

VIRGINIA THEOLOGICAL SEMINARY

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Table of Contents



The Rev. Rose Mpango '17, the Rev. Marcea Paul '18, and Kathryn “Katie” Glover, M.P.A., SCHRM-SCP.

Features

9 Katie Glover’s Retirement

The 19-year career, legacy, and friendship of Katie Glover, vice president for administration and institutional effectiveness, is remembered by her colleagues at VTS.

26 Systematic Theology

Dean Markham highlights the Systematic Theology work of the Rev. Katherine Sonderegger, Ph.D.: “Theology is an invitation to ‘talk about God’—this is holy and difficult work.”

25 The Ph.D. Journey

The path towards his doctoral degree became a personal journey of remembrance for the Rev. Mark Jefferson, Ph.D.; for himself, and those who traveled VTS before him.

29 Global Impact

Stephen Cook, Ph.D. explores Chinese Christianity in these turbulent times, with the Rev. John Yieh, Ph.D.



The Rev. Katherine Grieb, Ph.D. '83 (center) with the Rev. John George '13 and the Rev. Sarah Colvin '14.

6



Departments

- 4 Dean's Message
- 6 Spotlight
- 15 On Holy Hill
- 21 Academic Affairs & Student Life
- 32 Center for Anglican Communion Studies
- 34 Lifelong Learning
- 36 Advancing VTS
- 39 Alumni
- 41 In Memoriam
- 43 Board of Trustees

ON THE COVER

Before its rededication and award-winning redesign in 2019, Bicentennial Hall had been everything from a library, to a hospital, to a refectory, to the hub of Lifelong Learning. It retains its flexibility today, as a place for entertainment, learning, and research. *Photo: Anice Hoachlander*



The Vocation of Research



The ways in which the Seminary serves the Church takes many forms. The most direct is to provide graduates who go out from this place to lead congregations—women and men who are well-formed for authentic gospel living.

Then, we provide a range of services in the Bishop Payne Library, Lifelong Learning, and the Center for Anglican Communion Studies. These are archives, written and oral sources, webinars, partnerships, travel opportunities, conferences, website resources, and experiments, through the TryTank, that support congregations.

In addition, we are, in a normal (non-pandemic) world, a venue for groups to work together, enjoying this beautiful campus; and we have a faculty that preaches and teaches in parishes around the country and the world. These are all important ways in which we serve the Church.

In this issue, we are highlighting our ministry of research on this campus. We have a research-active faculty, perhaps one of the strongest faculties for research among the free-standing seminaries of the Association of Theological Schools. Our research takes many forms. In recent years, we have attracted three major multi-million-dollar grants from the Lilly Endowment, Inc.. We have the spectrum of outputs from a social media post, to information on our new website, to a musical composition, to a resource for ministry, to a textbook, to a monograph. All garner attention; all provoke conversation; all are ways of serving the Church.

Research is of vital importance. Ideas do change the world. A key factor in secularization is this sense that “faith is

no longer plausible.” The New Atheists, such as Richard Dawkins, argue that belief in God is both incoherent and lacks any compelling evidentiary basis. More widely, many people are on the edge, or just outside, the Church because they cannot quite manage to commit to the resurrection of Jesus or the idea of the Trinity. And again, there are others who find certain manifestations of the Christian faith as ugly, intolerant, and deeply damaging for healthy living.

When a seminary commits to research, the goal is to create the space—article by article, book by book—for an account of the faith that is plausible, compelling, accurate, and true. Sometimes this takes the form of understanding our history with more care; sometimes it is an explanation of the underlying dynamic of the liturgy or a theological account of the role of the preacher; sometimes it is an analysis of the most appropriate way to make sense of this or that Biblical text and, just as important, how best to interpret that text; sometimes it is an account of the inner life of God that is true to the wisdom of the tradition; sometimes it is thinking about the Christian faith through the experience of the oppressed and marginalized; and sometimes it is the science of congregations, identifying and discovering why certain congregations are stronger than others. Indeed, when it comes to research, the Body of Christ is a perfect image. The different disciplines are all playing their part to contribute to the truth project—to better understand how God is present in the Church and the world.

Research requires patience. The results of good research might not be seen for years, or even decades. Yet, if the research is not done, then a certain trajectory might never emerge. From the details of understanding manuscripts, such as the Dead Sea Scrolls, to the importance of congregational cultures, the Church and the world are slowly changed by the results of good and steady research.

The impact of a research-active faculty ripples out in important ways to teaching. A graduate school needs teachers who are on the cutting edge of their discipline. To be at the cutting edge, you need to stay on top of the current literature. Every time a book is written, the professor will read the latest books in the field. The result is that students are aware of the latest trajectory in the field; they graduate better-informed, alert to current possibilities, and aware of hopeful directions for the future of the faith.

Sometimes it can seem that the research interests of our faculty can be remote, and almost irrelevant, to the crises of our times. After all, this moment for the Church and world is both frightening and perilous. We are deeply aware of the anger, division, and polarization in the country. We are aware of the work that both the Seminary and the Church must do with respect to racial reconciliation. We are in the midst of a pandemic that is destroying both lives and aspects of the economy. For The Episcopal Church, we studied the 2019 parochial report from offices at “815” and saw the alarming, continuing decline. Yet, in truth, our moment needs the deep thought that a research project involves.

The challenge of political polarization, which is heavily shaped by disagreements among Christians, needs an analysis of how biblical texts engage contemporary society; the work of racial reconciliation needs to engage with the ways in which texts are read through the lens of lived, and

oppressed, experience; the pandemic needs deep ethical reflection; and the continuing decline of The Episcopal Church needs both a sociological and theological response. Our Church and our world need faithful scholars of Scripture and Tradition, of Christ and Culture.

This issue is dedicated to the research projects of the faculty of VTS. This work, in my view, is perhaps some of the most consequential work that we can do as an institution.

We do it trusting that God will use our labors. The great composer Johann Sebastian Bach would finish his church compositions (and even some of his secular ones) with the initials S.D.G: *Soli Deo gloria* (glory to God alone). These initials represented an important sentiment, a deep sense of vocation on the part of the composer. We offer our work to God for God’s glory. May God use our labors for the advancement of God’s kingdom. I am sure every author of every written communication that comes from the faculty of Virginia Theological Seminary would happily place S.D.G. underneath their communication. In the end, this is our reason for doing this work; this is our vocation; this is our prayer. Yes, this is our hope.

Yours in Christ and S.D.G.,



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



VTS SPOTLIGHT:

The Rev. A. Katherine Grieb, Ph.D. '83

By The Rev. Judy Fentress-Williams, Ph.D., Professor of Old Testament

“Having Dr. Grieb as a Bible professor meant learning not just to pay attention to details but to love them—every word in the text and every question we asked was (and is) important.”

When Katherine Grieb joined the VTS faculty in 1994 as an alum of the Seminary, Professor Frank Van Develder told her, “We knew you’d be back!” Dr. Grieb uses the language of gratitude when discussing what it is like to teach at VTS. She feels privileged to work at an institution that values biblical studies seriously enough to require a semester of Greek or Hebrew. Ours is a course of study that emphasizes depth, a skill set that is not bent on just achieving the goal of a paper or a sermon or passing an exam, but spends time with the text, and “delights in its words.” As she comments on “the gift of joy and wonder in all God’s works” from the baptismal liturgy, I cannot help but think of Psalm 1 describing the “happy” or “blessed” one who delights in the law of the LORD. In this moment, I realize I am in the presence of a priest as well as a scholar.

The wonders of creation and scripture are the points of departure for our conversation. Kathy is a teacher who wants to invite her students into the “strange new world” of the Bible. Said one of her students, “Having Dr. Grieb as a Bible professor meant learning not just to pay attention to details but to love them—every word in the text and

every question we asked was (and is) important.” Kathy adds about working with a text: “If we pay attention, we discover that there is beauty in all of scripture, but we can’t be in a hurry. It takes time and sometimes it takes struggle or ‘wrestling with the text’ to get our blessing. Even texts that drive us crazy are beautiful in a different way. Sometimes the Holy Spirit is saying, ‘Don’t go there. Confessing the authority of scripture does not require you to repeat the mistakes of God’s people in the past.’” For Kathy, reading can be a form of prayer; study can be a kind of praise. “In a culture that is losing its ability to read carefully,” what we do in our Bible courses is “more important than ever.”

In the classroom, she is known for her expansive knowledge and wide-ranging interests. It is common to hear references to literature and literary theory, but also to music, murder mysteries, art, theater, and, most often, theology. She argues that the best scholarship is interdisciplinary and that the boundary between the disciplines of theology and biblical studies is a dotted line rather than a high wall. Her undergraduate degree was in philosophy and religion. In addition to her law degree she has

an advanced degree in canon law; while her doctorate from Yale is in theology, she took as many courses in Bible as she took in theology. She comments: “I think theology is best when it is biblically-based and biblical studies are best framed theologically.”

She is passionate about preaching and has published a number of articles about biblical interpretation for preaching. “It’s always about preaching,” she says, “the preacher is a fifth evangelist, building on the work of the Gospel writers to proclaim Jesus Christ in our own time and in the many places where we worship God.” Not surprisingly, she recently spoke at an alumni event in Memphis on “Why the Blues is not the Devil’s music,” led a retreat in Mississippi on “Tackling Tough Texts,” lectured here on “The Bard and the Book” about Shakespeare’s use of the Bible, collaborated with a student to preach a dialogue sermon, directed a performance of Mark’s Gospel in the Chapel, and used her biblical storytelling skills to perform sections of the Gospel of Mark for the community. “There are so many doors into the world of the biblical text,” she says, and all of them are important.

For Kathy, it is also about empowering our graduates to teach the Bible in parishes, because, as the author of Hebrews says, “the Word of God is living and active”: it reads us as much as we read it. The better we know our stories, the better we can respond to the challenges of our time with courage, compassion, and wisdom. Biblical literacy in the larger culture is low and it is up to the lay and ordained leaders of our parishes to teach skills

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of discernment and discipleship. “My goal,” she says, “is to excite students about teaching the Bible and to empower them to do that in parishes, by strengthening their exegetical skills and deepening their questions.”

When we talked about her publications, Kathy mentioned a few that had been important to her: an early article in the *Sewanee Theological Review* entitled “Feminist or Faithful?” which argued that the authority of scripture is not threatened by our arguments with parts of it; two articles in the *Scottish Journal of Theology* on Karl Barth’s theological interpretation of scripture; her thesis for the Canon Law LLM at Cardiff on academic freedom and church doctrine; and *The Story of Romans*, which relates Paul’s argument to the Civil Rights movement in the United States. With Francis Watson, she co-founded the Pauline Soteriology Group of the Society of Biblical Literature and has read academic papers there and elsewhere over the years. “Writing is important, whether it is published or not, because laboring over the exact words we want to use to describe something helps us to clarify our thinking about it.”

As a woman who has been ordained an Anglican/Episcopal priest for almost forty years, Kathy feels most

aware of her priestly vocation at the moment she centers herself to sing the Anaphora, the eucharistic prayer, especially when she uses the Mozarabic chant. “It is very old and, at the same time, new every time.” It is a way of



PHOTO: CURTIS PRATHER



Bishop Curry with Dr. Grieb.

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honoring the work of God in Christ that integrates the parts of ourselves we thought were separate and reaches the deepest wounds in our hearts with power to heal and to save us. For just a moment, time stands still and we are in Jerusalem at the table with the risen Lord and with one another, singing the Sanctus, breaking bread together, serving one another, receiving “the medicine of immortality.” Then the liturgy sends us out into the world in mission and ministry, to witness and to work, to love and to liberate. “It may be the most wonderful thing in the whole world.”

Beginning in July, Dr. Grieb will take on new duties as the director of CACS, the Center for Anglican Communion Studies. She says, “I never knew that I was preparing for this ministry, but looking back on the many ways

my participation in the Anglican Communion has shaped me, it feels right. I am deeply grateful to the Virginia Theological Seminary for this opportunity, which brings together parts of my experience here that are important to who I am.” Kathy has served the Anglican Communion for about twenty years, first as a member of the Inter-Anglican Theological and Doctrinal Commission (IATDC), then as a member of the Inter-Anglican Standing Committee on Unity, Faith, and Order (IASCUFUO). She was one of a group of seven theologians invited by Presiding Bishop Frank Griswold to respond to the Windsor Report, and co-authored “To Set Our Hope on Christ.” She was also part of the Anglican Covenant Design Group. Within the Episcopal Church, she served on the Theology Committee of the House of Bishops for several years;

represented the Episcopal Church at the World Council of Churches meeting at Crete; and recently served as part of a support team in a canon law matter for the Church. For about fifteen years, she has taught at Canterbury Cathedral almost every summer to a group of seminarians and newly ordained clergy from around the Anglican Communion. She is one of the Six Preachers, chosen by the Archbishop of Canterbury and the Dean of Canterbury Cathedral. She has preached several times at Canterbury Cathedral and also at Westminster Abbey. “The Anglican Communion is so much about hospitality,” she comments. “In this new role, I hope to welcome Anglican friends from around the world to VTS and host events that will bring them together with our students. We all learn so much from each other.”

The Retirement of Kathryn “Katie” Glover, M.P.A., SHRM-SCP

Kathryn “Katie” Glover completed a 19-year career at Virginia Theological Seminary in December 2020, when she retired as the vice president for administration and institutional effectiveness. I’ve known and admired her since February 2013, when I joined the team in Institutional Advancement.

Katie has deep institutional knowledge and her love of the Seminary is strong. She possesses reliable and trustworthy insights, a terrific sense of humor, and a “coaching” leadership style that is also strategic.

She leads by example. As an advocate for institutional effectiveness, she doesn’t just tell you education opportunities are available; she pursues them herself. In 2013, in the midst of her full-time job, she received a Masters in Public Administration, with a concentration in nonprofit management, from George Mason University. She rightly served as a positive example to many who wondered: “Could I? Do I have time? Will the Seminary be supportive?”

Katie is compassionate. She listens to people with both heart and head and helps them navigate solutions to problems. Rather than telling someone what to do, she takes time to journey with them to a greater understanding of their issue and to a solution that is far better than one they would have thought of on their own.

Katie gives. Yes, though she contributes financially to VTS, she also gives of her time and talent at the Seminary, to her home parish, and to her community. Anyone who is close to her when she sings (pre-COVID-19!) is blessed indeed.

And her cooking?! She’s a French-trained chef who has shared her skills by hosting “hands-on” cooking classes at her home.

We have been blessed to have Katie in the Seminary family. Now we let her go with our love and prayers to new and exciting adventures.

—*Linda Dienno*



I have been struggling to write a few words about Katie Glover as she takes leave of VTS. I have been struggling because I cannot imagine this place without her.

I will miss Katie's quietly powerful daily presence, and the breadth and depth of her institutional memory. I will miss hearing her sing in chapel. I will miss getting to share her knowledge of great food and church music. I will miss conversations with her about concerns with our children and families, and with the wider world, too. I will particularly miss Katie's firm refusal to tolerate foolishness ... and that singular sense of style!

As always when I struggle, I turn to Scripture. For years I have had an ambivalent relationship with the woman of Proverbs 31. I have a strong dislike for the way that some churches extol her on Mothers' Day. I read the list of things that woman does, and I just get tired. It often feels to me like a construct of a totally self-sacrificing woman who is praised only for all she does for others ... sigh. However, when I think about Katie's tenure here at VTS, it is this scripture passage that comes to mind. Reading it in this context, I imagine it as a tribute to someone who over the course of time, and on every day and in every season, made use of her many gifts for others and also herself—she does, after all dress in linen and purple!

*She opens her mouth with wisdom,
And the teaching of kindness is on her tongue*

*Give her a share in the fruit of her hands,
And let her works praise her in the city gates.*

Blessings upon you, Katie. I will miss you.

—*The Rev. Judy Fentress-Williams, Ph.D.*

The first words that come to mind when I think of Katie Glover are cheerful, kind, and professional. During my eight-and-a-half years at Virginia Seminary I have worked for and with Katie in several capacities. Even when I worked for other supervisors, Katie's door was always open. If I needed advice or just to chat, Katie was there. She encouraged me both professionally and personally, helping me become a better supervisor myself and making it possible for me to finish my Master of Arts degree. Katie brought Human Resources to new professional standards that made the Seminary a better place to work. Katie has been a mentor and a friend, and I will miss her presence on campus.

—*Jeffri Harre '19*

It has been a delight getting to know Katie these past three years. So many giggles! Thank you, Katie, for the thoughtful way you indoctrinated me into the "Episcopal way" of doing certain things. The Episcopal Church Style Guide is now a permanent bookmark in my browser. We will miss the deep insight and institutional knowledge that you brought to every senior team meeting. I especially appreciate that you made sure that in every decision we considered the impact on all of our employees. As I reflected on your retirement from VTS, I wondered what possible good could come of this for me. Then it occurred to me: Now that you will have a bit more time and no more three-hour commute, I am certain that I will be finding warm loaves of sourdough and pumpernickel bread on my doorstep! I am so glad that you love cooking and are embracing your call for baking! Katie, I wish you all of life's happiness as you begin this new exciting journey. Peace and blessing.

—*Jacqueline Ballou*





Heather Zdancewicz, Katie Glover, and Olivine Pilling help with campus recycling.

Who can forget the gray felt hat with that huge Swarovski-studded bow which Aretha Franklin wore at President Obama's first inauguration in 2008?

I remember well THE hat and Franklin's moving rendition of "My Country 'Tis of Thee." After that historic inaugural, *Time* magazine examined Franklin's hat and the "hat culture" in African-American churches. These church hats are called "crowns," as is the book by that name written by Michael Cunningham and Craig Marberry. Women in African-American churches have made the words of the Apostle Paul's (I Corinthians 11:15) a "colorful command." In Roanoke, Va., there is a museum which displays the hats of Erma Jean Smith who owned more than 150 "crowns." The docent at the museum reminded me: "Having 150 hats is not that unusual!" Oh, really!

Katie Glover has worn well many hats at VTS, but not quite 150. She has worn these hats: Development Assistant (2001–2002), Director of Alumni Affairs and Special Events (2002–2004), Program Coordinator for Lifetime Theological Education and Doctor of Ministry Program (2004–2007), Assistant to the Dean and President (2007–2008), Staff Officer to the Dean and President and Director of Institutional Effectiveness (2008–2012), and Vice President for Administration and Institutional Effectiveness and Secretary of the Corporation (2013–2020).

These "hats" became "crowns" because of how Katie wore them. She always had the Seminary's larger mission in mind as she fulfilled her duties. She brought honor to each position. She made her co-workers look good! I know because of our shared ministry in the Doctor of Ministry Program. When Dean Markham arrived in 2007, I reluctantly told him: Get Katie Glover in your office. I said: "She knows the Seminary like the 'back of her hand.'" Sadly, Ian listened to me, and I scrambled to find a co-worker as capable and dedicated as Katie Glover.

We have all heard Katie laugh. She laughs with her whole being. Katie strives for perfection, and she wants the same from all those around her. This we will miss.

I pray that Katie will keep finding the right "crown" for future opportunities. Yes, she is truly a woman of style, grace, and impeccable taste. More importantly, she has a good heart, and her deep faith has inspired us all. Katie is a "front row" Christian in Immanuel Chapel. Always there. I like that about her and serving with her at VTS has been a "crowning" time for me and many others.

—The Rev. J. Barney Hawkins IV, Ph.D.

Few staff members leave as indelible marks on this institution as Katie Glover.

Growing from Lifetime Theological Education to the Dean's Office to the eventual Vice President for Administration and Institutional Effectiveness, Katie has served VTS with the utmost loyalty and sincerity. Her staunch support of and advocacy for the staff was evidenced by her role in the creation and evolution of the Human Resources department. Employees will benefit from her service for years to come. And, personally, she has been an invaluable confidant and ally for whom I will be forever grateful. Congratulations, Katie! You will be missed!

—*Christopher Pote*

Katie Glover is one of those people who hold this institution together, doing more toward this end than most of us perceive.

I've watched her shepherd us through a strategic planning process, turn our department chairs meeting into a productive time together, and put our HR processes on a firmer footing than they were before. Katie takes the long view and thinks about the big picture and is always thinking about how to foster institutional excellence. I'll always particularly remember the sermon Katie gave in the chapel on the day after the 2016 election. The community was reeling and in shock, and Katie rose to the occasion magnificently, preaching a sermon that grounded the community in God's presence and love at a very difficult time. I will miss very much her presence and wisdom here at VTS.

—*The Rev. Ruthanna Hooke, Ph.D.*

Vice President Katie Glover is the consummate professional. She understands the importance of discretion in personnel matters; she would disagree in Senior Staff meetings, and then accept "cabinet collective responsibility" for the decision made; and she always strives to understand and advocate for voices in the systems that were being overlooked.

Her record of service in the Seminary is impressive. Others here have highlighted the many ways in which she has made a difference, so allow me to lift up her service to The Butterfly House and her service as a scholar and teacher.

The Butterfly House is a precious part of the VTS operation. This is a safe place where employees and students bring their children every day—an important condition to enable parents to work and study. It is also a place which strives to provide the finest educational experience possible. The teachers are committed to excellence and to continuing education: many have associate's degrees, some bachelor's degrees, and some have or are working on their master's degrees. The childcare industry is complex and strict. Rightly, it is a heavily regulated environment with constant inspections. Into this world, Katie Glover entered. During her tenure, The Butterfly House has grown from strength to strength. Together with director Juanita Sanchez, the children have thrived in the Reggio Em, the teachers have flourished, and the reputation of the center has grown.

As a scholar and a teacher, Katie has been an advocate for a growing emphasis on management skills for our M.Div. students. A repeated refrain from our alumni is that they are not prepared for the complexities of endowments, personnel, and budgets. Katie has taught several courses ranging from "Roberts Rules of Order" to "Organizations and Change." In addition, we collaborated on a book called *Community Rules*. In 48 rules, all the values of Katie Glover are described.

The last rule is "Bring joy to the place of work." This is what Katie did in all the years I worked with her.

—*The Very Rev. Ian S. Markham, Ph.D.*

Katie is a person who invests herself in her work. She uses her knowledge, skills, and abilities—but also her heart, an invaluable part of her ministry to Virginia Theological Seminary.

Empathy is too often lacking in our world, so it is especially welcome in our small community. Empathy often comes at a cost, and I have seen the pain and emotional drain on her at times, but she persevered and helped where she could, while being faithful to her work here. I think this ability will serve her well as she pursues new dreams and realities ahead.

—*Olivine Pilling*

Katie Glover is one of the most creative thinkers that I know. Over the years I have stepped by her office (or Zoom room) with problems, big and little, and she has worked them through with thoughtfulness, professionalism, and heart. The students in her “Vestries and Boards” class came away from the course with new insight and perspective on a key aspect of their future ministry. The academy and the Church are rarely held up as arenas of innovation, and VTS sometimes clings to old habits and systems that have outlived their usefulness. Katie has brought an open and energetic spirit to her position and taught me so much about the vital role of creativity in institutional effectiveness. I am deeply grateful to have worked with her over the past seven years.

—*The Rev. Melody Knowles, Ph.D.*

I am really going to miss Katie. She has been both the heart and the head of VTS for nearly twenty years, helping to shepherd this institution through the consistent inevitabilities of change. Sometimes underappreciated, or even underestimated, Katie always took to each challenge with a pragmatic and Christian appreciation. It never failed to impress me how she could, within moments, dissect the core issue (or issues) and offer up a perfectly worded solution; there is absolutely no one better to talk through a concern. I will really miss having that gift just doors away from my office. And even though we have known and worked with one another for fifteen years, it is the last two that I most appreciate. Katie took her experience to help give the Communications department focus at a real crossroads for this office. A wonderful mentor and friend, Katie will be missed.

—*Curtis Prather*



*When I think of Katie Glover,
I think of a Renaissance woman.*

She simply has so many talents and areas of knowledge and has shared those gifts with me and the Seminary.

After originally landing in Institutional Advancement in 2001, she was recognized six years later by the new dean and president as a forceful executive assistant and institutional effectiveness master, before heading up her own area of administration. It was this wealth of knowledge and abilities that allowed her to move up and to impart her wisdom on students and colleagues: A for-credit opportunity for students to work through a bylaws change, management skills training for senior staff, and a partnership to teach in each other's classes on our areas of passion and expertise are only three highlights in what she accomplished.

Even outside the Seminary walls her talents are many. I took full advantage of her culinary skills whenever a recipe didn't work correctly—*why exactly did my Yorkshire Pudding refuse to rise? How exactly do you make the perfect Christmas cookie icing that shines?* Did I mention her singing? I actively sought to sit close enough to Katie in chapel so I could calibrate my own singing against hers.

—*Heather Zdancewicz*

After all she has done, “thanks” does not feel like enough. All I can do is offer my gratitude and appreciation for her leadership throughout the years. She is indeed an inspiration. Thank you, Katie, for strong leadership and for showing your support to our entire team at The Butterfly House, and accept my thankfulness which you truly deserve. I sincerely appreciate everything you have done and continue to do.

—*Juanita Sanchez*



The Rev. Anna Broadbent '18 and Katie Glover share a laugh.

*It's difficult to imagine Virginia
Theological Seminary without Katie
Glover, because she has so shaped
our institution during her long tenure.*

Before I taught at VTS, I knew Katie through her husband Matthew, a dear friend. I preached at their wedding and Matthew baptized my son Stephen. I always found Katie both highly creative and highly conscientious—attributes that do not always come together as ably as they do in her.

We served on various committees together, whether for an administrative task or a search committee for a new professor. In these meetings, she always brought a deep sense of purpose and an abiding concern for the mission of VTS, even in the smallest of tasks. Her attention to those smaller tasks indicated to me a deep spirituality that recognized the missional significance of the mundane.

I will miss Katie dearly at VTS. I'll miss her laugh, her diligence, and—of course—her soprano voice.

—*The Rev. Ross Kane, Ph.D.*

Once You Are Part of VTS...

By Curtis Prather, Director, Communications and Marketing

We knew going into 2020 that it was going to be a challenging year. On January 28, Dean Markham announced to the community a restructuring of departments, which included news that 13 members of our community would be taking advantage of the Seminary's Early Retirement Incentive Program.

So 2020 became the year of the "long goodbye." Without exception, all those who opted into this program have been remarkable servants of VTS. They have been faithful and effective. With a combined 174 years of service to the Seminary, they have all both witnessed and shepherded significant changes at VTS. They are all going to be missed.

We have asked their colleagues to offer a few words.



Fritz Friton

Fritz is a gifted artisan whose work is visible throughout the Seminary. He is exacting and takes pride in a job well-done. He is funny, interesting, and quick. I am grateful to Fritz for his candor and honesty. I know where I stand with Fritz and that's a gift. I hope that retirement

provides him with opportunities to do the things he loves with the people who are important to him. Thank you Fritz for your years of service at Virginia Theological Seminary.

—Katie Glover

Judith Harrington

No one can say goodbye to a teacher like you, because you'll forever be in our hearts. Thank you for your endless patience, motivation, and persistence. It's time to celebrate your exemplary years of service. Thank you, Judith.

—Juanita Sanchez



Ellen Johnston

Through her work in Episcopal liturgy and music, Ellen has been a support and teacher to so many musicians and clergy. In the short time that she has been part of VTS she has extended that impact both within the Seminary and beyond. The entire program in music was developed by Bill Roberts and, yes, you guessed it, Ellen Johnston. When we needed direction, Ellen was pleased to step in. This is one of our impact ministries. Countless congregations learned how to sing more effectively thanks to Ellen Johnston. Thank you, Ellen, for being the pioneer in this area.

—Ian Markham



Carol Jubinski

Carol's work at VTS has always been a form of ministry and the students and clergy she's worked with have benefited from all she has given. While Field Education directors came and went, Carol continued. Thousands of students got to know Carol. She gave them advice and guidance; she chased up forms; she was the first one to know when someone was not working out in a particular site. Her manner, kindness, and gentleness were much appreciated. Thank you, Carol. I hope that you find fulfillment in your next ministry, wherever you are called.

—Ian Markham

Karen Madigan

Karen was a fountain of expertise on theological resources. She helped shape the collection, identity, and spirit of openness of the Bishop Payne Library. Colleagues echoed thanks for her kindness, patience, and support over the years. Thank you, Karen.

—Mitzi Budde



Dave Mutscheller

Dave’s loyalty and love for his colleagues, family and friends are his greatest strengths and gifts and are very apparent in how he has served VTS. His colleagues repeated countless times how he was always willing to go the extra mile. Many marvel at the depth of knowledge that he can recall about each property on this campus, much of which no one else knows and may never be replicated. Thank you, Dave, for the care that you have given to this place and for the team that you have developed. We will strive to make you proud.



—*Jacqueline Ballou*



Monina Pangan

Monina is the IA rock. She is sure and steady. Reorganization after reorganization, Monina remained willing to work hard, sort things out, and do everything with a smile. She has given so much of herself to VTS, and her gracious and kind spirit will be missed by those who have come to depend on her. Thank you, Monina.

—*Ian Markham*

Olivine Pilling

Olivine Pilling is the soul of patience. We have a hunch that Olivine knows everything. Any question, even about the most arcane details of various grants given decades ago or expenditures made last year, she answers with intimidating swiftness and accuracy. She is what servant leadership looks like in action. She takes with her decades of institutional knowledge and we will all miss her very much. —*Ruthanna Hooke*



Ann Roebuck

As the Director of Special Events and Constituent Outreach, Ann’s excellent organizational skills were an asset in meeting the Seminary’s advancement, outreach, and philanthropic objectives.

No detail went unattended. In particular, her mark will always be on the Dean’s Cross for Servant Leadership in the Church and the World, given at the Advent service of Lessons and Carols each December. Thank you, Ann.

—*Barney Hawkins*



Tami Shepherd

From Registrar to Librarian, Tami loves The Episcopal Church and gave many years to this institution. She understood with a passion the mission of the Seminary. She also has a mind like a steel trap, and if you quizzed her, she could tell you what grade a student got in Greek in 2008. But of course, she wouldn’t reveal this because she also maintains the highest of professional standards. Over her many years at VTS she has worked so very hard to make us a better place, and we are so very grateful to have known her. Tami, you made a difference to more students than you will ever know. Thank you.

—*Melody Knowles*

Debbie Townsend

Debbie came to VTS during the Chapel for the Ages Campaign as a development associate focusing on campaign-related activities such as pledges, gift-processing, material preparation, and reports. If your name is on a brick in the walk leading to the Chapel, Debbie is the one who made sure the brick was in place. Debbie then turned to even deeper development work overseeing the database associate and putting in place processes for online giving, event tracking, and importing data from one source to another. Debbie has rare gifts for “figuring out” an issue or a problem and explaining it to others. —*Linda Dienno*





A Special Service of Light Recognizes Recipients of the Dean's Cross Award, Doctoral Degrees, and Honorary Degrees for 2020

At a special pre-recorded Service of Light, which premiered on the Virginia Theological Seminary's (VTS) YouTube channel on Sunday, December 6, 2020, the Very Rev. Ian S. Markham, dean and president, conferred the Dean's Cross for Servant Leadership in Church and Society to the Class of 2020.

Women's Ministry and Leadership in Light of the Eucharist: A Palestinian Anglican Perspective."

Finally, the nine recipients for the honorary degrees all responded after their recognitions: The Rt. Rev. Jennifer Baskerville-Burrows, Canon Paul Cooney, Esq., Dr. Gary Dorrien, the Most Rev. Fred Hiltz, Jesse Milan, Esq., the Rt. Rev. Phoebe Roaf, the Most Rev. Melissa M. Skelton, the Rev. Becca Stevens, and Gale Yee, Ph.D.

"It is lovely to see the Class of 2020 given due prominence," said Dean Markham.

Exquisite musical presentations highlighted the service. Performed in Immanuel Chapel, these performances were arranged and conducted by Marty Wheeler Burnett, D.Min., associate professor of church music and director of chapel music.

In addition, Markham acknowledged the following Doctoral degree graduates for 2020: Sari Naim Ateek, Devyn Chambers Johnson, Mary Lou Hoover Divis, Jeunee Lynn Jerman Godsey, Alexander Coulter Graham IV, Sanford Harover Groff Jr., Nyasha Jasman Gumbeze, Warren Neil Leibovitch, Hosam Elias Naoum, Elizabeth Orens, James Melvin Pevehouse, and Dustin Eric Trowbridge. The recipient of the Doctoral Thesis Award went to Hosam Elias Naoum, whose project thesis was "Reimagining

"As I watched the presentation, I found myself grateful," Markham added. "I promise you this is a service which will truly prepare you for Christmas. It is beautiful."



(Left to right) The Very Rev. Hosam Elias Naoum, D.Min., '11 was recipient of the Doctoral Thesis Award; The Rt. Rev. Phoebe Roaf '08 was one of nine recipients of the honorary degree; Ryan Missel '21 (oboe) and Jason Abel (organ) perform the prelude to the Service of Light.

CAMPUS CONSTRUCTION UPDATE

By The Rev. J. Barney Hawkins IV, Ph.D., Co-Director, Bicentennial Campaign and the Arthur Carl Lichtenberger Professor Emeritus of Pastoral Theology

Bishop Payne Library (BPL)

Bowie Gridley Architects (BGA) report that in mid-November all finishes were selected and, save for a small number of lights at the circulation desk, all light fixtures were selected. Many thanks to Head Librarian, Mitzi Budde D.Min., for her gracious assistance.

BPL exterior: We are installing the tap to the water main in the street. The subcontractor installed the new sprinkler line to the building, and it passed inspection. Once we have the tap, the subcontractor will come back to connect to the main. Also, the exterior metal decorative elements have been cleaned up and repainted.

BPL interior: The tracks for the new operable shelving are installed. Wall framing is underway with more than 50% complete. Mechanical units are on site, and installation

of the ductwork has begun. The plumbing work is underway. Total Electric has most of the power equipment on site and has installed most of the circuits to outlet and switch locations. The sprinkler sub has started installing sprinkler piping, and most of the piping is stored on site.

The contractor's only major problem is with Dominion Power. Dominion is overloaded with work and Whiting Turner and the electricians have had a difficult time getting any feedback on the schedule for the installation of temporary and permanent power. We continue to monitor this closely.

Furnishings will be ordered in January, with delivery anticipated in April. The summer of 2021 will be devoted to moving into the renovated BPL. We are on track. Meanwhile, the interim library is in its old home: The Welcome Center. It is a very "welcoming" library.

Bishop Payne Library being packed up.





PHOTO: LOGAN LOVELACE '22

1823 Terrace

Deanery

The renovation of the Deanery will begin January 15, 2021. The architect, Frank Durkin, is presently completing his design drawings. With the help of our chancellor, Duncan Gray, we are securing permits from the City of Alexandria. The renovated Deanery will have *private* living quarters, as well as an area for *public* Seminary functions.

Campus Landscape Plan

William Rieley and Associates in Charlottesville are completing a master plan which will guide the Seminary’s landscaping, parking needs and lighting requirements. The master plan is clearly a plan which will serve the Seminary for at least a decade.

1823 Terrace

On November 1, 2020, the terrace adjacent to 1823 opened for business, even as the interior of 1823 remained closed. The Pennsylvania bluestone for the terrace had been installed, and the teak furniture was in place. This December, we completed the work with the addition of a cedar pergola (with lights, fan and sun shades) and a water feature. As we prepare for the Deanery renovation, plantings have been relocated to the area around the 1823 Terrace. This is proving to be a destination venue on the Holy Hill.

Campus construction continues to go smoothly, and there are many helping hands: Dean Markham, Vice President Jacqueline Ballou, our dedicated maintenance team and our skilled project managers, Sean Regan and Will Regan.

Renovation of two campus residences for additional student housing

This is an addition to the Bicentennial Campus Construction update. The renovation of historic Maywood and House 25, now Bell House, (most recently a faculty residence for Murray Newman, and later me, with our families) was not originally part of the massive Bicentennial Campus Construction.

These campus residences will soon become student housing, with Maywood having six apartments and Bell House (named for Professor Cosby Bell, the first occupant) having three apartments. This renovation will allow us to house all students on campus and to avoid the high rent we pay in Alexandria. So, while costly up-front, the annual savings on rent will be meaningful.

Substantial structural changes are necessary for Bell and Maywood. Foundations need underpinning. Waterproofing, new water lines and sanitary sewers for both structures are required. There is the issue of landscaping, lighting and adequate parking for residents. We knew there would be substantial issues; now that we have hard numbers, construction continues.

The complexity of these two projects could mean a delayed completion date. We are, however, committed to having these new apartments “on line” for the August term in 2021.



VTS Begins a New Year with a New Website

While a revamped VTS website had been in discussion for years, the process officially began during the summer of 2019 when Communications Manager, Elizabeth Panox-Leach, launched a digital audit of vts.edu.

Assisting her on this exhaustive work was Joshua Paget '21, who went through the 500 (or more) pages that had grown out from the previous website. Along with Curtis Prather, director of communications and marketing, and Christin Lazo, communications assistant, they collaborated with Seminary departments on ways to improve the content prior to a design phase.

After presenting the findings to senior leadership in December 2019, Panox-Leach began an RFP process that ultimately resulted in the discovery of Alexandria-based Ironistic in May 2020. A company that embraced a fresh vision for our website presence, the designers and programmers at Ironistic helped us focus on four key strengths: recruitment, identity, philanthropy, and resources for the Church.

“Redesigning Virginia Theological Seminary’s digital presentation is a great opportunity to lift up our distinguished faculty and the amazing services that our centers and campus community provide,” said Dean Markham. “Naturally, the website continues to provide basic and essential needs, but thanks to the hard work of an extraordinary team in Communications, it does so in a way that really captures who we are.”

“Redesigning Virginia Theological Seminary’s digital presentation is a great opportunity to lift up our distinguished faculty and the amazing services that our centers and campus community provide.”



FACULTY PUBLICATIONS

By *The Rev. Melody Knowles, Ph.D., Vice President of Academic Affairs*

Virginia Theological Seminary has never been a school for faculty who consider publishing books to be the highest aim of all, with everything else simply distractions. The faculty at VTS are committed to educating clergy for the Church, and for contributing to the mission of God in myriad ways.

In this context, I'm pleased to write about several books authored by VTS faculty that have recently come into print. In all, we have had more than ten published each year since 2018, which, for a faculty of 22 members, is a remarkable statistic. The list of books below—authored, edited, or containing contributions by our faculty over the last nearly three years—doesn't aim to reflect even a portion of the contribution that this faculty make to the Seminary, the academy, or the service of God, but it is a significant marker and a signal both of industry and inspiration coming to fruit in the context of a full life of teaching, formation groups, worship, and community engagement.

Professor Hannah Matis, author of *The Song of Songs in the Early Middle Ages*.



FIRST BOOKS

I'm particularly proud to highlight the “first book” of several VTS faculty members that distills and expands their doctoral dissertations. Given all of the challenges and uncertainty in the world of theological education, the stakes are impossibly high for doctoral students to complete their programs, secure teaching positions, and turn dissertations into books. The fact that all of this is often done while also raising young families, serving churches, and designing a host of new courses makes these moves all the more daunting. I am proud to highlight three books that represent this key turn, and make significant contributions to their respective fields.

Robert Heaney's book, *Post-Colonial Theology*, has already become a significant conversation piece within the Anglican world and theological studies. Hannah Matis' book on the Song of Songs in the early middle ages is an extremely fine exploration of a key text for the medieval church, one that she argues has ongoing implications for priestly formation today. Ross Kane's book, which comes into print on the very day that I'm writing this piece, is a provocative rethinking of how Christian theology is engaged and enacted by various cultures, and the racial stereotypes that such engagement provokes.

Robert Heaney
Post-Colonial Theology: Finding God and Each Other Amidst the Hate
(Wipf and Stock, 2019)

Hannah Matis

The Song of Songs in the Early Middle Ages
(Brill, 2019)

Ross Kane

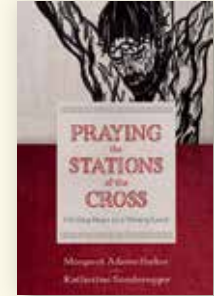
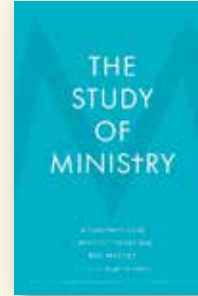
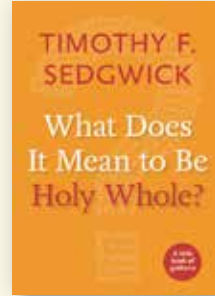
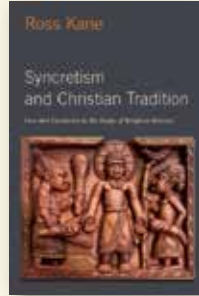
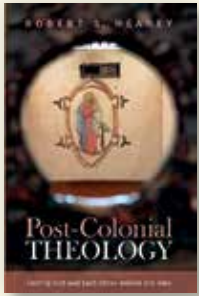
Syncretism and Christian Tradition: Race and Revelation in the Study of Religious Mixture
(Oxford, 2020)

THE WISDOM OF SCHOLARS

Also tremendously satisfying has been the publication of books by scholars at the height of their powers. As academic dean, watching faculty launch themselves is deeply satisfying. However, a graduate school also needs to ensure the productivity of the more mature scholars. Great scholarship emerges after years of living with the key texts of a discipline. So two contrasting illustrations can be offered. Kate Sonderegger has embarked on a major project, with volumes one and two of her systematic theology already in print. And if you want a distillation of the wisdom of Tim Sedgwick, then please do look at the book listed below. These volumes by Tim and Kate are gems of wisdom and insight produced as considered reflections after years of teaching and thinking and prayer, and they will serve as resources for the church for decades to come.

Timothy Sedgwick
What Does it Mean to be Holy Whole?
(Church Publishing, 2018)

Katherine Sonderegger
Systematic Theology, Vol. 2: The Doctrine of the Holy Spirit
(Fortress Press, 2020)



THE ROLE OF THE EDITOR

For all that monographs contribute to a focused academic conversation, the work of edited or co-authored volumes represent significant fora in which to explore emerging issues and highlight new voices. The role of editor is a weighty and time-consuming one, requiring the commissioning of works from across the spectrum and bringing disparate essays into publishable form. I'm proud that so many of my colleagues have taken on this challenge as it makes the discussion much richer.

The works range from consideration of current questions facing the church (Bob Prichard's *Issues in Prayer Book Revision*), to studies of centuries-long developments and discussions (the essays by Robert Heaney and John Yieh in *The Oxford History of Anglicanism Vol V*), to a vision of the future (Robert Heaney and William Sachs, *The Promise of Anglicanism*). Pressing issues in contemporary ministry are explored in a weighty volume contributed to by Allison St. Louis, Barney Hawkins, Lisa Kimball, James Farwell, Ruthanna Hooke, Robert Heaney, David Gortner, and Ian Markham (*The Study of Ministry*). Mitzi Budde has worked with two other colleagues to explore the promise of multi-denominational congregations (*Daring to Share*), and Robert Heaney draws together perspectives from across the globe when considering mission partnerships

(*God's Church for God's World*). Both Robert Heaney and Altagracia Pérez-Bullard have served recently as guest editors for the *Anglican Theological Review*, spear-heading issues dedicated to exploring Latinx theology in the Episcopal/Anglican Church, as well as public theology. Mitzi Budde has devoted considerable efforts recently to editing volumes discussing the church's response to mass incarceration, as well as a prayer book designed to be prayed by those presently imprisoned and those who wish to pray with them (*Thinking Theologically about Mass Incarceration* and *Hear my Voice*). Prayer and suffering as well as hope is the topic of Kate Sonderegger's sermons and Peggy Parker's art in a beautiful volume exploring what it means to contemplate the Via Dolorosa (*Praying the Stations of the Cross*).

Robert Prichard (ed.)
Issues in Prayer Book Revision
(Church Publishing, 2018)

Robert Heaney, John Yieh, et al
The Oxford History of Anglicanism, Vol V
(Oxford, 2018)

Various faculty
The Study of Ministry: A Comprehensive Survey of Theory and Best Practice
(ed. Percy, Markham, and Percy; SPCK, 2019)

Mitzi Budde
Daring to Share: Multi-Denominational Congregations in the United States and Canada
(Pickwick, 2018)

Volume on Latinx Theology in the Episcopal/Anglican Church in **Anglican Theological Review** *organized and edited by Altagracia Pérez-Bullard* (2019)

Mitzi Budde
Hear my Voice: A Prison Prayer Book
(Augsburg Fortress, 2019)

M. Parker & Katherine Sonderegger
Praying the Stations of the Cross
(Eerdmans, 2019)

Robert Heaney and William Sachs
The Promise of Anglicanism
(SCM Press, 2019)

Mitzi Budde (ed.)
Thinking Theologically about Mass Incarceration: Biblical Foundations and Justice Imperatives
(Paulist, 2020)

Robert Heaney, John Kafwanka K. and Hilda Kabia (eds.)
God's Church for God's World: A Practical Approach to Partnership in Mission
(Church Publishing, 2020)



Volume on Public Theology in **Anglican Theological Review** organized by Robert Heaney, and including articles by several VTS faculty members (2020)

Judy Fantress-Williams
Holy Imagination: A Literary and Theological Introduction to the Whole Bible
(Abingdon Press, 2021)

BIBLICAL STUDIES

Within the field of biblical studies, VTS faculty have published several wide-ranging texts recently. A commentary in a prestigious series is a work that can define a career and be read for decades. Stephen Cook's commentary on Ezekiel 38-48 for the Anchor Yale series is certainly one of these works, full of meaty insights and creative readings that has already been influential in the field of Ezekiel studies. Other works have deliberately tried to incorporate perspectives and audiences not always addressed in traditional scholarship. John Yieh's work on Matthew's Sermon on the Mount is the only work on this list not in English, and the essays by Judy Fantress-Williams and myself in *The Hebrew Bible* aim to supplement and reframe standard presentations of biblical books in introductory courses. Kathy Grieb has placed three articles for publication in the fall of

2020, as well as a thoughtful piece in our very own *VTS Journal* (reprinted from *Virginia Theological Seminary Magazine*), entitled "Quartet for the End of Time."

John Yieh
Sermon on the Mount in Matthew
(Chinese Union Study Bible; Bible Society in Taiwan, 2018)

Stephen Cook
Ezekiel 38–48
(Anchor Yale Bible Commentaries, 2018)

Judy Fantress-Williams and Melody D. Knowles, articles in
The Hebrew Bible: Feminist and Intersectional Perspectives
(ed. Yee; Fortress Press, 2018)

Melody D. Knowles, essay in
Prayers and the Construction of Israelite identity
(ed. Gillmayr-Bucher and Hausl; SBL Press, 2019)

Melody D. Knowles, article in
The Oxford Handbook of the Historical Books of the Hebrew Bible
(ed. Kelle and Strawn; Oxford, 2020)

IAN MARKHAM

A separate section of this report is duly reserved for the work of Ian Markham. He is the rarest of seminary presidents who publishes with remarkable

productivity and breadth. Notable, too, is the way that he collaborates with colleagues on so many of his publishing projects. The list below contains the results of a colloquy for scholars he hosted to discuss the works of a leading English cleric, the essays from which he then shepherded into publication (*Reasonable Radical*). It also includes his work with VTS colleagues (*Words that Listen* with Barney Hawkins and *Community Rules* with Katie Glover), and work with former students (*Prophetic Preaching* and *A World Religions Reader*). His *World Religions Reader* is now in its fourth edition, and contains a concise summary of key concepts and thoughtful presentation of core texts. With the publication of *The Penumbra of Ethics*, Markham has done the hard work of bringing a notable lecture series by an early 20th century Anglican priest finally into print, and with *The New Apologetics* he presents his own original arguments for key tenets of the faith in the early 21st century.

Ian Markham, ed.
Reasonable Radical
(Wiley Blackwell, 2018)

Ian Markham and Christine Faulstich (ed.)
The Penumbra of Ethics: The Gifford Lectures of V. A. Demant with Critical Commentary and Assessment
(Cascade, 2018)

J. Barney Hawkins IV and Ian Markham
Words that Listen: A Literary Companion to the Lectionary
(Church Publishing, 2018)

Ian Markham and Katie Glover
Community Rules: An Episcopal Manual
(Church Publishing, 2019)

Ian Markham
Do Morals Matter? A Textbook Guide to Contemporary Religious Ethics
(2nd Edition; Wiley Blackwell, 2019)

Ian Markham and Crystal J. Hardin (eds.)
Prophetic Preaching: The Hope or the Curse of the Church?
(Church Publishing, 2020)

Ian Markham and Christy Lohr Sapp (eds.)
A World Religions Reader
(4th ed.; Wiley Blackwell, 2020)

Ian Markham
The New Apologetics: At the Intersection of Secularism, Science, and Spirituality
(Lexington, 2020)

This is an exciting and significant season at Virginia Theological Seminary with regards to publishing. The community of VTS has made this kind of scholarship possible, and all have been shaped by the conversations and comments and sermons that we have experienced collectively. And as I look at the list of books, I know that there are many more that are brewing and some about to appear, so stay tuned!

BISHOP PAYNE LIBRARY

Another key support for faculty research is the Bishop Payne Library (BPL), currently housed in the Welcome Center. Of course, BPL serves the research and formation needs of us all, but the faculty is especially grateful for the dedicated staff and the store of resources of the library at Virginia Theological Seminary.

Libraries are magical places. There is nothing quite like the search for one volume leading to the discovery of a book you didn't know you couldn't live without. No matter how many trips made to the stacks, every visit to the library is full of possibility.

Our library is named for the Bishop Payne Divinity School, an Episcopal seminary in Southern Virginia, created for African-Americans when segregated education was the norm. Like many Black institutions, Bishop Payne struggled from lack of adequate funding, and Virginia Theological

Seminary merged with the historically black institution in 1953 to preserve the legacy and name of the institution. The library took on the name of the seminary, remembering and honoring a part of the Church's complicated history. Some 50 years later, the African American Episcopal Historical Collection came to be housed in this library. This archive holds the stories and memories that could have been lost, or worse yet, ignored.

Every time we see or say the name of our library we remember the diverse history of The Episcopal Church. Our formation includes the stories we read and those we do not. The name of our library is a constant reminder that there will always be other voices and perspectives. Our learning is never complete. We recognize that education and access to learning is



still a privilege and that we have an obligation to “follow where the truth may lead.”¹

The incredible dedication and creativity of the BPL staff during the pandemic (during which time they led us in accessing electronic resources, packed up three floors of materials to put into storage, handpicked 12,000 volumes, and thoughtfully re-designed that space for the temporary Welcome Center Library) is a wonder, and we look forward to the fall of 2021 when we will reopen the remodeled doors to the transformed Bishop Payne Library.

¹ Taken from *The Seminary Prayer*

LEARNING TO REMEMBER

My Ph.D. Journey

By *The Rev. Mark Jefferson, Ph.D., Assistant Professor of Homiletics*



I wrote the significant parts of my dissertation in my faculty office in Meade Hall. Many nights, however, writing became a secondary concern. I would walk the halls and stare out of my window absorbing the fact that I am writing my dissertation in a building built by enslaved persons. I would often wonder what they would think of me teaching here. I still do.

I am a Virginian; Hampton is my hometown. It is little surprise to me that Virginia Theological Seminary served as a concrete contextualization for my work. The history of our institution is indivisible from the state's memory and the national consciousness. My desire to explore faith in the public sphere brought me to a campus that encamps itself upon a hill overlooking the most powerful region on the planet.

Admittedly, I did not always find a wellspring of euphoria when I drank my third cup of coffee at 2:00 a.m., in part because I was embracing the task and embarking upon the journey of remembering. It takes effort, courage, and hope to remember, therefore, it is a precious process. One of the deepest losses a person can experience is that of a memory or memory itself. The ability to remember is one of the most euphoric experiences we have. We bond, grow, and live together based on a collective concept of memory.

Remembering my time finishing my Ph.D. while teaching at VTS taught me that I was learning how to remember. I read *No Turning Back: The Black Presence at Virginia Theological Seminary*, written by the Rev. Joseph Constant '03 and gained a sense of energy about what can happen here. My teaching found a rootedness that came only through a firm connection to history.

The words that seemed to enjoy evading me began to snugly rest on the page. His work invited me into the messy and painful work of telling the truth; a truth that only comes through the process of remembering.

My faculty and staff colleagues supported me by extending the fullest courtesies and warmest hospitality. The administration made space and provided resources for me to write a project of quality. One of the major sources of memory came from African-American faculty members, both past and present, and their legacy of professorial excellence.

After graduation, I had dinner with my dissertation co-chair, Thomas Long. I found the moment surreal. We were in different places, yet in the same place. As his last doctoral student, he could officially retire, and I was just beginning my career. His career shaped how preachers preach for generations to come and I felt tasked to do the same. The power of memory is in its irresistible way to compel our actions.

I went back to my office later that week. I sat and stared out the window. I was deeply thankful that the enslaved persons built institutions so well and produced children so strong that we are compelled to remember them. I remember them, for them, and with them. I remember them, for us, and for us all.





A PROJECT OF A LIFETIME: Systematic Theology and the Rev. Katherine Sonderegger, Ph.D.

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

On January 15, 2020, *The Christian Century* gave its cover to the Rev. Katherine Sonderegger, Ph.D., known to us all as Kate. The article by Jason Byassee was affectionate and warm. The theme was the honor and achievement of having started a multi-volume Systematic Theology. She has now two volumes finished: *Systematic Theology: Volume 1, The Doctrine of God* (Fortress, 2015) and *Systematic Theology: Volume 2, The Doctrine of the Holy Trinity: Processions and Persons* (Fortress 2020). The volumes are expansive and compelling in their scope.

Kate has been at Virginia Theological Seminary since 2002. She not only teaches systematic theology but has also offered courses called *Anglican Thought*, *Ascetical Theology*, *Nicaea and Chalcedon*, and *Finality of Christ*. More recently, she has taught *Historical Witness of the Church*. Part of her teaching style is to convey the deep seriousness with which you take the issues. Theology is an invitation to “talk about God”—this is holy and difficult work.

To write great theology, you need to have lived with the texts of our traditions for many years. You need to be familiar and aware of the nuance, the tone, the insights, and the context in which the great theologians of our

tradition wrote. Then, you need to have the self-confidence and energy to embark on a substantial project.

On one level, this project is—in an almost counter-cultural way—a deeply traditional project. It is the traditional God, grounded in the great doctrines of divine immutability, divine timelessness, and divine simplicity. Although gentle in tone, she is resolute in her conclusion: the current passion for a “social Trinity” is deeply misguided. God is not a community of persons. Instead, you start with the *Shema*: God is one. The unity of God means that one does not flirt with three distinct persons which can render Christianity no longer monotheistic. Then, she marches through the major attributes of God: God is omnipresent, omnipotent, and omniscient.

On another level, the project is profoundly provocative. This is a “biblical theology.” One remarkable feature of this book is the careful exposition of Scripture. She listens carefully to the text, expounding an insight. So, to take one illustration, the burning bush of Horeb is an illustration of divine action. The bush is not consumed by the fire. Hence, this is indicative of the capacity of God to be present and active in history while honoring human freedom. The exegesis of the text has a meditative

quality; she is listening to the underlying theological principle that makes the text illustrative of divine engagement with the material world.

Kate is clearly living this project. As Volume 2 was in the finishing stages, she would occasionally explain that she was “finishing the footnotes.” Such language puzzled me; she was taking literally months to “finish the footnotes.” Granted, one might need to track down a place of publication, but this sounded much more involved. So one night, at a faculty dinner, I asked her about her writing process. I learned that theologians are her constant companions, her conversation partners. As she writes, she knows the work of the Rev. Karl Rahner, SJ and knows that he talks about “the Trinity is a mystery of salvation, otherwise it would never be revealed.” From memory, Kate inserts this reference to Rahner, *The Trinity*. Then, she will spend months, tracking down the precise reference. This is someone who is not simply acquainted with Rahner but knows his work extremely well. She knows the precise shape, nature, and often, from memory, the precise quote she needs. Understandably, she cannot quite remember the exact page number.

Many reviewers have noted the deeply devotional nature of her writing. There is warmth and beauty. Writing

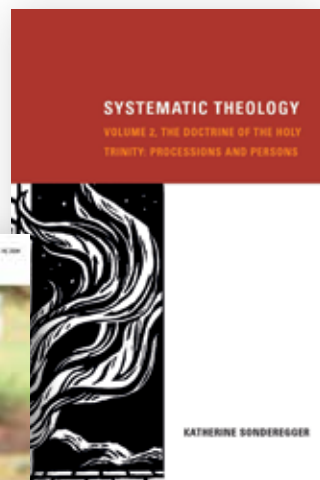
theology is an act requiring deep reverence. You feel, as you read her, that you are treading on sacred ground and that you must tread carefully. There is nothing cavalier or imprecise in the text. It does feel like a text born of prayer.

As an institution, we require all faculty to undergo a review process. This is a space for the teaching, research, and presence of the faculty to be explored. The Seminary presented to the Board of Trustees the result of Kate's Post Tenure Review in November 2020. The "external" for this exercise was Professor David Ford, Regis Professor of Divinity, Emeritus, at the University of Cambridge. His view of the first volume is that it "has already created waves of surprise, delight, appreciation, and, of course, criticism. I find it hard to think of anyone in any seminary or department of theology who has produced work of such significance in the past few years." And her second volume is "[d]eeply and often surprisingly biblical, perceptively alert to both theological tradition and the contemporary world, marinated in prayer and praise, conceptually exquisite, imaginatively soaring, and daringly original: this is a gripping, wise, and prophetic theology for our century. No other writing on God has moved and challenged me so profoundly since reading Bonaventure, Traherne, and Barth. And the vibrant, fiery style matches its glorious subject, the living God."

Professor Ford also pointed to some of the distinctiveness that Dr. Sonderegger brings to theological inquiry: "Above all, I think, there is a freedom, confidence, daring, humility, and sheer joy in doing theology for the glory of God..." Another aspect is her distinctive approach as a woman

theologian: "...what I have found in Kate's theology is something new: a woman's voice that rings true with scripture, the early church, Bonaventure and Aquinas, Luther and Calvin, my own Anglican tradition at its best, and those I consider the most profound Christian thinkers of the past century, especially Barth and Frei, while yet well able to challenge any of them; a feminism that rings true by being utterly in harmony with her passion for God; and all this inextricable from her vocation as an Anglican priest and her sacramental life."

One of our roles as a seminary is to provide a context for the emergence of this project. Here Professor Ford is especially helpful. He points out, her systematic theology "...has not just been produced in a few years: this is the culmination of a whole career dedicated to the field, and Virginia Theological Seminary deserves considerable credit, and the gratitude of the whole theological community and the Church, for giving to Kate, since 2002, a worshipping and working environment in which her theology has flourished. The Seminary has not subjected her to the 'publish or perish' pressures that many in academia experience, and she has been able to develop her thinking at a pace and on a scale that has required many years with few major publications.... [The context at VTS has] combined regular worship; students who are dedicated to the subject, with a keen vocational interest; colleagues who are in the same or related fields, and now often co-teach; and freedom from major institutional responsibilities. These, together with the continuing



Theology is an invitation to "talk about God"—this is holy and difficult work.

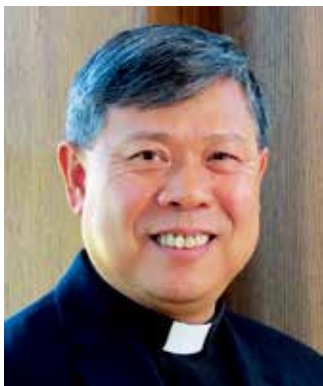
exercise of her priesthood, and the granting of sabbatical leave, have made VTS the ideal ecology within which to grow her theology."

I count it an honor to have Kate as a colleague. These two volumes, of what I suspect will be at least a five-volume series, have been a long time in coming. But they are worth waiting for. Furthermore, they are coming at the right time. As we fixate on the immediate, Kate's theology is a journey away from the ephemeral into the eternal. She lifts us all up and puts us on a different plane. It is an extraordinary achievement. As I read her work, I find myself pausing; I marvel and give thanks.



CHINESE CHRISTIANITY IN ASIA TODAY: Prof. John Yieh's Global Work Confronts Turbulent Times

Stephen L. Cook, Ph.D., *The Catherine N. McBurney Professor of Old Testament Language and Literature*



New Testament scholar, the Rev. John Yueh-Han Yieh, Ph.D., the Molly Laird Downs Professor of New Testament at Virginia Theological Seminary for over 25 years, was born, raised, and initially educated in Taiwan. He visits his native land every year, takes trips to Asia often, and spends large amounts of sabbatical time resident

in ethnically Chinese regions abroad, studying the history and current place of Christianity and biblical interpretation there. Each year he joins with other biblical scholars with origins in Taiwan, Singapore, and Hong Kong in professional colloquy fostering ethnically Chinese biblical study and interpretation.

In the last few years, John has seen dynamics shift rapidly on the ground in Asia, especially in Hong Kong and in the People's Republic of China. As the region increasingly draws the attention of the U.S. government on economic, military, and human-rights fronts, John's research there is of increasing importance and interest.

Virginia Seminary has long had interests and contacts with Chinese Christianity in Asia. Among its graduates, Bishop William Jones Boone (1811–1864) was the first missionary bishop of Shanghai. Bishop Channing Moore

Williams (1829–1910) was bishop of China and Japan who helped organize the *Nippon Sei Ko Kai* (Anglican Church in Japan). Bishop Lloyd Rutherford Craighill (1886–1971) served as bishop of Anking in the *Chung Hua Sheng Kung Hui* (Anglican Church in China) until 1949 when all missionaries had to leave. John recalls leading a group of VTS faculty and students on an immersion trip in 2011 to establish connections with the Chinese churches in Asia. John, Prof. David Scott, Prof. Mitzi Budde, Prof. Shawn Strout, and several seminarians visited the churches and seminaries in Hong Kong, Shanghai, Beijing, and Tokyo. Seminarians then stayed in Hong Kong for a month-long cross-cultural internship with local Anglican priests. With Archbishop Paul Kwong's blessing, this exploratory excursion paved the way for the VTS D.Min. program initiative now about to begin in Hong Kong.

First under Prof. David Gortner, and now under Prof. Ross Kane, VTS has been advancing a relationship with Hong Kong Sheng Kung Hui (HKSKH, Anglican Province of Hong Kong) to strengthen its theological education by working with Ming Hua theological college. Ming Hua, a relatively small theological center of the HKSKH, could benefit from our support and VTS can learn from its ministry through the partnership. Since 2016, when Dean Markham paid an official visit to Ming Hua's Principal Professor, Dr. Gareth Jones, the Rev. Melody Knowles, Ph.D., vice president of academic affairs at VTS, has been hard at work creating a joint doctoral program with the college.

Old St. Johns Cathedral, the oldest Anglican church in Hong Kong



The church in China tries very hard to demonstrate its loyalty to the nation and works cautiously to find a *via media* between the state and the faith.

enforcement often differs greatly. In several cities, the tall crosses on churches' rooftops have been taken down for violation of building codes, but regular church worship is not forbidden. The policy also induces self-censorship. For instance, an international conference celebrating the 100th anniversary of the publication of the Chinese Union Bible to be held in 2019 was voluntarily postponed and then cancelled, in order to avoid any unnecessary misunderstanding by the authorities. The church in China tries very hard to demonstrate its loyalty to the nation and works cautiously to find a *via media* between the state and the faith.

John has spent several sabbaticals in Hong Kong, and his most recent one earlier this year began there. It is good for him to conduct research at the Chinese University of Hong Kong, its biggest and strongest school, which has an ecumenical divinity school, an excellent library, and many religious scholars of various traditions. While preparing for his most recent trip, John learned of the new extradition law allowing Hong Kong residents to be sent to Beijing for trial. That law sparked massive demonstrations on the streets, with citizens from all walks of life participating.

There were strikes in the university, during which many professors, finding their classrooms empty, ventured outside to deliver lectures to their students sitting on the campus grounds. Just a month or two before John was planning to travel to Hong Kong, the riot police raided the university, confronting students barricaded behind chairs and tables. Days later, the police laid siege on another university for several days and arrested hundreds of students who ran out of food and water. By the start of January 2020, John made the difficult decision to travel to Hong Kong as planned, because the tension seemed to

The HKSCH runs more than 150 elementary and high schools, which are considered the best schools in the region and have turned out many top local leaders decade after decade. Graduates of these Anglican schools regularly attend prestigious universities abroad, such as Oxford and Cambridge. Most priests work with several of these schools as chairs of the board, since there are only a limited number of priests. These clergy persons, along with the schools' headmasters, chaplains, and religion teachers could benefit greatly from the D.Min. in educational leadership offered jointly by VTS and Ming Hua.

I met with John recently to discuss his ongoing experience of, and interaction with, Chinese Christianity in Asia. We began by reviewing recent developments in China and Hong Kong. In the first decade of the 21st century, China began to rise as an economic power in the world, and it pursued a globalized education for its younger generation. Wishing to participate fully in the international society, it sent numerous students and business people overseas and invited many scholars and engineers into its borders. Exchanges in business, science, culture and religion were encouraged to create a "harmonious society." Entering the second decade, however, the government changed its course. In order to thwart possible threats of religious radicals, ethnic separatists and foreign influences and to ensure political stability, social unity and economic prosperity, the government began to discourage international exchanges and tighten its control over all religious groups. Such national concerns could be understandable, but local

have waned after the university sent its students home in November 2019.

Unfortunately, by mid-February 2020, the COVID-19 pandemic hit the city. The university closed down and sent its students home again. John withdrew to Taiwan, which fortunately was only a 1½ hour flight away.

Despite his necessary absence from Hong Kong, John continues to be concerned about, and pray earnestly for, the region and the Church there. Several crises are confronting the people, the government and the Church in China and Hong Kong. First is the COVID-19 pandemic that locks down the city as it has done many other countries. The health threat is even more stringent there because so many people live closely together in a tiny place. Besides the daunting challenge to keep the worship going, the Anglican churches in Hong Kong are also busy finding ways to feed the poor in need and keep their schools, teachers, and students safe. Second, there is a heightened anxiety over a possible regional war. Both U.S. warships and the Chinese navy conducted several large-scale military exercises targeting each other in the South China Sea in the early summer, involving many nations in the region. Third, China passed a national security law for Hong Kong on June 30, 2020 that empowered Beijing to set up a security office in Hong Kong with broad authority to counter any crime of secession, subversion, terrorism, and collusion. The government's intention is to establish stability, but the law may also be used to curtail protest and freedom of speech. As one can imagine, the churches in Hong Kong are bluntly divided on how to respond to this new situation. What is the Church's public theology and what are its social responsibilities in such a turbulent time? Some support democracy and freedom, and others call for law and order. But all need our prayers! If we think honestly about our current challenges in the US, our Church is confronted by similar issues, is it not?

Amid the current turbulence, John continues to pursue his long-range research project. His ongoing interest is the history of Chinese interpretation of Scripture, including all its unique features. Under the influence of Chinese history and culture, Chinese biblical interpretation has distinctive contours and insights. John is looking carefully at how influential scholars, preachers, and leaders of the Chinese

church have used the Bible. He is exploring how they move from the biblical text to answer questions of doctrine, to engage social crises, and to argue for competing theologies.

Among the tensions John is researching, there are debates between conservative and liberal theologies, between evangelical and social gospel thinking, and between public and private faiths and the question of how each position reconciles itself with the gospel in the Scriptures. By spending sabbatical time in Asia, John also hopes to find out how churches in Taiwan, Hong Kong, and China continue to grow while Christianity is sharply declining in the U.S. as it has in Europe.

In due course John will publish his findings, hopefully in the form of a book and several scholarly articles. Meanwhile, John continues as a beloved senior teacher of the New Testament at Virginia Theological Seminary and he continues to move forward with other current publication projects, including an Eerdmans commentary on the Johannine Epistles and a commentary on the Gospel of Matthew in Chinese, which is going to be published in Hong Kong.

The Rev. John Yieh, Ph.D. with Mitzi Jarrett Budde, D.Min., head librarian and the Arthur Carl Lichtenberger Chair for Theological Research.





Last spring the Board of Trustees confirmed the faculty's unanimous recommendation that the Rev. Robert Heaney, Ph.D., D.Phil. be promoted to Professor of Theology and Mission. Heaney has been teaching at VTS since 2013, and during that time has reimagined the Center for Anglican Communion Studies, establishing it as a leader within the Anglican Communion. He is the author of several serious and significant books, including God's Church for God's World, From Historical to Critical Post-Colonial Theology, The Promise of Anglicanism (with William L. Sachs) and Postcolonial Theology: Finding God and Each Other Amidst the Hate.

THE MISSION AND DISCIPLESHIP OF ROBERT HEANEY

The Rt. Rev. Rose Josephine Hudson-Wilkin, MBE, QHC, Suffragan Bishop of Dover

I had the privilege of serving as the priest representative on the Anglican Consultative Council (ACC) on behalf of the Church of England, for three of its gatherings. The Council was set up approximately 52 years ago at a Lambeth conference attended by representatives from the Anglican provinces around the world comprising of Bishops, Clergy and Laity. At the first gathering I attended in Jamaica, I had a real sense of the real challenge facing the worldwide Anglican Communion—to stay focused on the things that are held in common instead of focusing on the things that pull us apart.

The leadership of the Rev. Robert Heaney, Ph.D., D.Phil. of the Center for Anglican Communion Studies (CACs) at Virginia Theological Seminary (VTS), has been a prophetic leadership. His gentle, quiet and determined spirit at best remind me of the prophet Nathan who was given a message for King David. In delivering his message, Nathan chose to stay “on the inside.” He knew that, to make the greatest impact, he would need to appeal to something deeper inside King David (instead of simply shaming him for what he did wrong). CACS under his leadership has been one of gentle persuasion and encouragement. This can be seen in the prolific writing he has done, and expressed in the numerous books he has edited and written.

Robert is a wonderful advocate for the kind of confident Anglicanism that I love to see. It is an Anglicanism that is intelligent and outward-looking. In 2016, he won the Susan B. Thomas Prize for excellence in education and the mission of The Episcopal Church. He understands the journey that Anglicanism has been on and its impact on many developing nations. He is keen to help Western Anglicans experience the global south and in February of 2018, he facilitated a lecture and panel event featuring the Presiding Bishop, Michael Curry, looking at “Why the Episcopal Church needs World Anglicanism.”

Reconciliation is at the heart of his work with CACS. This is based on the building up of quality relationships between and within provinces. He cares that his work enables people to sit in the same room and engage in the kind of open debate that encourages respect and mutual understanding. His writings allow for robust discussions and many of his written works are a result of some of the real dialogue and consultation that is taking place. His Irish connections would have been an important inspiration in this piece of work for peace and reconciliation.

Robert is very comfortable with academia and he is always willing to engage with other academic establishments either giving lectures or arranging for consultations.

Academia becomes a wonderful medium in which to invite the next generation of students who are open to learning, to consciously engage in a new way with the God of mission. He himself is deeply interested in mission and this is reflected in the numerous lectures and articles that he has written and edited. *God's Church for God's World* as expressed in "Discipleship in the Mission of God" is one such article. Those participating in CACS have a wonderful opportunity to intentionally explore the meaning of mission and to begin to discern what God might be doing in their midst.

I was privileged, along with other fellows, to participate in a Consultation on Faith in the Public Square. I was personally impressed by the care and the interest that Robert showed over the days that we gathered; this was not just an academic "exercise"—he showed a sense of being invested in the outcome of the

consultation. I really appreciated being in the same room with the talented team he had drawn together. CACS has its finger on the pulse theologically, in a way that enables students to make connection with faith and everyday life and living.

Collaborative ministry has been patterned during his leadership of the Center. This collaboration is witnessed in the partnerships of the various books edited and the articles written. He has worked with theologians from around the world enabling their voices to be heard and their contributions to be received by a wider audience. The documents published have turned out to be a great resource for the wider church. I am keen for us to be a church that is theologically equipped for the task of mission. CACS has played a significant role in the worldwide church under his direction.

There are many theological educators who are engaged in theological education purely as an academic exercise. This is not so with Robert. His engagement with CACS and VTS comes from a place of deep faith and conviction and this is evident in his relationship with those around him. Through the work of the Center for Anglican Communion Studies, he has created many opportunities for dialogue and through the intentional partnerships, ensures that the voices of many from the developing nations are respectfully heard and engaged with.

I count myself lucky to have known Robert and to have been asked to serve as a CACS fellow during his tenure. Through its theological work and the relationships fostered we are regularly reminded that we belong to a worldwide communion. He will be leaving the Center for Anglican Communion Studies in a very healthy and good place.



Heaney is processing into Immanuel Chapel with his faculty colleagues: Hannah Matis, Ph.D., Lisa Kimball, Ph.D., and the Rev. James Farwell, Ph.D.

PHOTO: LOGAN LOVELACE '22

Teaching the Church How to Live into its Sacramental Theology in the Midst of a Pandemic



Once a touring rock musician adept with mic stands, cables, monitors, and mixers, the Rev. James W. Farwell, Ph.D., is now a livestream worship producer, agile with lighting, wireless mics, and Facebook Live. Looking back over the life course of Farwell, now Professor of Theology and Liturgy at VTS, there is a pattern of presence,

responsiveness, and improvisation. Whether as parish priest, theologian in residence, scholar, lecturer, editor, liturgist, consultant, parent, grandparent, or twenty-six year practitioner of the Buddhist tradition of Dōgen Zen, Professor Farwell is faithful, steady, and trusted.

As the realities of a global pandemic landed in local congregations all across our country, closing church buildings overnight, forcing parishioners to stay at home and filling hospitals and morgues, pastor, teacher, and liturgical theologian James Farwell stepped up. First it was responding to mountains of emails from anxious clergy who were never trained for a time like this, often reminding them to share online worship planning and leadership with their laity. Soon it was private consultations with bishops as they discerned their authority and developed COVID-19 gathering and worship guidelines. There were



regular, cogent Facebook posts reminding anxious church leaders of the fundamentals of our theological tradition and our patterns and practices of worship, guarding against fetishizing the Eucharist, emphasizing the importance of stability and consistency in online worship, and reimagining the assembly in digital media. Farwell uses social media posts as a teaching tool. Many have gone (church) viral and several are included in a collection of essays.

As Holy Week neared and the volume of requests continued to climb, Farwell accepted an invitation from Dr. Lisa Kimball, associate dean of Lifelong Learning, to offer a two-part webinar, *Triduum Under Quarantine*, for which 1,423 people registered. It was so successful at providing practical, theologically robust resources for online and at-home Holy Week services, that there was a swell of demand for a repeat performance six months later. *Hope Incarnate: Planning Worship for Advent and Christmas* reminded weary clergy and Zoomed-out congregations that they have the resources they need to mark and celebrate a new liturgical year with confidence.

Professor Farwell produced a ChurchNext resource on the significance of ritual practices at home during COVID-19. He is editing a special volume of the Anglican Theological Review (ATR) on liturgical practices during a pandemic, and he continues to present online at educational events in congregations and dioceses across the country. In October, he and Kimball were invited to lead a four-hour conversation on *Incarnation in the Digital Age* with the Brothers of St. John the Evangelist.

For Professor Farwell, liturgy is always contextual and embodied. With his laptop, a podcast mic, and a ring light, he is actively teaching the Church how to live into its sacramental theology in the midst of a pandemic. For 10 months, he has generously offered time and expertise to support those doing the hard work of leading congregations through this liminal season. Virginia Theological Seminary is deeply grateful for James Farwell and other faculty who have offered their unique gifts in service to the wider church, at “just such a time as this.”



TryTank working on Christian Formation with Prayer Puppets

TryTank Experimental Lab, the joint venture between VTS and General Theological Seminary, aims to come up with innovative solutions to problems facing the church. In January, at the annual FORMA conference, TryTank released a brand-new experiment in the area of Christian formation.

“Since the new norm is that parents go to church once every four to six weeks, that means that kids are only getting part of the story in Sunday school,” explains the Rev. Lorenzo Lebrija, founding director of TryTank. “So, we asked ourselves, how else could we get the message to younger audiences?” Thus, the Prayer Puppets were born. “Think of them as pretty much a Christian *Sesame Street*,” added Lebrija.

For the experiment, three six-minute episodes were created, one each on the subjects of faith, hope, and love. Lebrija explains that “each episode deals with the topic in an energetic, story-telling way that invites young audiences to be present to the theme of each show. All of the episodes also have a new song about the theme. And they’re pretty catchy!” The experiment is measuring how the episodes are received by children ages two to seven, and their parents. The public can see samples, purchase the episodes, and find out more at the new website: www.PrayerPuppets.com.

Since the budget to conduct such an experiment was greater than the normal budget of a TryTank experiment, the Greenberg Childrens Foundation stepped in with a grant to make the project a reality. “With our experiments, we also seek sustainability. With this, our goal is to create a sustainable ministry through sales of the videos,” says Lebrija. “If enough parents and grandparents like the initiative to buy it, then we know that with a little more promotion and time, the ministry would pay for itself. And that, too, is an innovation in how ministries can work.”

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The Berryman Family Chair for Children's Spirituality and Nurture

By Linda Dienno, Vice President for Institutional Advancement

“This is a gift grounded in an educational and faith philosophy. Learning from children and cultivating the faith of children are imperatives for the Church.”

The Very Rev. Ian S. Markham, Ph.D.

Virginia Theological Seminary is pleased to announce the creation of *The Berryman Family Chair for Children's Spirituality and Nurture*. The chair will be funded through a \$2,000,000 gift from the Rev. Dr. Jerome W. Berryman. The endowment strengthens the Seminary's historic commitment to Christian education and formation and makes VTS the first residential seminary to engage a professor whose research, teaching, and advocacy are devoted to children's spirituality and nurture.

This gift is part of the Seminary's Bicentennial Campaign and puts VTS squarely on the path to innovation and imagination for its third century of service. VTS' dean and president, the Very Rev. Ian S. Markham, Ph.D., emphasized this saying: “This is a gift grounded in an educational and faith philosophy. Learning from children and cultivating the faith of children are imperatives for the church. It is the child who sees and experiences faith more clearly (this is the reason we must all be as little children to get into the kingdom of God); it is the child who inherits the faith and passes the faith on. This is a chair that will make a difference to countless clergy in the future. All of us need to come and see that a ministry among children is not a nice addendum to congregation, but a central obligation and act of faithfulness.”

Dr. Berryman established the chair to honor the present generation of his wife Thea (1941–2009) and their daughters Coleen (1967–2020) and Alyda, each of whom have shared his concerns about children in the Church and their development. The Family Chair also honors the generations of the Berryman family who have made this gift possible. As he explains, “I endowed the Berryman Professor of Children's Spirituality and Nurture because I wanted to do something significant for the lives of children in the Church. This emphasizes research, teaching, and advocacy for children and their families at Virginia Seminary but also the theological discussion of Jesus' view that we can't enter the Kingdom of God unless we become like children. This gift honors Thea and our girls but also the generations of my family who made this gift possible, going all the way back to the Reverend Jerome C. Berryman (1810–1907), who was a Methodist circuit rider, missionary to Native Americans, and an educator.”

This exciting new opportunity will become part of Lifelong Learning at VTS. Lisa Kimball, associate dean of Lifelong Learning and the James Maxwell



Jerome and Thea Berryman



Professor of Lifelong Christian Formation, welcomes the new initiative explaining, “Jerome, as he prefers to be known, has changed the discourse and practice surrounding the Christian formation of children across the world. I wonder how this extraordinary gift and consequent commitment to sustained scholarship, teaching, and practice will transform the church of tomorrow? VTS is honored to steward this gift, legacy, and prophetic call.”

Dr. Berryman is the founder of Godly Play and a renowned scholar in the field of children’s spirituality. The Godly Play® method, for which Berryman is best known, is a curriculum of spiritual practice exploring the mystery of God’s presence in our lives. He is the author of numerous books including *Becoming Like a Child: The Curiosity of Maturity Beyond the Norm* (2017), *The Spiritual Guidance of Children: Montessori, Godly Play, and the Future* (2013), *Children and the Theologians: Clearing the Way for Grace* (2009), and *Teaching Godly Play: How to Mentor the Spiritual Development of Children* (2009).

The Seminary hopes to complete the search for this new faculty member in the next calendar year with the appointment beginning in fall 2021 or spring 2022.

“VTS is honored to steward this gift, legacy, and prophetic call.”

Lisa Kimball, Ph.D.

We Are Ready When You Are



*Abraham's Tomb
in Hebron*

All of us have “cabin fever.” Most of us are trying to follow “religiously” the CDC guidelines. We wear masks, sanitize our hands and avoid crowds. Most of us are not traveling. The news about a vaccine is promising.

As you contemplate returning to travel in 2022 and beyond, remember our flexible booking policy which lets you plan your future travel with complete peace of mind. If you change or cancel up to 15 days prior to departure in the event of a COVID-19-related reason—whether at home or in your travel destination—you will receive a credit toward future travel associated with VTS. So, book with confidence.*

Please look forward to these pilgrimages and do request more information:

EPIPHANY PILGRIMAGES TO THE HOLY LAND

with The Rt. Rev. Frank T. Griswold and the Rev. J. Barney Hawkins

PILGRIMAGE ONE: Jan. 8–19, 2022

PILGRIMAGE TWO: Jan. 22–Feb. 2, 2022

For more information, please contact Victoria Elie at Virginia Theological Seminary (velie@vts.edu).

*COVID-19-related reasons include:

- *The U.S. Department of State issues a Level 4: Do Not Travel Global Health Advisory, or the government in the guest's country of residence restricts all but essential travel*
- *The U.S. Department of State issues a Level 4: Do Not Travel due to COVID-19 for the destination the guest is travelling to, or the government in the guest's country of residence issues a comparable advisory*
- *The destination the guest is travelling to has entry restrictions in place that prohibit the guest from travelling, such as closed borders or extended quarantine requirements*
- *International flights are cancelled without alternative routing available for guest to use to reach the destination(s) in the itinerary*

ALUMNI CONVOCATION: OCTOBER 13, 2020

By *Shelagh Casey Brown, Director of Alumni and Church Relations*

Among the many traditional gatherings that moved to an online format in 2020 was the VTS Alumni Convocation. Held entirely online, Convocation was headlined by keynoter the Rev. Gary Dorrien, Ph.D., Reinhold Niebuhr Professor of Social Ethics at Union Theological Seminary, who offered an outstanding address on “The Black Social Gospel, the Crises of the Moment, and the Struggle for Justice.” The video of his keynote address is available on the VTS YouTube channel and on the VTS website at www.vts.edu/alumni.

A rich and extended time for questions and discussion followed Professor Dorrien’s lecture, and virtual small group discussions later in the afternoon offered the opportunity for extended conversation about the issues raised in his superb lecture.

Other highlights of the day included the Alumni Association Executive Council Business Meeting and Dean Markham’s remarks on the state of the Seminary; a Virtual Walking Tour of the newly renovated campus spaces, narrated by the Rev. J. Barney Hawkins IV, Ph.D.; and the Evening Prayer service that closed the day, with an excellent sermon by AAEC President, the Very Rev. Billy Alford



Dean Markham and the Rev. Gary Dorrien, Ph.D.

’92, and the very moving reading of the Alumni Necrology by AAEC Vice President, the Rev. Jennifer Andrews-Weckerly ’09.

The online offering of Convocation this year was enthusiastically received by alumni, with the added benefit of alumni from around the country as well as internationally being able to fully participate, including alumni as far flung as the U.K. and Jordan. We look forward to continuing an online offering of Convocation alongside our traditional on-campus format in the years to come.

Class Reunions also took place online this year and continue to take place with many classes gathering over the next few months. Please reach out to the Alumni Office at alumni@vts.edu if you are interested in planning an online reunion for your class.



Staying Connected

www.vts.edu

The official website for Virginia Theological Seminary.

Virginia Theological Seminary Magazine

The Seminary’s magazine for supporters of VTS. *Published three times a year: January, May, and September.*

VTS Journal

A collection of distinguished writings, lectures, and sermons from the previous year. *Published in the fall.*

The Annual Report

The Seminary’s annual report is published once per year for alumni and friends. *Published each December.*

The eNews

Monthly updates about happenings at VTS. *The first day of each month.*

The Dean’s Commentary

Daily updates from Dean Markham and/or guest contributors. *Daily, Monday–Friday.*

ERRATA:

Two corrections in the Summer issue to the article about the renovation of Addison Academic Center and the Class of 2004 windows:

The Very Rev. Cecil Woods was still serving as Dean and President at the time of the dedication of the building. He retired later in the spring of 1994.

The Rev. Cecelia C. Schroeder ’04 was inadvertently omitted from the listing of the Class of 2004.

You can also find us on:



Alumni on the Move

1983

The Rt. Rev. Scott A. Benhase ▶
Vicar for St. Cyprian's Episcopal
Church, Oxford, NC

1986

The Rev. Carol Cole Flanagan ▶
Interim Rector for Christ Episcopal
Church, Rockville, MD

2002

The Rev. Dr. Linda M. Kapurch ▶
Interim Rector for Trinity Church,
Upper Marlboro, MD

The Rev. Lyndon Shakespeare ▶
Rector for Church of the Holy
Comforter, Broomfield, CO

2004

The Rev. John Leach ▶ Rector
for St. John's Episcopal Church,
Montgomery, AL

The Rev. David Umphlett ▶ Rector
for Holy Trinity Episcopal Church,
Greensboro, NC

2008

The Rev. Mitchell Bojarski ▶ Rector
for Church of the Incarnation,
Penfield, NY

The Rev. Kim Seidman ▶ Vicar and
Executive Director for Cathedral
Ridge Camp and Conference Center,
Woodland Park, CO

2011

Dr. Marianne Van Vorst Ryan ▶
Admissions Associate for Clairbourn
School, San Gabriel, CA

2012

The Rev. Christopher A. Cole ▶
Rector for St. Andrew's Episcopal
Church, Pittsburgh, PA

The Very Rev. Katie Churchwell
▶ Dean for St. Paul's Episcopal
Cathedral, Oklahoma City, OK

2014

The Rev. John D. Adams ▶
Priest-in-Charge for St. Stephen's
Episcopal Church, Grand Island, NE

2015

The Rev. Justin Ivatts ▶ Rector for
Clarke Parish (Grace and St. Mary's
Churches), Berryville, VA

The Rev. David A. Madison, D.Min.
▶ Executive Director for the National
Association of Episcopal Schools,
New York, NY

2016

The Rev. Marna Franson ▶ Diocesan
Missioner for Marquette County in
the Diocese of Northern Michigan,
Marquette, MI

2017

The Rev. William Packard ▶ Priest-
in-Charge for St. Andrew's Episcopal
Church, Burke, VA

2018

The Rev. Jeffrey Stevenson ▶ Rector
for St. Ann's Episcopal Church,
Sayville, NY

The Rev. Seldon Walker ▶ Rector
for Grace Episcopal Church,
Yorktown, VA

2019

The Rev. Eric Grubb ▶ Rector
for St. Paul's Episcopal Church,
Clinton, NC

The Rev. Ashley Mather ▶ Rector
for St. Paul's Episcopal Church,
Manhattan, KS

2020

The Rev. Jill Williams ▶ Priest-
in-Charge for St. Paul's Episcopal
Church, Montvale, NJ

2012

The Rev. Dawn A. Foisie ▶ Rector
for St. Philip's Episcopal Church,
Marysville, WA

The Rev. Dr. Randall K. Hehr
▶ Interim Associate Rector for
Episcopal Church of Ascension,
Clearwater, FL

The Rev. Connor Newlun ▶ Rector
for St. Paul's Episcopal Church,
Sharpsburg, MD

The Rev. Shirley M. Porter ▶ Rector
for St. Christopher Episcopal Church,
Perry, GA

2014

The Rev. Jean Beniste ▶
Rector for Christ Episcopal Church,
Waukegan, IL

The Rev. Patrick Bush ▶ Priest-in-
Charge for St. Andrew's Episcopal
Church, Rocky Hill, CT

The Rev. Katherine H. Byrd ▶ Priest-
in-Charge for St. Francis' Episcopal
Church, Goldsboro, NC

The Rev. John Hogg ▶ Associate
Rector for All Saints' Episcopal
Church, Richmond, VA

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wberrmudez@vts.edu

The Rev. Steven King ▶
Priest-in-Charge for Trinity Episcopal
Cathedral, Omaha, NE

2015

The Rev. Maxine Barnett ▶ Rector
for All Saints' Episcopal Church,
Baldwin, NY

The Rev. Grace A. Pratt ▶ Lower
School Chaplain for St. Stephen's &
St. Agnes School, Alexandria, VA

2016

The Rev. Marianne S. Allison ▶
Associate Rector for St. John
the Baptist Episcopal Church,
Portland, OR

The Rev. Daniel J. Lemley ▶ Rector
for Holy Trinity Episcopal Church,
Clearwater, FL

The Rev. Ian G. Lasch ▶ Rector for
St. Francis of the Island Church,
Savannah, GA

2017

The Rev. Kenneth Pierce ▶ Deacon for
St. Michael's the Archangel Episcopal
Church, Lexington, KY

2018

The Rev. Richard C. Bauer ▶ Rector
for St. Edward's Episcopal Church,
Lancaster, PA

The Rev. Dr. Paul R. Moore ▶ Rector
for St. Paul's Episcopal Church and
La Iglesia Episcopal de la Resurreccion,
Mount Vernon, WA

2019

The Rev. Gaelyn L. Evangreene
▶ Rector for St. David's Episcopal
Church, Cullowhee, NC

The Rev. AnnaMarie G. Hoos ▶
Marketing and Communications
Consultant for Grace Episcopal
Cathedral, San Francisco, CA

The Rev. Elisabeth Malphurs ▶
Priest-in-Charge for St. Alban's
Episcopal Church, Vicksburg, MS

The Rev. Valerie Mayo ▶ Campus
Minister and Urban Missioner for the
Diocese of Kentucky, Louisville, KY

2020

Ms. Alison Pace ▶ Family Formation
Minister for St. Mary's Episcopal
Church, Arlington, VA

The Rev. Catherine Cox ▶ Curate
for Christ Cathedral, Salina, KS

IN MEMORIAM

Rest eternal grant to them, O Lord; And let light perpetual shine upon them.

1950s

The Rev. E. Albert Rich '52
March 20, 2018

The Rev. James A. Trimble Jr. '56
September 6, 2020

1960s

The Rev. Harwood "Woody"
Bartlett '62
September 21, 2020

The Rev. Thomas F. Beck '63
March 19, 2019

The Rev. John H. Hatcher '63
January 2018

The Rev. Dr. Charles M. Riddle III '63
August 25, 2020

The Rev. Emmanuel G. Collins '66
August 16, 2020

The Rt. Rev. Joseph M. Irenaeus '66
October 18, 2020

The Rev. Patrick H. Dunn '68
May 24, 2020

The Rt. Rev. Charles F. Duvall '60
October 10, 2020

The Rev. John H. Hatcher Jr. '63
November 8, 2017

The Rev. Theodore L. "Ted" Lewis '64
July 11, 2020

The Rev. Dr. James R. Henry '65
August 21, 2020

The Rev. Charles H. Eddy '66
August 9, 2020

The Rev. Franklin O. Johnson '66
October 17, 2020

The Rev. Manning Lee Smith '68
October 4, 2020

1980s

The Rt. Rev. John Tarrant '83
August 24, 2020

1990s

The Rev. W. Eugene Bolton '92
February 19, 2019

2000s

The Rev. Thomas C. Murphy '07
May 9, 2020

The Rev. James J. Lanter '08
May 13, 2020

Dignity and Grace: Remembering Marie Woods

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



Dean and Mrs. Woods were honored at a reception given by the student body in 1981. They were presented with a framed aerial-view photograph of the Seminary campus.

The Very Rev. Granville Cecil Woods Jr. served as the dean and president of Virginia Theological Seminary from 1969 until his retirement in 1982. His wife, Marie Cartinhour Woods, was an energetic and beautiful presence on the campus. She died at the age of 95 on August 27, 2020 at her home in Monteagle, Tennessee.

Marie was born in Chattanooga, Tennessee. She attended Randolph Macon Women's College in Virginia. She was married to Cecil Woods for almost 50 years; together they were blessed with four daughters.

Her impact on the Seminary was considerable. In a season of significant challenges, the campus was alive with debates about the ordination of women and the Vietnam war. Marie had a beautiful ministry of presence. With a smile and a touch of humor, she was able to diffuse the hardest of situations.

Her impact on
the Seminary was
considerable ...
Marie had a beautiful
ministry of presence.
With a smile and a
touch of humor, she
was able to diffuse the
hardest of situations.

Over the years I had the privilege of being with Marie Woods on visits to Sewanee. At her home, set in the extraordinary beauty of the mountain Domain, she received the Rev. J. Barney Hawkins IV, Ph.D., and me on more than one occasion. On one visit we offered to take her to lunch. Driving off the Domain, we took her to her favorite café in Monteagle. The lunch was a delicious combination of homemade soup and sandwiches. At the end of the lunch, her VTS hosts made the appalling discovery that this café did not accept credit cards. We frantically checked wallets and pockets for some cash—all to no avail. Meanwhile, Mrs. Woods sat there smiling, watching the embarrassment unfold before her eyes. Finally, she picked up the check. Placing two “crisp” twenty dollar bills on the plate, payment was made for lunch.

She laughed as we walked back to the car. She told stories about comparably awkward moments that she had faced with Cecil. When Barney Hawkins sent her \$40 cash in the mail; she replied with the loveliest of handwritten notes.

Sometimes, one can just feel the beauty of a life that has walked closely with Christ. Marie Woods was that beautiful life. The Seminary is grateful for everything she did and for everything she represented.





A Question of Freedom: The Families Who Challenged Slavery From the Nation's Founding to the Civil War

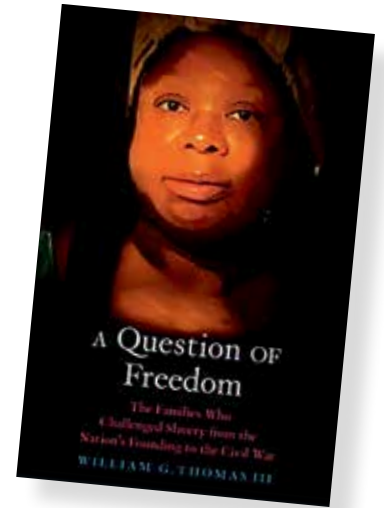
William G. Thomas III, Ph.D.
(Yale University Press, Nov. 2020)

Virginia Theological Seminary is blessed to have a remarkable Board of Trustees. One of these

members is William G. Thomas III. His new book, *A Question of Freedom: The Families Who Challenged Slavery From the Nation's Founding to the Civil War*, is a triumph. Dr. Thomas traces the stories of several enslaved families in Maryland's Prince George's County through the generations.

The New York Times declares that *A Question of Freedom* is "a rich, roiling history that Thomas recounts with eloquence and skill, giving as much attention as he can

to the specifics of each case while keeping an eye trained on the bigger context. The very existence of freedom suits assumed that slavery could only be circumscribed and local; what Thomas shows in his illuminating book is how this view was eventually turned upside down in decisions like *Dred Scott*. 'Freedom was local,' Thomas writes. 'Slavery was national.'"



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SAVE THE DATES: April 27–29, 2021



THE COSTAN LECTURES of 2020–2021

with the Rev. Katherine Sonderegger, Ph.D.

April 27, 28, and 29 / 5:00–7:00 pm each night

Dr. Sonderegger has generated extraordinary interest in her Systematic Theology series. This is the opportunity to hear the author expound her initial reflections for volume three.

For more information on how to register, please email thabberley@vts.edu or call (703) 461-1701