from Harvard, admits that there is a lot to learn as a new trustee. “I’m very interested in how the Episcopal Church broadly is changing, how it is ultimately affecting the lives of people in the church, and how it is addressing people’s struggles.”

Additional Student Housing

Our Board of Trustees voted in November of 2014 to progress the building of additional student housing. Four buildings, housing 38 apartments and one faculty residence, will be built in the northeast corner of the campus, beside the Bishop Payne Library and near Trotter Bowl. There will be one bedroom, two bedroom and three bedroom apartments—and they will be ready for occupancy in August of 2016.

For many years we have leased apartments in nearby complexes for our married students. With interest rates being low, the time seemed right to build additional student housing. Instead of paying rent to others, we will in the long run pay ourselves. In our own units we will have more control over maintenance and quality. Our Board of Trustees voted in November of 2014 to progress the building of additional student housing. Four buildings, housing 38 apartments and one faculty residence, will be built in the northeast corner of the campus, beside the Bishop Payne Library and near Trotter Bowl. There will be one bedroom, two bedroom and three bedroom apartments—and they will be ready for occupancy in August of 2016.

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Building these apartments is a very physical way for Virginia Seminary to “push back” on the assumption that residential theological education is a dinosaur of the past. As Dean Markham has said, “we are giving legs to that dinosaur!” This massive project is a radical commitment by the Board to residential education. Yes, there are many ways to prepare leaders for our Church. Indeed, short-term residencies have their place. There is also an increasing call for more distance learning.

VTS believes, however, that formation, especially for those moving toward ordination in the Episcopal Church, is enriched by a residential seminary experience. It could be said that VTS is “going against the grain” of denominational and university seminaries and divinity schools. VTS believes that living in community still commends itself for formation. Our mantra “chapel, class, lunch” is deeply ingrained in the DNA of Virginia Theological Seminary. By building additional student housing, we will add new chapters to our story and continue what we pray is our faithful service to God's Church and God's mission in the world.

So, how can we all be part of this exciting venture? Each of the buildings can be a naming opportunity for a gift of $100,000. Your gift will help offset the cost of this project and provide for future maintenance needs. We also would welcome smaller gifts: to name a one bedroom apartment, please consider a gift of $5,000; for two bedrooms, $10,000; and for three bedrooms, $15,000. The Faculty Residence, a larger apartment in one of the buildings, can be named for $25,000. Is this a way to honor a beloved rector; or to honor a retiring rector or organist or devoted teacher in your parish? You will soon be hearing more about these naming opportunities.
In Living the Message, Eugene H. Peterson offers daily reflections for the calendar year. His meditation for January 10 on “Christian Spirituality” tells us that, when Wendell Berry (VTS Dean’s Cross recipient for 2014; page 5) in his writings refers to “farm” or “land,” Peterson inserts the word “parish.” I am in good company for I have found myself doing the same thing—often doing the same thing with “earth” and “forest” as well. Farmer-poet-theologian Berry is always concerned about the local and the particular. For over fifty years Berry’s “local” has been a “small piece of land in Kentucky.” Peterson’s “local and particular” is the parish which has been the “message” of his life.

Farming or the ministry of the baptized is first “local and particular,” even as it can often be global. It is not about every farm or every parish but the particular locale where I turn the soil or the parish job where I am “simply to be there, teaching, preaching Scripture as well as I can, and being honest with them, not doing anything to interfere with what the Spirit is shaping in them.” Farmers and ministers are co-creators in the communities where they are sustained. Ministers are co-workers with the Spirit in a “local and particular” community.

Ministry can never be solely about the bishop, priest or deacon. It is about the Spirit moving in God’s Church with its several orders. When the bishop, priest or deacon becomes the object of ministry, then a re-ordering is required. If it is about “us,” we (bishop, priest or deacon) have taken the wrong turn. When it is about “us,” we are interfering with the Spirit. Berry talks about reclaiming the land. In ministry the clergy are always reclaiming ministry with the people of God: reclaiming with a particular people at a particular time in a particular locale.

Because ministry is in community, “local and particular,” and never about “us,” the baptized in ministry can never be consumed with self. This is what worries me about our virtual preoccupation with boundaries; life balance; self-care; and wellness. Because of sexual misconduct, we know the importance of appropriate boundaries. Life balance matters but it cannot be the primary theme of our ministry. Some days, weeks and months will be out-of-balance in the real world of ministry. Lent in the parish is never about
life-balance. Ministry without reasonable self-care is a train wreck waiting to happen—but self-care cannot become an eighth sacrament. Wellness is a prerequisite for fruitful ministry; wellness for self and for service.

Being a vicar (lay and ordained) of Christ is a self-emptying vocation. Ministry is not for the entitled. It is dangerous work because it is costly in ways the world does not understand. In a poem “Manifesto: The Mad Farmer Liberation Front,” Berry proclaims:

“So, friends, every day do something that won’t compute. Love the Lord. Love the world. Work for nothing. Take all that you have and be poor. Love someone who does not deserve it. Denounce the government and embrace the flag. Hope to live in that free republic for which it stands.”

Berry in the same poem harmonizes with the truths of Holy Scripture:

“Say that your main crop is the forest (parish) that you did not plant, that you will not live to harvest. Say that the leaves are harvested when they have rooted in the mold. Call that profit. Prophesy such returns. Put your faith in the two inches of humus (parish) that will build under the For Berry the “Mad Farmer” is on fire with his or her vocation. There is almost an all or nothing. A bishop in the Episcopal Church once told me of one of his seminarians who was concerned about “burn-out.” The bishop listened patiently and then responded with some heat: “Remember! you have to have a consuming, roaring fire in you before you can burn-out!”

Berry’s manifesto for the “Mad Farmer” is a manifesto for “Faithful Clergy.” Berry makes it plain what the “main crop” is. The last two words of the Manifesto are clear: “Practice Resurrection.”

Ministry is the self-less, never-ending, ordinary, sometimes boring, labor about the “main crop,” the ministry of the people of God in God’s world. Ministry can never be about boundaries around days-off or life balance with ample time where we work hard and play hard. The best self-care is true love of self. True wellness is peace at the center with a vocation that is a “consuming, roaring fire.” Yes, ministry in Christ’s name is worth a life, worth the life we have in Jesus Christ.

Wendell Berry has written that when he comes to “my last breath,” let it be said: “You will recognize the earth (parish) in me, as before I wished to know it in myself: my earth (parish) that has been my care and faithful charge from birth, and toward which all my sorrows were surely bound, and all my hopes. Say that I found a good solution, and am on my way to the roots. And say I have left my native clay at last, to be a traveler; that too will be so. Traveler to where? Say you don’t know.”

Until we draw our last breath, might we well think of our lives as not about taking care of ourselves but about practicing “Resurrection” and living the holy mystery of being a “Traveler?” A “traveler” to the hereafter: “the Heavenly soil.”

The Rev. J. Barney Hawkins IV, Ph.D. Vice President for Institutional Advancement, the Arthur Carl Lichtenberger Professor in Pastoral Theology and Continuing Education
Save the Date

Consecration of the new Immanuel Chapel

The Most Reverend Katharine Jefferts Schori
Presiding

The Most Reverend Justin Welby
Preaching

Tuesday
October 13, 2015
Details to follow