

1971-1972 Catalogue

Virginia Theological Seminary

Alexandria



*Go Ye Into All The World
and Preach The Gospel*

MARK 16:15

The Class of 1971 carried in procession and hung in the Chapel the banner pictured on the cover. While no man in the Senior Class went to the overseas mission field, all went into the ministry with a compelling sense to live and preach the Gospel. The Seminary's role in theological education is to fan the fire in each man's heart that the Holy Spirit has ignited.



SEPTEMBER 1971

The Virginia Theological Seminary Catalogue

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Theological Education for Today

Few indeed are the young men who enter a seminary in these days with a conversion experience behind them. A far larger number enter because of an initial, driving interest in human issues, in social problems and welfare. They seek the resources of Christian faith and insight to enable them to improve the common lot of their fellow men. While in seminary these men grow in understanding, commitment and power. Only in time does the Church become for them a central concern.

An equally large number of young men enroll in a seminary from a sense of personal need for renewal. Pressed by the riddle of life, they want to achieve clarity at the center by finding themselves. They turn to a serious study of theology to find a faith to live by and a commanding purpose to serve. They seek an answer to the question: how can I win through?

In ways marvelous to observe, God takes in His hand all of these men in their varied types and stages. He clarifies motives, illumines minds, wins hearts, galvanizes wills—to make men His glad and willing servants.

In preparing students for ministry in today's world, the faculty of this seminary is mindful that the majority of American people are thirty years of age and under. Multitudes in this country in the lower age ranges find the Church archaic and tend to be anti-institutional. For many the religious question in life does not loom large. Theological education is therefore undergoing rapid change in order that theological students may be prepared to communicate persuasively and to win to the Christian faith the new generations. Students are not only grounded in the faith through a study of the classical theological disciplines as in all previous periods but field education, practice of professional skills and theological reflection on faith in action is being given much attention and a large place in a student's preparation. Careful training in communication is stressed.

Within the lifetime and ministries of men now in seminaries eighty percent of the American people will be living in urban-industrial complexes. In this seminary very serious attention is being devoted to the relation of Church and Society and to the role of the Church in the inner city. Affiliation of this seminary with The Washington Theological Consortium, an association of Roman Catholic, Methodist, Lutheran, Episcopalian and interdenominational theological faculties of the Washington area, and with the Urban Training Program, also a joint venture of Roman Catholic and Protestant seminaries, are all innovations which assure our ecumenical involvement and make possible a full use of the resources for theological education in the Washington metropolitan area. Special education and training in the realm of pastoral care prepares our students to enable others to find personal renewal amid the fury and futility of much modern living.



Pictorial Prose

Apart from necessary information the Catalogue of any school contains, this edition carries in the next fourteen pages and elsewhere a pictorial view of campus life in the Virginia Seminary.

Students, classrooms, family life, campus landmarks are shown. A catalogue could *describe* these things—we are seeking to describe less, and *show* more. Any success we may enjoy in that regard is due largely to the sensitive eye and skillful camera work of two men. Mr. Ben Spiegel our professional photographer and Mr. Nicholson B. White our student photographer. Nick did all the color work and took some of the black and white shots.

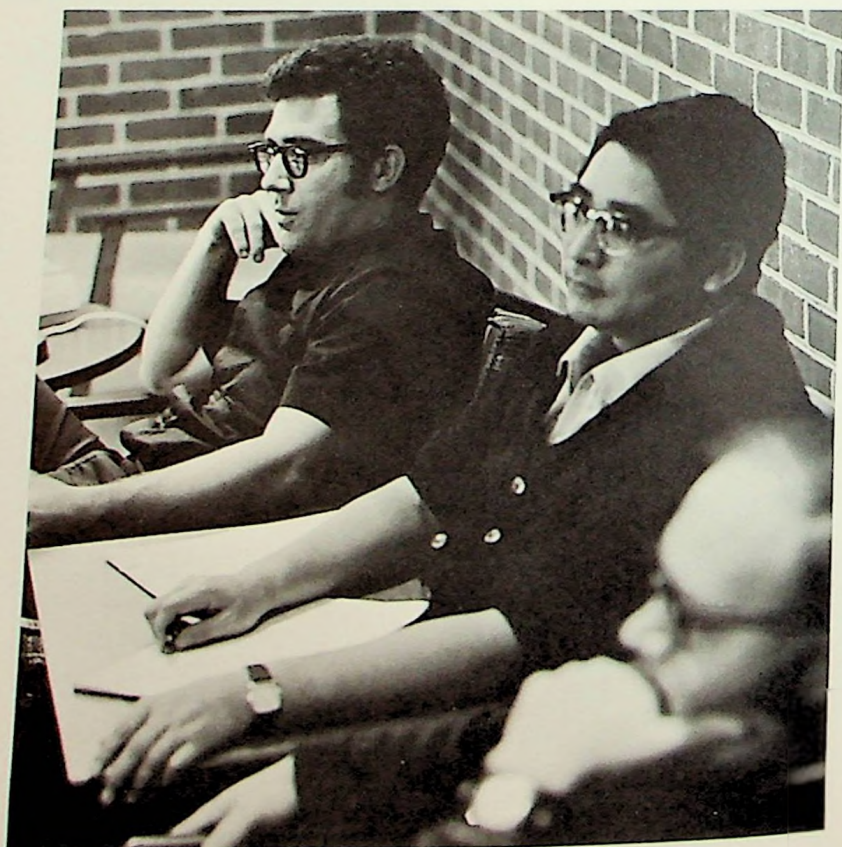


Spiegel



White





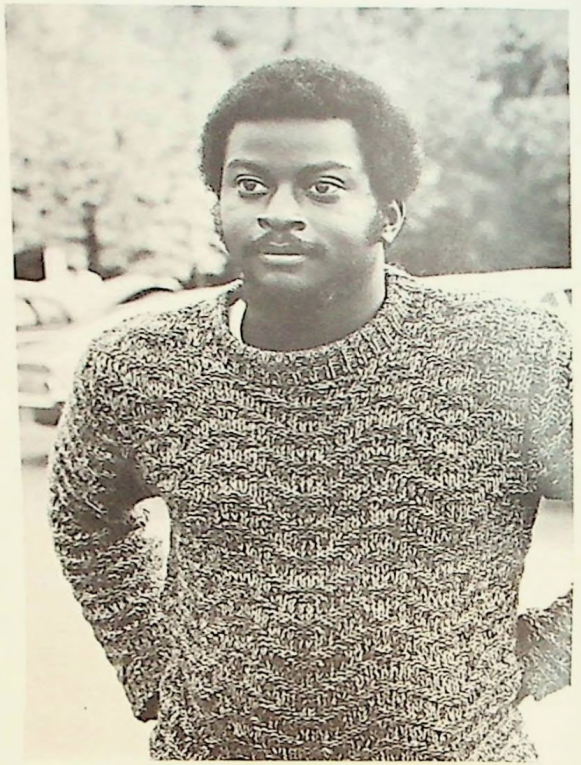
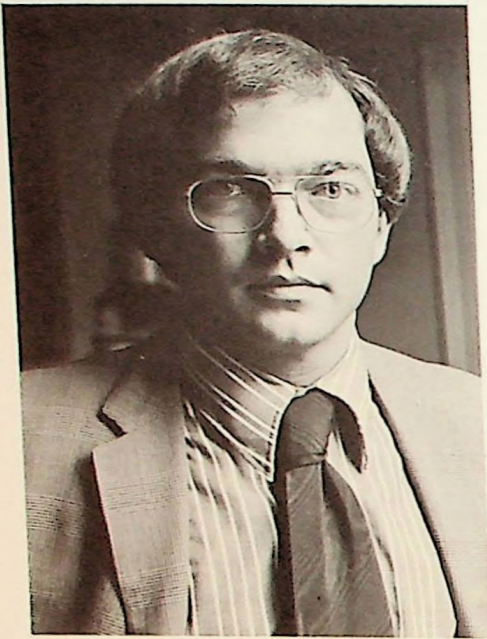
| Saturday 6 | | 7 |
|-----------------|---------|---------|
| 10:00 AM | Adrian | Pear |
| 11:00 AM | Conrad | McGuire |
| 12:00 PM | Hoffman | Marisa |
| Lunch | | |
| 2:00 PM | Lane | Hall |
| 3:00 PM | Brown | O'Brien |
| Interview (ZEN) | | |

10% EXPERIENCE













Wedding "Belles"

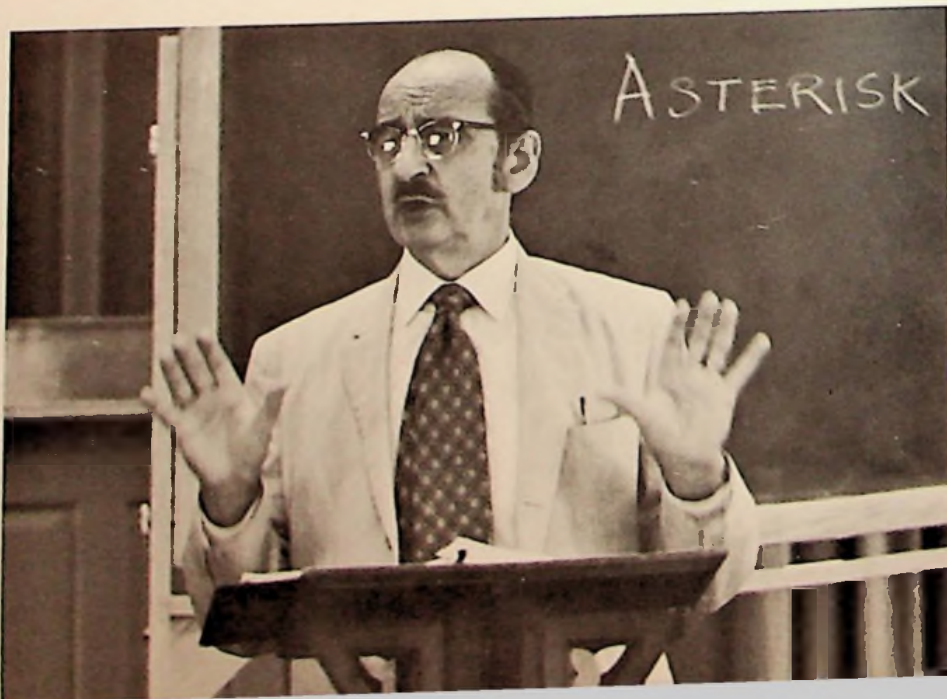
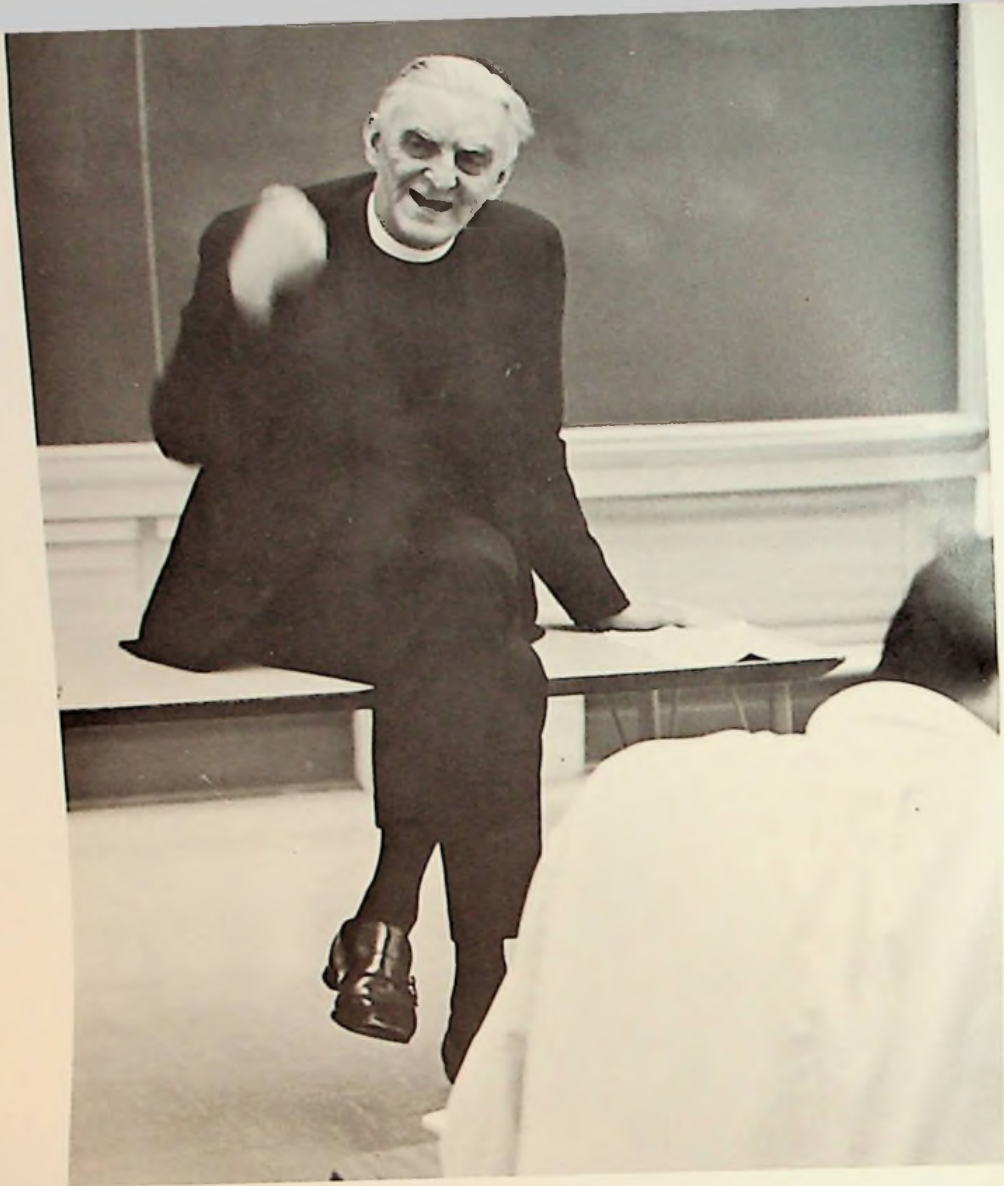


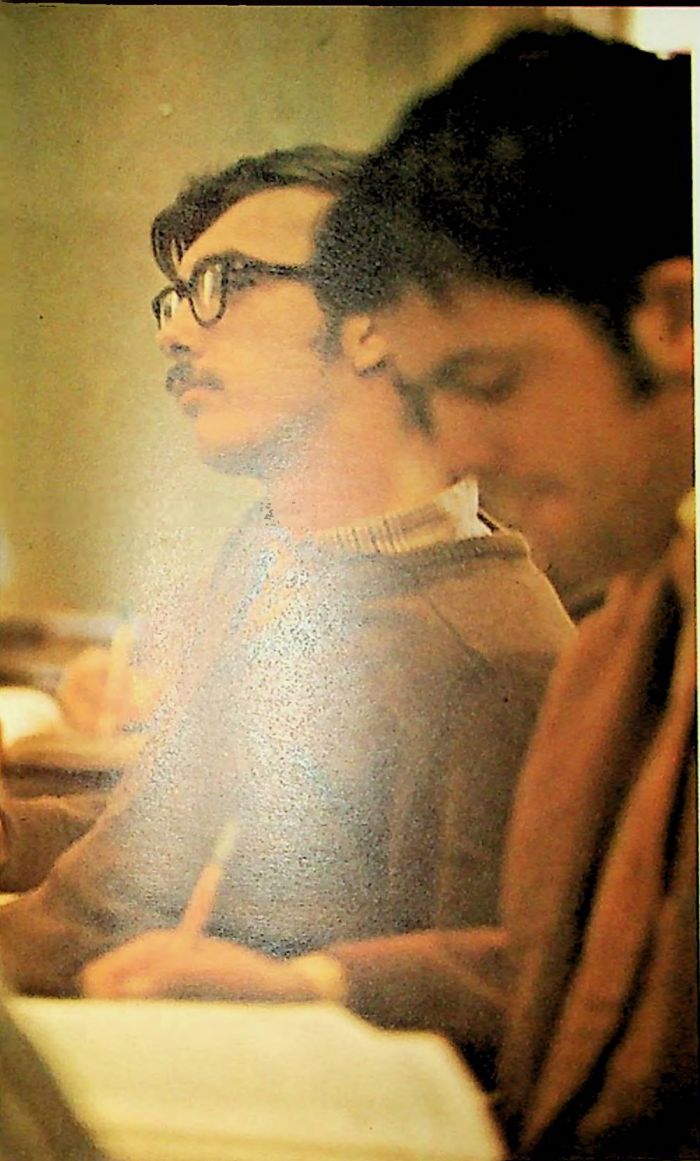
*Street-Townsend
May 11, 1971*



*Jones-Daniels
May 8, 1971*















Seminary Life

A diversity of backgrounds is represented in the student body of the Seminary. Married men, many of them with children, have frequently had long experience in other vocations. A third of the student body is made up of single men. These often come directly from college or, perhaps, from the military services. Men and women, who are not preparing for ordination, enrolled in the Master in Divinity and Master in Theological Studies programs, and students representing other lands, other cultures, and other church traditions, provide intellectual stimulation and richness in the life of the Seminary community.

The central task of preparing men for the ordained ministry demands that priority be given to academic and field work. Yet there is a certain balance in the School's life. Wives Group activities include crafts and art work, study and play. The group provides a "clearing house" of job information for wives with information about possible baby-sitters, schools, doctors, and other matters of concern to families moving into the area. Intramural athletics appeal to many. There is a choir of mixed voices for students and their wives. Parties, dances and picnics are part of seminary life.

Varieties of background in traditions of worship are brought into the community. While Virginia Seminary has a long and great tradition of its own which is the norm for Immanuel, the Seminary Chapel, opportunities are provided for liturgical experimentation and innovation. In addition the Washington area churches encompassing all of the great liturgical traditions offer ample opportunity for enrichment of the students' liturgical experiences. Disciplined responsible participation in the worship of the Seminary community and in other churches on Sundays offers a valuable opportunity for each person to examine the role of worship in his own life and in the life of the Church.

Metropolitan Washington serves as an endless resource for Seminary families with special interests. Students are active in social service projects in Washington and Alexandria slum neighborhoods. Others participate in community political activities.

Married students and their families live off campus, most within a two mile radius of the Seminary, inasmuch as ample housing at moderate rates is available in the surrounding Washington suburbs. Married students with children in the local public and private schools report that they are excellent.

The sharing of the Seminary experience by married couples has often been found to be a most helpful part of the preparation for ministry.

During the first year single students in both the M.Div. and M.T.S. programs are required to live in the dormitories and to take their meals in the Refectory. They are joined at lunchtime by their married colleagues and by members of the faculty. In the dormitories each student has a private room, which is furnished with a single bed, a chest of drawers, a desk and chair. Students supply their own linens, and any additional furnishings. Laundry facilities are available on campus. In addition to the main student lounge, each dormitory has a common room where students gather for relaxation, informal discussions, and evening prayers. Many single students find living on the Hill both convenient and pleasant and prefer to live in the heart of the Seminary community.







Seminary Life is a Family Affair



The Married Student

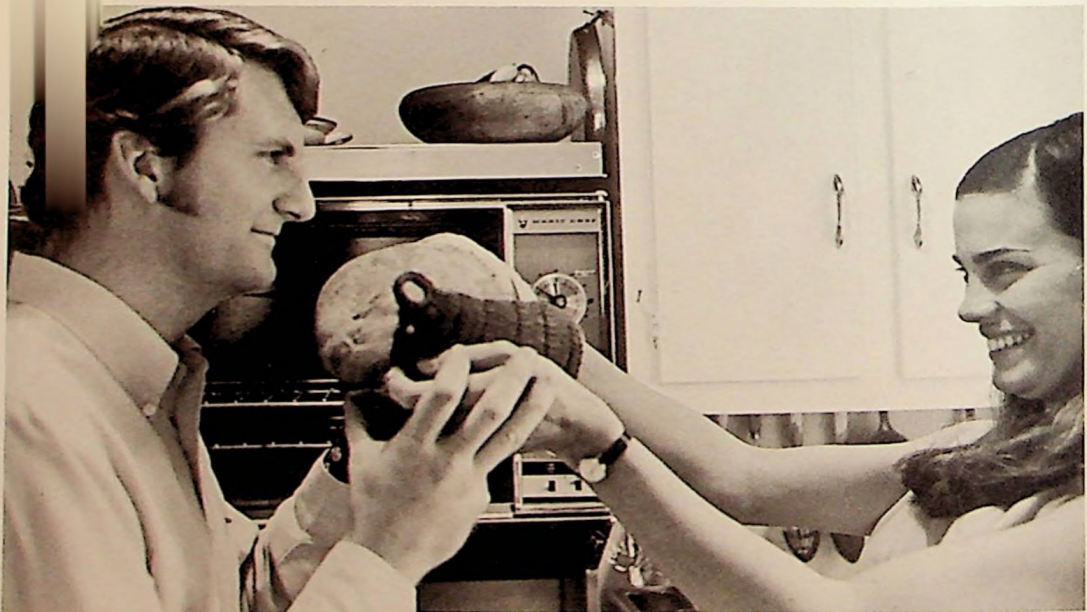
Student families are relatively late comers to the scene at the Virginia Seminary. With the close of the Second World War, the Seminary, for more than 100 years a bachelor domain, suddenly and dramatically changed its character.

The married student arrived and a new day began in the task of preparing men for the ordained ministry.

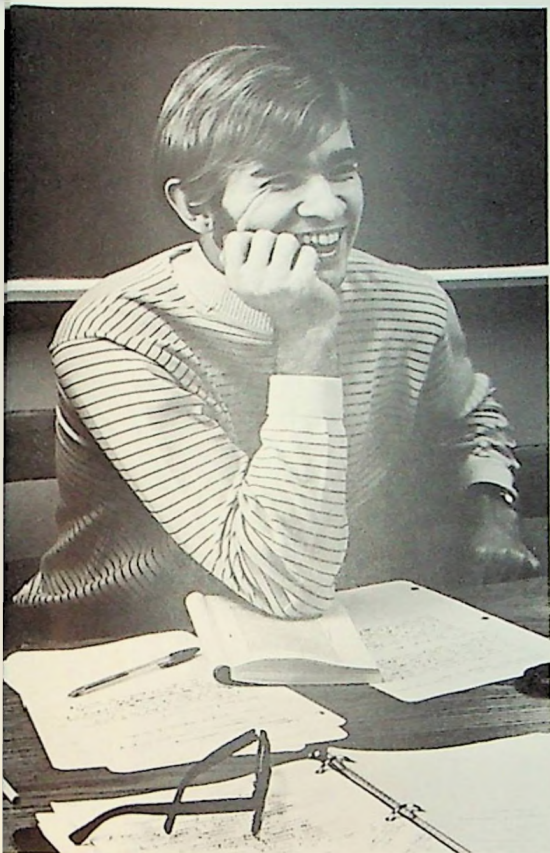
Clear advantages and major benefits to the Church derived from having such men enroll for a theological education. A new human resource was tapped. Long established custom, and sometimes prejudice, had made it appear that married men were unacceptable as theological students. When this block was removed, fine and talented and dedicated older men began offering themselves for Holy Orders.

It soon became apparent that married men brought a degree of maturity to theological study that had not been evident before. Men who had experience in business, in the professions, in the armed forces, began to close the gap that sometimes exists between clergy and laity. Long years as lay workers in the Church had acquainted many of them with the problems and hopes, the frustrations and opportunities that people live with. They knew these at first hand and from long experience.

On this page we introduce some representatives of this group.



John and Tina Hines check the bread Tina has just baked for a Thursday night Communion in the chapel. College sweethearts at Duke, they married in June before entering seminary in the fall. John was not only an above average seminary student (Class of '70), but also an accomplished athlete. His athletic prowess, demonstrated at Duke, paid off at V.T.S. as a member of its victorious basketball team.



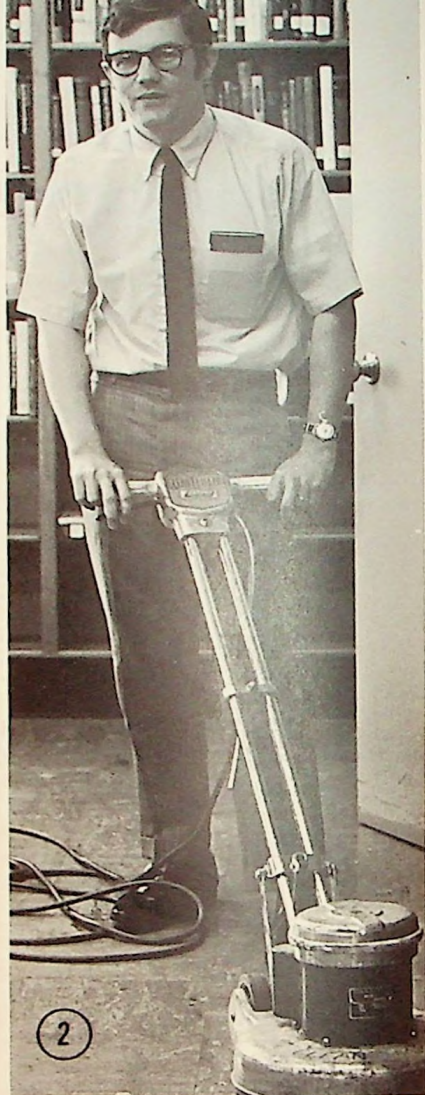
Above: Jim Ramsey, a senior from Texas, served in the Peace Corp in Malawi before coming to Seminary. Jim works as an organist in a nearby parish on Sundays, and does his field education at the Alexandria Hospital as a student chaplain. Left: David Funkhouser from the Diocese of Virginia served in the Peace Corp in Bogota, Colombia before entering Seminary.

Bachelor Candidates

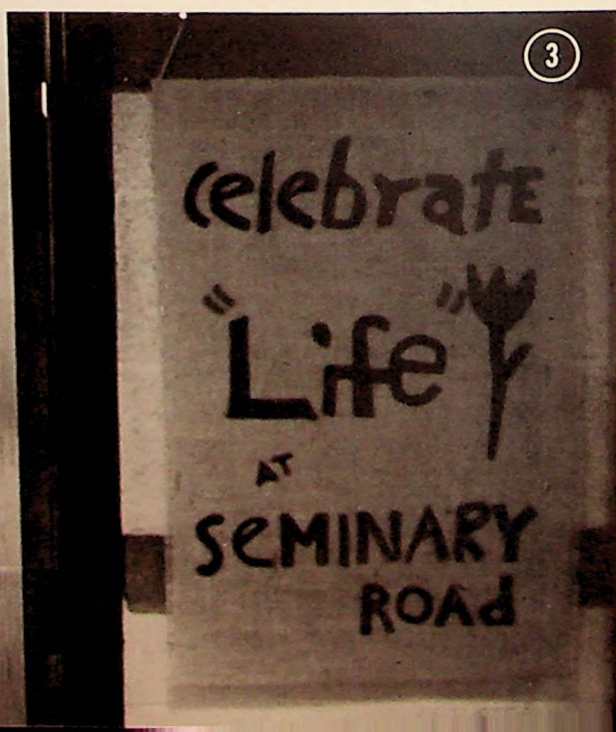
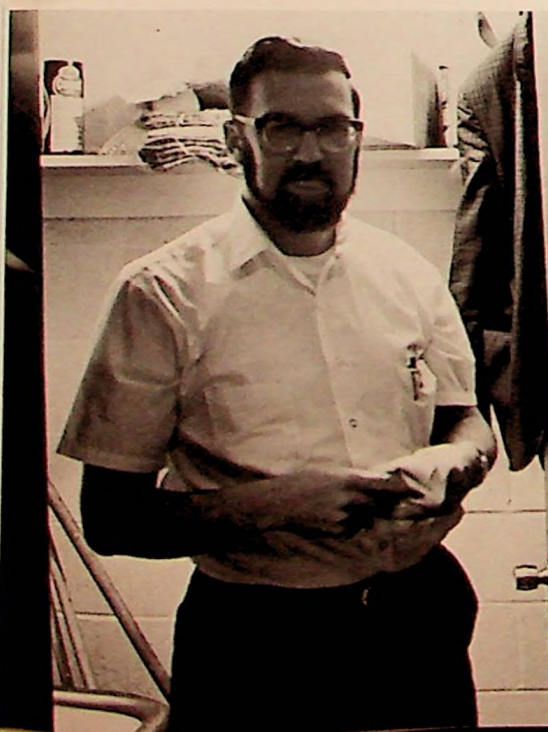
The enrollment of single men, many fresh from college, increased slightly in number last year. In a period of student unrest with a serious "generation gap," these young men by and large are in touch with their peers, and together they form part of a "new day."

To such men falls the task of opening themselves to the summons of a time like this, and to do it within the frame of a Christian theological perspective. Seminary offers no immunity from the tears and tensions of contemporary life, but it does give a direction.

The bachelor candidate, in common with his married fellow students, does a lot of growing during his three years on the campus. He also makes an important contribution to the life of the school.



Students find a variety of ways to earn money.
 1. Randy Prior, free lance photographer for the
 Seminary Journal, Catalogue and others. 2. Phil
 McNairy, library floor polisher. 3. Mark House,
 church sexton. 4. Ed Goetz and Corky Corkran in
 the Seminary mail room.



Seminary Policy on Student Employment

The Seminary curriculum, including assigned work under the Field Education Program, is designed with full-time students in mind. Employment for remunerative purposes is discouraged where it is not absolutely necessary and first year students, especially, are advised not to attempt it.

The Faculty realizes, however, that there are cases where remunerative employment is necessary and that some students are able to meet all of their curricular requirements satisfactorily while engaged in such work.

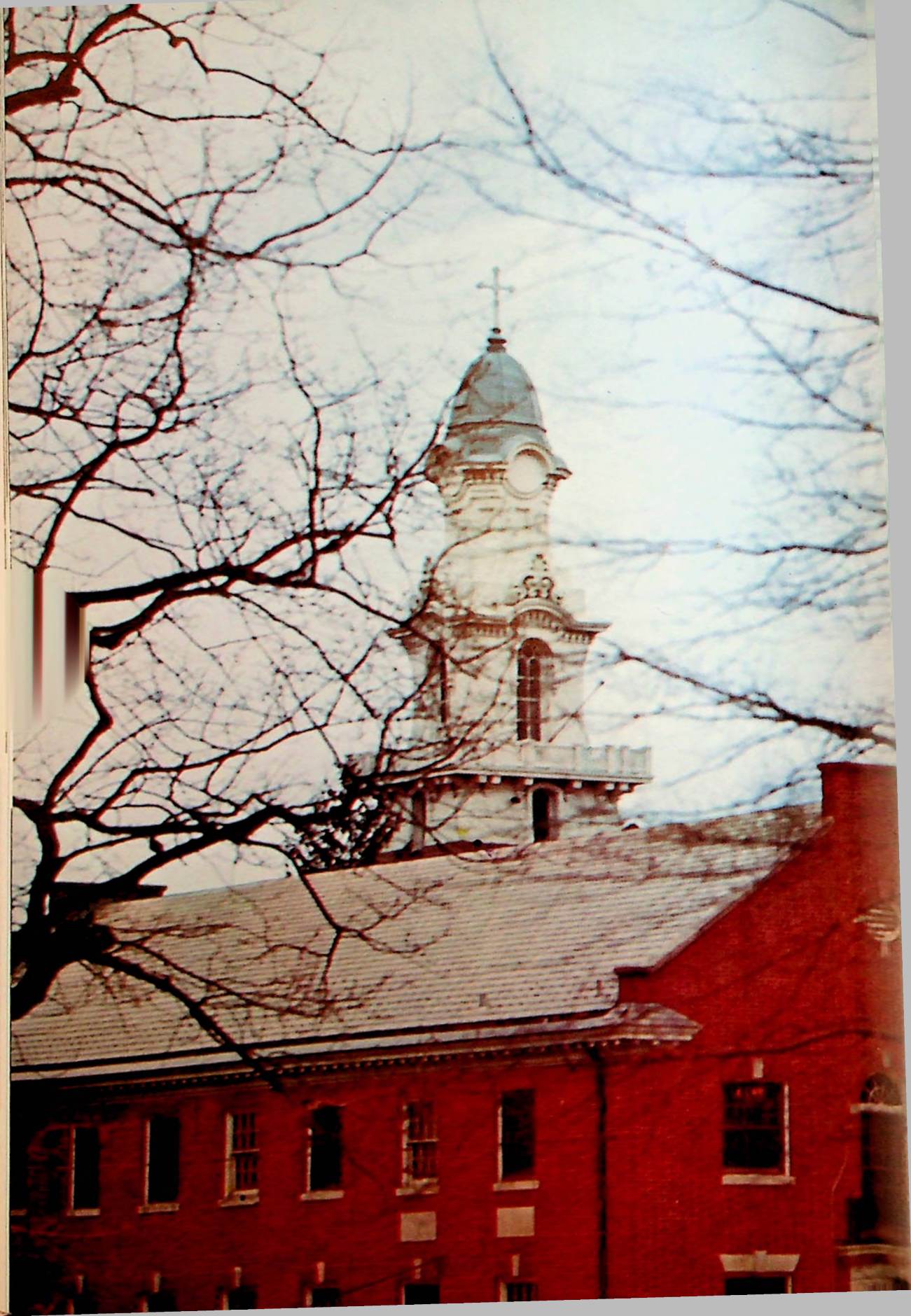
Therefore, the policy of the Faculty is to approve of student employment for remunerative purposes, where it is necessary, provided such employment does not work to the detriment of the student's studies, of his assigned field work, or of his regular participation in the worship and other essential activities of the Seminary, and provided he consult with his advisor before undertaking such employment.

This means that, within the foregoing proviso, Middlers and Seniors whose field work assignments are parochial and largely done on week-ends may seek other employment during the week.

It also means, under the same conditions, that Middlers and Seniors whose field work assignments are non-parochial and largely done on week days may seek Sunday work in churches for remunerative (as distinct from training) purposes. Such work would usually be found in churches not engaged in the Field Education Program.

The Professor of Field Education will serve as publicity and referral agent for employment opportunities which come to his attention. Students are requested to keep him informed of any regular employment which they undertake.





Location and Historical Sketch

The Seminary is located on a ridge not far from the Potomac River. The Seminary's Aspinwall tower dominates the Northern Virginia skyline. The spacious tree-shaded campus is just under 100 acres and is about a ten to fifteen minute drive from downtown Washington. Shirley Highway (Interstate 95) is but minutes away from the Seminary's location at Quaker Lane and Seminary Road in Alexandria.

When it was founded, the Seminary was a rural institution in the midst of Virginia farmland. Now it is surrounded by shopping centers, apartment complexes, and the stimulating life of the nation's capital.

The Virginia Theological Seminary was born of the struggle which followed the Revolutionary War. During the early days of America's independence, the Episcopal Church was suffering under a double handicap: it was suspect because of its ties with the Church of England and it was virtually immobilized by the inertia which plagued all religious bodies of that time.

Despite the bleakness of the situation, a small group of dedicated men committed themselves to the task of recruiting and training a new generation of Church leaders. Francis Scott Key was one of this group which in 1818 formed "An Education Society" and five years later opened the "School of Prophets," later to become the Protestant Episcopal Theological Seminary in Virginia. When the school opened in Alexandria with two instructors, fourteen students were enrolled.

Within ten years graduates of the Seminary had gone out to serve the Church in almost every state between the Alleghenies and the Mississippi and in the territories and states of Missouri, Iowa, Wisconsin, Texas, and California. By 1863 the same missionary spirit had led Virginia graduates to open for the Episcopal Church mission fields in China, Japan, Liberia, Greece and Brazil.

The Seminary was never a wealthy institution and the Civil War struck a harsh blow. After the war two professors and eleven battle-weary veterans reopened the Seminary on a war-ravaged campus which had been used to house 1,700 wounded Federal troops and to bury 500 of their comrades. The graves of the soldiers have since been moved to Arlington National Cemetery.

By 1923, the year of its Centennial, the Seminary had regained the resources, the certainty of full enrollment, and the invested funds which had characterized the institution in 1860. The years between 1923 and 1946 saw steady progress, but the end of World War II marked the advent of the present era of continuing expansion and improvement.

The Bishop Payne Divinity School, a distinguished black institution started by the Virginia Theological Seminary, merged with its founder on June 3, 1953. At the time, enrollment at the black seminary had dropped to only three students. Limited funds to rebuild and revitalize were available. However, in the belief that separate theological education was a mistake, the trustees of both seminaries elected to merge. Assets of \$88,000 from the Bishop Payne Divinity School plus a \$192,000 grant from the National Council of the Episcopal Church (Executive Council)

were used to establish the Bishop John Payne Foundation whose sole purpose is "to further theological education among Negroes." All income from the Foundation is used to assist black students in their theological education.

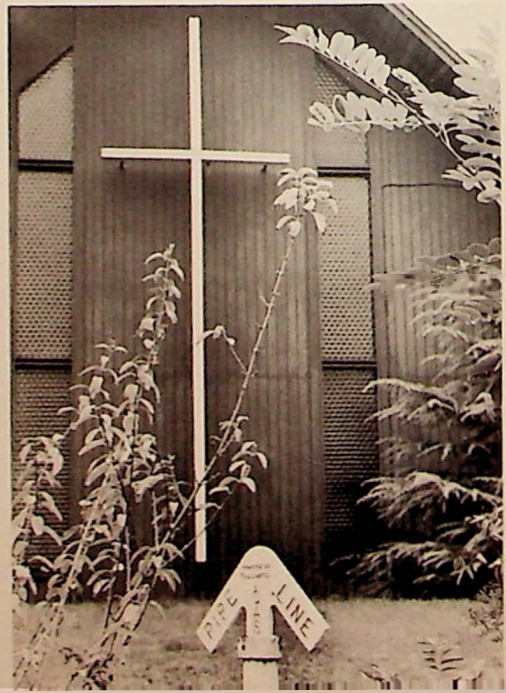
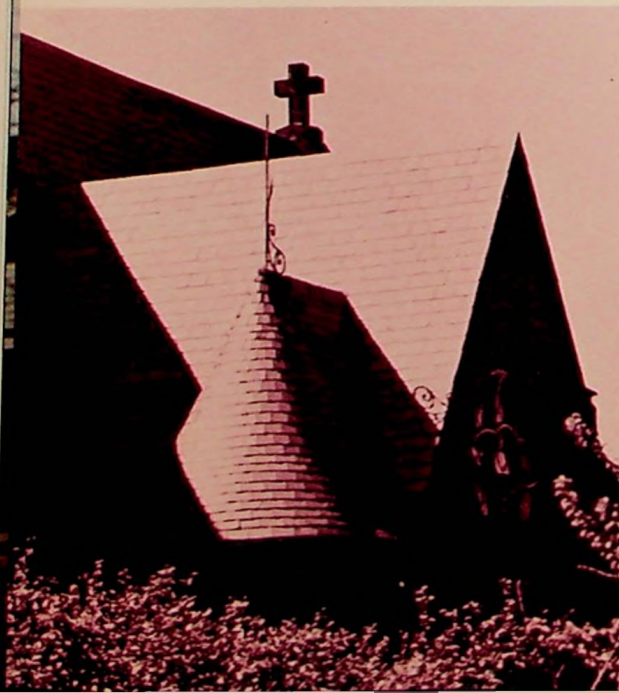
As a continuing reminder of the service this Seminary has rendered to the whole Church the Trustees of the Virginia Seminary have named the Seminary Library the Bishop Payne Memorial Library.

The Seminary has recently completed the Second Century Fund Campaign, a major capital funds and development program designed to increase the Seminary's effectiveness. The Seminary's closer ties with seminaries of other traditions symbolizes the growing ecumenical base of the Seminary program. As it expands its role, it is seeking to remain faithful to its best missionary and pastoral traditions.

The campus itself expresses something of the traditional spirit of Virginia Seminary in the arrangement of its buildings. The Chapel and fourteen other principal buildings, including a library completed in 1957, form a widely spaced quadrangle in the center of the campus. Circling these buildings in a great arc are twenty-five faculty homes, easily accessible to all students. Since its founding, the Seminary has fostered and encouraged a close pastoral relationship between teacher and student.

The academic buildings, administrative offices and chapel are grouped together on one side of the campus, across from the library, refectory and dormitories. Classrooms are in close proximity to each other and living facilities are conveniently located near the library.

Nine of the forty campus buildings, including four faculty residences, four academic buildings, and the Chapel, were built before the turn of the century, some before the Civil War. During the past two decades twenty-two new buildings erected include five dormitories, the refectory and student lounge, and fifteen faculty homes. To these have been added during the past year a Continuing Education building and a Recreation building. Although numerous additions have been made to the physical plant of the Seminary during recent years, the architecture blends so well it is difficult to distinguish the old from the new.





A New Day in Seminary Education

Today the Dean and faculty of the Virginia Seminary, as have their predecessors for a century and a half, stand firmly committed to the central affirmations of the Christian faith.

They understand their primary allegiance to be loyal to Jesus Christ and His Church. They see their fundamental task as the education and professional training of men for ministry in the parish church.

The Seminary also sees the responsibility for theological education for new ministries for the sake of the renewal of the Church and more effective service to the world.

How frequently we hear the people of our day condemned for a lack of moral certainty and moral courage, for their fear and insecurity—and even for their lack of faith! Yet how seldom is help of a constructive sort provided for them, or offered to them.

The Seminary is determined to expand its work so as to help the modern man in the pew, as well as to prepare the minister in the pulpit. Since 1965 the Seminary has been involved in a serious attempt to respond to men and women in all walks of life who are calling for renewal and asking for a fresh hold upon faith and moral courage, for certainty and deeper meanings.

The objectives of the completed development effort (which involved a financial objective of \$7.6 million) embraced both the central task and an expanded program of renewal.

A portion of the money raised has gone into student grants-in-aid, to increased faculty salary endowment, and to sorely needed campus improvements. Other funds have gone into a field education program to increase the effectiveness of the preparation of seminarians for ministry, a program leading to the degree of Master of Theological Studies for women as well as men, and an ecumenical Center for Continuing Education.

Thus the Seminary understands its mission and faces the 1970's and beyond holding fast to the ancient tradition of the Church and seeking to extend its influence and role as it perceives the need of man in contemporary culture and can amass the resources to meet the need.

Education in the Field

By THE REV. GORDON T. CHARLTON, JR.

Field Education is a term which encompasses a number of training programs, such as *Clinical Pastoral Education* and *full-year internships* which are described elsewhere in this catalogue. Its principal program, however, consists of two years of part-time supervised field work concurrent with the second and third years of academic study. This program is described below.

Many churches and other institutions provide students with guided experiences in ministry, and members of their personnel, professional and lay, join the faculty in the assimilation of such experiences with academic studies. Fortunately for Virginia Seminary students, the Nation's Capital and its surrounding area contain a wealth of excellent training placements and many skilled professional mentors.

Participation in Field Education is required during the Middle and Senior years. The first of these includes, in addition to field work, a weekly colloquy held at the Seminary in which a faculty member, a parish clergyman and a lay person participate. Here the focus is upon the students themselves, their personal and professional growth and here



Field education supervisor Sherry Albritton, All Saints, Sharon Chapel.

Don and Lorena Hickman carry the bread and wine for the Eucharist in Don's field education parish.





Seminarians consult with their supervisor Sunday morning between services.

Below: David Funkhouser leads the Church of the Resurrection choir at rehearsal.

Right: Jim Reeves administers the chalice at Holy Communion.



they educate themselves and one another. Colloquies are designed to assist in drawing the maximum learning value from work experiences, and to be a means of integrating and appropriating all the various aspects of theological education.

Placement in Field Education assignments is made by the Director after consultation with students and the supervisors of the training centers. The placement process may extend over several months and it is brought to completion in April of the Junior year so that students may become acquainted with their supervisors and training institutions before leaving for the summer.

Students spend approximately twelve hours a week on their field work. This figure includes transportation and preparation time, but it does not include the Middle year colloquies. Field work may be performed in a parish church, a school, hospital, social agency or in a combination of these. It may be done in an urban, suburban or small town setting. Student performance is regularly evaluated and academic credit given for the satisfactory completion of this requirement.

An optional feature for a few students who wish it and whose Field Education assignments lend themselves to action projects in community problems, is enrollment in the *Washington Urban Training Program*. This, essentially, is an expert consultation service for the student, over and above routine supervision. Key ingredients of this service are:

- (1) Training in designing an "action-research" project, diagnosing a problem and planning a proposed remedy.

Jay Hobbes coaches football and teaches religious studies (pg. 37) at St. Stephen's School for his field education assignment.





- (2) Training in leading a group through the phases of action-research, planning, execution, evaluation.
- (3) Seminars focused upon the unique role of churches in urban affairs.
- (4) Exploration, within the student's own work, of the web of relationships existing in a large metropolitan area.
- (5) Personal consultation with WUTP staff members.

A contract covering exact services to be rendered and other mutual expectations is negotiated by each student with the WUTP staff.

Other electives in Field Education are offered during the short Middle Term of each year and via independent study during the Senior year. See course listings for further information on these.

In keeping with the Seminary's view that Field Education is an integral part of its curriculum and not a matter of employment, students are not paid for the work they do in the program. An allowance, instead, to cover travel and other expenses is provided. Such allowance is granted from scholarship funds on request by the student and may not exceed \$500 for the academic year. More complete information may be found in the handbook titled, "Field Education at the Virginia Theological Seminary," copies of which may be obtained on request.

Internships

The term "internship" is used to denote a period (9-15 months) of full time, faculty-approved work, under supervision, normally done following the Middle year of the curriculum. Students interested in such training should discuss the possibility with the Professor of Field Education as early as possible.

There are a number of organized internship programs in various parts of the country, some in parish work, some in urban social work, some in Clinical Pastoral Education and some in industry, technology and politics such as the Interseminary Program in Church and Society (see p. 39). Applications for these are made by the interested students directly to the particular programs, with the knowledge and approval of the Professor of Field Education.

It is also possible to create individual internships for particular students, on their initiative or on that of the sponsoring institution. Such arrangements are subject to approval by the Professor of Field Education as to the nature of the work and the quality of supervision available.

Students engaged in approved internships remain enrolled in the Seminary and return for their subsequent work without further admissions procedures. Tuition varies and is payable to the sponsoring institution. Salaries, of course, are also variable and subject to negotiation on the part of those involved. Single students engaged in internships in the Washington area may elect to live in one of the Seminary dormitories.

Some internships carry academic credit and some do not. Those which do are usually sponsored by an academic institution and include seminars, assigned reading and periodic papers. Those which do not include these features and do not carry academic credit are listed on a student's transcript as "additional training received" in the same fashion as optional summer training programs of a similar nature.





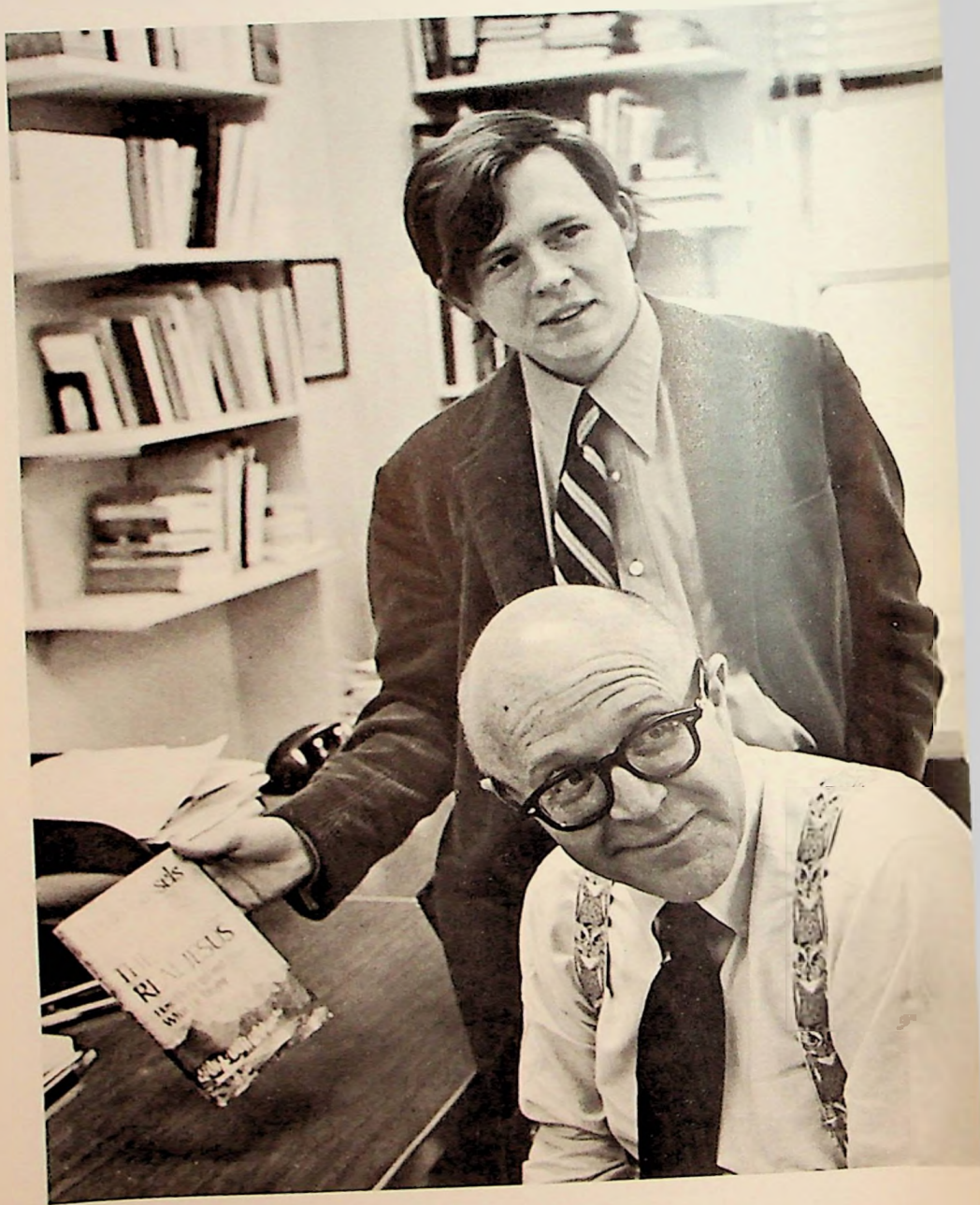
The Rev. Dr. John Fletcher leads a weekly seminar for the men in the Interseminary Program. The students are from Virginia Seminary, Duke Divinity School and Union Seminary in Richmond.

Interseminary Program in Church and Society

In close cooperation with the Union Theological Seminary, a Presbyterian school in Richmond, and Duke Divinity School, a special inter-year program for oncoming seniors has been developed with intensive training in the following fields: large industrial organizations, national and state politics, science and technology, and urban affairs.

This program attempts to meet a combination of needs: 1. employment of regional resources for theological education; 2. ecumenical cooperation in theological education; 3. an exploration of new methods for increasing the skills of future ministers and teachers in an interpretation of difficult "theological-social" issues. Assisted by a group of fellow-students from the three schools, by seminary faculty and lay specialists, the student engages in a search for the human issues as well as for the ultimate concerns that enter into a theological education.

Each seminary has developed a training program suited to its own area, in which students from all three schools participate. In the Raleigh-Durham area, under the leadership of Dr. Harmon Smith, Associate Professor of Moral Theology at Duke, assisted by Dr. Donald Shriver, Associate Professor of Religion at North Carolina State University, stu-



dents work full time in industries such as IBM and the Westinghouse Corporation. Seminars that concentrate on issues in economics and ethics are combined with periods of study and writing. The internship in Science and Technology is led by Dr. Smith and Dr. Shriver at Duke University and North Carolina State University.

An active program in urban affairs is supervised by the Rev. Bruce Robertson, Director of Field Education, through Union Seminary in Richmond. Students work full time in urban agencies, as school-community coordinators, and for key figures in public affairs. A unique feature of the Richmond program is a systematic approach to the whole metropolitan area for the member of the intern group.

Because of its proximity to Washington, the Virginia Seminary has developed a program in national political life, in which students work as aides in the offices of Congressional leaders, Senators and task forces. Studies in the problems of politics, in national economic issues and ethics are available through a team of seminar leaders that includes a senatorial assistant, a political scientist and a seminary teacher. Students learn about legislative research and the art of political change in their day-to-day responsibilities.

Over a period of four years, some forty-two interns from three seminaries have worked effectively in secular jobs to test their own concepts of social ethics and to gain a perspective on the requirements of a public ministry.

Hunter Horgan, Class of 1972, served on Senator Proxmire's staff where he gained firsthand knowledge of the legislative process. His political staff work has helped him reflect on his theological education and his future role as a minister.



The Master In Theological Studies Program

By JANIS MOULTON WOOTEN, M.A.R. '69

Some may return to careers in business and public affairs. Others will teach, or manage hardware stores, or join the staff of a daily newspaper. They'll be technologists, sociologists, directors of religious education. Some may try the Peace Corps or decide to add a year of Seminary education and head into the ordained ministry.

For the lay men and women enrolled in the Master of Theological Studies Program at Virginia Seminary, the choice of vocation is as wide as the Twentieth-Century world in which they live.

Here is the program in which a person can test himself against the vocational ministry.

Here is a program in which men and women representing a full spectrum of professional interests and commitments may grapple with the theological perspectives of our fast-paced, complex, here-and-now world.

Here is the program in which lay men and women discover that biblical studies and church history and theology are much more than academic disciplines. For the lay men and women enrolled in the Master of Theological Studies Program, their liberal theological education is preparation for life in the broadest sense.

The two-year program features a curriculum comparable to that of the M.Div. Program—rich in electives and in opportunities for grounding academics in aspects of contemporary life. M.T.S. candidates are permitted, though not required, to take Clinical Pastoral Education courses in general or mental hospitals or in penal institutions during the summer between their first and second years at Seminary. Some prefer to spend this summer in overseas missions or in supervised editorial, urban, industrial, and governmental positions.

In their second year M.T.S. candidates are permitted, if they wish, to join the Seminary's supervised field-education program, working each week in Washington-area parishes, schools, hospitals, or social agencies. How better can men and women see themselves in relation to other people and to their world than by living, working, and reflecting under supervised circumstances?

The difference between Virginia Seminary's M.T.S. Program and graduate courses offered by colleges and universities is precisely a matter of perspective. In public colleges and universities now offering graduate degrees in religion, challenge and commitments are rooted in intellectual answers and nurtured in a strictly academic environment. For lay men and women enrolled at Virginia Seminary, challenge and commitment find their deepest well-springs in faith and are nurtured in the context of a living, worshipping community.

Admission requirements for the program include scores of the Graduate Record Examination (GRE), taken within the last five years, a physical examination and personal statement, three letters of recommendation, a conference with the Admissions Committee and the Seminary's consulting psychiatrist, or with persons representing the Seminary, as arranged by the Dean. Applicants must be college graduates.

Married M.T.S. students live off-campus with their families, while single men and women must apply to live in the dormitories on the Hill, during their first year. Scholarship applications are available for M.T.S. applicants seeking financial assistance from the Seminary.

Masters in Theological Studies, Left to right: Nancy Wittig, Nancy Wicks, Bob Schriber, Betty Rosenberg, and Suzanne Peterson is seated.





Washington Theological Consortium

The Washington Theological Consortium is an association of theological schools in the Washington area of which this Seminary is a member. The Consortium is intended to make possible greater cooperation on an ecumenical basis in theological education, and to take advantage of the resources of the Washington Metropolitan area in preparing men and women for ministry.

Members of the Consortium are as follows:

- Catholic University Schools of Sacred Theology and Canon Law
- Howard University School of Religion
- Wesley Theological Seminary
- Washington Theological Coalition, a merger of Roman Catholic seminaries
- The Cluster of Independent Schools
 - The Dominican College
 - Oblate College
 - DeSales Hall
- St. Paul's College
- The Lutheran Theological Seminary at Gettysburg
- The Episcopal Theological Seminary in Virginia

This new venture in theological education is in keeping with the recommendations of the American Association of Theological Schools, of the Pusey Committee, and the Board for Theological Education of the Episcopal Church which have recommended that seminaries take part in various kinds of "clusters" and schemes which will permit cooperation across denominational lines and among various kinds of schools.

Beginning in September 1971 the Consortium will have as its Director the Reverend Lloyd E. Sheneman, a member of the faculty of the Lutheran Theological Seminary at Gettysburg. Dr. Sheneman brings to this position a wealth of experience in theological education.

Students in any member school of the Consortium are permitted to take courses for credit in any other member school. In addition we have already had exchanges of faculty for particular courses and joint seminars taught by faculty from three of the participating schools open to students in all of the schools.

This venture in theological education has already proved to be a significant enrichment of the program of this Seminary and we hope that it will continue to give students here an opportunity to engage with members of other Christian Communions and to take advantage of the rich resources of this area in their theological education.

Center for Continuing Education

STRATEGY FOR RENEWED CONFIDENCE AND COMPETENCE IN MINISTRY

By THE REV. BENNETT J. SIMS, D.D.

The Strategy . . .

- Concentration on the parish minister or a man pressured by CHANGE: its promise and its problems.
- Collaboration as a mode of learning: twelve to fourteen men per six-week term to honor the teaching gifts of those who come.
- Combination off-the-job and on-the-job training in three phases: six weeks at the Seminary, ten months of reporting from back home, a review conference at the Seminary for intensive follow-up.
- Interdisciplinary teaching resources: the social and behavioral science along with theology, liturgics and biblical studies in a carefully structured study of CHANGE in personal, social and institutional terms.

In Response to the Need . . .

Begun in 1967 to develop a new model of mid-career retraining, the center has enrolled more than 100 men in its regular year-long program. They have represented all the major Christian traditions and have come from several parts of the world.

The director is an Episcopalian; the assistant director is a Roman Catholic of the Franciscan order.

An endowment makes it possible to charge a modest tuition of \$600 for the entire three-phase year, and scholarships are available upon application.

The Center also conducts a brief summer term enrolling about 50 men in a ten-day refresher course.

For a descriptive brochure with term dates and a Fellowship application form, write or phone either the director, The Rev. Bennett J. Sims, D.D., or the assistant, The Rev. John J. Porter, O.F.M., Center for Continuing Education, Virginia Theological Seminary, Alexandria, Virginia 22304 Tel. (703) 931-6011.



Summer Training Programs

By GORDON T. CHARLTON, JR.

The learning process continues in the summer months following the Junior and Middle years, even though classes are not in session.

The first summer is customarily devoted to a quarter of *Clinical Pastoral Education* which is required for graduation (p. 74). Married men may have to live away from their families, though every effort is made to place them at institutions in the Greater Washington area. There are also extra fees and perhaps extra living costs for this specialized training.

At first glance, this may seem to be an unnecessary hardship. In retrospect, most men view it as one of the high points of their seminary careers. Coming as it does after one academic year, and before two more to which Field Education is added, it helps to integrate the intellectual, spiritual and practical aspects of the ministry.

The Seminary makes no requirements for the summer following the Middle year, leaving the time to the discretion of the student and his Bishop. The faculty does, however, strongly urge that this time be put to good use and the Professor of Field Education provides information and assistance to students seeking training or employment.

Many students participate in one of several *Parish Training Programs*. Others work in camps, conference centers and National Parks. Some enter *Industrial Training Centers* and many take a second quarter of *Clinical Pastoral Education*. Though not required, participation in such recognized training programs is entered upon a student's transcript as "additional training received."

Nearly every summer, some students work out their own arrangements for experiences which, while not eligible to be considered as "training," are both valuable and enjoyable. In recent years students have worked in Alaska, Puerto Rico, Mexico, Hawaii and Guyana as well as in every corner of the continental U.S.A. Again, the Professor of Field Education is happy to lend such assistance as he can.

Rising Middler David Bena (in clerical collar) listens as Commander Mary Dalmaso of the Navy Nurse Corps tells the summer class of Clinical Pastoral Education students about procedures of Navy patient care. David took the 11-week course at the National Naval Medical Center in Bethesda.



Reflections on a Creative Experience



If you are looking for a place to escape the fragmenting conflicts of contemporary life, don't come to seminary.

The manifold pressures of a highly technical, urban culture create conflicts that tend to rip apart whatever fabric of unity a man devises—and these pressures are present everywhere, even on the tree shrouded, gentle slopes of Seminary Hill in Alexandria.

The men who work on the Hill are engaged in the exhilarating adventure of meeting those pressures head-on. The conflicts that force others to scamper for security challenge seminarians to find in these conflicts the context for abundant life.

Once, a seminarian was a man preparing for the ministry. He still is. But now the terms have been broadened immeasurably. "Prepare" means engaging the realities of life as well as appropriating the Christian tradition. "Ministry" means a rich life of service and adventure including, but not limited to the ordained ministry of the church.

A seminarian can be described now as an adventurous searcher whose faith is forged in the crucible of contemporary pressures.

Many will find the ordained ministry of the church the proper context for a life of such adventure. Some, equally adventurous and equally loyal to the integrity of the search, will work out their vocations in other ways.

The Seminary—which no longer asks for a commitment to ordination as an admission requirement—now requires something less tangible and more demanding: the commitment to the integrity of the adventure.

Three years at the Seminary is an engagement in conflict. One's self-understanding confronts the maturity of the Christian tradition, one's pat answers collide with the honest doubt of devout scholars, and one's intellectual pretensions are shattered by the rigorous discipline of a tradition that probes to the depths. This adventure in conflict finds a man immersed in the hectic life of metropolitan Washington while discovering threads of meaning and unity within himself.

The Seminary is a place for the mature, but not for the settled; for the scholar, not for the pedant; for the man who is open to faith, not for the fanatic.

The single man—and he and his fellows number a third of the students—finds more time to study and to engage in the variety of experimental projects underway at the Seminary and in Washington. He finds the freedom of a bachelor, the warmth of deep friendships—and, perhaps, the quiet loneliness in which a man may come to grips with himself.

The married man—with most of his colleagues—shares the pressures of urban living with the businessman or the government employee who lives in the apartment next door. His wife may find creative work that pays well. Living off campus with his wife and family, the married student makes up for his lack of bachelor mobility with the joy of sharing.

But it's hard to typify seminary experience. Married or single, fresh from college or experienced in business, the seminarian is typical only in that he is a searcher—for himself, for meaning in a perplexing age, for his God. Wherever he began his search, and wherever he ends, ordained or not, in the three brief seminary years he can find buoyancy and freshness in the context of conflict. Those years will change his life.

PETER JAMES LEE

Class of 1967

What Undergirds the Curriculum

The program of study at the Virginia Seminary is a reflection in curricular form of a particular understanding of theological education. The conception of education which informs it may be sketched by setting out some given conditions and then options which may be taken from that point.

The given is the subject matter of theology itself, that is, what has been thought and said about the relations of God, man and world in the history of Israel and the Christian tradition. For the sake of manageability this subject matter is commonly divided into certain areas such as Bible, history and theology in a narrower sense. Theology in the broader sense is a unitary discipline, like medicine, law or natural science. The usual subdivisions are not the only possible ones, but for sufficient reason they have been accepted as the "given" with which we have to work.

From that point theological schools have devised some combination of two alternative procedures. One is to give high priority to the content of the theology as a historically given body of tradition to be mastered. In academic work the emphasis falls upon what the Bible says, what the "facts" of Church history are, what traditional Christian doctrine says, and what according to that doctrine the office of the Church and its ministry is. Outside the classroom the same concern is reflected in the provision of a full ordering of the student's life centered around the daily offices which the Church developed in the days of a relatively unified Christendom—the structuring of the day around periods devoted to the praise of God and meditation upon His Word in Scripture. A disciplined life in dormitory and refectory as well give expression to the same end, which is the induction of a man into what is given in the Christian tradition.

The alternative procedure is to give the priority to personal appropriation not in proportion to what is given but in proportion to what the individual is capable of receiving. The emphasis in the first procedure is upon order and discipline; in this case the emphasis is upon freedom. The traditional material is of course presented in the classroom, but with more concern for the relevant than the traditional, for commitment and testimony than for orthodoxy, for personal involvement than for the acquisition of information. Accordingly, the ordering of the student's life is left as largely as possible to him. A daily service of common worship is provided, a refectory, a place to live. What use the man makes of these, and what else he does to discipline and strengthen himself is his to determine.

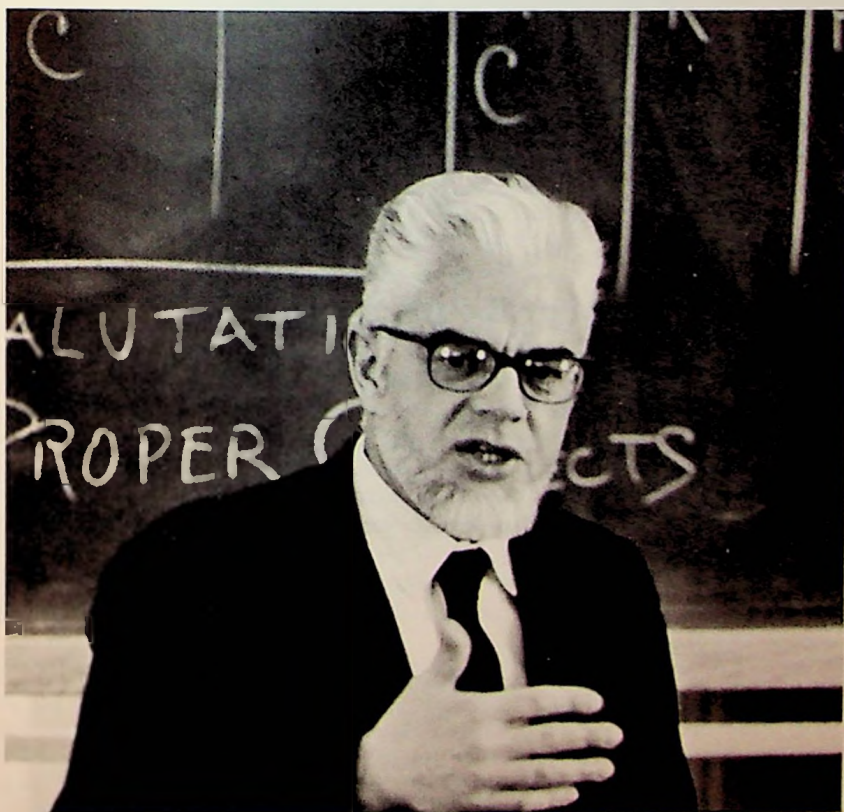
Doubtless these alternatives reflect in some way two backgrounds, that of the monastery on the one hand and that of the family on the other. Each of them has its peculiar virtues; and, it should be said, each involves a risk. The risk of the first is that a man will come out fully equipped with someone else's religion which being not his own will break down under the stresses of modern life. The risk of the second is that a man will come out with a religion of very narrow and individualistic dimensions.

Neither of the alternatives was or is likely to be encountered in pure form in any school. But there is an ethos, a point of view in any school, disposed in one direction or the other. At Virginia the emphasis has tended to fall in the direction of the second alternative. It has been a

good school for the fully committed and the relatively mature. It is still that. Today, however, theological education is carried on in a climate where men have lost the sense of the transcendent. The given of the Christian tradition appears to be sheer obscurantism, and the freedom which Christ bestows looks more like a threat than a promise. A high proportion of students come as men in search of faith rather than as men clearly committed to a vocation and profession; and at the same time, they come as contemporary students desirous of having a large say in the shaping of their educational program.

This Seminary intends to serve and educate such students as well as those who are fully prepared to enter upon professional training for the ministry. Its assets for the task are a faculty whose firm commitment to the classical Christian tradition is itself the motivation for the task of authentic contemporary expression, and an ethos in which the emphasis is upon free, personal appropriation of the Christian faith. That emphasis entails, inside of class and out, the struggle of incessant challenge, questioning, testing. The Christian faith in its manifold forms has woven a vast and varied tapestry of life, and our aim is that the student find his own face in that tapestry. The expectation is that at some point he can return his own, affirmative answer to the question posed in Hymn 80, "Were You There When They Crucified My Lord?"

HOLT H. GRAHAM





Methods of Teaching

The wide variety of required and elective courses in the Seminary curriculum, demands a diversity of teaching methods. The low student-faculty ratio at the Seminary makes possible independent work by individual students under supervision and encouragement of faculty members. Many required courses utilize a combination of seminars and discussion groups as well as lectures.

In some courses in Pastoral Theology and Church and Society courses, the case study method is used to deepen students' awareness of the complexity of various problems.

The Seminary assumes high levels of maturity and motivation on the part of its students and encourages them in independent work to the full extent of their abilities. At the same time, the diversity of methods employed in both core curriculum and elective courses gives ample opportunity for learning through lectures, reading programs, and other methods of a more structured nature.

Courses of Study

Master in Divinity

JUNIOR YEAR

| Fall Semester | hours | Middle Term ¹ | hours | Spring Semester | hours |
|---|-------|--------------------------|-------|-----------------------|-------|
| Old Testament 1 | 3 | Elective | 3 | Old Testament 2 | 3 |
| New Testament 1 | 3 | (Additional Elective) | | New Testament 2 | 3 |
| Intro to Biblical Languages NT 4 | 3 | | | Homiletics 1 | 3 |
| Liturgical Reading & Music SM 1 ² | 2 | | | Elective | 3 |
| Elective | 3 | | | Elective | 3 |

One quarter of Clinical Pastoral Education is required and is normally taken in the summer between the Junior and Middle Years.

MIDDLE YEAR

| Fall Semester | hours | Middle Term ¹ | hours | Spring Semester | hours |
|-----------------------------------|-------|--------------------------|-------|-----------------------------------|-------|
| Church History 1 | 3 | Elective | 3 | Church History 2 | 3 |
| Systematic Theology 1 | 3 | (Additional Elective) | | Systematic Theology 2 | 3 |
| Pastoral Theology 1 | 3 | | | Field Education Colloquy | 2 |
| Field Education Colloquy | 2 | | | Elective | 3 |
| Elective | 3 | | | Elective | 3 |
| (Additional Elective) | 3 | | | (Additional Elective) | 3 |

SENIOR YEAR

| Fall Semester | hours | Middle Term ¹ | hours | Spring Semester | hours |
|-----------------------------|-------|--------------------------|-------|-----------------------------|-------|
| Liturgics 1 | 3 | Elective | 3 | Pastoral Theology 2 | 3 |
| Homiletics 2 | 3 | (Additional Elective) | | Christian Ethics ST 3 | 3 |
| Elective | 3 | | | Elective | 3 |
| Elective | 3 | | | Elective | 3 |
| (Additional Elective) | 3 | | | (Additional Elective) | 3 |

¹ During the Middle Term each year students are required to take either one or two courses or projects. The assumption is that these will be intensive courses and will carry 3 hours credit if a student takes only one course or project, or 2 hours credit each if a student takes two. It is the assumption that a wide variety of possibilities will be available, including regular courses, seminars, guided research projects or an opportunity to study under supervision in special areas. It is our hope that a very extensive use of the Consortium will be made during this term.

² Required only of students preparing for ordination.

Master in Theological Studies

FIRST YEAR

| Fall Semester | hours | Middle Term ¹ | hours | Spring Semester | hours |
|--------------------------------------|-------|--------------------------|-------|-----------------------|-------|
| Old Testament 1 | 3 | Elective | 3 | Old Testament 2 | 3 |
| New Testament 1 | 3 | (Additional Elective) | | New Testament 2 | 3 |
| Intro to Biblical Languages | 3 | | | Elective | 3 |
| Elective ² | 3 | | | Elective | 3 |
| Elective | 3 | | | Elective | 3 |

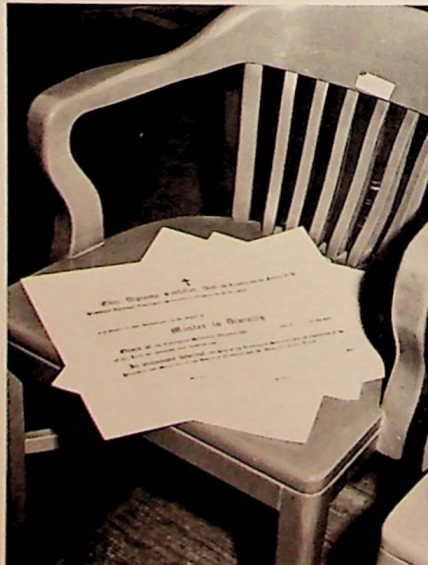
SECOND YEAR

| Fall Semester | hours | Middle Term ¹ | hours | Spring Semester | hours |
|-----------------------------|-------|--------------------------|-------|-------------------------------------|-------|
| Church History 1 | 3 | Elective | 3 | Church History 2 | 3 |
| Systematic Theology 1 | 3 | (Additional Elective) | | Systematic Theology 2 | 3 |
| Elective | 3 | | | Seminar—Tutorial ³ | 3 |
| Elective | 3 | | | Elective | 3 |
| Elective | 3 | | | Elective | 3 |

¹ See footnote 1 MASTER IN DIVINITY, page 51.

² In addition to the above required courses, each candidate for the degree will be required to take an approved course in Christian ethics in place of an elective sometime during the two year course.

³ Candidates for the MTS degree are required to participate in a special seminar-tutorial meeting throughout the second year with a member of the faculty. The student will produce a major term paper on an agreed subject designed to help the student relate the Christian faith to a contemporary issue with significant religious or theological import.



Description of Courses

All courses carry three hours credit except as otherwise indicated. Electives numbered 100 are open to all students, those numbered 200 are open to Middlers and Seniors, and those numbered 300 to Seniors only. 400 courses are seminars open to graduate students; to Seniors with permission. An M after a course number indicates that the course is given during the Middle Term.

Department of Old Testament Language and Literature

Dr. Newman, Dr. Ross, Dr. VanDevellder

FALL SEMESTER

Required Courses

O.T. 1 Introduction to the Old Testament. A study of the Old Testament with special attention to the historical background of Israel's faith; the distinctive contributions of particular books; the relevance of certain approaches to the material, such as literary analysis, tradition history, and form criticism; and the development of major themes in Old Testament theology. (JUNIORS, 1st YEAR MTS) Dr. VanDevellder

Elective Courses

O.T. 201 Beginnig Hebrew. Dr. Ross

O.T. 204 Archaeology and the History of Israel. A study of the significance of archacology for understanding and interpreting the Bible. Dr. Ross

O.T. 206 Problems in the History and Faith of Early Israel. A course which will focus on the themes of Promise to the Fathers, Exodus, Covenant, Wilderness Wanderings, and Conquest. Some attention will be devoted to the Old Testament roots on the contemporary Middle East crisis. (Not offered 1971-72)

O.T. 208 Second Isaiah. A study of Isaiah 40-55 with emphasis upon the theological concerns of the prophets: history, revelation, creation, Israel, election, covenant and the suffering servant. Dr. Newman

O.T. 209 The Bible and the New York Times. A weekly Auseinandersetzung based on the regular reading of the daily lessons of Morning Prayer and of the daily and Sunday New York Times. The discussions will focus on the relation between the biblical faith and contemporary life. (Not offered 1971-72)

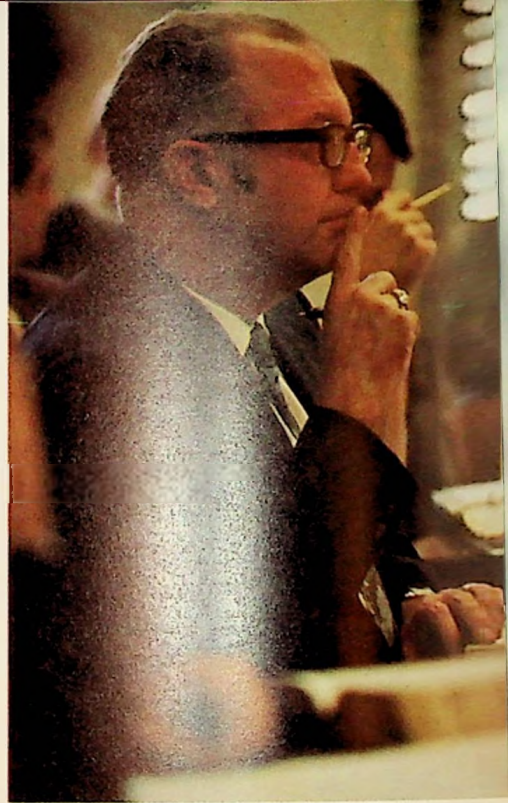
O.T. 301 Readings in the Hebrew Bible: The David Traditions in I and II Samuel. Dr. Newman

MIDDLE TERM

Electives

O.T. 212 M January in Jerusalem. A group study-tour in Israel during the January Term with some advance preparation during the Fall Semester. O.T. 204, Archaeology and the History of Israel, should be considered as a possible elective during the Fall Semester by those planning to take this study-tour. Pre-registration by September 15th is required. Consult instructor for information. Limited enrollment. Dr. VanDevellder

Other courses to be announced.



SPRING SEMESTER

Required Courses

- O.T. 2 Introduction to the Old Testament. A continuation of O.T. 1 (JUNIORS, 1st YEAR MTS) Dr. Ross

Electives

- O.T. 202 Beginning Hebrew. Dr. Ross
- O.T. 207 The Jahwist Epic. A seminar which will deal with the theology of the Jahwist and its relevance in the period of the early monarchy. (Not offered in 1971-72)
- O.T. 210 Jeremiah. Jeremiah is viewed as the epitome of the pre-exilic prophetic movement in Israel, in whose life and work most of the major motifs of prophecy are focused. The course examines the prophet's attitude to traditions from the past, to contemporary institutions, and to future prospects beyond the impending doom. Lectures and seminars. Dr. VanDevellder
- O.T. 211 Apocrypha and Pseudepigrapha. An examination of the Jewish literature from the period between the testaments, including that of the Dead Sea Scrolls, its theological importance for Judaism and for Christianity. Dr. VanDevellder
- O.T. 303 Hebrew Readings in Jeremiah. Dr. VanDevellder

Department of New Testament Language and Literature

Dr. Mollegen, Dr. Reid, Mr. Bryan

FALL SEMESTER

Required Courses

- N.T. 1 Survey of the New Testament, Part 1. The Gospels and the Book of Acts. (JUNIORS, 1st YEAR MTS) Mr. Bryan
- N.T. 4 Introduction to Biblical Languages. A study of the main elements of Biblical Hebrew and New Testament Greek followed by a systematic examina-

tion of key words in the Bible. (JUNIORS, 1st YEAR MTS) Dr. Reid, Dr Newman, Dr. VanDevelder, Dr. Ross

Electives

N.T. 204 Epistle to the Galatians (in Greek). Translation and exegesis of the epistle. (Not offered in 1971-72)

N.T. 209 I Corinthians (in Greek). Translation and exegesis of the epistle. Dr. Reid

N.T. 210 I Corinthians (in English). The letter will be studied exegetically in the context of a reconstruction of St. Paul's relation with the Corinthian Church and of Pauline theology in authentic epistles, St. Paul's understanding of the purgatorial character of the last judgment of God upon our works, the love-ordering of the gifts of the Spirit in worship, the Pauline understanding of the resurrection of Christ and of Christians of the Church and of the Lord's Supper will be emphasized. Dr. Mollegen

N.T. 211 St. Matthew's Gospel (in English). The uniqueness of the Matthean mind. (Not offered in 1971-72)

N.T. 214 Luke-Acts (in English). Mr. Bryan

MIDDLE TERM

Electives

N.T. 101 M Elementary New Testament Greek. Dr. Reid
Other electives to be announced.

SPRING SEMESTER

Required Courses

N.T. 2 Survey of the New Testament, Part 2. The Pauline literature and other New Testament epistles. (JUNIORS, 1st YEAR MTS) Dr. Mollegen

Electives

N.T. 102 Elementary New Testament Greek. Dr. Reid

N.T. 106 Later New Testament Epistles (in English). A study of the later epistles with special emphasis on the Epistle to the Hebrews. Mr. Bryan

N.T. 205 Epistle to the Romans (in Greek). Translation and exegesis. (Not offered in 1971-72)

N.T. 206 Epistle to the Romans (in English). A detailed study of the epistle. Mr. Bryan

N.T. 208 Christological Development in the New Testament. (Not offered in 1971-72)

N.T. 212 Theology of the New Testament. A reading course in the history and methodology of this subject with emphasis on the works of Bultmann and Richardson. (Not offered in 1971-72)

N.T. 213 The Gospel of Luke (in Greek). Dr. Reid

N.T. 216 Shaping of the New Testament Resurrection Narratives. Redactor and tradition analysis will be used as well as literary and form criticism. Dr. Mollegen

Department of
Church History

Dr. Allison, Dr. Woolverton, Mr. Mitchell

FALL SEMESTER

Required Courses

C.H. 1 The Early Church and the Medieval Church. (MIDDLEBURY, 2nd YEAR MTS)

Track I: The course is a survey dealing with the development of the canon, creed, liturgy, and ministry; special emphasis on the first four General Councils, the rise of the papacy, Carolingian Renaissance, Medieval Synthesis, and the Conciliar Movement. Dr. Allison

Track II: Primarily for students who already have a background in history, the course deals with selected topics in the early church and early middle ages emphasizing reading in primary sources. Coverage is not attempted. Students, themselves, will be responsible as a group for putting together a course for use in their ministries. Enrollment by permission of the instructor. Dr. Woolverton

Electives

C.H. 101 Christianity and Contemporary Literature. An examination of recent literature, not as literary criticism but as documents for the historian to discern the direction and concerns of modern history as they are expressed in the prophetic and priestly roles of contemporary literature. Dr. Allison

C.H. 203 The History of the Protestant Episcopal Church. The course deals with the role of the Church of England in the American colonial experience, constitution-making among Episcopalians in the revolutionary period and the emergence of differing interpretations of the church and its ministry in the nineteenth and twentieth centuries. Dr. Woolverton

C.H. 205 The First Four Councils. This course will provide an opportunity to concentrate more thoroughly on the classical Christian guidelines and the historical development of the Trinitarian and Christological teaching in the light of their alternatives and pastoral consequences. Dr. Allison

C.H. 208 Religion in Nineteenth-Century England. The course is a seminar dealing with the Oxford Movement and Christian Socialism in England in the period 1820-1889. Attention is given to the thought and work of John Keble, John Henry Newman, Robert Isaac Wilberforce, Samuel Taylor Coleridge, Frederick D. Maurice and to others who contributed to major developments in the Church of England. (Limited to 15) Dr. Woolverton

MIDDLE TERM

Electives

C.H. 202 M The Mission of the Church. The history, methods, tactics, strategy and present opportunities of the Church's mission with particular emphasis

upon the theology of the men involved on the frontiers of Christianity. Dr. Allison

SPRING SEMESTER

Required Courses

C.H. 2 History of the Church in the Reformation and Modern Periods. (MIDDLERS, 2nd YEAR MTS)

Track I: The course is a survey dealing with the Protestant Reformation of the sixteenth century, rationalism, the rise of science, the Age of Revolution, and the issues of faith as they emerged in church and state relations, the crisis of faith, and the emergence of modern schools of thought. Dr. Allison

Track II: Similar to Tract II in C.H. 1, but dealing with the Reformation and modern period. (Not offered in 1971-72) Dr. Woolverton

Electives

C.H. 104 Anglicanism. A study of the history, meaning and mission of the Anglican communion. Dr. Allison

C.H. 105 The Black Religious Experience in America. A combination of lecture and discussion seminars. The racial problem in the church is essentially the same as the problem that the larger society is facing. The purpose of this course will be to explore the moods and protest movements of the past and present time and the contemporary role of the church in dealing with the racial problem both within and without the church. Mr. Mitchell

C.H. 201 Interpretation of History. The course is an intensive seminar in the problems, understanding and meaning of history. (Not offered in 1971-72)

C.H. 204 Reformation Studies. A study of Christianity from 1500 to 1648 with particular attention to the origin, characteristics and contributions of the Reformation. Continental, counter-Reformation, and English aspects will be treated but special attention will be given to Anglicanism. Dr. Allison.

C.H. 206 History of American Christianity. The course consists in lectures, seminars and student participation in an examination of selected movements and their protagonists from early New England Puritanism, through the great awakenings of the eighteenth and nineteenth centuries, to liberalism and the social gospel. (Not offered in 1971-72)

C.H. 211 Studies in History and Theology. The course is a seminar providing opportunity for intensive study in the thought of a theologian of either historical or contemporary interest to major developments in church history. Taught in conjunction with Systematic Theology, the course has included Jonathan Edwards, William Temple and Jurgen Moltmann. (Not offered in 1971-72)

C.H. 301 Religion in Twentieth-Century America. The course is a seminar dealing with selected readings in personalism, empirical theology, process thought, neo-orthodoxy, radical theologies and the phenomenological movement using Langdon Gilkey's *Naming the Whirlwind: The Renewal of God-Language* (1969) as historical guide. Limited to 15. (Not offered in 1971-72)

Department of
Theology

Dr. Rodgers, Dr. Trotter, Dr. Mollegen, Dr. Scott, Fr. Chelpon

FALL SEMESTER

Required Courses

S.T. 1 Being and God (Formerly S.T. 2, Part I). A systematic statement of the Christian Faith is offered, based upon the structure of the Nicene Creed as found in the Book of Common Prayer. The requirements of the course are: attendance at lectures, the selection by the student of a major comprehensive treatment of the Christian Faith for study during the course, and a final paper being in the form of a personal interpretation of the Nicene Creed with an eye to parish communication and citing differences in point of view from the author read and the lectures heard in class. (MIDDLELERS, 2nd YEAR MTS) (ALSO, 1971-72, SENIORS) Dr. Rodgers

Electives

S.T. 101 The Faith of Christians. A presentation of elementary theology in the light of modern knowledge. Dr. Mollegen

S.T. 102 History of Christian Thought, Part I. This course will consider the major theological patterns of Christian thought from the apologists to the end of the late Middle Ages. Dr. Rodgers

S.T. 108 Theology of Human Change. (a) Analysis of the modern idea: man makes himself; man as sole responsible agent for human transformation. (b) Impact of this idea on contemporary Church; assessment of theological responses by Pannenberg, Teilhard de Chardin, Process Thought. (c) Faith-Hope-Love structure of Christian life drawn from New Testament in relation to issue of human transformation. Lectures and discussion. Dr. Scott

S.T. 112 Problem of Christian Love. Fundamental issue of the Christian understanding of love will be examined—e.g., love as self-sacrifice or self-fulfillment, or self-forgetfulness; love expressed primarily in inter-personal covenant or as social participation, as an act of the self or of the Holy Spirit in the self. Seminar. Dr. Scott

S.T. 204 Reality of God. The Problem of Divine Transcendence in Modern Theology. A study through lecture and discussion of the nature and character of God. The focus will be on the question of divine transcendence and man's relation to God's transcendence. The impact of the worship and ethics of Christianity due to the collapse of the notion of transcendence in the secular world will be examined. (Not offered in 1971-72)

S.T. 206 Freedom, Authority and Responsibility. The crisis of authority as it exists today on both sides of the generation gap. The achievement of personal autonomy and its relation to above triad. The place of individual initiative in the salvation process. (Limited to 15) Dr. Trotter

- S.T. 212 The Kingdom of Christ. The possibility and meaning of the Christian life in the thought of the Anglican theologian, F. D. Maurice. Particular attention will be given to Maurice's theological method as indicating a style of life and action in the world. (Limited to 15) Dr. Trotter

MIDDLE TERM

Electives

- S.T. 115 M The Theology of Paul Tillich. A seminar based on reading with a few introductory lectures. Scheduled for a 75 minute session five days a week. (Limited to 10) Dr. Mollegen
- S.T. 215 M Calvin and Luther. Comparison of theological methods and emphasis on Martin Luther and John Calvin. (Class limited) Dr. Rodgers, Dr. Scott
- Other electives to be announced.

SPRING SEMESTER

Required Courses

- S.T. 2 Life and the Holy Spirit (Formerly S.T. 3, Part II). A continuation of S.T. 1. (MIDDLEBURY, 2nd Year MTS) (ALSO, 1971-72, SENIORS) Dr. Rodgers
- S.T. 3 Christian Morals (Formerly S.T. 1). The Christian ethic and its application to the orders of human existence: familial, cultural, economic, political and ecclesiastic. Roman Catholic, Protestant and Anglican attitudes to casuistry. (Not offered 1971-72) (SENIORS)

Electives

- S.T. 103 History of Christian Thought. Major theological patterns from the Reformation to present day. Dr. Rodgers
- S.T. 116 Theology of the Body. A seminar. A study of fundamental issues in the Christian understanding of the flesh and the physical dimension of the world. Special attention will be given to such questions as whether the body must be humiliated in order for men to reach a spiritual God; whether Christian ethics demand the domination of the sensual passions by the ego, whether the body is an obstacle or a medium for our openness to the world and our relations to others; whether the Christian community can affirm the flesh in art, poetry and drama. (Limited to 12) Dr. Scott
- S.T. 207 Grace and Glory in Medieval Theology. A study through lectures and discussion of different views of the Gospel in medieval thought. Augustine, Thomas Aquinas and the Eucharist will receive special attention. Dr. Scott
- S.T. 209 Autonomy in a Mass, Technological Age. The thought of Bruno Bettelheim. The meaning, philosophical and personal, of the concept of autonomy. Relation of personal autonomy to faith commitment and to the sovereignty of God. (Not offered in 1971-72)
- S.T. 213 Theology, Philosophy and Depth Psychology. A course designed for students who have had psychotherapy at some time in their lives and (1) who find a puzzling gap between their religious and their psychological experience and/or (2) who wish to integrate their theological and psychological insights more consciously and deliberately. (Limited to 10) Dr. Trotter

- S.T. 214 **The Christology of the Greek Fathers.** A study of classical Christianity investigating the Christology of Irenaeus, Athanasius, Cyril of Jerusalem, Nestorius, Cyril of Alexandria and the Cappadocians. Fr. Chelpon
- S.T. 303 **Twentieth Century Outlooks and Mentalities.** A philosophical method of locating and understanding the same. The possibility and meaning of revelation. This course is designed to assist Seniors in learning to meet the theological and motivational needs of persons today. (Limited to 15) (May be opened to Middlers if enough room in class.) Dr. Trotter

Department of
Church and Society
Mr. Paris, Dr. Davis, Dr. Seeger

FALL SEMESTER

Electives

- C. & S. 106 **Ethics and Politics in the Black Community.** This course will be an inquiry into the nature of political action in the Black Community. The period 1890 to the present will be brought under inquiry. A critical and evaluative analysis of selective literature in the field will be an important aspect of the course. We shall be concerned with (a) an analysis of various modes of social scientific analysis and their methodological limitations and importance; (b) a description and evaluation of various styles of political action in the black community since 1890; (c) some meaningful attention to the problem of unity/diversity in black positions; (d) the constructive task of formulating a position regarding general principles for prescribing for black politics in the present-day urban scene. Mr. Paris

MIDDLE TERM

Electives to be announced.

SPRING SEMESTER

Electives

- C. & S. 107 **Black Church in the Urban Community.** This course will examine and attempt to relate the methodological approaches of the social sciences and those of social ethics as applied to the study of the Black Church in America. Our subject matter is the Black Church in the urban scene and our aim is to discover what, for the sociologist of religion and for the social ethicist is problematic about the Black Church. To what extent has the Black Church been explained in the literature and what is lacking in those treatises. The first half of the course will focus on an analysis of various kinds of studies of the black community and the implications of those approaches for an understanding of the Black Church. The second half of the course will analyze various analyses of the Black Church. We shall attempt some kind of evaluation of the various understood roles and functions of the Black Church. Mr. Paris
- C. & S. 108 **Introduction to the Sociology of Religion.** Dr. Davis
- C. & S. 109 **Science and Technology in Modern Society.** The scope and limitations of science and technology in relation to contemporary cultures with particular emphasis upon social, philosophical, ethical and religious aspects. Dr. Seeger

Department of
Pastoral Theology
Mrs. Kelleran, Dr. Rightor, Mr. Baden

FALL SEMESTER

Required Courses

P.T. 1 Marriage and the Family in the Parish Ministry. Christian interpretation of sexuality and marriage, particularly as related to contemporary views of family life and marriage practices. Preparation of couples for marriage, counseling in marital situations. Emphasis on case studies, reality practice. (MIDDLERS) Mrs. Kelleran, Dr. Rightor

P.T. 2 Ministry and the Church's Rites and Sacraments. (Normally offered in the Spring Semester but not in 1971-72.) This course explores the *pastoral dimensions* of the Prayer Book services, especially Baptism/Confirmation, Holy Matrimony, Holy Communion, Visitation of the Sick, and the Burial Office. These services will be considered from the point of view of the renewal of the parish and as occasions for deepening the expression of commitment to Christian life and mission. (SENIORS) Mrs. Kelleran, Dr. Rightor

Electives

P.T. 201 Faith, Ministry and Education. (Normally offered in Fall Semester but in 1971-72 will be given in Spring Semester. See description under Spring Semester Electives.)

P.T. 301 Parish Administration and Canon Law. The potential of the parish ministry is considered in a study of the mission, process and structure of the local church in the community which it serves. Church polity, Canon Law, and alternative administrative procedures are included in the course. (Not offered in 1971-72)

MIDDLE TERM

Electives

P.T. 203 M Ministry to Youth. A practicum which includes a critical study of modern young people, the youth culture, and the special opportunities and problems of ministry to them. Discussions will be based on readings, field reports, and student-prepared papers. (Limited to 20, Middlers and Seniors working with young people.) Mrs. Kelleran

P.T. 204 M Pastoral Counseling. An introduction to the theology, principles, and methods of counseling *as a pastor*. (Enrollment in 1971-72 may be limited; open to Seniors and Middlers who have completed Clinical Pastoral Education; to others with permission of instructor; preference given to Seniors.) Dr. Rightor, Mr. Sanders

SPRING SEMESTER

Required Courses

P.T. 2 Ministry and the Church's Rites and Sacraments. (SENIORS) (Normally given in Spring Semester but in 1971-72 will be given in Fall Semester.)

Electives

- P.T. 101 Nature of Man and The Ministry.** This course is intended to provide the student with a standpoint for understanding ministry to persons at critical stages of their development and in their terminal illnesses. (Not offered in 1971-72)
- P.T. 201 Faith, Ministry and Education.** (Normally offered in Fall Semester but in 1971-72 will be given in Spring Semester.) Basic Christian education, emphasizing the recovery of the historic educational function of ministry. Alternative theory and practices, learning theory vs. a theory of instruction, curriculum resources, contemporary educational methods and tools. Mrs. Kelleran
- P.T. 202 Developing a Lay Ministry.** The renewal of the parish as the vehicle of lay ministry. Current experimentation, pre-suppositions of adult education, practice in setting up programs. Mrs. Kelleran
- P.T. 308 Town and Country Ministry.** An analysis of the special problems and opportunities of ministry in town and country parishes, and of the interacting forces of the Church and the community it serves. (SENIORS ONLY) The Rev. John Baden

Department of

Homiletics

Mr. Beckwith, Mr. Crum

FALL SEMESTER

Required Courses

- HOM 2 Preaching in the Christian Year.** Preaching the Word, which is enacted in the Sacraments, to contemporary life situations on the basis of the Propers and Lessons, together with exegetical study and interpretation of selected lessons. (SENIORS) Mr. Beckwith, Mr. Crum

Electives

No electives offered in Fall Semester.

MIDDLE TERM

Electives

Only *one* of the following will be given, depending on which one has the largest enrollment:

- HOM 201 M The Gospel Via Radio.** A study of radio as a medium with actual program productions. Mr. Beckwith, Mr. Crum
- HOM-CH 210 M Evil and the God of Love.** A seminar, given in cooperation with Church History Department exploring the problem with emphasis on pastoral implications. Dr. Allison, Mr. Crum
- HOM 250 M Preaching as Verbal Communication.** An investigation of the dynamics of the preached word through a study of the function of language in relation to thought and behavior. Mr. Beckwith, Mr. Crum

SPRING SEMESTER

Required Courses

HOM 1 Introduction to Homiletics. Design and delivery of sermons with study and practice of how insight into living Biblical situations can be understood and interpreted to meet modern needs and problems. Sermons will be written and preached for criticism and counsel both as to human relevance and as to form and delivery. (JUNIORS) (1971-72 ONLY, JUNIORS AND MID-DLERS) Mr. Beckwith, Mr. Crum

Electives

No electives in 1971-72.

Department of
Speech and Music
Dr. Beveridge, Mr. Albritton

FALL SEMESTER

Required Courses

S. & M. 1 Introduction to Liturgical Reading and Music. This course is designed to prepare students for an effective ministry in planning and conducting liturgical worship. Each student will receive individual coaching in reading Prayer Book Services and Scripture. Lectures on music, including Plainsong, Anglican Chant, and Hymnody, will be supplemented by recordings, group singing, and discussions. Two hours a week. (JUNIORS) Mr. Albritton

Electives

None in Fall Semester, 1971-72

MIDDLE TERM

Electives

None in 1971-72.

SPRING SEMESTER

Electives

S. & M. 101 Introduction to Church Music. Basic elements of the theory, history and practice of Church Music in the context of Christian worship and culture, designed as an introduction to other elective courses in Church Music. Dr. Beveridge

S. & M. 202 Church Music in America. A review of the significant features of American Church Music from colonial times to the present. An examination of the Metrical Psalters, Camp Meeting Songs, the Gospel Hymn, and other types of Church Music, as a reflection of social, economic, and theological change. Dr. Beveridge

S. & M. 301 Music and Theology. A study of the theological roots of the musical tradition of Christian worship, based upon the Bible, the Church Fathers, and other significant writings from the Middle Ages and Renaissance to modern times. Dr. Beveridge

Department of Liturgics

FALL SEMESTER

Required Courses

- LIT. 1 Liturgics and Conduct of Public Worship.** The theology, history and principles of Christian Worship, content and history of the Book of Common Prayer. Practical use of the Bible, Prayer Book and Hymnal in planning and conducting Prayer Book Services. All students must pass an exit examination in public reading as part of this course. (SENIORS) (Not offered in 1971-72)

MIDDLE TERM

Electives

To be announced if any are offered.

SPRING SEMESTER

Electives

- LIT. 301 Experimental Worship.** A course in liturgical change and renewal, using the Proposed New Liturgies and exploring the creation of liturgies. The class makes use of resource people in the areas of drama, art, music and dance. Each student takes part in the planning and execution of a rite, and class discussion follows. Mr. Estill, Mr. Pregnell

Department of Field Education Mr. Charlton and others

FALL SEMESTER

Required Courses

- F.E. 1 Field Education Colloquies.** Colloquies meet once a week for 2½ hours, consist of approximately eight students, one faculty member, one parish clergyman and one lay person. Their purpose is to draw learnings from field work experience and to correlate them with those derived from classroom reading. (MIDDLETERS, except for those who pursue both biblical languages and elect to defer colloquy to their SENIOR YEAR.) Mr. Charlton and others

Electives

- F.E. 401 Independent Study** related to field work. Admission only by permission of instructor who must approve the student's study proposal prior to registration. (SENIORS only, Limited to 5) Mr. Charlton

MIDDLE TERM

Electives

- F.E. 101 M Orientation to the Metropolitan Community.** Exploration of selected neighborhoods in the Washington metropolitan area, under the guidance of

experienced community leaders, with a focus upon such matters as politics, education, police-community relations, health services, etc. and the Church's role in and responsibility for them. Field experiences are accompanied by group reflection and appropriate readings. (JUNIORS ONLY, Limited to 20) Mr. Charlton

F.E. 401 M Independent Study related to field work. (See description under Fall Semester Electives.) (MIDDLELERS, SENIORS, Limited to 5) Mr. Charlton

SPRING SEMESTER

Required Courses

F.E. 2 Field Education Colloquies. (See F.E. 1, Fall Semester.) (MIDDLELERS) Mr. Charlton and others

Electives

F.E. 401 Independent Study related to field work. (See Fall Semester Electives.) (SENIORS ONLY, Limited to 5) Mr. Charlton

Special Study in Personal Religion

FALL SEMESTER

Electives

P.R. 201 Personal Religion. The theology and practice of prayer. A study of our personal devotional life with particular attention given to the devotional use of prayer, scriptures and devotional classics. The role of devotional groups within a parish and the teaching of personal religion within a parish setting. Consideration of corporate worship and the sacraments and their relationship to our personal religious life. (Seniors and Middlers) Mr. Sanders

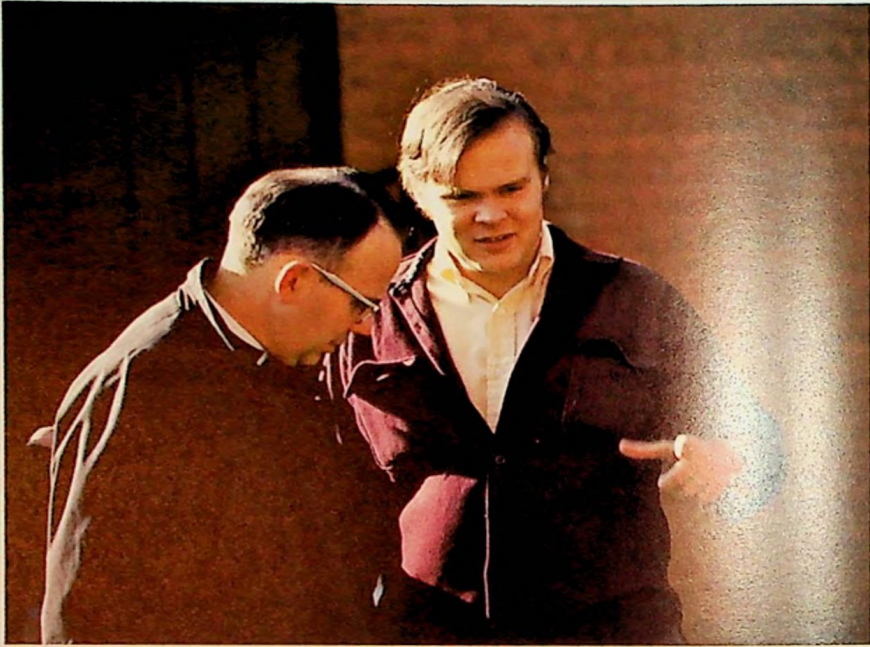
SPRING SEMESTER

Electives

P.R. 101 Personal Religion. (See P.R. 201, Fall Semester, for description.) (Juniors)

Interseminary Program in Church and Society

Special training is available in the fields of industry, technology, and national politics. A course description is given on page 39.



Program of Study

The course of study for the degree of Master in Divinity covers three years, each of which is divided into two long terms, one in the fall and one in the spring, with a short term in January. All of the required work is done in the fall and spring semesters. The January term each year consists entirely of electives. In addition to the three years taken at the Seminary, one quarter of Clinical Pastoral Education is required and this is normally done in the summer between the Junior and Middle years.

In the first year, the curriculum emphasizes Biblical studies as the foundation of a theological education. Students take a required course in Old Testament and a required course in New Testament in each of the semesters. In the first semester they take in addition a required course in the Biblical languages, Hebrew and Greek, which will help them to make more effective use of commentaries and other tools of Biblical study and which will also serve as a basis for further study in these languages for those who elect to pursue them. The students who are preparing for ordination also take a course in Liturgical Reading and Music during the first semester. This course is intended to help to prepare them to conduct public worship. In the spring semester there is a required course in Homiletics which we hope will serve not only to begin the preparation of men for the task of preaching, but will also aid in deepening their understanding of the Bible. The other courses in the Junior year are electives.

In the second year students take a required course in Church History in each semester and also a required course in Systematic Theology. The first course in Pastoral Theology comes in the fall semester of the second year after the required summer of Clinical Education. Beginning in the second year, all students participate in a required program of Field Education. This extends throughout the second and third years of Seminary. The program includes work under trained supervision in one of a number of parishes and other institutions designated as training centers for seminarians. As part of this program, during the Middle year all students participate in a Field Education Colloquy which gives them an opportunity with the aid of a faculty mentor, a parish clergyman who is supervising students, and a lay mentor, to reflect on what has been happening to them in their field work and theological education and to draw a maximum amount of learning from their experiences. The required work in the Senior year includes a course in Liturgics and the conduct of public worship which deals with the history and theology of the Prayer Book and its use in the worship of a parish. This course is given during the fall semester. In that same semester, students also take a course in Homiletics which deals with preaching in relation to the Church year. The required work in the spring semester of the Senior year includes a course in Christian Ethics and a second course in Pastoral Theology which deals with man's search for meaning and Christian commitment especially in relation to Baptism, Confirmation and the Holy Communion.

The faculty hopes that each student will give careful consideration to his choice of electives and expects him to take the responsibility of planning, with the guidance of his faculty advisor, a course of study which will meet his particular needs and prepare him for the ministry he expects to undertake.

Students may be excused from a required course if they can show to the satisfaction of the department involved that they are qualified on the basis of their previous preparation.

It is the intention of the faculty that the curriculum described above should provide a student with the essential core of a theological education while at the same time giving him freedom to explore areas that are particularly important for him in greater depth through electives taken at the Seminary or at other schools in the Washington Theological Consortium. In addition to the courses described above, special opportunities are open by taking an intern year after the second year. The Seminary sponsors jointly with Union Seminary in Richmond and the Divinity School of Duke University, an intern program in Church in Society. Intern programs in other areas can also be arranged.

RICHARD REID

The Faculty

Much of the Virginia Seminary's success or failure to stand in the midst of the modern world preparing men to minister effectively depends on its faculty. In theological education today we walk a narrow line between insistence on the historic truths—the heart of the faith, and a wise flexibility that enables the Church to speak today in forms and symbols that have meaning to a restless and perplexed generation.

The role of the faculty here has always been more than an academic one. Never has this been more true than today. In keeping with the spirit and tradition of the Virginia Seminary, helping a man to find himself in relation to Christ, is as natural a part of the faculty member's life as helping the student toward an understanding of the Bible, the theology and history of the Church, so that he can formulate a real and personal theology, and begin to move with grace and power into the society where the Church is making its witness.

Virginia Seminary today has a faculty well qualified to prepare men for ministry in the demanding circumstances of both the contemporary Church and world. Years of study at home and abroad in the fields of Old and New Testament, Church History, Theology, and Christian Ethics underlie the competence of the faculty who are responsible for teaching the classical theological disciplines. Those who have prepared to teach in seminaries of the Episcopal Church, and by years of advanced study at institutions such as Harvard, Yale, Princeton, Union Seminary in New York, Basel, Heidelberg and Oxford stimulate the thinking and challenge the intellectual capacity of any student. Members of the faculty also bring to the common life here, years of experience in the parish ministry. These are men who know parish life, who understand the joys and frustrations the clergyman faces in parishes and missions, large and small, in the rural ministry, in the inner city.

Thus it is apparent that the faculty includes men of academic excellence, rich in practical experience. But beyond that, of primary importance is the individual faculty member's own personal commitment to the faith, his own personhood, how he reflects the Christ who is at the center of this community. The faculty includes men in their late fifties and sixties—men of vast experience as teachers and in the parish ministry. At the same time there are men in their thirties and forties, thus providing a creative balance.

There is a distinctive Christian informality in faculty-student relations on the campus. Formally the faculty meets with small groups of advisees assigned to them for the three years of seminary. Appropriating of theological education, guidance in the flexible academic program, problems of vocation and other personal problems—all these are dealt with by faculty advisors with their students. Informally any student is free to talk to any faculty member about any subject, and to seek his counsel. The unusually low student-faculty ratio (8-1) helps make this possible. The nature and tradition of the Virginia Seminary makes it inevitable.

What has been written is an attempt to put into words Virginia Seminary's understanding of the function of a faculty and its place in the life of the community. Virginia Seminary is proud of its faculty. The contribution made to the Church by men who have prepared for their ministries here, is an indication of the depth of the faculty's ministry.



The Very Rev. G. Cecil Woods, Jr.



The Rev. Richard Reid



The Rev. B. Sidney Sanders



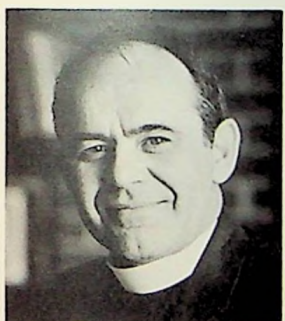
The Rev. William B. Blood



Mr. Armistead L. Boothe



The Rev. Dabney J. Carr, III



The Rev. Bennett J. Sims



The Rev. John J. Porter, O.F.M.



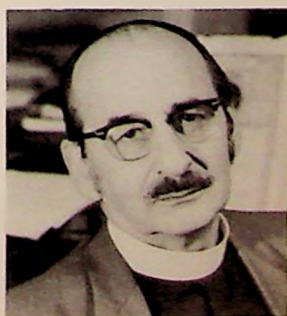
The Rev. Gordon T. Charlton, Jr.



The Rev. Albert T. Mollegen



The Rev. Jesse M. Trotter



The Rev. Lowell P. Beveridge



The Rev. John Q. Beckwith



The Rev. Murray L. Newman



Mrs. H. C. Kelleran



The Rev. C. FitzSimons Allison



The Rev. John F. Woolverton



The Rev. James F. Ross



Mr. Jack H. Goodwin



The Rev. John H. Rodgers



The Rev. Henry H. Rightor



The Rev. G. Milton Crum



The Rev. Frank R. VanDevelde



The Rev. David A. Scott



Requirements for Admission

This seminary is a theological school of the Episcopal Church with daily worship, a community life which seeks to express a Christian quality, and courses of study with requirements for academic credit. A full-time student is expected to participate regularly in all aspects of the Seminary's life not incompatible with his conscience or the exigencies of life, and to respect its community ethos. Applicants for entrance to the Seminary undertake such participation and respect.

To apply for admission to the M.Div. or M.T.S. programs one must be a graduate of an accredited college and otherwise qualified. A number of students strictly limited by accreditation requirements of the American Association of Theological Schools can be accepted as non-degree students.

If an applicant wishes to study for the ordained ministry, and is not a college graduate, he must satisfy the Admissions Committee, through the Bishop and Commission on Ministry of his Diocese or District, that he has successfully passed the examinations and met the requirements described in Title III, Canon 2, Section 5 of the General Canons of the Church.

Although the course of study is planned to prepare men for the ministry of the Episcopal Church, qualified applicants can be accepted who are neither members of the Episcopal Church nor anticipating ordination.

Every applicant who is a postulant for Holy Orders must present satisfactory credentials as to his character and fitness for the ministry, including a letter of commendation from his Bishop, a certified copy of his college transcript and of his scores on the Graduate Record Examination (GRE), a physical and psychological examination, and a financial statement showing that he has adequate resources to see his way through three years in the Seminary. Applicants who are not seeking ordination but wish to be accepted as candidates for a degree must fulfill the same requirements except for the recommendation of a Bishop.

A personal interview with the Admissions Committee is required, and will normally not be scheduled until after an application has been filed and all credentials have been submitted. At this time an appointment will be arranged for the applicant by the Secretary for Admissions. In cases in which absence from the country or difficulty in travel makes an interview at the Seminary an unusual hardship, at the discretion of the Dean an interview between the applicant and an alumnus willing to represent the Seminary may be arranged.

Visits to the Seminary by prospective students are always welcome and counsel can be arranged for those who are considering the possibility of applying.

Seminary Regulations

Regulations Governing Continuance in Course

The attention of applicants planning to study for the ordained ministry of the Protestant Episcopal Church is called to the requirements set forth in Title III, Canon 3, Section 1, Sub-Section 3 of the General Canons of the Church. The procedure is that a student will have been accepted as a postulant by his bishop. Then, to become a Candidate for Holy Orders, a man studying at a seminary must receive "a certificate from the Theological Seminary where he is studying showing his scholastic record and personal qualifications for the ministry of this Church. . . ." This means that each man enters seminary with the understanding that he is beginning a period of evaluation, for the faculty cannot give this certificate unless he has convinced them that he has the necessary personal as well as academic qualifications.

It is the prerogative of the Dean and faculty to separate from the Seminary those students who in the opinion of the Dean and faculty do not measure up to the academic, personal, and ethical standards of this institution, with the understanding that such students may appear before the faculty for a hearing.

Requirements for Graduation and Academic Regulations

Being an accredited member of the American Association of Theological Schools, this Seminary follows the requirements for graduation and for awarding degrees as laid down by the Association.

1. Students who hold a bachelor's degree from an accredited college or university and who complete the full course with an average not lower than 3.65 may be admitted to the degree of Master in Divinity with Honors.

2. Students who hold a bachelor's degree from an accredited college or university and who complete the full Seminary course with an average not lower than C, may be admitted to the degree of Master in Divinity provided that they have not received a grade lower than C in more than six courses of which not more than four shall be required courses.

3. Those students who can be admitted under AATS regulations without a college degree and who complete the full course with an average of not lower than C and who have not received a mark of D in over twenty per cent of their work will be granted a Certificate of Graduation.

4. No degree or certificate is awarded unless all required courses are passed satisfactorily.

5. A student who receives two "D's" or worse in any semester will be placed on academic probation. Any student who remains on academic probation for two consecutive semesters will be asked to withdraw from Seminary and will not be eligible to reapply until at least a year has elapsed. Any student who is on academic probation for a total of three semesters during his Seminary career will also be asked to withdraw from Seminary.

6. An E in any course carries with it the privilege of retaking the examination. If the examination is passed a grade no higher than D may be earned for the course. But students who receive more than two E's in a single term lose the privilege of taking make-up examinations in those courses. Make-up work must be completed on or before dates set by the faculty.

7. An F in any course becomes a permanent part of the student's record. In the case of a required course the credit must be made up by retaking the course or an approved equivalent at the Seminary or at one of the other schools of the Washington Theological Consortium. In the case of an elective the credit can be made up by repeating the same elective or by taking another elective giving an equivalent amount of credit.

8. Subject to limitations set by the faculty, courses in other accredited institutions may be counted toward the M.Div.

9. Students who have completed the Intern Program or who have sufficient extra credits may reduce their load to three courses in either semester of their Senior year.

10. A student who for good cause finds himself unable to complete the required work in a course on time may request an extension from the

instructor on or before the last day of classes prior to examinations. If the request is granted, the teacher will set a deadline for the completion of the work and will then mark the course "Incomplete." Failure to meet the agreed upon deadline will result in an "F." Students who fail to complete all the work in a course on time and who fail to request and obtain such an extension will receive an "F."

11. A person wishing to transfer from the M.Div. to the M.T.S. program must signify his intention to do so at least one full academic year before he expects to receive the M.T.S. degree and must complete all the requirements for the latter degree. The transfer must also be approved by the faculty.

Clinical Pastoral Education for Juniors (M.Div. Program)

As in many other seminaries, the policy at Virginia is that the summer following the Junior year should be devoted to Clinical Pastoral Education. This usually amounts to 12 weeks of full-time training in accredited hospitals or correctional institutions across the country. Six hours academic credit is given for satisfactory completion of one quarter of CPE.

Since students work as chaplain interns on the staffs of their training institutions, applications must be made directly to the centers and each of these makes its own selection of trainees. Virginia Seminary makes this process as easy for its students as possible by handling their applications and by following their progress until acceptance is secured. The Director of Field Education keeps in close touch with the centers and chaplain supervisors.

The financial aspects of this program are described on pp. 79 and 80. But aside from the tuition which is uniform, other financial matters vary widely from center to center. Some provide room and/or board, some offer stipends, and some provide nothing. Furthermore, a full time 12-week training program, often involving some Sundays and evenings, does not allow opportunity to earn money by outside work. Students must be able to finance the summer's training as occasion requires.

Policy Concerning Marriage in Course

1. The student shall secure in writing his bishop's consent to petition the faculty for its permission to marry in course.

2. The marriage shall take place only during a term break or vacation period but not between the end of the third quarter and the start of Clinical Pastoral Education.

3. The student must show to the satisfaction of the faculty and administration his ability to support and finance his family without seminary aid for the rest of the academic year in which he is married. This will necessitate the submission of a budget according to a standard form approved by the administration.

4. The student shall remain responsible for his contractual obligations for the payment of his room and board during any academic term; and he shall notify the business manager of his intention to vacate a dormitory room.

5. If the faculty grants its permission, the student's bishop must then make the final decision.

Policy Concerning Ordination in Course

This seminary does not expect its students to be ordained until after graduation. In certain rare instances permission may be granted for ordination during the spring semester of the senior year. Any student desiring permission for ordination prior to graduation should present his case to his faculty advisor, who in turn will present it to the faculty.

Master in Theological Studies

Every applicant for admission to the two-year M.T.S. program must be a college graduate and must have achieved satisfactory scores on the Graduate Record Examination (GRE) within the last five years.

After submitting the results of a physical examination, a personal statement, and three letters of reference regarding qualifications for the course, the applicant is required to confer with the Admissions Committee, and to have an interview with the Seminary's Consulting Psychiatrist. The conference may be waived for reasons acceptable to the Dean, in which case an interview between the applicant and someone representing the Seminary will be arranged by the Dean. Request for financial assistance should be made, on forms provided by the Seminary, by those who want such assistance.

The curriculum and requirements for the M.T.S. degree are given above on page 52.

At any time prior to receiving the M.T.S. degree a candidate for that degree may apply for admission to the M.Div. program. It cannot be assumed that permission to transfer will be granted automatically. All such applications require the approval of the Dean and faculty. In order for such a person to receive the degree, he or she must complete all the requirements for the M.Div. program; and, therefore, any Candidate for the M.T.S. who thinks he may wish to transfer into the M.Div. program ought to take Field Education in his second year in order to avoid extending his program into a fourth year; and he should also be aware of the Clinical Education requirement. For a description of the M.T.S. program see pp. 42 and 43.

Graduate Study and the S.T.M. Degree

Students desiring to be admitted to graduate study in this Seminary must be approved by the Admissions and Graduate Study Committees.

Students holding the B.D. degree or its equivalent from an American theological school accredited by the AATS may be admitted as prospective candidates for the S.T.M. degree on the following conditions:

- a. Evidence from the student's previous academic record that he is qualified for graduate study.

- b. Demonstration by examination or otherwise of proficiency in those research tools, such as languages, required by the field in which the student intends to do his major work.
- c. Preparation of a program of study that meets the approval of the Graduate Study Committee. Approval of such a program may be contingent upon the availability of Seminary personnel and resources in a given year.

Requirements

There are two programs leading to the S.T.M. degree, a *general* program and a *research* program. The *general* program is intended for students who will profit more from advanced class work and seminar study. The *research* program requires greater competence in language or in the use of other research tools and is designed for students who wish to devote a larger proportion of their time to research in a limited area and to the writing of a thesis.

The requirements of the general program are 30 semester hours of course work and a general examination; the research program requires 24 semester hours of course work and a thesis for which 6 hours credit is given.

In either program the student is expected to plan a coherent program of study which will meet the approval of the Graduate Study Committee. The coherence of the program of study may be exhibited (1) by the concentration of courses and seminars in a particular department of the theological school curriculum or (2) by focusing on a major aspect of theological study in such a way as to cut across the more traditional departmental lines. In general this will mean that 18 hours (including the 6 hours for the thesis in the research program) will be taken in the field of concentration. The remaining 12 hours may be taken in other related work.

Full information about these programs may be had from the Graduate Study Committee.

Graduate Study: Foreign and Special Students

1. Foreign students holding a theological degree who spend a year in residence and satisfactorily complete course work normally totaling 30 semester hours are eligible to be certified as Graduate Fellows of Virginia Theological Seminary.

2. Foreign students lacking a theological degree who spend a year in residence pursuing an approved course of study are eligible to be certified as Resident Fellows of the Virginia Theological Seminary.

3. Foreign students, and special students admitted to graduate study, may apply for admission as candidates for the S.T.M. not later than the end of the first semester of residence or of the year in which the degree is to be awarded.



Dr. Scott

Lectureships

The life of the Seminary community is enriched and stimulated by distinguished lecturers who visit the Seminary under the auspices of four endowed lectureships.

The Reinicker Lectures were established in 1894 by the generosity of the late Mr. George A. Reinicker of Baltimore. Recent lecturers in this long and outstanding line include Gerhard von Rad; Robert McAfee Brown; Arthur Michael Ramsey, Archbishop of Canterbury; Leslie Brown; Peter Berger; W. D. Davies. The Reinicker lecturer for the 1970-71 academic year was Dr. Nathan A. Scott of the University of Chicago.

The Alexander Clinton Zabriskie Lectureship was created in 1957 by trustees, alumni, family and friends as a memorial to the late Alexander Clinton Zabriskie, a former Dean of the Seminary and member of the faculty for 30 years.

Since the series began in 1959, Zabriskie lecturers have included James Muilenburg; Alden D. Kelly; The Most Reverend Joost de Blank; Horton Davies; William J. Wolf; Owen Chadwick; Robert T. Handy; Reginald H. Fuller; Eberhard Bethge; Regin Prenter. The Zabriskie lecturer for 1970-71, F. W. Dilliston, was also in residence during the Spring term as Visiting Professor.

The Lester Bradner Lectures, created in 1933 by the four children of the Rev. Lester Bradner of North Kingstown, R. I. in his memory, are given every three years on a rotating basis at the Episcopal Theological School of Cambridge, Massachusetts, The General Theological Seminary of New York City and the Protestant Episcopal Theological Seminary in Virginia. The lectures are devoted to the field of Christian Education and are published.

The Bradner Lectures were given at Virginia Seminary in October of 1969 by the Rev. Canon Harold Wilson of the Theological College at Salisbury, England.

The Daniel Francis Sprigg Lectures were established by the generosity of the Rev. William D. Morgan of Baltimore (1855-1942) in honor of his wife's uncle, the Rev. Daniel Francis Sprigg (d. 1908), a graduate of the Seminary in 1846 and a long time member of its Board of Trustees.

The inaugural Sprigg lecture took place in January of 1971. The lecturer, Professor A. Denis Baly, spoke on the subject: "The Palestine Problem; a Christian perspective."

Character and Heritage of Virginia Seminary

(Every student is asked to read this statement as a description of the conditions under which he will receive his theological education in this seminary.)

In the Providence of God this Seminary was founded more than a century ago to train men for the ministry of Christ's Church. During its long life it has sought to fulfill this purpose, guided by a few clear principles of belief and action. In loyalty and devotion to these principles its men have served the Church well at home and have carried the Gospel to other lands.

This Seminary believes that its primary allegiance is to Jesus Christ. Its first duty is to know Him and to make Him known. It seeks to form lives of strong faith and true piety, fashioned and enriched by personal communion with Christ, and to make men able out of their own experience to preach Him to others as Lord and Savior. Christ must be put first. That is the Seminary's evangelical conviction which it allows no other emphasis to hide or minimize.

The Seminary is Protestant both in its unwillingness to conform to any tradition or to heed any ecclesiastical claim which displaces the primary accent upon the Gospel, and in its readiness to accept new truth and to face the occasions of a new day. It maintains the right of the individual Christian to his own personal relationships to God.

The Seminary is Catholic in its acceptance of the age-long inheritance of the Church in its Scriptures and Creeds, in its Sacraments and Orders. Its rule of discipline and worship it finds in the Book of Common Prayer, and to this Book it bids its members be loyal as the common order of this Church and as fruitful for Christian life and devotion.

This Seminary believes in the Church as the Body of Christ and the home of Salvation. It regards the Church also as a family of God's people in which all the members are called to live together in unity of mind and heart, in love and sacrifice, and in helpfulness and mutual esteem. Finally, the Seminary holds that life within it is not to be interpreted as private enterprise, but as a vocation into which its members are called by God, which is shared with others, and which asks for all that is best in them of work, personal living, faith and devotions. I acknowledge and accept these principles as representing the conditions under which I shall pursue my theological education in this Seminary.



Financial Information

Tuition and Other Fees

Seminary fees are kept at the lowest possible level consistent with the accommodations provided and quality of teaching and training maintained. The total charges as listed below are far less than the actual cost to the Seminary for the education of each enrolled student. The actual cost to the Seminary over and above student charges is more than \$4,500. The remainder is provided (1) by income from established endowment funds, (2) through gifts received from annual Theological Education Offering and (3) recurring contributions, given individually, by the numerous Friends of the Virginia Seminary. The resulting benefit is immediately reflected in these minimum charges:

| | 1971-72 | |
|--|-------------------------------|--------------------------------|
| | <i>On Campus Students</i> | <i>Off Campus Students</i> |
| Tuition | \$1000.00 | \$1000.00 |
| Board ¹ | 550.00 | 150.00 |
| Room | 250.00 | — |
| Library | 50.00 | 50.00 |
| Student Activities Fee ² | 6.00 | 7.50 |
| Clinical Pastoral Education Fee ³ | 175.00 | 175.00 |
| Registration Fee ⁴ | 50.00 | 50.00 |
| Total Charges Junior Year ⁵ | \$2075.00 | \$1425.00 |
| Total Charges Middle & Senior Years | \$1850.00 | \$1200.00 |

¹ Married and other off campus students attend daily luncheons. Monday through Fridays. The \$150.00 charge is to cover the cost of these extra meals.

² Student Activities Fee (paid to Student Council; not a part of fees).

³ Clinical Pastoral Education Fee (first year only. Does not include room and board). This charge is payable through the Business Manager's office not later than April 1.

⁴ Registration Fee (first year only). See OTHER CONTRACTUAL OBLIGATIONS (2) below.

⁵ Total Charges Junior Year (including Clinical Pastoral Education Fee but not including Student Activities Fee).

Other Contractual Obligations

1. One-half of all seminary fees are due and payable on or before the opening day of school, and $\frac{1}{2}$ due and payable on or before classes begin for the final semester of the academic year.

2. Every applicant upon acceptance is required to pay a registration fee of \$50.00. This sum will not be credited to his tuition fee but will be used to cover the cost of his degree and other expenses at the time of his graduation from the Seminary. If he fails to graduate, this sum is not refundable.

3. In the event of voluntary withdrawal during any terms, the student will be obligated for the full payment of all fees for the semester in which the withdrawal occurs.

4. Each student is required to carry hospital insurance. It is optional whether the student carries the insurance with the Seminary's Group Plan, but each student must show evidence of a valid adequate coverage. There are additional expenses for such items as purchase of books customarily required to be owned personally by all students, personal expenses, etc.

The only fixed charge in the above is the required hospitalization insurance which for the single student at present costs \$139.44 per year. The Seminary requires a student to have full coverage. Married students are charged \$383.04 a year for full family coverage. Due to increases made by Blue Cross-Blue Shield these charges will vary.

5. No student may register in a new semester until all seminary fees (including Bookstore bills, library and other fines and other debts and financial obligations relating in any way to his seminary course during the previous term) have been paid in full, or until assurance satisfactory to the Business Manager, is given of their early settlement, including the sources from which such settlement may be expected.

6. No student may receive academic credit for work done in the final semester of his Junior or Middle years, or receive any degree or certificate from this institution until all seminary charges as stated above have been paid in full.

7. Students should know that there may be costs in connection with Clinical Pastoral Education over the \$175.00 tuition. These costs vary from center to center. A few centers provide stipends, others offer room and/or board, some provide nothing. Students, therefore, should choose the centers to which they apply in accordance with their means. Clinical Education is a full-time occupation, often including Sundays, so there is little opportunity to earn money through outside work during the educational period.

8. For non-resident special students there is a tuition fee of \$35.00 per semester hour when taking courses for credit, and a tuition fee of \$10.00 per semester hour when auditing courses. For all non-resident special students there will be a library fee of \$5.00 per course whether auditing or taking the course for credit.

9. Each student supplies for himself a cassock and surplice, if needed.

10. Students living in seminary dormitories are required to clean and care for their own rooms including windows. Dormitories will be open for occupancy during the academic year with the exception of the Christmas vacation when they will be closed. Students living in the dorms will be expected to make their own arrangements for living off campus during that period. NO PETS OF ANY TYPE ARE PERMITTED AT ANY TIME IN THE DORMITORIES OF VTS.

11. The refectory will be open and serving meals seven days a week to students living on campus and lunches Monday through Friday for off campus students during the academic year with the following exception: the refectory will be closed and no meals served during the Christmas vacation and the Easter recess.

All students will take turns as waiters in the refectory. Off campus students will be waiters for lunch on Monday through Friday, and on campus students will be waiters for all other meals.

Scholarship Aid

Since the 1966-67 school year began a new and somewhat more generous scholarship policy has been made possible by a successful Second Century Fund Campaign. Since the merger of the Bishop Payne Divinity School with the Virginia Theological Seminary all income from investments of the Bishop Payne Divinity School (now called the Bishop John Payne Foundation) have been used exclusively for the education of Black students. No applicant to Virginia Seminary, whose character and ability give promise of a useful ministry, should let financial problems alone deter him from seeking admission.

Applicants wishing assistance in financial matters may write the Admissions Secretary for information and proper forms. The following information gives some idea of the assistance available.

One seeking assistance for financial obligations should first inquire of the diocese from which he comes and the parish of which he is a member. Student aid grants, as circumstances warrant, may often be obtained from established societies.

From the Seminary, grants of \$1850 or partial grants of lesser amounts are available to a certain number of single students where need is demonstrable. Grants totaling \$2250 or partial grants of lesser amounts are available to a certain number of married students where need is demonstrable. These grants or any portion of them may be in the form of a work grant. For juniors grants are based on 12 months. For Middlers and Seniors grants are based on 9 months only.

Applicants wishing financial assistance from this Seminary should apply for special financial forms. When the forms are received and filled out by the applicant they should be forwarded to the Seminary to the attention of the Chairman of the Student Aid Committee.

Virginia Seminary grants are issued on a yearly basis. Any recipient failing to maintain a "C" average in his academic course would, of course, jeopardize the continuation of his scholarship.

Single students in their middle and senior year, who with their Bishop's permission, elect to live off campus are eligible to receive scholarship aid in an amount no greater than that needed to cover the cost of tuition and board charges for lunch. These grants like all scholarship aid are given only in cases where need is demonstrable.

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E. Pinkney Wroth, Jr.



Alumni Association

This Society was organized in 1833, ten years after the founding of the Seminary. Its purpose is to "produce concert in the efforts of the Alumni for the advancement of the interests of the Seminary, the prosperity of the Church, and the spiritual improvement and ministerial usefulness of its members."

In keeping with that purpose, scholarship funds for Continuing Education Fellows are provided by the Alumni Association.

Alumni Association Officers 1971-72

THE VERY REV. THOM W. BLAIR, *President*
Christ Church Cathedral, St. Louis, Missouri

THE REV. CN. CHARLES A. PERRY, *Vice President*
Canon to the Ordinary
Executive to the Bishop of Washintgon

THE REV. WILLIAM C. SPONG, *Secretary*
Chaplain, Duke University Medical Center, Durham, North Carolina

THE REV. JAMES M. GREEN, *Treasurer*
Church of the Resurrection, Alexandria, Virginia

Dr. and Mrs. John C. Davis ('36)





1971 Meeting

The meeting was well attended, brief, and of vital importance to the Alumni, faculty and student body of the Seminary. The main business was a report of the Trustees' response to a suggestion made earlier in the Spring by the Executive Committee "that the Seminary change its educational focus" to help relieve the clergy surplus problem.

The Board of Trustees devoted an extra day of the Spring meeting to the subject and established a ten member task force to explore the problem and seek possible solutions.

It was announced that Richard R. Baker, III, '48, and William Yon, '55, had been elected to the Board of Trustees by the VTS Alumni.

Executive Committee

Term Expiring June 1972

THE REV. WILLIAM A. YON, *Birmingham, Alabama*
THE REV. JOHN E. SOLEAU, *Cambridge, Massachusetts*

Term Expiring June 1973

THE REV. A. THEODORE EASTMAN, *Allentown, Pennsylvania*
THE REV. HARCOURT E. WALLER, JR., *Charlotte, North Carolina*

Term Expiring June 1974

THE REV. PETER J. LEE, *Chapel Hill, North Carolina*
THE REV. HENRY B. MITCHELL, *Charlottesville, Virginia*



Commencement 1971



Degrees Conferred May 1971

The Degree of Doctor of Humane Letters was conferred upon:

Benjamin Fitzhugh Parrott, *President*
B. F. Parrott Construction Company, Roanoke, Virginia

The Degree of Doctor in Divinity was conferred upon:

The Reverend William David Eddy, *Director*
Anglican Center, Hokkaido University, Japan
The Reverend Theodore Roosevelt Gibson, *Rector*
Christ Church, Miami, Florida
The Venerable Grant A. Morrill
Archdeacon of Stamford Archdeaconry and Rector
St. Mark's Church, New Canaan, Connecticut
The Reverend Robert MacLeod Smith, *Rector*
Trinity Church, Wilmington, Delaware

The Degree of Master in Sacred Theology was conferred upon:

Henry Braxton Allport, Jr., B.A., B.D. Francis Bayard Rhein, B.S., B.D.

The Degree of Master of Arts in Religion Cum Laude was conferred upon:

Carl Robert Praktish, B.S.

The Degree of Master in Divinity Cum Laude was conferred upon:

Donald Grant Hanway, Jr., B.A., M.A. John Harrison McCann, B.A.
Guerdon Pierre Ramsey, Jr., B.S.

The Degree of Master in Divinity was conferred upon:

| | |
|---|-------------------------------------|
| John Torbet Adams, B.S. | Edward Evan Martin, Jr., B.A. |
| James Francis Alby, B.A., M.S.Ed. | Richard Hull Merrill, A.B., J.D. |
| George Edward Andrews, B.A. | Richard William Milner, B.S., B.A. |
| Geoffrey Ademiyi Bamgbose | Robert Dabney Morrison, Jr., B.S. |
| John Pratt Bingham, B.A. | Thomas Morgan Moore, B.A. |
| Glenn Edward Busch, B.A. | Edward Lee Mullins, B.B.A. |
| David Morrow Chamberlain, A.B. | Walter Joseph Mycoff, Jr., B.A. |
| Carleton Sewell Cunningham, Jr., B.A. | John Sidebotham McDowell, Jr., B.A. |
| George LaRue Downing, B.A. | J. Joseph Pennington, Jr., B.S. |
| David Mark Dye, B.A. | Clifford Arthur Hunt Pike, B.A. |
| Gary LaVerne Gillard, B.A. | Richard Peter Pocalyko, B.A. |
| Roy Donald Green, II, B.A. | Robert Neal Redmon, B.A. |
| George Kenneth Grant Henry, B.A. | Clyde K. Shuler, B.S.C., M.S.S.W. |
| John Ellis Isbell, III, B.A.Ed. | Burdette C. Stampley, Jr., B.A. |
| Robert Frederick Kirkpatrick, Jr., B.A. | Don Adger Wimberly, B.S. |
| David Hathaway Knight, B.A. | Peter Gerard Winterble, B.A. |
| John Peck Lambert, B.A., M.A. | |

A Certificate of Graduation was awarded to:

Max Ormsbee Nye
Vincent Waydell Warner, Jr.

A Certificate of Work Accomplished was awarded to:

William Thomas Deneke, B.S., M.Div., Th.M.
Dario De Jesus Santamaria, Ph.B., B.D.



WALTER MYCOFF



LARUE DOWNING



JOHN MC CANN



JOHN MC DOWELL



ED MARTIN



RICHARD POCALYKO



CLIFF PIKE



PETER WINTERBLE



DON HANWAY



CLYDE SHULER



GARY RAMSEY



JOE PENNINGTON



JACK ISBELL



ROY GREEN



DARIO A. SANTA MARIA



BURDETTE STAMPLEY



BOB REDMON



CARL CUNNINGHAM



ROBERT KIRKPATRICK

Virginia Theological



DAVID KNIGHT
Missionary Council Pres.



KEN HENRY
Class Pres. 69-70, 70-71



DON WIMBERLY
Pres Student Body 70-71

Class of

Alexandria,





ED MULLINS



DICK MERRILL

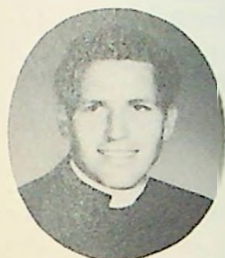


JAMES ALBY



WILLIAM DENEKE

Seminary



GEORGE ANDREWS
Class Pres. 68-69



DAVID CHAMBERLAIN
Pres. Student Aide Society 70-71



VINCENT WARNER



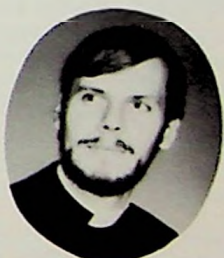
BOB MORRISON

1971

Virginia



TOM MOORE



GARY GILLARD



DICK MILNER



JOHN ADAMS



JOHN BINGHAM



GEOFFREY BAMGBOSE



GLENN BUSCH



JAN STONJUM



DAVID DYE



MAX NYE



JOHN LAMBERT

Classes

SENIOR CLASS

| <i>Name and Residence</i> | <i>College</i> | <i>Diocese</i> |
|---|---|-----------------------|
| APPLEYARD, ROBERT BRACEWELL, JR., B.A. Pittsburgh, Pennsylvania | Alleghany College | Pittsburgh |
| BANCROFT, STEPHEN HALTOM, B.A. Houston Texas | Texas A&M University | Texas |
| BARKER, DAVID ROBERT, B.A. Coventry, England | Oxford University | Coventry (England) |
| BEEM, CHARLES LEE, B.S. Independence, Missouri | Baker University | Western Kansas |
| BROWN, PERCIVAL GEORGE, B.A. Miami, Florida | University of Florida | Southeast Florida |
| CALHOUN, ORA ALBERT Aurora, Ohio | Cleveland State University | Ohio |
| CARVER, LARRY ALFRED, A.A., B.A. Plymouth, Michigan | School Craft College Oakland University | Michigan |
| CHASE, RANDALL, JR., B.S. Sanford, Florida | Florida State University | Central Florida |
| COOLIDGE, WILLIAM MCCABE, B.A., M.B.A. Marshall, Michigan | Michigan State University | Michigan |
| CORKRAN, RICHARD LEROY, JR., B.S., B.S. Virginia Beach, Virginia | United States Naval Academy Massachusetts Institute of Technology | Connecticut |
| DANIEL, CLIFTON, III, B.A. Goldsboro, North Carolina | University of North Carolina at Chapel Hill | East Carolina |
| DUNLAP, EDWARD GARLAND, B.A. Richmond, Virginia | Virginia Common- wealth University | Virginia |
| ECKMAN, DANIEL WILLARD, JR., B.S. Catonsville, Maryland | University of Maryland | Maryland |
| FORD, DENIS BOLLING, B.A. Jacksonville, Florida | Jacksonville University | Florida |
| FULTON, JOHN GARY, B.S. Ed. North Canton, Ohio | University of Akron | Ohio |
| FUNKHOUSER, DAVID FRANKLIN, B.S. Basye, Virginia | Heidelberg College | Virginia |
| GOETZ, EDWARD CRAIG, B.A. Trumbull, Connecticut | Moravian College | Connecticut |
| GOUGH, HERBERT FREDERICK, JR., A.B. Chattanooga, Tennessee | University of Chattanooga | Tennessee |
| HOBBS, JAY ALAN, B.S. Alexandria, Virginia | University of Virginia | Washington |
| HORGAN, HUNTER HUDSON, III, B.S. Baton Rouge, Louisiana | Louisiana State University | Louisiana |

| <i>Name and Residence</i> | <i>College</i> | <i>Diocese</i> |
|---|--|--------------------------|
| JONES, RICHARD JOHN, A.B., M.A. Webster Groves, Missouri | Oberlin College Johns Hopkins University | Washington |
| LEWIS, LLOYD ALEXANDER, JR., B.A. Alexandria, Virginia | Trinity College | Virginia |
| MICHAUD, BRUCE ALAN, B.A. Alpena, Michigan | Michigan State University | Michigan |
| OTONG, GEORGE NANA, Dip. Theo. Uyo, Nigeria | Lutheran Seminary in Nigeria | |
| PADDOCK, JOHN SHELDON, A.B. Cincinnati, Ohio | University of Rochester | Southern Ohio |
| PETTIGREW, JOHN ROBERT, B.S. Ponte Vedra Beach, Florida | New York University | Florida |
| PIPPIN, JAMES EDWIN, A.A. Millington, Maryland | Wesley Junior College | Easton |
| RAMSEY, JAMES THOMAS, JR., B.S. Houston, Texas | University of Texas | Texas |
| REED, WILLIAM PATTEN, A.B. Baltimore, Maryland | Princeton University | Maryland |
| REEVES, JAMES ALLEN, JR. Santa Clara, California | Oklahoma State University | California |
| RICH, EDWARD ROBINS, III, B.A. Ellicott City, Maryland | Davis and Elkins College | Maryland |
| ROKOS, MICHAEL GEORGE, B.A. Baltimore, Maryland | Johns Hopkins University | Maryland |
| ROSENBERG, ELIZABETH POWELL, B.A., M.S. Wilmington, Delaware | University of Delaware University of North Carolina at Chapel Hill | Washington |
| RUDINOFF, JAN CHARLES, B.A. Richmond, Virginia | Virginia Military Institute | Virginia |
| SCOTT, HARRY BURGOYNE, III, B.A. Lexington, Kentucky | University of Kentucky | Lexington |
| SHAFFER, GARRETT WORLEY Olean, New York | St. Bonaventure University | Western New York |
| SHIFLET, WILLIAM RAY, JR., B.S. Swoope, Virginia | Ferrum Junior College Virginia Polytechnic Institute | Southwestern Virginia |
| SMITH, DOUGLAS CORRY, B.A. Peoria, Illinois | Luther College | Quincy |
| SPENCER, ROBERT DENNIS Centreville, Virginia | Marietta College | Virginia |
| STECKER, FREDERICK, IV, B.A. Columbus, Ohio | University of the South | Southern Ohio |
| STEIN, EDWARD LEE, B.A. Houston, Texas | University of the South | Texas |
| TWEEL, ESBER NAIF, B.E.S. Huntington, West Virginia | Marshall University | West Virginia |

| <i>Name and Residence</i> | <i>College</i> | <i>Diocese</i> |
|---|---|----------------------|
| VOIGHT, ROBERT HENRY, B.A. Arlington, Virginia | American University | Virginia |
| WALLACE, THOMAS ALLEN, B.A. Pasadena, Texas | University of Texas | Texas |
| WAY, PETER TROSDAL Keene, Virginia | University of Virginia | Virginia |
| WIGNER, JOHN DOUGLAS, JR., B.S. Beverlyville, Virginia | Virginia Polytechnic Institute | Virginia |
| WILLIAMS, DAVID RANKIN, G.A. Wheeling, West Virginia | Roanoke College | West Virginia |
| WIRES, JOHN WILLIAM, B.A., M.A. Baltimore, Maryland | Mercer University Johns Hopkins University | Atlanta |
| WITTIG, NANCY HATCH, B.A. Leesburg, Virginia | University of North Carolina at Chapel Hill | Virginia |
| MIDDLE CLASS | | |
| ARPS, JOSEPH WARREN, JR., A.B. Plymouth, North Carolina | University of North Carolina | East Carolina |
| BACKUS, HOWARD GENE, B.A. Durham, North Carolina | West Virginia Wesleyan Duke Divinity School | West Virginia |
| BARBOUR, GRADY FREDERIC WADDELL, A.B. Beckley, West Virginia | University of Miami | West Virginia |
| BENA, DAVID JOHN, B.A. Brooksville, Florida | Stetson University | East Carolina |
| BOWERSOX, NED FORD, B.S. Leesburg, Florida | Florida State University | Central Florida |
| BRAGG, RANDOLPH MERRIT, B.A. Richmond, Virginia | Virginia Common- wealth University | Southern Virginia |
| BUNN, JOHN LAWRENCE, B.S. Anchorage, Alaska | University of Tulsa | Oklahoma |
| CHALK, MICHAEL DULANEY, B.A. Kerrville, Texas | North Texas State University | West Texas |
| CHAMBLEE, DON ALLEN, A.B. Cary, North Carolina | University of North Carolina at Chapel Hill | North Carolina |
| CLARK, BENJAMIN HILL Oxon Hill, Maryland | Naval Air Technical Training Center Naval Correspondence Course Center | Washington |
| COFFEY, EDWARD ALLEN, B.A. New York, New York | Randolph-Macon College | Virginia |
| COWPERTHWAIT, ROBERT WILLIAM, B.A. Gainesville, Florida | Washington and Lee University | Florida |
| CRAMER, DONALD LYNN, B.S. Phoenix, Arizona | Arizona State College at Tempe | Arizona |
| COX, VICTOR EVAN, B.A. Clarks Summit, Pennsylvania | Baylor University | Texas |

| <i>Name and Residence</i> | <i>College</i> | <i>Diocese</i> |
|---|---|---------------------------|
| CUMMINGS, ROBERT CHARLES, B.A. Stamford, Connecticut | University of Connecticut | Connecticut |
| DAVENPORT, DAVID WENDELL, B.A. Toccoa, Georgia | Furman University | Atlanta |
| DAWSON, WALTER WESLEY, B.S. Birmingham, Michigan | Central Michigan University | Michigan |
| DRAPER, RICHARD THORP, A.B. Rocky Mount, North Carolina | University of North Carolina at Chapel Hill | North Carolina |
| DU BOIS, RICHARD ROSS, B.S.J. Springfield, Virginia | Ohio University | Virginia |
| EVANS, WILLIAM DUNBAR, III, B.A. Chester, Virginia | University of the South | Southern Virginia |
| FEREBEE, RANDOLPH CURTIS, A.B. Gastonia, North Carolina | Belmont Abbey College | Western North Carolina |
| GEESEY, BARRY STEPHEN, B.A. York, Pennsylvania | Lehigh University | Central Pennsylvania |
| GULICK, EDWIN F., JR., B.A. Catlett, Virginia | Lynchburg College | Southwestern Virginia |
| HESSE, MICHAEL ERWIN, B.A. Jacksonville, Florida | University of Florida | Florida |
| HOBSON, JENNINGS WISE, III, B.A. Luray, Virginia | Trinity College | Virginia |
| KLINE, DAVID VAN GORDON, B.S. Madison, Wisconsin | University of Wisconsin Duke Divinity School | Milwaukee |
| JENKINS, BLAIR, III, B.S. Raleigh, North Carolina | North Carolina State University | North Carolina |
| KEYS, JOEL THOMPSON, A.B. Walhalla, South Carolina | Davidson College | South Carolina |
| KOLB, WILLIAM ALBERT Lynchburg, Virginia | University of Florida | Southwestern Virginia |
| LANES, PETER FREDERICK, A.A. Malibu, California | Santa Monica City College University of California at Los Angeles | Washington |
| LINDER, MARK ALLEN, B.S., B.A. Fayetteville, Arkansas | University of Arkansas | Arkansas |
| LOGAN, SAMUEL MOORE, B.A. Baltimore, Maryland | Johns Hopkins University | Maryland |
| MACDONALD, HEYWARD HUNTER, B.S., M.B.A. Doswell, Virginia | University of Virginia University of North Carolina at Chapel Hill | Virginia |
| MATTHEWS, FRANK CLAYTON, B.A. Raleigh, North Carolina | Hampden-Sydney College | North Carolina |
| MERCHANT, JOHN EDWARD, B.A. Charles Town, West Virginia | University of the South | West Virginia |
| MURPHY, HARTSHORN, JR., B.A. Baltimore, Maryland | University of Maryland | Maryland |

| <i>Name and Residence</i> | <i>College</i> | <i>Diocese</i> |
|---|--|---------------------------|
| PATTON, GAYLE WITT, A.B. Atlanta, Georgia | University of Alabama | Atlanta |
| PETERSEN, JAMES HARRY, B.S. McLean, Virginia | Cornell University | Virginia |
| PITTMAN, DAVID WEST, B.A. Staunton, Virginia | Virginia Military Institute | Southwestern Virginia |
| PORTARO, SAM ANTHONY, JR., B.A. High Point, North Carolina | University of North Carolina at Chapel Hill | Western North Carolina |
| PRICE, GEOFFREY MASEFIELD, B.S. Youngstown, Ohio | Youngstown State University | Ohio |
| PYRON, WILSON NATHANIEL, JR., B.S. Little Rock, Arkansas | Little Rock University | Arkansas |
| ROBINSON, HOWARD LESLIE, B.A. San Antonio, Texas | Agricultural and Mechanical College of Texas | West Texas |
| SCHRIEBER, ROBERT THEODORE, B.A. Tampa, Florida | Florida State University | Virginia |
| SCHUEDDIG, LOUIS CHARLES, B.S. St. Louis, Missouri | Northwestern University | Missouri |
| SKIDMORE, WILLIAM MAGILL, JR., B.M. Charleston, South Carolina | University of Arizona | South Carolina |
| SMITH, DORSEY GREEN, III, B.A. Ormond Beach, Florida | University of the South | Central Florida |
| SMITH, JETHROE LARRIE, B.B.A. Wadley, Georgia | Georgia State College | Atlanta |
| STEEVES, TIMOTHY LISTER, B.A. Wellesley, Massachusetts | University of Massachusetts | Massachusetts |
| STIRLING, JAMES DOUGLAS, B.A. Columbia, South Carolina | University of the South | Upper South Carolina |
| TOWNLEY, RICHARD WOODRUFF, B.A. Elizabeth, New Jersey | Drew University | Newark |
| TOWSON, LOUIS ALBERT, B.S. Jacksonville, Florida | Florida State University | Florida |
| VALENTINE, MANN SATTERWHITE, VI, A.B. Richmond, Virginia | Ohio University | Virginia |
| WHITE, NICHOLSON BARNEY, B.A. Leesburg, Virginia | Trinity College | Connecticut |
| WOOD, EDWARD MANNING, B.A. Falls Church, Virginia | College of William and Mary | Southern Virginia |
| YOUNG, FRANK WHITMAN, A.B. Palos Verdes Peninsula, California | University of California at Los Angeles | Los Angeles |

JUNIOR CLASS

| | | |
|--|--|-----------|
| BASINGER, JAMES, B.A. Short Hills, New Jersey | Texas A. & M. Iowa State University | Newark |
| BEASLEY, THOMAS E., JR., B.S. Arlington, Virginia | Florida State University | Florida |
| BOSS, BRUCE, B.A. Lexington, Kentucky | University of Kentucky | Lexington |

| <i>Name and Residence</i> | <i>College</i> | <i>Diocese</i> |
|---|---|----------------------|
| BROWN, JOHN WILLIAM, A.B. Jacksonville, North Carolina | The Citadel | East Carolina |
| BROWN, RODNEY KROEHL, A.A., B.M. Alexandria, Virginia | Valley Forge Military Junior College Westminster Choir College | Ohio |
| CHARLES, WINSTON BREEDIN, B.A. Bennettsville, South Carolina | University of the South | South Carolina |
| CLEVELAND, ROGER WELLS, B.A. Charleston, W. Va. | Concord College | West Virginia |
| COMINS, STEPHEN, A.B. Los Angeles, California | University of California | Los Angeles |
| DAVIS, AUSTIN CHADWICK, B.S. Alexandria, Virginia | Emory University | Virginia |
| DOWNES, JOSEPH THOMAS, JR., B.S. Ed. Detroit, Michigan | Central Michigan Univ. | Michigan |
| FULLER, FRANK E., III, B.A. Waco, Texas | The University of Texas | Texas |
| GARDNER, JOHN GORDON, B.A. Oakland, California | San Jose State College | California |
| GRAY, DUNCAN MONTGOMERY, III, B.A. Meridian, Mississippi | University of Mississippi | Mississippi |
| GREGORY, ROBERT MINSON Falls Church, Virginia | Montana State University | Montana |
| HENNEBERG, DANIEL M., B.S. Arlington, Virginia | College of William and Mary | Georgia |
| HOGG, PAUL, JR., B.A. Richmond, Virginia | Randolph-Macon College | Southern Virginia |
| JOHNSON, RICHARD HEISLER, B.F.A. Seabrook, Texas | University of Houston San Jacinto College | Texas |
| JONES, ANDREW LOVELL, B.A. Huntington, West Virginia | Marshall University | West Virginia |
| LARSEN, PETER MICHAEL, A.B. Leesburg, Florida | Wofford College | Central Florida |
| MCNEER, SELDEN SPESSARD, III, B.A. Huntington, W. Va. | Ohio Wesleyan Univ. | West Virginia |
| MILLEN, JOHN CLYDE, B.S. Alexandria, Virginia | United States Naval Academy The Monmouth College | Virginia |
| MILLER, JAMES BARRETT, B.A. Goleta, California | University of California | West Virginia |
| MILLER, ROBERT FOWLER, II, B.S. Baltimore, Maryland | Towson State College | Maryland |
| MCCOLLEY, JOHN ALLEN, B.A. Millis, Massachusetts | Rutgers University | Southern Virginia |
| MCCRARY, RONALD LEON, B.A. University City, Missouri | Washington University | Missouri |

| <i>Name and Residence</i> | <i>College</i> | <i>Diocese</i> |
|--|--|---------------------------|
| McFEETERS, WILLIAM, B.S. Fort Worth, Texas | Pennsylvania State University | Dallas |
| PACKARD, GEORGE ELDEN, B.A. Roanoke, Virginia | Hobart College | Southwestern Virginia |
| PITTMAN, WARREN, B.A. Los Angeles, California | Duke University | Los Angeles |
| PRIOR, ROGER WOOLCOTT, B.A. Jacksonville, Florida | Randolph-Macon College | Virginia |
| PRUITT, GEORGE R., JR. East Point, Georgia | Truett-McConnell Jr. College Mercer University Georgia State University | West Virginia |
| REESE, ROBERT EMORY, B.A. Asheville, North Carolina | University of the South | Western North Carolina |
| REYNOLDS, JOE DOUGLAS, A.B. Marietta, Georgia | The University of Georgia Georgia State University | Atlanta |
| SCHLEY, JOSEPH HASTINGS, JR., B.A., J.D. Amarillo, Texas | University of the South Southern Methodist University Southern Methodist School of Law | Northwest Texas |
| SCRUGGS, CHARLES PERRY, B.A. Jacksonville, Florida | Florida State University | Florida |
| STEWART, LARRY DEAN, A.B. Asheville, North Carolina | University of North Carolina | Western North Carolina |
| STUHR, THOMAS MILLER, B.G.S. Alexandria, Virginia | University of Nebraska | Virginia |
| SULLIVAN, MARK CAMPBELL, B.A. Longmeadow, Massachusetts | Kenyon College | Western Massachusetts |
| TEDESCO, WILLIAM N., A.A., B.A., M.A. Wethersfield, Connecticut | University of Hartford Trinity College | Connecticut |
| VONROSENBERG, CHARLES, B.A. Fayetteville, North Carolina | University of North Carolina University of the South | East Carolina |
| WALES, DREW HAWKINS, B.A. La Canada, California | San Fernando Valley State College University of Maryland Defense Language Institute | Los Angeles |
| WRIGHT, JOHN HAMIL SPEDDEN, B.S. Cambridge, Maryland | University of Maryland Oklahoma State University Southwestern State College University of Southern California | Easton |

INTERNS IN SPECIAL PROGRAMS

| <i>Name and Residence</i> | <i>College</i> | <i>Diocese</i> |
|---|---|----------------|
| COATS, JOHN RHODES, B.A. Apple Springs, Texas | Stephen F. Austin State College | Texas |
| MASON, SAMUEL ALISON, B.A. Huntsville, Alabama | University of the South University of Texas | Alabama |
| PARK, STEPHEN RADCLIFFE, A.B. Falls Church, Virginia | Shimer College | Virginia |
| WHITTEN, WESLEY ROY, B.A. San Jose, California | San Jose State College | California |

INTERSEMINARY PROGRAM IN CHURCH AND SOCIETY

| <i>Name and Residence</i> | <i>Seminary</i> |
|---|---|
| ABRAHAM, JOHN L., A.B. Dover, Delaware | Virginia Theological Seminary Alexandria, Virginia |
| BRUBAKER, ROBERT S., B.A. Washington, D.C. | Union Theological Seminary Richmond, Virginia |
| DARG, PETER, B.A. Richmond, Virginia | Union Theological Seminary Richmond, Virginia |
| HICKMAN, DONALD R., B.A. Tulsa, Oklahoma | Virginia Theological Seminary Alexandria, Virginia |
| KEYWORTH, RICHARD B., A.B. Boston, Massachusetts | Duke Divinity School Durham, North Carolina |
| LOWN, JOHN T., B.A. Richmond, Virginia | Union Theological Seminary Richmond, Virginia |
| LUCAS, ARTHUR M., A.B. Alexandria, Virginia | Duke Divinity School Durham, North Carolina |
| MCIVER, MALCOLM L., B.A. Richmond, Virginia | Union Theological Seminary Richmond, Virginia |
| OUTMAN, ROBERT E., III, B.A. Linthicum, Maryland | Virginia Theological Seminary Alexandria, Virginia |
| SHUTTLESWORTH, GERALD L., A.B. Morgantown, West Virginia | Duke Divinity School Durham, North Carolina |
| SIRBAUGH, LEONARD B., B.A. Charleston, West Virginia | Union Theological Seminary Richmond, Virginia |
| UPTON, DAVID H., A.B. Smithfield, North Carolina | Virginia Theological Seminary Alexandria, Virginia |
| WALTHALL, JULIAN W., B.A. Newbern, Alabama | Union Theological Seminary Richmond, Virginia |
| WEST, BENJAMIN S., B.A. Miami, Florida | Union Theological Seminary Richmond, Virginia |
| WILSON, EARL, JR., A.B. Bolton, North Carolina | Duke Divinity School Durham, North Carolina |
| WINTER, THOMAS S., A.B. Richmond, Virginia | Union Theological Seminary Richmond, Virginia |

MASTER IN THEOLOGICAL STUDIES

| <i>Name and Residence</i> | <i>College</i> |
|--|--|
| BOSMYER, PEGGY SUE, B.A. West Helena, Arkansas | Stephens College University of Arkansas |
| BUSULWA, SAMUEL K., B.A. Uganda, Africa | Makerere University |
| CURTIN, ERNEST ALBERT, B.A. Springfield, Virginia | The College of William and Mary |
| PARK, PATRICIA MERCHANT, B.S. Washington, D.C. | Madison College |
| PETERSON, SALLY SUZANNE, B.A. Brandenton, Florida | Florida State University |
| PLATT, DWIGHT SAGE, B.A. Annapolis, Maryland | American University St. John's College |
| WALLIN, BOBBIE JACK, B.A. Port Neches, Texas | Baylor University |
| WHEELER, JOHN PARSONS, B.S., M.B.A. Arlington, Virginia | West Point Academy Harvard University |

GRADUATE AND SPECIAL STUDENTS

| <i>Name and Residence</i> | <i>College</i> | <i>Diocese</i> |
|---|---|--------------------------|
| BACAGAN, MAGDALENO K., B.A., B.Th. Manila, Philippines | University of the Philippines St. Andrew's Theological Seminary of the Philippines | Philippines |
| BIRDSALL, WILLIAM M., B.S., B.D. Arlington, Virginia | Muskingum Pittsburgh Theological Seminary | |
| BLACK, DAVID College Park, Maryland | USAF Institute of Technology | Washington |
| BROWN, JOHN THOMPSON, B.M.E., M.Div. Lexington, Virginia | Georgia Institute of Technology Virginia Theological Seminary | Southwestern Virginia |
| CHAPPELL, WILLIE, A.B., B.D. Ashland, Virginia | Randolph-Macon College Yale Divinity School | |
| LING, JOHN, B.S., B.D. Taipei, Taiwan, ROC | Nanking (Missionary University) Tainan Seminary | Taiwan |
| MADER, GUNTER West Germany | Augustana Hochschule Evangelical Lutheran Mission Seminary | |
| SHOEMAKER, JANE EATHORNE Ellicott City, Maryland | University of Arkansas Wayne State University | Maryland |
| Stribling, Jess Hawkins, Jr., B.A., M.Div. Arlington, Virginia | University of North Carolina Virginia Theological Seminary | Virginia |
| WATSON, JOHN REVELL, LL.B. Arlington, Virginia | University of Baltimore | Virginia |
| WOODING, NATHANIEL H., B.A., M.D. Halifax, Virginia | New York University Long Island Medical College | Southern Virginia |

Enrollment by Dioceses and Missionary Districts

| | | |
|------------------------|---------------------|--|
| 1 Alabama | 9 Maryland | 6 Southern Virginia |
| 2 Arkansas | 1 Massachusetts | 6 Southwestern Virginia |
| 1 Arizona | 5 Michigan | 1 Taiwan |
| 5 Atlanta | 1 Milwaukee | 1 Tennessee |
| 3 California | 1 Mississippi | 8 Texas |
| 4 Central Florida | 2 Missouri | 1 Upper South Carolina |
| 1 Central Pennsylvania | 1 Montana | 23 Virginia |
| 5 Connecticut | 2 Newark | 6 Washington |
| 1 Coventry, England | 5 North Carolina | 2 West Texas |
| 1 Dallas | 1 Northwest Texas | 10 West Virginia |
| 1 Delaware | 4 Ohio | 1 Western Kansas |
| 5 East Carolina | 2 Oklahoma | 1 Western Massachusetts |
| 2 Easton | 1 Philippines | 1 Western New York |
| 7 Florida | 1 Pittsburgh | 4 Western North Carolina |
| 1 Georgia | 1 Quincy | 173 Enrollment |
| 2 Lexington | 3 South Carolina | 161 Enrolled & representing 50 Dioceses |
| 4 Los Angeles | 1 Southeast Florida | 12 Enrolled without Diocesan representation |
| 1 Louisiana | 2 Southern Ohio | |

Virginia Seminary Calendar 1971-72

Fall Semester

| | |
|-------------------------|-----------------------------------|
| September 9-10 | Orientation & Registration |
| September 13 | Classes begin |
| September 24 | Last day of Drop/Add Period |
| October 22 | Last day to drop with permission |
| November 24-November 28 | Thanksgiving Recess |
| November 29-December 3 | Pre-registration, Spring Semester |
| December 11 | Classes end |
| December 18 | Examinations end |
| December 19-January 2 | Christmas Holidays |

Middle Term

| | |
|-----------------------|---------------|
| January 3 | Classes begin |
| January 29 | Classes end |
| January 30-February 2 | Term break |

Spring Semester

| | |
|-------------------|---------------------------------------|
| February 3 | Classes begin |
| February 18 | Last day of Drop/Add Period |
| March 17 | Last day to drop with permission |
| March 28-April 4 | Easter Vacation |
| April 24-April 28 | Pre-registration, Fall Semester, 1972 |
| May 13 | Classes end |
| May 20 | Examinations end |
| May 25 | Commencement |