

1979-1980 Catalogue  
The Protestant Episcopal  
Theological Seminary  
Alexandria, Virginia

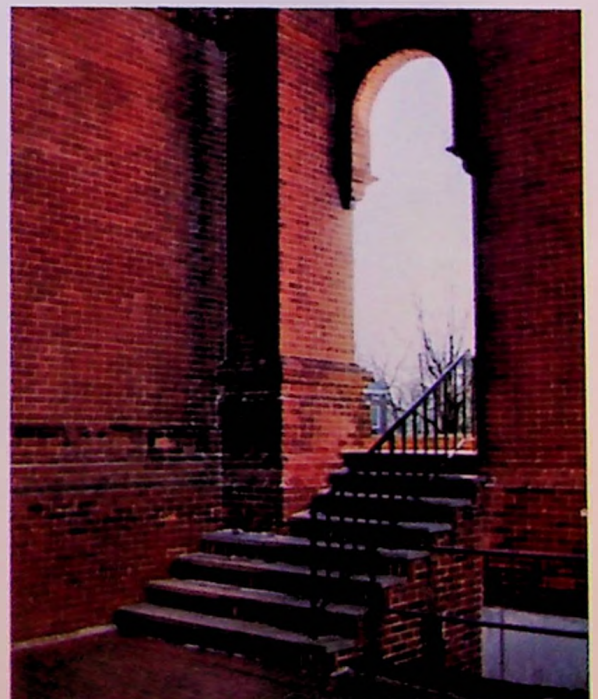
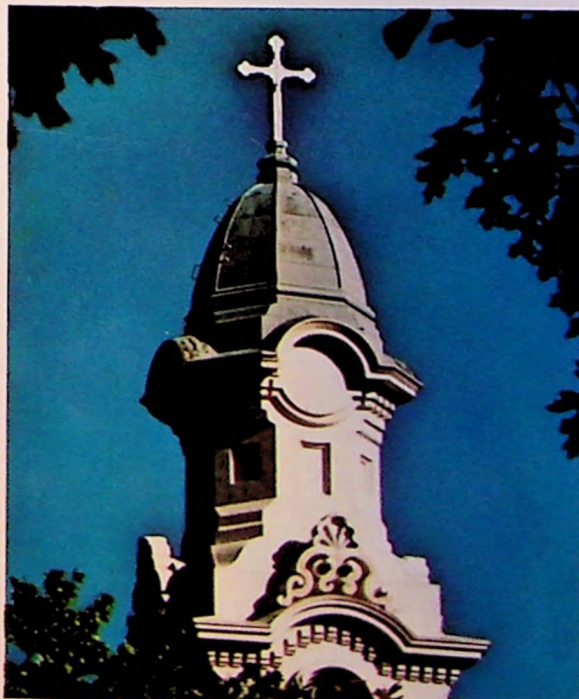




Sept-5

# V.T.S.

Virginia Theological Seminary



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*Catalogue Photography*  
*The Rev. Nicholson B. White ('73)*  
*Mr. Edward F. Burgeni*





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*For additional information write:*

The Very Rev. Granville Cecil Woods, Jr., Dean  
The Virginia Theological Seminary  
Alexandria, Virginia 22304

*Telephone (703) 370-6600*







## **The Heritage and Purpose of Virginia Seminary**

In the Providence of God this seminary was founded in 1823 to educate 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 graduates have served the Church faithfully at home and have carried the Gospel to other lands. In continuity with this tradition the Seminary now seeks to prepare both men and women for leadership, either as clergy or lay persons, in the Church and in the world. The Seminary envisions the education of men and women who will know how to relate the content of the faith to contemporary issues and concerns and who will be capable of and motivated for continued learning. It looks forward to the graduation of persons of strength and humility whose duty is to serve God by serving the people of God in their mission to the world.

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 enable men and women out of their own experience to proclaim Him to others as Lord and Savior. 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 fashion the responsibilities and opportunities of a new day. It affirms the importance of the individual Christian's personal relationship to God.

The Seminary is Catholic in its acceptance of the age-long heritage 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.

The Seminary believes that through the Gospel of Jesus Christ, and by the enabling power of His Spirit, God called and continues to call His people into the life and mission of the Church that the world may know Christ and be served in His Name. We are committed to the Church as the Body of which Christ is the Head, which is composed of all baptized persons and in which the Gospel is communicated through the Word and the Sacraments, and through the common life including worship, study and service. We are committed to the Church as the people of God offering up praise and thanksgiving to the Lord who gives us life, overcomes alienation, separation and death, and brings all things to the fulfillment of His purpose. In this family of God's people we are called to live and serve together in fellowship of mind and heart and in helpfulness and mutual esteem.



## Seminary Life—A Pictorial Overview







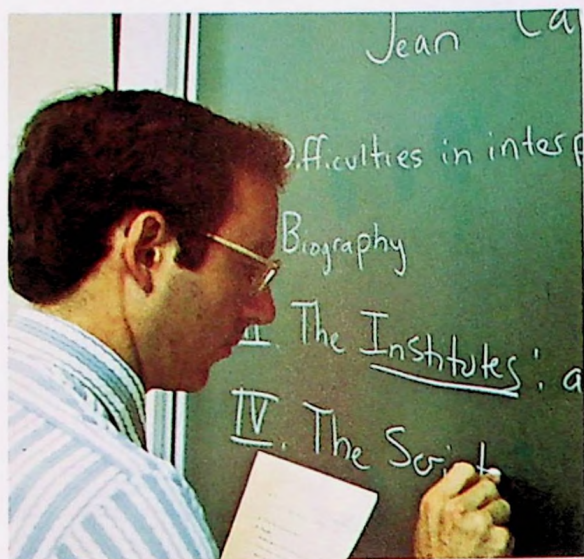








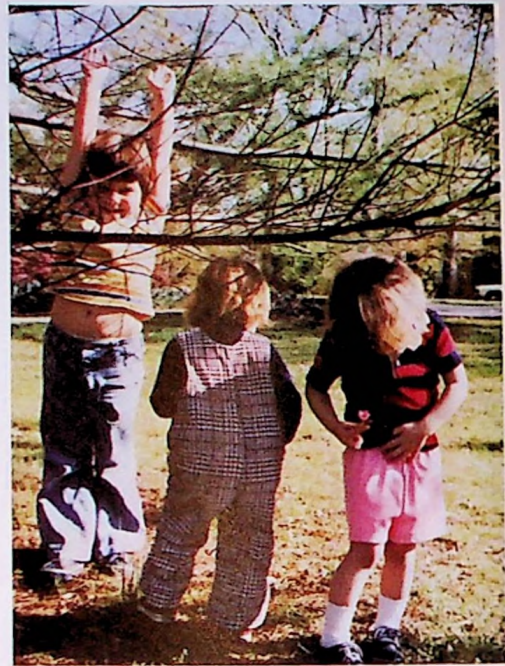
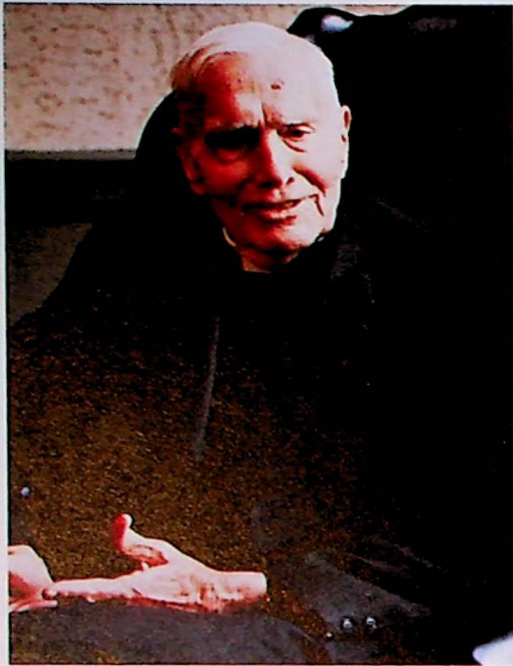




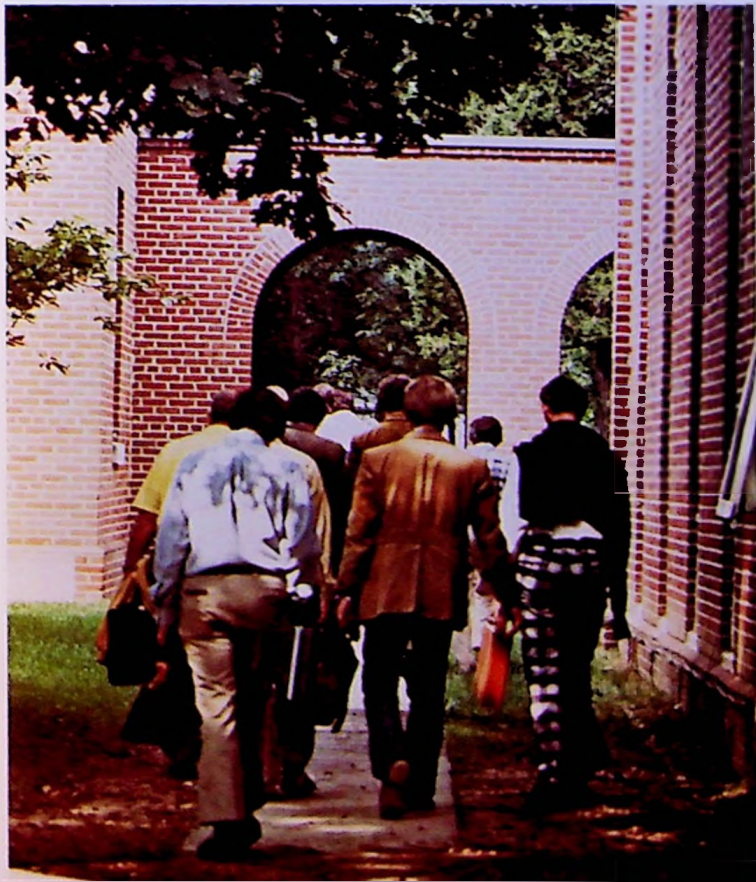




















## A Brief History—150 Years of Service

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 in 1823, 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 in 1879, 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



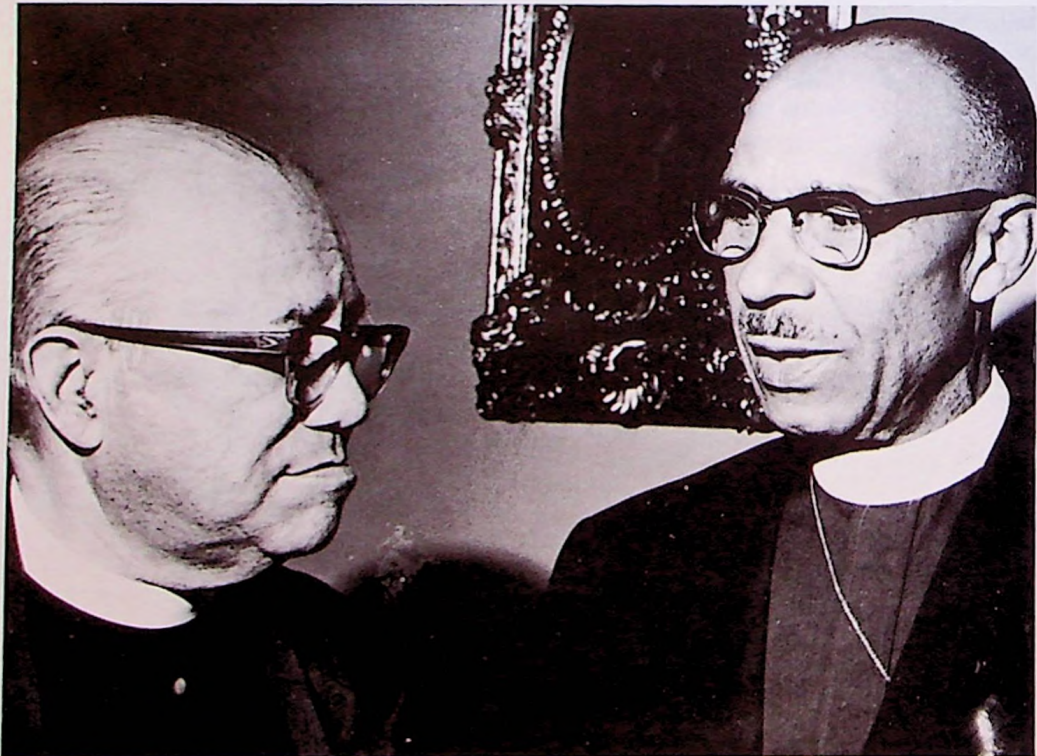


Council) were used to establish the Bishop John Payne Foundation whose sole purpose is "to further theological education among Negroes." All income from the Foundation is used to encourage and support the education of black students for the Ministry of the Episcopal Church.

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.

In 1969 the Seminary 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 through its participation in the Washington Theological Consortium has markedly strengthened the ecumenical dimension of the educational 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



*Dr. John C. Davis and Dr. Odell G. Harris.*



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. Since 1950 twenty-two new buildings erected include five dormitories, the refectory and student lounge, and fifteen faculty homes. To these have been added more recently a Continuing Education building and a recreation building. The numerous additions made to the original physical plant of the Seminary blend so well it is difficult to distinguish the old from the new.







## **Theological Education for Today**

As much as ever before, theological education today should prepare men and women in seminary to proclaim the creating and redeeming grace of God through Christ and the Spirit. World hunger, over-population, economic depression, ecological threat, and urban crises have awakened new interest and regard for religious truth. Today men and women coming to seminary should be introduced in depth to the truths of the Holy Scriptures and the Christian tradition.

Further, theological education today should provide a context for each man and woman studying and teaching at the Seminary to grow in self-knowledge, in the personal knowledge and love of God. The Virginia Seminary community is conscious of the need to provide a context of worship, learning, and personal growth for the spiritual journey of each of its members.

Theological education today should also be ecumenical. The time has passed when men and women in seminary are isolated from Christians in other traditions. Affiliation of this seminary with the Washington Theological Consortium, an association of Roman Catholic, Methodist, Lutheran, Episcopalian, and interdenominational theological faculties in the Washington area, enables this to happen.

Finally, theological education today should be profoundly in touch with the physical conditions and the minds and hearts of contemporary Americans. The Seminary faculty is conscious that Christian ministry today is to people in a technological and increasingly urbanized culture. It is a culture in which people seek to extend ever farther the control of autonomous human reason; it is a culture in which people are wary of self-delusions and ideology; it is a culture in which many are hungering for a sense of their own value and identity. In this culture basic institutions, such as the family, schools, and the churches have little unquestioned authority. Therefore, theological education must offer opportunities for field education, practice of professional skills, and theological reflection on faith in action. Virginia Seminary's programs of Church and Society, Internships, and Field Education seek to respond to this need.





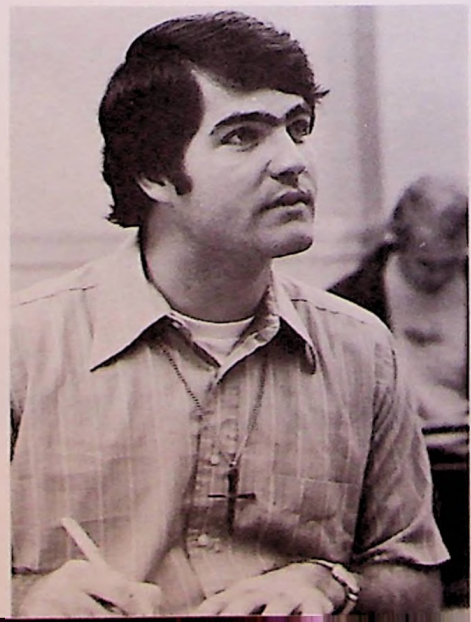
## What Undergirds the Curriculum

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 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 or woman 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 men or women make of these, and what else they do to discipline and strengthen themselves is their 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 or woman 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 or woman 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.

This seminary intends to serve and educate students who are fully prepared to enter upon professional education for the ministry, though it seeks also to serve, especially through its Master in Theological Studies program, those who wish to deepen their understanding of the Christian faith and their commitment to Christ but are not seeking ordination. The Seminary's strengths for this 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 or her own face in that tapestry. The expectation is that at some point each person can return a personal affirmative answer to the question posed in Hymn 80, "Were You There When They Crucified My Lord?"



## Virginia Seminary Life

The decision to enter seminary is for most people a difficult and anxiety provoking one. It is an experience of risk and a venture in faith.

Many students come to seminary after giving up jobs, homes and friends. Some have never lived in the Washington area; some have never lived in a large metropolitan area at all.

To this new challenge these students bring a wide diversity of backgrounds. Both men and women, directly from college and older, some are foreign students new to America, some are just married, some have children, some are single . . . each new student brings a unique set of gifts which will help him or her to cope with the tremendous pressures of seminary life.

Yet, very few students ever make it through seminary just on their own gifts. The demanding academic curriculum, the pressures of field





education, the pinch of finances, and many other unavoidable strains accumulate.

It is at this point that Virginia Seminary offers a very great resource. That resource is the community. Virginia Seminary encompasses about 500 men, women and children among its faculty, staff and students and their families into one extended family.

This community has its sponsored functions such as parties, dances, picnics, and sports. These add zest to the life of the students and their families. There is a group of women seminarians who meet to study and dialogue about their emerging places in lay or ordained ministry. There is also a very active group of spouses of seminarians (S.O.S.) which plays an increasingly important role as a support group in the joys and stresses of seminary life and future ministries, as well as helping meet demands for childcare, marriage enrichment, and spiritual development.

At a deeper level, the Seminary is a community of faith and hope where there is never a shortage of people to lend an ear or a hand. The community endeavors to be a place to celebrate the joys of life as well as a place where its members have all the support they need in times of trouble.

Students in the hospital do not lack for visitors. Students in the process





of moving to new quarters easily find help. Others struggling to understand academic work find willing tutors.

Through the experience of corporate worship and sustained caring for each other during the years at seminary, men and women are formed who will go forth into the world as concerned and compassionate servants of the Lord and of His people everywhere.

One's perspective of the Seminary is affected markedly by where one lives.

At present, Wilmer Hall is being used as a women's dormitory; St. George's Hall, Johns Hall and Madison Hall are being used as men's dormitories. These buildings have 14-18 single rooms. Each room is furnished with a desk, chair, lounge chair and stool, bed, cabinet, drawers and bookcase; most have sinks. There is a common bathroom on each floor and on the first floor a "common room" or student lounge with a television and fireplace. Laundry facilities are available on campus. The Seminary physician is available each morning for those who need medical care. Resident students will find that most of the essentials of life are conveniently provided on the campus.

Fortunately, the dormitories provide one other asset. On-Hill students rapidly develop friendships and begin to make trips into nearby Washington to take advantage of its many cultural resources. Some of these trips are to local churches to experience the varying forms of worship conducted in the churches of other traditions as well as Episcopal





churches. Countless restaurants, theatres, movies and stores are found in the metropolitan area.

The type and degree of comraderie developed each year depends on the students. Yet no single student should worry about being bored living in the dormitories.

Most single students elect to live in the dormitories during their entire stay at Seminary for several reasons—including the very low cost, and the great convenience.

Married students will find no housing on campus and must look for it in the surrounding community. The Seminary provides some assistance for students seeking housing. For married students accepted for entrance in the following fall, it is best to begin making housing arrangements as soon as possible.

Wives or husbands of married students must also usually contend with the problem of finding employment. This is becoming more difficult, though the pay scales for existing jobs are usually high. Schools, on the





other hand, both public and private, are plentiful and generally quite good.

In spite of the difficulties which married students encounter in bringing a family to Seminary, the shared experience is well worth the trouble and the expense.

Wives and husbands of married students are encouraged to participate as much as their circumstances permit in the life of the Seminary, and thus have an opportunity to grow spiritually and intellectually with their spouses during the Seminary years. This helps the adjustment to life in the ministry after Seminary—especially if this ministry is exercised in a parish setting.

More than that, Washington is a national and international cultural center. Children are within miles of great museums, national landmarks, and theatres. In the other direction, the countryside of Virginia and nearby Maryland offers outdoors-oriented families tremendous recreational facilities.

There are two daily events which bring the entire community together. The first is chapel (see page 3). All students and faculty are expected to participate in the corporate services of worship at the Seminary chapel. In addition, each student takes responsibility for helping to conduct the worship at stated times during the academic year. Students with





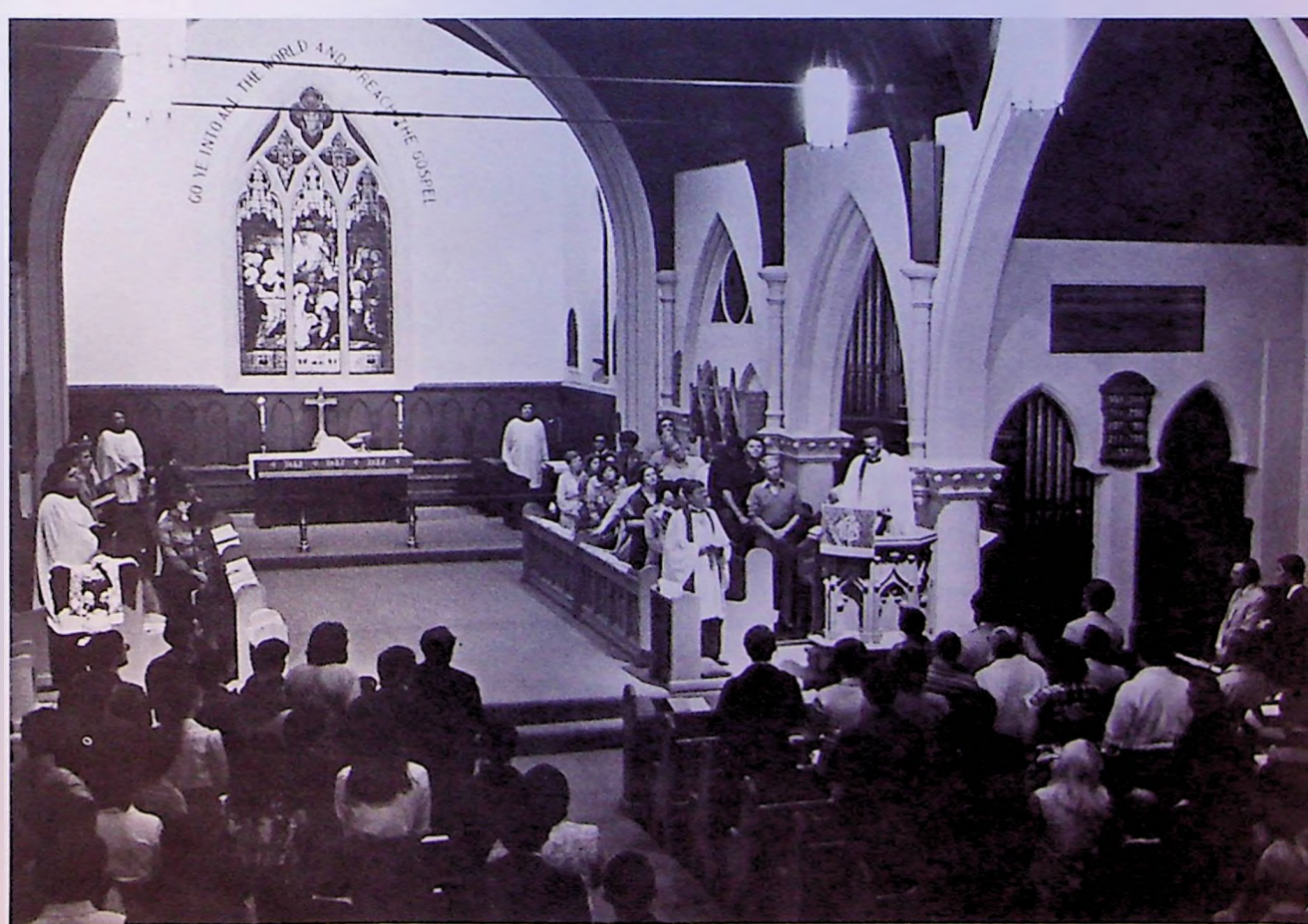
a special interest in innovative worship may design and lead “experimental” worship services in the chapel at appointed times.

The other daily event which gathers the community is lunch. At this time the faculty, staff, and students all come together to share fellowship and a common meal. Oftentimes, this is the most convenient time for special interest groups to meet and share ideas and plans. Lunch is served cafeteria style, and each diner is offered a choice among several entrées.

At dinner the single students take responsibility for waiting tables (married students do not eat in the Seminary’s refectory except on special occasions).

In the last decade a striking addition to Seminary life has been the increasing number of female students. This trend began in earnest with the class of 1969 when four women received degrees. Altogether there are 77 alumnae of V.T.S. Thirty-three are ordained. In 1978-79 33 women were full-time students at the Seminary. Like male students, some are married and live off campus, and some are single and live in the women’s dormitories.

Whether male or female, single or married, the community spirit and close fellowship at VTS make it easy for seminarians and their families to put down roots and increase their capacity for open and honest relationships as they go about the awesome experience of Seminary life.



# **This Business of Ministry**

*By* JOHN E. BORREGO

Class of 1978

It hurts. It can be very painful, this business of ministry.

It hurts to have your faith challenged and stretched. The new ways of understanding the Bible, of knowing the Lord, replace the old ones. Your faith moves, grows, changes. It may come in class, in reading, in worship, in prayer, in talking to friends. Sometime during seminary your faith will be tested.

It also hurts to stand in a dingy hospital corridor with your arms around the nineteen-year-old wife of a kid who has been killed in a motorcycle accident. You don't know what to say or do—all the study, all the theology, the counseling techniques fade away. All you can do is hurt with her.

Most of all, it hurts to look inside yourself. You do a lot of that in seminary. The CPE group and the Field Ed. colloquy can help you cut through your illusions and false images of yourself and your ministry.

Why do people put themselves through this? What can there be about coming to Virginia Seminary that can make all of this hurting worthwhile? Perhaps people say to you, "You're lucky to be doing this. Ministry must be so personally rewarding." But you soon find out that if you are becoming a minister for the rewards you get out of it, they may not go very far to compensate for the pain. Why do it?

You do it because the Lord has called you. He has reached out to you and taken hold of you. He has sent you to minister in his name. And he stays with you in your two or three years on this Hill.

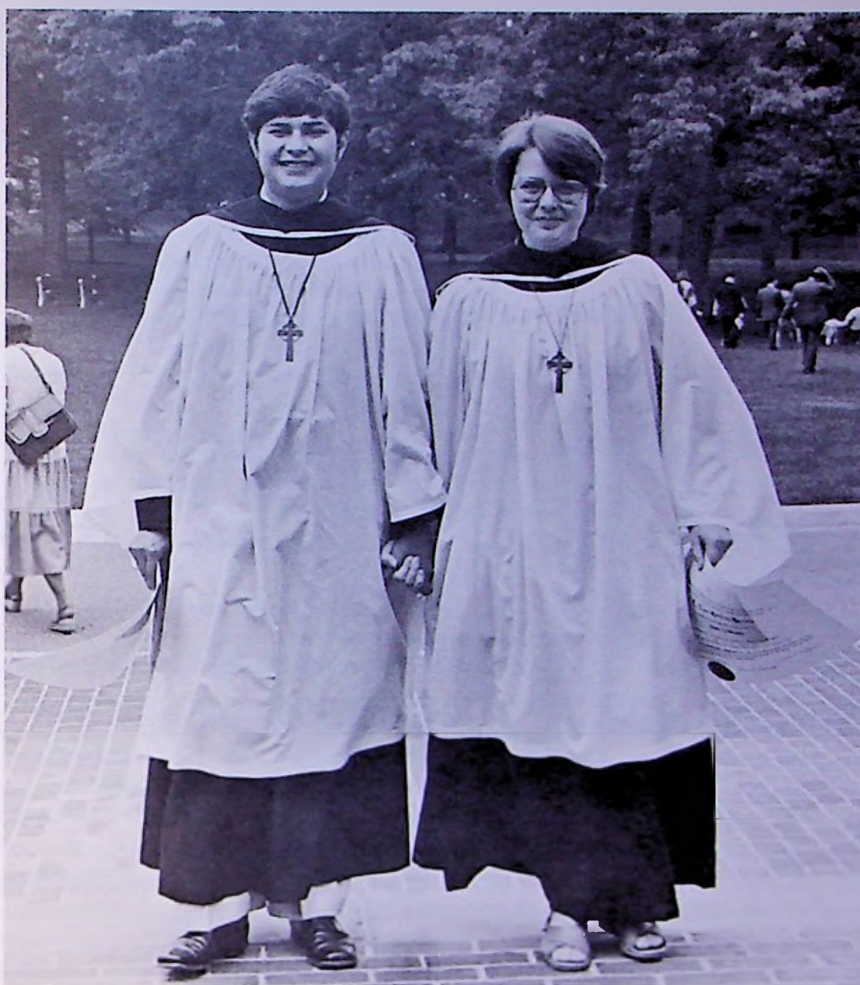
He comes to you in your time here in many ways. He comes in the Word that comforts, challenges, instructs, and exhorts. He comes in the broken bread that carries with it the power of the cross. He comes in the learning that happens in the classroom. Most of all, he comes in a very special way in the community of Christians gathered here—faculty members, staff, on-Hill and off-Hill students, spouses and children.

Christ can heal the pain of ministering in His name by using the quiet word and smile of a friend over a cup of coffee in Scott Lounge on a winter afternoon. He uses the unity and joy of singing with two hundred of your brothers and sisters in Wednesday night chapel. The seminary community, like all gatherings of forgiven sinners, is not perfect. But there is a special sense of being one in the Lord when we remember that we all share in this pain and in this healing as Christ sends us out and stays with us.

The Risen Christ gave his disciples a command and a promise. He commanded them, "you shall be my witnesses. . ." But he promised them, "You shall receive power when the Holy Spirit has come upon you." This is the power to overcome the pain and go on and do what he has called us to do. God uses the Word, the Sacrament, and the community of this seminary to heal you, renew you, and strengthen you.

Maybe this strength and renewal by the Spirit will come for you at a Wednesday night community dinner, in a noisy refectory full of seminarians, faculty, and their families. The Spirit is also present in a quiet Eucharist in a dormitory common room, or in a conference with a faculty





member who helps you struggle with new questions and new answers.

There is a special beauty in knowing what Christian community can be, from those first meetings at the junior picnic, to the CPE “war stories” of middler year, to the sadness of the last weeks on the Hill as you begin to face saying goodbye to the class that has shared the joy and sorrow of life together at this special place. You have learned what it is to be one in the Spirit—and you will carry that with you always.

Jesus Christ has not promised you an easy life as his disciple. He has promised to stay with you to the ends of the earth. He uses you and sends you to His people and to those who do not know Him yet.

Every day in the chapel you see his command: “Go ye into all the world and preach the Gospel.” And every day you can feel His promise of His presence and His understanding of your pain as that nail-marked hand is laid on you.

It can be very painful, this business of ministry. But He knows that better than any of us.

## **The Master In Theological Studies Program**

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

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 people can test themselves 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.

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. Applicants must be college graduates.

Married M.T.S. students live off-campus with their families, while most single men and women choose 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. (See page 79.)



*The Absalom Jones Theological Institute in Atlanta, Georgia is an intern opportunity offered to students of Virginia Theological Seminary and other seminaries of the Episcopal Church. Students wishing to intern there should contact either the Very Rev. Granville Cecil Woods, Jr., Dean and President, Virginia Theological Seminary or the Rev. Henry Parker, Interim Director, Absalom Jones Theological Institute, 671 Beckwith St., S.W., Atlanta, Ga. 30314.*

## Absalom Jones Theological Institute



### Statement of Purpose

Absalom Jones Theological Institute, named for the first black priest in the United States, is the Episcopal Church affiliate of the Interdenominational Theological Center, an accredited black ecumenical theological school in Atlanta, Georgia. Like the Interdenominational Theological Center of which it is a part, Absalom Jones Theological Institute is committed to the essential role and unique witness of the black religious heritage within the theological curriculum. Absalom Jones Theological Institute is itself the result of the Episcopal Church's commitment to the belief that adequate preparation for ministry within the black community today must reflect an awareness and an affirmation of this community's heritage of Christian witness. The Absalom Jones Theological Institute exists to provide for Episcopal seminarians, both black and white, the challenge of encounter with the black religious heritage in a theological and ecumenical curriculum of the highest caliber. It seeks in the midst of such an encounter to provide a unique setting which is supportive of personal, spiritual, and professional growth. Absalom Jones Theological Institute represents, therefore, that essential ingredient in full, effective preparation for ministry which can augment and broaden the theological dimension provided by the regular seminaries of the Episcopal Church.

The primary objective of the Absalom Jones Theological Institute is to provide an opportunity for Episcopal Church seminarians to participate in this unique, ecumenical experience either for a year or a semester residence. Interested candidates in this exchange program are requested to consult with the dean's office of their seminary.

# Education in the Field

By THE REV. WILLIAM S. PREGNALL

The Department of Field Education facilitates and oversees programs in the field during the middle and senior years concurrent with other studies, during the summer following the junior year, and, for those students who choose additional field education, during the second summer or for an intern year.

## Concurrent Field Education

The student in the Spring semester, junior year, negotiates a field placement for twelve hours a week beginning in September of the middle year. The Director of Field Education facilitates this process. There are approximately seventy approved parish training sites in the greater Washington area. Many skilled, trained field supervisors are available in every possible kind of church setting from urban to rural, large to small. In addition to a clerical supervisor, each student reflects on ministry with a Lay Committee, members of the parish committed to assist the student in the learning process. In the parish site students lead worship, preach, teach, work on committees, do calling, and become involved in most aspects of parochial life.

Also, there are counseling centers, college campuses, hospitals, schools and other special ministries for those securely grounded in parish experience. It is usually more fruitful educationally to deepen one's involvement and learning by remaining in the same placement two years. A contract, however, is negotiated annually, and students are encouraged to consider their learning goals, including those which can be met best in special ministries, and seek the training site most appropriate for them.

Learning in concurrent field education takes place at several levels. The "how to" learnings are about the practical skills of ministry. The "who am I?" level involves one as a person growing in self-identity. "Is this for me?" is the level of testing vocation for ordained ministry. "Where is God in all of this?" is the level of theological reflection which enables the student to integrate academic and field work in a manner necessary for vital ministry.

Field Education Colloquy is a two and a quarter hour weekly, small group discussion of questions from the above levels of learning based on accounts of actual events in which the student has been involved at his or her training site. A faculty mentor, a lay person, and a local parish priest meet with seven or eight students each week in the Fall and Spring semesters of the middle year. The discussion employs the discipline of reflective learning to better understand self, others, and God. It is an opportunity to bring together academic and field work into an integrated theological education.

Satisfactory completion of two years of concurrent field education is the norm. Written evaluations of each student are made at the end of each semester by the field supervisor and the colloquy faculty mentor. Based on the data from these evaluations, the Director of Field Education assigns a grade of satisfactory, conditional, or unsatisfactory. A conditional is changed to satisfactory when it is demonstrated in subsequent



semesters of Field Education that the conditional area of performance is fully satisfactory. An unsatisfactory grade is changed to satisfactory when the student has done remedial work required by the faculty and prescribed by the Director of Field Education and when subsequent semesters of Field Education are fully satisfactory.

Students may not receive direct payment for services from a training site. Students will receive grants from the Seminary to help defray the expenses of participation in the Field Education program. The basic grant for each student will be determined by the total contributions from the participating parishes plus the income from a special Field Education fund of the Seminary. In addition to the basic grants, increments will be added based upon the distance of the training site from the Seminary.

Two years of Field Education are normally required of all students. With faculty permission, students who enroll in the Mid-Atlantic Parish Training Program (or some other equivalent and approved summer program) may be dispensed from Senior Field Education, provided petition to the faculty is made by April 1 of the Spring semester. If the faculty approves the dispensation, it will be contingent upon satisfactory completion of the summer program. Students determined by the faculty to be seriously deficient academically at the end of the Fall or Spring semester, middle year, may be refused permission to do Senior Field Education. Students determined by the faculty to be deficient in Field Education during the middle year may be required to do the Mid-Atlantic Parish Training Program (or some other equivalent and approved program) in addition to Senior Field Education.

In summary, Field Education concurrent with academic studies provides a dialogue between theory and practice. Training sites are laboratories in which the biblical drama, theology, and history of the church are experienced in ways that challenge the student to begin to integrate



*Field Education supervisors from parishes, hospitals, counseling centers, and other training sites review a video-taped supervisory session with Bill Pregnall, program director. This process provides each supervisor with the opportunity to "see" how he or she is interacting with the seminarian who is in training.*

thought and behavior. Field experience can also contribute to and test the spiritual formation of the student and assist him or her in the acquisition of the professional skills necessary to begin ministry as an ordained person. A handbook more fully describing Field Education is available upon request. The revised handbook will reflect an intentional integration of the teaching of Pastoral Theology in the classroom with the field education experience.

### First Summer—Clinical Pastoral Education

The first summer is devoted to an 11-12 week accredited program in Clinical Pastoral Education for those students in the Master in Divinity Program. Trained and certified supervisors in accredited mental hospitals, general hospitals, correctional institutions and a few parishes across the nation offer a significant summer experience in which the student engages in training in pastoral care and undergoes significant personal growth in self-understanding. Six hours academic credit is given for satisfactory completion of CPE.

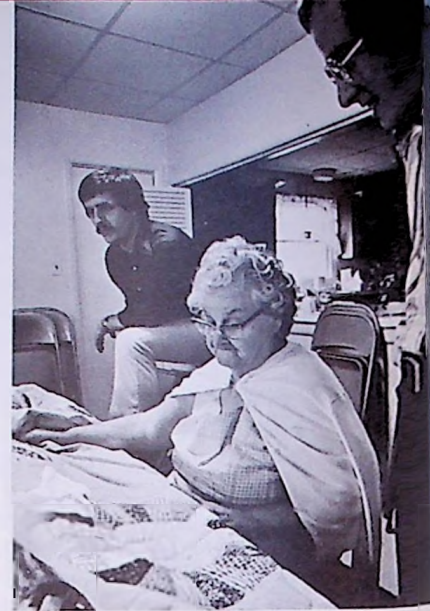
The Field Education Department facilitates the application, the admissions interviews of students, and the placement, but each supervisor of an accredited center selects the trainees.

The Seminary bills the students uniformly for the summer training fee, but other financial matters vary widely from center to center. Some centers provide room and/or board, some offer stipends, and some provide nothing. The programs are full time, and a student cannot engage in evening or week-end work during CPE. Students must be able to finance this summer's training as the situation requires.

Married students whose spouses work are placed, if at all possible, in the Washington, D. C., area, where eight or nine training sites are within one hour's drive. However, students not so placed should be prepared to be separated from their families during the five weekdays throughout this first summer. Those students with spouses not placed locally are usually placed within a two and a half hour drive, thus making week-end commuting home possible.

### Second Summer

If CPE has been completed successfully, the Seminary makes no demands on the summer following the middle year with the exception stated above of the faculty prescribing a summer program as a remedial activity for students judged deficient in Field Education. However, many students, through their bishop's wishes or their own choice, elect to engage in some form of supervised field education. The Mid-Atlantic Parish Training Program, the New England Parish Training Program, a National Parks Chaplaincy Program, and locally designed programs are available to students. The Director of Field Education facilitates student placement in such programs. Financial arrangements vary greatly in these. Basically, they are not opportunities to make money, but neither should a student lose money in participating. A second summer of CPE is also elected by some students. Students have worked in field experi-







*Two senior seminarians in a field education supervisory conference.*

ences all over the USA and abroad. The second summer's work is entered upon a student's transcript as "Additional Training Received" if a written satisfactory evaluation is submitted by the supervisor.

### **Independent Study**

The Director of Field Education supervises up to five students each semester in field related, independent study, over and above the required twelve hours. Academic credit is given for this as an elective course. An action-reflection model is employed, with a term paper presenting the learnings.

### **Intern Year**

Some students choose to do an internship of nine to fifteen months, usually following the middle year. A faculty approved internship program involves full time work under trained supervision. Some internships carry academic credit. If the sponsor is an academic institution and the program involves regular seminars, assigned readings and papers, academic credit usually is given. There are approved internships in parishes, urban social work and Clinical Pastoral Education. Other internships are created to meet student needs and the needs of a given parish or institution. Students in approved internships remain enrolled in the Seminary, and they return for their subsequent work without further admissions procedures. Single students engaged in local internship programs may choose to live in one of the seminary dormitories during their intern year. Financial arrangements vary greatly and specific programs would have to be investigated before a student's financial obligations and/or benefits could be accurately discerned. Internships which do not carry academic credit are recorded on the student's transcript as "Additional Training Received."

## 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.

Students at V.T.S. have found that other schools in the Consortium offer vast and rich faculty, library and student resources. In some cases, the Consortium offers courses in subjects not offered at V.T.S. In other cases, students cross register primarily to gain exposure to a theological tradition different from their own.

To this end, students in any member school of the Consortium are permitted to take courses for credit in any other member school. In addition, there are opportunities for exchanges of faculty for particular courses and for participation in Consortium seminars led by a faculty team representing two or more member schools.

Last year, a significant number of V.T.S. students enrolled in courses at other schools in the Consortium. At the same time, students from other Consortium schools took classes at V.T.S.

This new venture in theological education is in keeping with the recommendations of the Association of Theological Schools in the United States and Canada, 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 other educational structures which will permit cooperation across denominational lines and among various kinds of schools.

The Reverend David M. Murphy is director. Members of the Consortium are listed below. Their locations with respect to this seminary are shown on the accompanying map.

The School of Religious Studies, Catholic University of America (1)

The Cluster of Independent Theological Schools:

De Sales Hall, School of Theology (2)

Dominican College (3)

Oblate College (4)

Episcopal Theological Seminary in Virginia (5)

The School of Religion, Howard University (6)

St. Paul's College (Associate Member) (7)

Washington Theological Union:

Augustinian College (8)

Capuchin College (9)

Holy Name College (10)

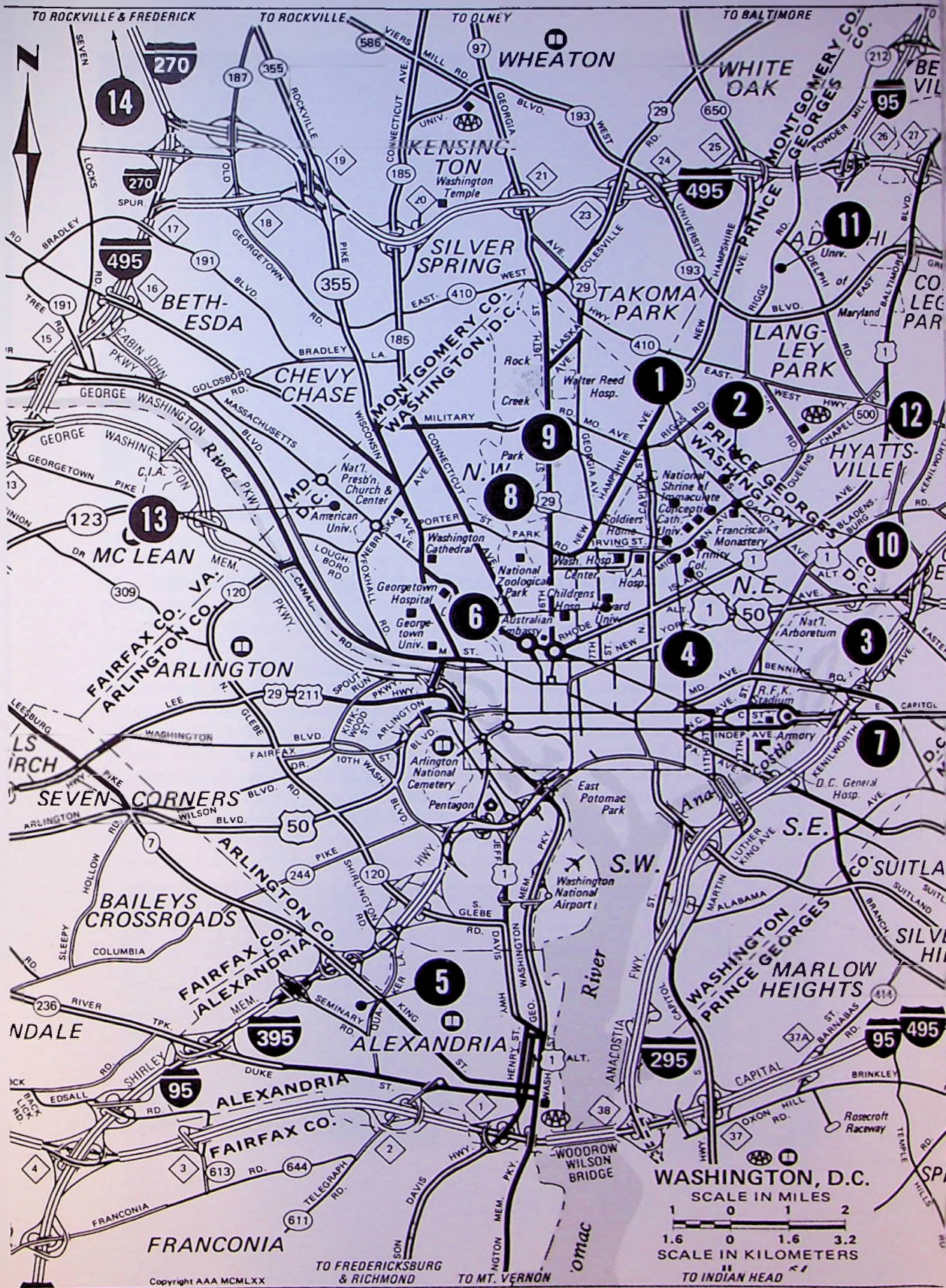
Holy Trinity Mission (11)

Whitefriars Hall (12)

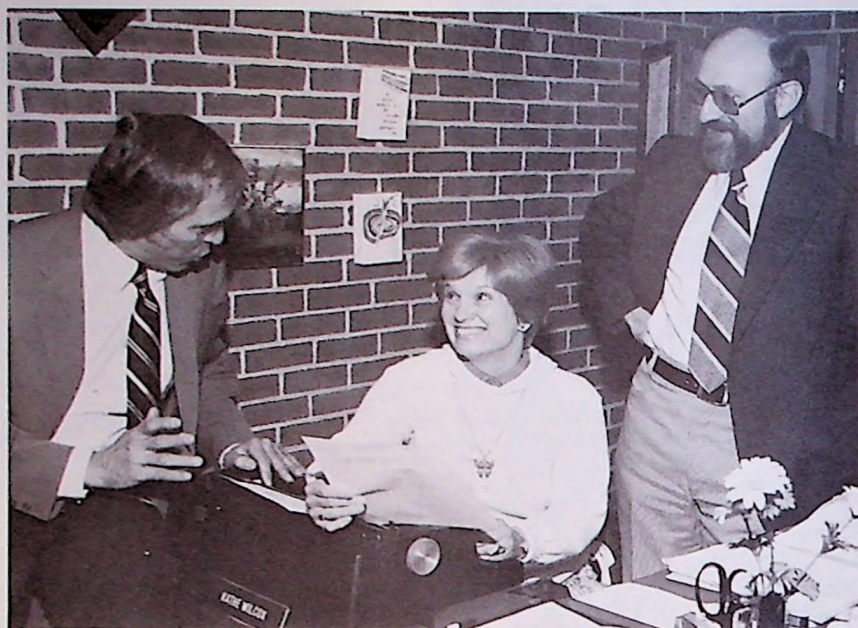
Wesley Theological Seminary (13)

Lutheran Theological Seminary at Gettysburg (14)









## Center for Continuing Education

THE REV. RICHARD A. BUSCH, *Director*

The vocation of the ministry is increasingly complex and challenging. Through the program of the Center for Continuing Education we hope to assist ministers in their work for a renewed and relevant church, faithful to its Lord and dedicated to His mission in the world. This is accomplished by coming away from the pressures of the parish for a period of all-round renewal. It provides a challenging opportunity that fosters personal growth through theological reflection, evaluation and integration, through worship and looking ahead.

The program is based upon a six-week experience in residence with a group of peers, followed by ten months back home, and completed by a one-week return conference with the original group. Our program is fully ecumenical. It is specifically designed to take advantage of peer group learning. Therefore, willingness to participate in such a *koinonia* is essential. The rewards are great and provide an exciting, stretching, and deeply satisfying learning opportunity.

The design of our program varies with the needs of different groups. However, the basic design includes renewal in personal awareness, serious encounters with biblical and theological content, a crisis intervention workshop, leadership training, conflict management, field visits in the greater Washington, D. C., area, a silent retreat and intensive life and career planning. Each of these elements is turned toward the center of this program: the fostering of authentic pastoral ministry—authentic in terms of responsible servanthood.

Worship is an integral part of the six week residency. The seminary community worships every morning and on Wednesday evenings. Sunday



worship is left to the decision of the individual, as the Washington area offers many diverse opportunities.

The cost of the program is \$3,000 per person. However, a fellowship grant of \$2,200 is given to each participant. This means that the balance of \$800 is a tuition charge. There are some limited scholarship funds available, but each applicant is encouraged to seek scholarship aid from other sources.

An important part of the program is the opportunity offered at mid-point in the term for husbands and wives to share in our experience by participating in a specially designed weekend.

Three six-weeks' terms are scheduled each year—fall, winter and spring. Exact dates may be obtained by writing to the director.

The Center for Continuing Education is located on the campus of the Virginia Theological Seminary in Alexandria, Virginia. The Center is a modern three-story building attached by a covered walk to the Seminary refectory. Each term is limited to fourteen persons, and there are fourteen comfortable private rooms with baths in the Center. Linens are provided. All meals are taken in the Seminary refectory.

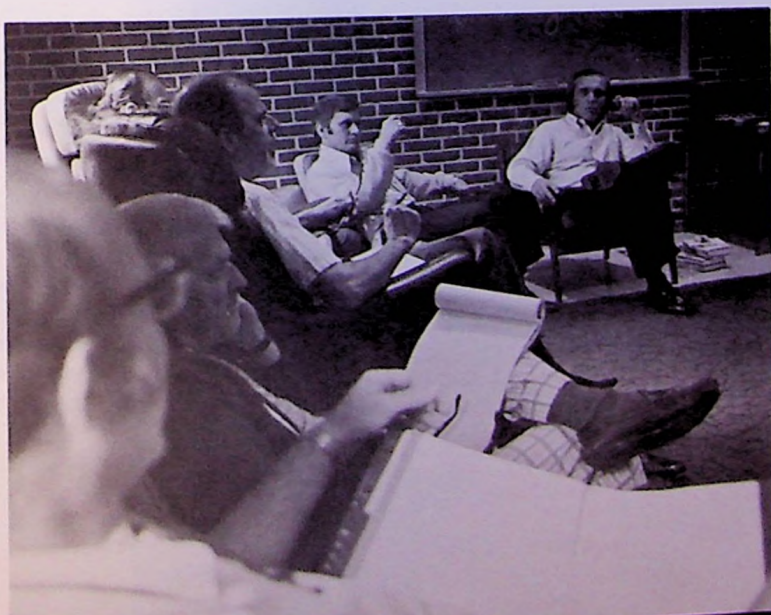
Tennis courts, a gym, squash courts, and an area for jogging are available on the campus. Washers and dryers may be used for a modest fee. Laundry service is available, and a large shopping center is nearby.

Ample opportunity is given to meet and dialogue with the seminary faculty. During each term several faculty members offer presentations as a part of our program. Virginia Seminary is a member of the Washington Theological Consortium, and a number of speakers and resource persons from a wide variety of backgrounds are available for consultation. A variety of speakers from around the world regularly come to the Seminary, and our schedule is arranged to include opportunities to hear and meet with these persons.

The Washington-Northern Virginia area is full of resources of every description. There is some free time available for informal participation in a wide variety of religious, community, cultural, and sporting events.

### **Annual Summer Refresher Course**

One of the oldest two-week continuing education courses anywhere is held each summer at Virginia Seminary. Lectures by faculty members,





daily Bible study and worship, and extra workshops and field trips in the Washington area make up the program. Sufficient free time is given, and students are welcome on a residential or non-residential basis. Like all the Continuing Education Programs, this Refresher is open to ordained women and men of any Christian Church. Complete information and application forms may be received by writing the director.

#### **The Doctor of Ministry Program**

Certain dimensions of ministry cannot be incorporated into an educational program until the candidate can draw upon the experience of ministerial responsibility. The Doctor of Ministry program is designed to build upon the accumulated experience of practicing ministers. It is oriented to the integration of theological, spiritual and behavioral understandings in the context of continuing responsible engagement in service. This degree is designed for those who are willing to discipline themselves to a demanding program of on-the-job study requiring at least two years. Provision is made for concentration on certain aspects of ministry, but only after the candidate has demonstrated high competence in the integration of theory and practice in the main dimensions of the profession (for details, see page 72).

#### **Individualized Study/Reading Program**

Each year a number of clergy avail themselves of the opportunity to stay in the Seminary Guest House for a few days or weeks. Use of the library, individual consultations with faculty members, and suggested reading programs can be arranged by writing the director. The Center publishes a quarterly "Newsletter" which shares reading lists, suggested cassette tapes, and other materials for individual and small group continuing education. A number of clergy support groups are actively meeting, and the Center can put individuals in touch with these.



## Lay School of Theology

The Lay School of Theology was established in 1971 at the request of a number of parishes in the Washington area in order to provide an opportunity for serious theological education for lay people. The program is open to persons of all denominations who wish to deepen their own understanding of the Christian faith and experience.

Students in the Lay School of Theology may take courses as auditors or may enroll for credit toward the Diploma in Theology. The diploma is awarded for the satisfactory completion for credit of six courses, four of which are required: Introduction to Christian Theology, Introduction to Old Testament, Introduction to New Testament, and The Worship of the Church. *(These credits are not transferable to The Virginia Seminary or to other academic institutions.)*

Classes in the Lay School of Theology are taught by members of Virginia Seminary's faculty. They are held on campus, on weekday evenings. Six courses are usually offered each academic year, three in the fall term, and three in the spring term. Tuition is modest. The Seminary's library is available to registered students in the Lay School.

Tentative Courses for fall, 1979 are:

Method and Issues in Christian Ethics  
The Reverend David A. Scott

Christian Spirituality Today  
The Reverend Richard L. Stinson

Introduction to the Old Testament  
The Reverend Frank A. VanDevellder

Additional information about the Lay School of Theology and registration applications may be obtained from Mrs. Marilyn H. Marechal, registrar.



*The Rt. Rev. John E. Hines, a 1933 graduate of the Virginia Theological Seminary, returned to his alma mater in the fall of 1976 to deliver the Sprigg Lectures.*



## Lectureships

**The Reinicker Lectures** — By the generosity of the late Mr. George A. Reinicker of Baltimore, a lectureship was founded in October, 1894, which has brought to the Seminary campus a long list of distinguished lecturers over the past eighty years. In October, 1979, the Reinicker Lectures will be given by the Most Reverend Frederick Donald Coggan, the Archbishop of Canterbury.

**The Lester Bradner Lectures** — This lectureship, 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 Divinity 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.

On February 5-6, 1980 the Bradner Lectures will be given by Professor John H. Westerhoff, III of Duke University.

**The Alexander Clinton Zabriskie Lectures** — Alexander Clinton Zabriskie, a former Dean and for thirty years a member of the faculty, died on June 24, 1956. In the following year, the Trustees, alumni, family and friends created a memorial to him in the form of this endowed lectureship. [Dr. Zabriskie had earlier planned such a memorial to his father, and the Trustees adopted the terms which Dr. Zabriskie had established:

"The lecturer is to be chosen by the Faculty of the Theological Seminary. They may invite either clergymen or laymen, either men or women, either members of the Protestant Episcopal Church or any other Christian church, either American or foreign. He may speak on any subject the Faculty thinks important to have presented to seminarians and church folk. It is expected that he will treat his subject in a broad and ecumenical fashion and not in any narrow denominational or partisan fashion. I trust that these lectures will contribute in some small way to the understanding and articulating of the one great Church as it exists already in the mind and purposes of God; but the lectures need not be explicitly devoted to the problems of Christian reunion."]

In February of 1978 the Zabriskie Lectures were presented by Professor Bernhard W. Anderson of Princeton Theological Seminary on the subject "The Living Word of the Bible."

**The Daniel Francis Sprigg Lectures** — By the generous provisions of the Rev. William D. Morgan of Baltimore (1855-1942), this lectureship was established 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 Sprigg Lectures were delivered in October, 1975, by Dr. Charles C. West, Professor of Christian Ethics at Princeton Theological Seminary, on the subject "Liberation and Limitation: Power and Responsibility in the Christian Life."





## **The Bishop Payne Library**

The Bishop Payne Library commemorates the merger in 1953 of the Virginia Theological Seminary with the Bishop Payne Divinity School. It also honors a distinguished alumnus of the Class of 1836, the Rt. Rev. John Payne, first missionary bishop of Liberia.

The Library has 100,000 volumes and space for 110 readers. More than 400 periodicals are currently received. Through its participation in the Washington Theological Consortium, the extensive collections of the member libraries are available for direct borrowing by our students and faculty.

In June 1976, the Library was linked by computer to the Ohio College Library Center, and through it to the catalogues of more than 900 libraries in 39 states. The data bank contains the full cataloging information for more than 2,500,000 titles, with more than 25,000 being added each day.

The future development of the Library includes a plan for enlarging the building which will double the book capacity, increasing the number of private study carrels, reorganizing the technical processing area and making possible a tighter control of the book circulation and traffic patterns.

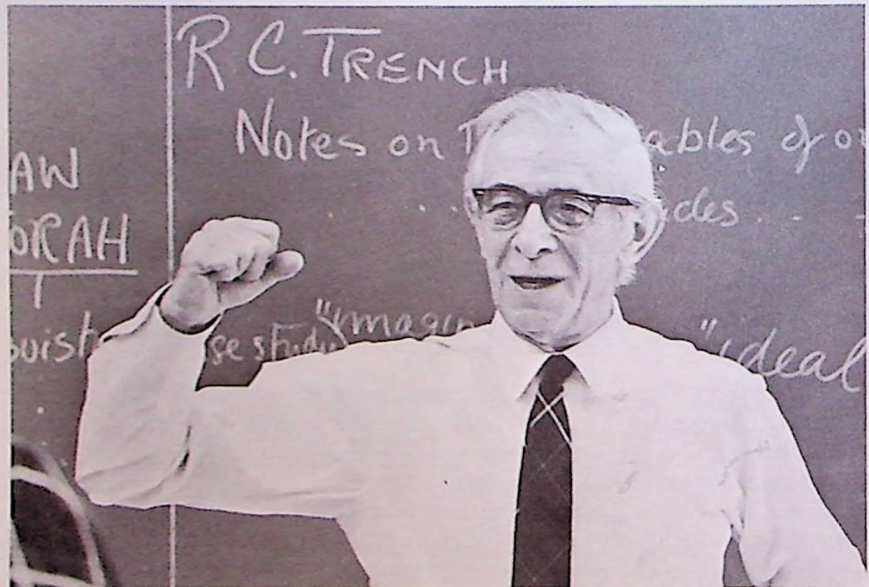
The alumni of the Seminary are welcome to borrow books by mail. Further information concerning this privilege may be obtained from the librarian.

## 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.







## **Administration and Faculty**

### Administration

THE VERY REV. GRANVILLE CECIL WOODS, JR., M.Div., S.T.M., D.D.  
*Dean and President*

THE REV. RICHARD REID, B.D., A.M., Th.D.  
*Vice-President and Associate Dean for Academic Affairs*

THE REV. CHURCHILL J. GIBSON, JR., M.Div.  
*Chaplain and Associate Dean for Student Affairs*

THE REV. GEORGIA H. SHOBERG, M.L.S., M.Div.  
*Assistant Chaplain*

THE REV. WILLIAM W. BLOOD, M.Div.  
*Business Manager*

THE REV. DABNEY J. CARR, III, M.Div.  
*Director of Development, Alumni Affairs and Publications*

THE REV. WILLIAM S. PREGNALL, M.Div., D.Min.  
*Director, Field Education*

THE REV. RICHARD A. BUSCH, M.Div., Ph.D.  
*The Arthur Carl Lichtenberger Director, Center for Continuing Education*

THE REV. BURTON J. NEWMAN, A.B., M.Div., S.T.D.  
*Assistant Director of the Center for Continuing Education*

## Faculty

THE VERY REV. GRANVILLE CECIL WOODS, JR., M.Div., S.T.M., D.D.  
*Dean and President*

THE REV. ROBERT O. KEVIN, Ph.D., S.T.D.  
*Professor of Old Testament Language and Literature, Emeritus*

THE REV. CLIFFORD L. STANLEY, M.A., Th.D.  
*Professor of Systematic Theology, Emeritus*

MARION M. KELLERAN, B.A., S.T.D.  
*Professor of Pastoral Theology, Emeritus*

THE REV. JOHN Q. BECKWITH, M.Div.  
*Professor of Homiletics, Emeritus*

THE REV. LOWELL P. BEVERIDGE, M.A., Ph.D.  
*Professor of Speech and Music, Emeritus*

THE REV. ALBERT T. MOLLEGEN, S.T.M., D.D., S.T.D.  
*Professor of New Testament Language and Literature and  
Professor of Christian Ethics, Emeritus*

THE REV. JESSE M. TROTTER, S.T.M., D.D.  
*Professor of Philosophical Theology, Emeritus*

THE REV. HENRY H. RIGHTOR, M.Div., J.D., D.D.  
*Professor of Pastoral Care, Emeritus*

THE REV. MURRAY L. NEWMAN, M.Div., M.A., Th.D.  
*The Catherine N. McBurney Professor of Old Testament*

THE REV. JOHN F. WOOLVERTON, M.Div., Ph.D.  
*The Arthur Lee Kinsolving Professor of Christianity in America  
and Professor of Church History*

THE REV. RICHARD REID, B.D., A.M., Th.D.  
*Professor of New Testament*

THE REV. JAMES F. ROSS, M.Div., Th.D., D.D.  
*Professor of Old Testament*

JACK H. GOODWIN, M.L.S.  
*Librarian and Professor in the Seminary*

THE REV. G. MILTON CRUM, JR., M.Div.  
*The Howard Chandler Robbins Professor of Homiletics*

THE REV. CHARLES P. PRICE, M.Div., Th.D.  
*The William Meade Professor of Systematic Theology*

THE REV. REGINALD H. FULLER, M.A., S.T.D.  
*Professor of New Testament*

ALLAN M. PARRENT, M.Div., M.A., Ph.D.  
*Professor of Church and Society*



THE REV. FRANK R. VANDEVELDER, M.A., M.Div., Ph.D.  
*Professor of Biblical Languages and Theology*

THE REV. JOHN R. WHITNEY, M.Ed., M.Div., Ph.D.  
*The James Maxwell Professor of Christian Education and Pastoral Theology*

MARIANNE H. MICKS, M.A., M.Div., Ph.D., D.D.  
*Professor of Biblical and Historical Theology*

THE REV. DAVID A. SCOTT, M.Div., Ph.D.  
*Associate Professor of Systematic Theology*

THE REV. WILLIAM S. PREGNALL, M.Div., D.Min.  
*Professor of Field Education*

THE REV. SHERODD R. ALBRITTON, M.Mus., M.Div.  
*Professor of Homiletics, Speech and Music*

THE REV. HOWARD HANCHEY, A.B., M.Div., D.Min.  
*Associate Professor of Pastoral Theology*

WILLIAM S. STAFFORD, M.A., M.Phil., Ph.D.  
*Assistant Professor of Church History*

THE REV. LLOYD A. LEWIS, JR., A.B., M.Div., M.A.  
*Assistant Professor of New Testament*

THE REV. GEORGIA H. SHOBERG, M.L.S., M.Div.  
*Instructor of Biblical Languages and Personal Religion*

#### Adjunct Professors and Assistants

THE RT. REV. JOHN A. BADEN, LL.B., M.Div., D.D.  
*Adjunct Professor in Rural Work*

RUTH T. BARNHOUSE, B.A., M.D., Th.M.  
*Adjunct Professor of Pastoral Theology*

THE REV. JOHN BURKE, O.P., M.A., S.T.D.  
*Adjunct Professor in Speech*

THE REV. THEODORE H. CHELPON, M.Div., S.T.M.  
*Adjunct Professor in Patristics*

THE REV. J. CARLETON HAYDEN, Ph.D.  
*Adjunct Professor in Church and Society*

THE REV. GEOFFREY M. PRICE, B.S., M.Div.  
*Adjunct Assistant in Liturgics*

THE REV. JOHN RIVERS, M.A., M.Div.  
*Adjunct Assistant in Liturgics*

JOHN E. ROBERTS, M.D.  
*Physician to the Seminary*

ROBERT J. WETMORE, A.B., M.D.  
*Consulting Psychiatrist*



*The Very Rev. Granville Cecil Woods, Jr.*



*The Rev. Richard Reid*



*The Rev. Churchill J. Gibson, Jr.*



*The Rev. Georgia H. Shoberg*



*The Rev. William B. Blood*



*The Rev. Dabney J. Carr, III*



*The Rev. William S. Pregnell*



*The Rev. Richard A. Busch*



*The Rev. Burton J. Newman*



*The Rev. Murray L. Newman*



*The Rev. John F. Woolzerton*



*The Rev. James F. Ross*





*Jack H. Goodwin*



*The Rev. G. Milton Crum*



*The Rev. Charles P. Price*



*The Rev. Reginald H. Fuller*



*Allan M. Parrent*



*The Rev. Frank R. VanDerselder*



*The Rev. John R. Whitney*



*Marianne H. Micks*



*The Rev. David A. Scott*



*The Rev. Sherodd R. Albritton*



*The Rev. Howard Hanchey*



*William S. Stafford*



*The Rev. Lloyd Alexander Lacy*

## **Adjunct Faculty Persons**

(Associated with the Seminary through the Department of Field Education)  
(1978-1979)

### **Supervisory Training Associates**

William L. Dols, Jr.

William E. Swing

### **Field Work Supervisors**

James R. Adams	John C. Harper	Gerald A. Riley
Mark S. Anschutz	Alden M. Hathaway	E. D. Romig
Ralph W. Bayfield	Rudy Hines	Renny Scott
Robert Butt	John W. Howe	Leslie C. Smith
Rodney L. Caulkins	Stuart Irvin	Charles Stein
David Chamberlain	John I. Jessup	Richard L. Stinson
Richard L. Corkran, Jr.	Ann Jones	Parke Street
Robert H. Crewdson	David C. Jones	Jess Stribling, Jr.
James R. Daughtry	Joseph Kitts	Noreen Suriner
M. Vernon Davis	David C. Lord	William E. Swing
Timothy W. Dols	Gregory Maletta	Almus Thorp
William L. Dols, Jr.	Richard C. Martin	William Tully
Burtis M. Dougherty	John M. Miller, Jr.	John O. von Hemert
Kenneth C. Eade	Edward Morgan, III	Robert Watson
Craig E. Eder	Henry L. Myers	Harold N. White
Blanche Ellis	William A. Opel	John D. Wigner, Jr.
Donald Evason	Perry Perkins	Peter G. Winterble
Royce M. Frye	David Pollock	John W. Wires
James M. Green	Randall L. Prior	
Robert C. Hall, Jr.	Stanton R. Ramsey	

### **Colloquy Mentors**

#### **Lay**

Scilla Adams	Perky Pepper	Betty Wanamaker
Mary Kent Norton	Joyce B. Walker	

#### **Clerical**

William L. Dols, Jr.	Randall L. Prior	Almus Thorp
Edward Morgan, III	Stanton R. Ramsey	

(Associated with the Seminary through the  
Department of Homiletics as Visiting Listeners)

Scilla Adams	Jane Gouldin	Elizabeth F. Parlett
Neosha Anglin	Connie Harlan	Martha A. Persons
Linda L. Coleman	Nancy Hobson	Joe D. Renner
Barbara Drake	Nancy Hoy	Kathryn Renner
Nancy Dupree	Frances Helen Mains	Jerrie S. Stumpf
Clair Fahnestock	Carolyn M. McWright	Linnea S. Turner
Marian G. Galland	Donna R. Osthaus	Jane W. Yoder



# Courses of Study

## Master in Divinity

### JUNIOR YEAR

Fall Semester		hours	Spring Semester		hours
OT 1	Intro to Old Testament .....	3	SP 1	Oral Interpretation of Scripture .....	1
NT 1	Intro to New Testament .....	3	OT 2	Intro to Old Testament .....	3
NT 4	Intro to Biblical Languages ....	3	NT 2	Intro to New Testament .....	3
PT 1	Intro to the Christian Minister .....	3	CH 1	Church History/History of Christian Thought .....	3
	Elective .....	3	HOM 1	Intro to Homiletics .....	3
				Elective .....	3

One quarter of Clinical Pastoral Education is required and is normally taken in the summer between the junior and middle years. Six hours credit will be given for successful completion of this program.

### MIDDLE YEAR

Fall Semester		hours	Spring Semester		hours
CH 2	Church History/History of Christian Thought .....	3	LIT 11	Practical Liturgics .....	1
ST 1	Intro to Systematic Theology ..	3	CH 3	Church History/History of Christian Thought .....	3
ST 3	Christian Ethics .....	3	ST 2	Intro to Systematic Theology ..	3
FE 1	Field Education & Colloquy ..	3	PT 2	Intro to Parish Ministry .....	3
	Elective .....	3	FE 2	Field Education & Colloquy ..	3
				Elective .....	3

### SENIOR YEAR

Fall Semester		hours	Spring Semester		hours
LIT 1	Liturgics .....	4	PT 3	Intro to Parish Management & Education .....	3
HOM 2	Liturgical Preaching .....	3	FE 4	Field Education .....	3
FE 3	Field Education .....	3		Elective .....	3
	Elective .....	3		Elective .....	3
	Elective .....	3		Elective .....	3

### Notes: Master in Divinity

#### 1. Elective Distribution

Students shall take: one elective in Old Testament, one elective in New Testament (one of the biblical electives must be taken in the senior year), one elective in Systematic Theology, one elective in Ethics or Church and Society.

## 2. Consortium Requirement

Students are required to take at least one course taught by a member of the faculty of another school in the Washington Theological Consortium or a Consortium sponsored seminar.

## 3. Field Education Requirements

(a) Two years of Field Education are normally required of all students.

(b) With faculty permission, students who enroll in the Mid-Atlantic Parish Training Program (or some other equivalent and approved summer program) may be dispensed from senior Field Education, provided petition to the faculty is made by April 1 of the spring semester. If the faculty approves the dispensation, it will be contingent upon satisfactory completion of the summer program.

(c) Students determined by the faculty to be seriously deficient academically at the end of the fall or spring semester, middle year, may be refused permission to do senior Field Education.

(d) Students determined by the faculty to be deficient in Field Education during the middle year may be required to do Mid-Atlantic Parish Training Program (or some other equivalent and approved program) in addition to senior Field Education.

## 4. Faculty Approval of Registration

In order to strengthen the effectiveness of the senior year, the faculty may require a student in the senior year to elect courses it specifies in order to remedy deficiencies. Furthermore, the faculty advisor shall be required to sign the registration of each student each semester.

# Master in Theological Studies

## FIRST YEAR

Fall Semester			Spring Semester		
		hours			hours
OT 1	Intro to Old Testament .....	3	OT 2	Intro to Old Testament .....	3
NT 1	Intro to New Testament .....	3	NT 2	Intro to New Testament .....	3
NT 4	Intro to Biblical Languages ....	3	CH 1	Church History/History of Christian Thought .....	3
	Elective .....	3		Elective .....	3
	Elective .....	3		Elective .....	3

## SECOND YEAR

Fall Semester			Spring Semester		
		hours			hours
CH 2	Church History/History of Christian Thought .....	3	CH 3	Church History/History of Christian Thought .....	3
ST 1	Intro to Systematic Theology ..	3	ST 2	Intro to Systematic Theology ..	3
ST 3	Christian Ethics .....	3	MTS 401	Independent Study .....	3
	Elective .....	3		Elective .....	3
	Elective .....	3		Elective .....	3

## Notes: Master in Theological Studies

1. Candidates for the M.T.S. degree are required to select a field of concentration either in Bible, Theology, Church History or Pastoral Theology. Four of their electives must be taken in the field chosen. One of these four shall be an Independent Study project (MTS 401) in the spring semester of the second year in the course of which the student will write a major paper on some topic of his or her choosing bringing to bear on the topic the resources of the various disciplines of theological study.

2. Students are required to take at least one course taught by a member of the faculty of another school in the Washington Theological Consortium or a Consortium sponsored seminar.

3. Candidates for the M.T.S. degree may take a quarter of Clinical Pastoral Education if they are accepted into the program, but the credits earned in this program cannot be applied toward the M.T.S. degree.



## Description of Courses

Courses number 1-99 are required courses. Electives numbered in the 100's are open to all classes, in the 200's are open to middlers and seniors, and in the 300's are open to seniors. In special cases permission can be given to a junior or middler to take an advanced level course. Unless otherwise indicated, all other courses carry 3 hours credit. Courses are subject to change.

### Department of Old Testament Language and Literature

Dr. Newman, Dr. Ross, Dr. VanDevelder

#### FALL SEMESTER

##### *Required Courses*

**OT 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. Dr. Newman.

##### *Electives*

**OT 101 Beginning Hebrew.** Dr. VanDevelder.

**OT 201 Hebrew Exegesis.** Dr. Ross.

**OT 205 The Psalms.** A study of the biblical psalms in terms of their types, theology, and contribution to an understanding of Israel's religious life. Attention will also be given to the use of the psalms in the services of the church. (In English.) (Not offered 1979-80.) Dr. Ross.

**OT 209 Amos and Hosea.** An intensive study of the message of Amos and Hosea, their place in the prophetic movement of ancient Israel, and their meaning for the contemporary church. (In English.) (Not offered 1979-80.) Dr. Ross.

**OT 214 The Deuteronomic Movement.** A study of the origins and development of "Deuteronomic historical work," and editions of prophetic works, with special reference to the theme of "representing history" as an attempt to make tradition relevant for the present. (Not offered 1979-80.) Dr. Ross.

**OT-NT 215 Major Motifs in Biblical Theology.** An introduction to the history, methods, and problems of contemporary biblical theology, followed by an examination of some of the major motifs which constitute lines of continuity between the Old and New Testaments, such as word, history, time, holiness, election, love, covenant, sin, salvation, creation, faith and hope. Dr. VanDevelder.

#### SPRING SEMESTER

##### *Required Courses*

**OT 2 Introduction to the Old Testament.** A continuation of OT 1. Dr. VanDevelder.

##### *Electives*

**OT 102 Beginning Hebrew.** A continuation of OT 101. Dr. VanDevelder.

**OT 109 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 discussion will focus on the relation between biblical faith and contemporary life. (Limited enrollment: permission of the instructor required.) (This course does *not* meet the elective requirement in Old Testament.) Dr. Newman.

**OT 202 Hebrew Exegesis.** Dr. Ross.

**OT 204 Archaeology and the History of Israel.** A study of the significance of archaeology for understanding and interpreting the Bible. (Not offered 1979-80.) Dr. Ross.

**OT 206 Second Isaiah.** A study of Isaiah 40-55 with emphasis upon the theological concerns of the prophet: history, revelation, creation, Israel's election, covenant, and the Suffering Servant. Primarily lectures with some discussion. (In English.) Dr. Newman.

**OT 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. (Limited to ten.) (Not offered 1979-80.) Dr. Newman.

**OT 208 Job and the Wisdom Literature.** A study of the books of Job, Proverbs, and Ecclesiastes in English, with emphasis on comparisons and contrasts of their unique literary and theological motifs. Dr. Ross.

**OT 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. (Not offered 1979-80.) Dr. VanDevellder.

**OT 211 The Literature of Judaism between the Testaments.** The theology and the life of the Dead Sea Community and other notable intertestamental writings. (Not offered 1979-80.) Dr. VanDevellder.

**OT-NT 212 Jerusalem Study Tour.** A group study tour in Palestine during May under the auspices of St. George's College, Jerusalem. Using St. George's as home base, the group will visit many of the most important Palestinian sites mentioned in the Bible and will also have ample time to explore the innumerable sites to be found within Jerusalem itself. Students interested should consult Dr. Newman about prerequisites, application procedures, and costs. (Limited enrollment.)

**OT 306 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 conquests. Some attention will be devoted to the Old Testament roots of the contemporary Middle East crisis. Dr. Newman.

#### Department of

### New Testament Language and Literature

Dr. Fuller, Dr. Reid, Dr. Micks, Dr. VanDevellder, Mr. Lewis

#### FALL SEMESTER

##### *Required Courses*

**NT 1 Introduction to the New Testament: Gospels and Acts.** The first half of a general introduction to the New Testament: the Jewish background; the



Gospels as sources for the historical Jesus; the history of the synoptic tradition; the theology of the evangelists; Acts as evidence for Lucan theology. Dr. Fuller, Mr. Lewis.

**NT 4 Introduction to Biblical Languages.** A study of the main elements of biblical Hebrew and New Testament Greek followed by a systematic examination of key words in the Bible. Dr. VanDevelder and others.

*Electives*

**NT 106 Elementary New Testament Greek.** An elective for those who wish to continue the study of Greek after the introduction in NT 4. (Last five weeks of the term.) (One credit hour.) Mr. Lewis.

**NT 108 Greek Reading.** Selected readings from the New Testament and work on vocabulary and grammar. Designed for students who have completed NT 107 or the equivalent. Dr. Reid.

**NT-CH 113 The Mission of the Church.** (See description under CH-NT 113.)

**NT 203 Galatians and Philippians.** A detailed exegetical study of these two Pauline epistles. Prerequisite: NT 1 and NT 2 or equivalent. Greek, while an advantage, is not a prerequisite. (Not offered 1979-80.) Dr. Fuller.

**NT 206 Epistle to the Romans.** A detailed study in English of the epistle. (Not offered 1979-80.) Dr. Reid.

**NT 209 First Corinthians in Greek.** Exegesis of selected passages. Mr. Lewis.

**NT 210 First Corinthians in English.** The letter will be studied in English exegetically in the context of a reconstruction of St. Paul's relation with the Corinthian Church and of Pauline theology. Dr. Reid.

**NT 211 The Gospel of Matthew.** Selected passages in English for exegesis as a clue to the theology of Matthew. There will be a special section for those wishing to translate the selected passages in Greek. Dr. Fuller.

**NT-OT 215 Major Motifs in Biblical Theology.** (See description under OT-NT 215.) Dr. VanDevelder.

**NT 304 Theology of the New Testament.** (A seminar.) A comparative study of the methods employed by several standard New Testament theologies. Prerequisites: NT 1 and NT 2 or equivalent and one exegesis course. (Not offered 1979-80.) Dr. Fuller.

**SPRING SEMESTER**

*Required Courses*

**NT 2 Introduction to the New Testament: The Epistles.** (A continuation of NT 1.) The Pauline literature as evidence for the life and theology of Paul. The deutero-Pauline and sub-apostolic literature of the New Testament. Mr. Lewis, Dr. Reid.

*Electives*

**NT 107 Elementary New Testament Greek.** A continuation of NT 106. Mr. Lewis.

**NT 205 The Gospel of Mark.** Selected passages of exegesis as a clue to the understanding of the thought of Mark, with special reference to his Christology. (Not offered 1979-80.) Dr. Fuller.

- NT 207 The Gospel of John.** An exegetical study of the gospel with a view to understanding the author's theology and interpretation of Christ. (In English.) There will be a special section for those wishing to translate selected passages in Greek. Dr. Reid.
- NT-OT 212 Jerusalem Study Tour.** (See description under OT-NT 212.)
- NT 214 The Gospel of Luke.** Selected passages for exegesis in English as a clue to the theology of Luke. There will be a special section for those wishing to translate the selected passages in Greek. (Not offered 1979-80.) Dr. Fuller.
- NT 221 The Holy Spirit in the New Testament.** A study of understandings of the nature and work of the Spirit in the New Testament writings. (Not offered 1979-80.) Dr. Micks.
- NT 223 Charles Gore.** A study of this Anglican Theologian as an interpreter of Scripture. (Not offered 1979-80.) Dr. Fuller.
- NT-HOM 252 Preaching from the New Lectionary.** A course taught jointly by the New Testament and Homilectics Departments. The course preaching will be based on Year A of the lectionary with focus on the Gospel readings. After a preliminary introduction to the Gospel of Matthew, pericopes will be selected for exegesis, and sermon meditation, composition and delivery. Dr. Fuller, Mr. Crum.
- NT 302 The Lord's Supper in the Early Church.** (A seminar.) The eucharistic traditions in the New Testament and in other early Christian writings will be studied as evidence for the origin and development of Christian eucharistic faith and practice. Greek, while an advantage, is not a prerequisite. Dr. Fuller.
- NT 303 New Testament Soteriology.** (A seminar.) A study in the interpretation of Jesus' death in the gospel tradition and redaction in Pauline thought. (Not offered 1979-80.) Dr. Fuller.

## Department of Church History

Dr. Woolverton, Dr. Stafford, Dr. Hayden

### FALL SEMESTER

#### *Required Courses*

- CH 2 The History of the Church in the Middle Ages and in the Reformation Period.** A study of the reconstruction of early Christian faith and practice in the new religious civilization of Europe in the medieval period and Reformation restatements of Christianity on the continent and in England in the sixteenth century. Lectures and Seminars. Dr. Stafford.

#### *Electives*

- CH-NT 113 The Mission of the Church.** The course consists of a study of the biblical basis for Christian missionary theology, case studies in the history of missions from the Reformation to the present, and presentations by students and discussion of liberation, ecumenical liberal, and evangelical missionary theologians in the immediate past and in the present. Reflection on issues facing Christians today as they formulate missionary theology and strategy for evangelism in the changed circumstances of the world is emphasized. Dr. Woolverton, Dr. VanDevelder.



- CH 203 History of Christian Thought Seminar: Augustine.** Augustine's understanding of the human predicament and God's resolution of it is studied in the context of late antiquity. Participants in the seminar will read in Augustine's writings intensively, especially the *Confessions* and *The City of God*. Permission required for juniors. Dr. Stafford.
- CH 205 The History of the Protestant Episcopal Church.** Challenges to and changes in the self-identity and structures of the Church of England in colonial America, constitution-making by Episcopalians after the revolution, and the emergence of different interpretations of the church and its ministry in nineteenth- and twentieth-century America will be studied. Permission required for juniors. Dr. Woolverton.
- CH 401 Special Reading/Research in Church History.** The course is designed for students interested in pursuing intensive reading of their choice in the writings of a major figure, movement, or tradition in church history. Admission by permission of the instructor. Dr. Woolverton or Dr. Stafford.



#### SPRING SEMESTER

##### *Required Courses*

- CH 1 The History of the Early Church.** A study of the development of characteristic structures and expressions of Christianity in the world of late antiquity: the mutually reinforcing elements of canon, creed, ministry, and liturgy; heresy and schism; catholic Christian teachings in the first four General Councils; the thought of Augustine of Hippo; and the emergence of Christianity in Northern Europe and England to 800. Lectures and seminars. Dr. Woolverton, Dr. Stafford.
- CH 3 American and Modern Church History.** A study of the modifications, contractions, and fresh growth and expressions of Christian religion since 1600. The course focuses on developments in America, relating those to similar and dissimilar movements and events in England, on the European continent, and in worldwide Christianity down to the present. Lectures and seminars. Dr. Woolverton.

*Electives*

- CH 105 The Black Religious Experience in America.** A study of the origin and development of Afro-American religion (within the context of United States history). Emphasis on the social, political, and economic functioning of the Black Church. Dr. Hayden.
- CH-CS 105 The Small American City: An Overview for Clergy.** (See description under CS-CH 105.)
- CH 110 History of Christian Thought Seminar: Martin Luther.** A study of Luther's theology in the religious and theological context in which it developed. The seminar will read in Luther's writings intensively, especially his commentaries on scripture. Permission required for juniors (Not offered 1979-80.) Dr. Stafford.
- CH 112 The English Reformation.** The course will study the reformation of the Church of England in the context of continental religious movements during the sixteenth century. Beginning with the developments of the late Middle Ages in England, it will examine the profound changes in church organization, theology, religious life and education, and liturgy which occurred during the reigns of Henry VIII, Edward VI, Mary, and Elizabeth I. Dr. Stafford.
- CH 208 Religious Perspectives in the Church of England in the Nineteenth Century.** The course is a seminar limited to twelve persons dealing with the Evangelical and Apocalyptic Movement in the Church of England, the Oxford Movement, and Christian Socialism as these major trends were exemplified in the nineteenth and early twentieth centuries. (Not offered 1979-80.) Dr. Woolverton.
- CH 401 Special Reading/Research in Church History.** (See fall semester description.) Admission by permission of the instructor. Dr. Woolverton or Dr. Stafford.

Department of  
**Theology**

Dr. Price, Dr. Micks, Dr. Scott, Dr. Parrent, Fr. Chelpon

FALL SEMESTER

*Required Courses*

- ST 1 Introduction to Systematic Theology: Part One.** A study of the constructive development of the basic doctrines of the Christian faith with special attention to their inter-relationship. In Part One consideration will be given to: (1) the nature, scope, and purpose of systematic theology; (2) the doctrine of revelation; (3) the doctrine of God; (4) God in relation to the world as creating it. Dr. Micks, Dr. Price.
- ST 3 Christian Ethics.** A study of the biblical and theological foundations for the Christian life, the varieties of Christian ethical traditions and modes of analysis, the application of Christian norms to the political, economic, cultural, and familial orders. Dr. Scott, Dr. Parrent.

*Electives*

- ST 101 The Faith of Christians.** An introductory study of theology in the light of modern knowledge. Dr. Micks.





- ST 205 Readings in Natural Moral Law Theory.** A careful reading and discussion of classical and contemporary statements of natural moral law doctrine with reference to contemporary moral problems. (Limited enrollment.) Prerequisite: ST 3 or equivalent. Dr. Scott.
- ST 210 Readings in Theology: Peter Abelard.** A careful reading in Abelard's works on theology and ethics in the context of his historical setting. (Permission required for juniors.) Dr. Scott.
- ST 215 Introduction to Eastern Orthodox Theology.** This course proposes to acquaint the student with the history, doctrines, and theological practices of the Eastern Orthodox Church. Special emphasis will be given to the Orthodox Church's approach to sacraments and worship. Fr. Chelpon.
- ST 218 Human Spirit and Holy Spirit.** An historical and constructive study of the place of Spirit in Christian thought and experience. Lectures and seminars. Dr. Price.
- ST 224 Theological Ethics Seminar: Christian Marriage.** An exploration of current theological and ethical issues surrounding the traditional norms for Christian marriage, e.g., the norms of heterosexuality, indissolubility, procreation, and exclusivity. Prerequisite: introductory course in theology and ethics. (Not offered 1979-80.) Dr. Scott.

#### SPRING SEMESTER

##### *Required Courses*

- ST 2 Introduction to Systematic Theology. Part Two.** As a continuation of Part One, this course will include: (1) God in relation to the world as redeeming it; (2) God as Spirit, in relation to human being as spirit, the Church, and human history as a structure of spirit. Dr. Micks, Dr. Price.

*Electives*

- ST 109 Eve and Adam.** A study of the roles of women and men in Christian tradition with special attention to biblical sources, followed by a theological exploration of the concepts "masculine and feminine" as they relate to our understanding of ourselves and of God. Dr. Micks.
- ST 111 Theology and Popular Culture.** (A seminar.) An analysis of various forms of popular culture (film, TV, popular novels, music, news, sports) in relation to reinforcement and changing of social values, and in relation to Christian preaching and teaching. The seminar involves a commitment to attend some forms of popular culture, e.g. films, plays, sports events. (Limited to ten.) Dr. Scott.
- ST-CS 112 Medical Ethics.** The focus of the seminar will be on moral decision-making about abortion, deformed neonates, and euthanasia. The format will be seminar presentations and case studies. (Not offered 1979-80.) Dr. Scott, Dr. Parrent.
- ST 130 Doctrine of Baptism and Eucharist.** A study of biblical roots and historical development of these doctrines, moving toward a constructive statement in relation to doctrines of Christ and the Spirit. Dr. Price.
- ST 131 Introduction to Philosophy.** This course is designed for students who have had no previous work in philosophy. It will review basic philosophical problems with particular attention to their bearing on the Christological controversy in the patristic period and on the understanding of revelation in the modern period. Lectures and discussions. Dr. Price.
- ST 132 Christian Freedom.** The course is a study of the idea of freedom in the history of Christian thought and in contemporary theology. (Not offered 1979-80.) Dr. Micks.
- ST 202 Aspects of Contemporary English and American Theology.** This course will consist of two approximately equal parts: (1) process theology; (2) logical positivism and linguistic analysis. Seminars and class discussion. (Limited enrollment.) Dr. Scott and Dr. Price.
- ST 203 Anglicanism.** A study of the development of Anglican theology from the Reformation to the present. Special attention will be devoted to one major figure or group in each period: Cranmer, Hooker, the Cambridge Platonists, Butler, Wesley, the Oxford movement, Maurice, Gore and Temple. (Not offered 1979-80.) Dr. Price.
- ST 209 The Person of Jesus Christ.** (A seminar.) A study of the chalcedonian definition of the "two natures," and of current discussion of its adequacy for modern understanding of the person of Christ. (Not offered 1979-80.) Dr. Scott, Dr. Micks.
- ST 211 Modern Anglican Apologists.** Following consideration of the task of apologetics today, and of the work of such pioneer Anglican apologists as John Jewell, the course will be devoted to critical appraisal of the works of C. S. Lewis, Dorothy Sayers, Charles Williams, and several twentieth century American writers. (Permission required for juniors.) Dr. Micks.
- ST 214 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. (Not offered 1979-80.) Fr. Chelpon.



- ST 217 The Anthropology of the Greek Fathers.** This course proposes to investigate the nature and destiny of man with special emphasis given to the writings of Irenaeus, Athanasius, and Gregory of Nyssa. Fr. Chelpon.
- ST 222 Theology of Paul Tillich.** A careful reading of Tillich's *Systematic Theology* (Vols. I-III), with consideration of selected other works. Prerequisite: Introduction to Systematic Theology. (Not offered 1979-80.) Dr. Price.

## Department of Church and Society

Dr. Parrent

### FALL SEMESTER

#### *Electives*

- CS 103 The Church in Society.** What is the role of the Church in the social order? The course will examine alternative views on the relationship between Church and society, patterns of Christian social action, and the controversy over the Church's social involvement. Attention will be given to modern ecumenical social thought, to the question of dealing with social conflict, and to Church pronouncements and actions on selected contemporary social issues. Dr. Parrent.
- CS 111 Ethics, Economics, and Ecology.** In the light of a doctrine of creation and an ethic of stewardship, the course will examine ethical issues raised by economic activity in the production, acquisition, possession, and use of material goods, giving special attention to its ecological impact. After looking at Christian attitudes toward nature, property, and work, we will study selected issues of economic justice such as hunger, poverty, use of finite resources, business ethics, corporate responsibility, and church investments. (Not offered 1979-80.) Dr. Parrent.
- CS 401 Reading and Research in Christian Social Ethics.** This course is offered on request to students desiring to explore in depth a major ethicist, a primary theme in ethical theory, or a significant issue in social ethics. Admission by permission of instructor after approval of the study proposal. (Not offered 1979-80.) Dr. Parrent.

### SPRING SEMESTER

#### *Electives*

- CS-CH 105 The Small American City: An Overview for Clergy.** Using the city of Alexandria as a laboratory, this course offers an opportunity to explore how a medium-sized city functions and to understand the nature of some of its problems. Through field trips, meetings with city officials, appropriate readings, and group discussion, attention will be focused on such areas as political structure, social agencies, health care, law enforcement, schools, as well as the role of the churches in community life. Dr. Parrent, Dr. Woolverton.
- CS 106 Twentieth Century Christian Social Ethics.** After an historical introduction to Christian social thought, the course will focus on contemporary understanding of the relationship between the Christian community and its

social, political, and economic environment. Beginning with the social gospel, we will examine Christian social ethical thought as reflected in Christian realism, political theology, the Christian-Marxist dialogue, the theologies of liberation (black, feminist, third world), the new evangelicals, the ecumenical movement, and contemporary Roman Catholicism. (Not offered 1979-80.) Dr. Parrent.

**CS 110 Christianity and the State.** This course will examine historic and contemporary attitudes toward the political order, biblical and theological understandings of the state, patterns of church-state relations, and the role of the Christian as citizen. Attention will also be given to such issues as civil disobedience, conscientious objection, religious liberty, tax exemption, school prayers, and church lobbying, and to the related judicial decisions. Dr. Parrent.

**CS-ST 112 Medical Ethics.** (See description under ST-CS 112.)

**CS 114 Christian Ethics and International Affairs.** Christian perspectives on the relationships among nations. Among the subjects treated will be Christian attitudes toward war and peace, pacifism, the nuclear dilemma, development, the use of power, the national interest, human rights, and international community. Selected foreign policy issues will be examined as illustrations of the perennial problems of statecraft. (Not offered 1979-80.) Dr. Parrent.

**CS 401 Reading and Research in Christian Social Ethics.** (Identical to CS 401, as described in the fall semester.)

## Department of Pastoral Theology

Dr. Whitney, Dr. Pregnall, Dr. Hanchey, Bp. Baden, Dr. Barnhouse

### FALL SEMESTER

#### *Required Courses*

**PT 1 An Introduction to the Christian Minister.** What is the terrain of pastoral theology? How does the pastor use his or her own "self" as the most effective agent in the art of caring for another? How does God act? Initial class explorations will center on the terrain of pastoral theology and the circumstances of human existence. Erik Erikson will provide for an opening appreciation of the process of human growth and development. A Christian apologetic for the God-human experience, including Plato, Aristotle, Anselm, Aquinas, DesCartes, Jung, and others, will introduce students to the broad parameters of pastoral care and human needs in these latter years of the twentieth century. Christian spirituality as journey, and pastoral theology as a study of incarnation will provide for overall substance. The final third of the course will center around the life cycle of illness and ministry to those in the process of their death and dying, properly preparing for a first summer of Clinical Pastoral Education. Lectures and section discussions, selected readings, several papers, and a final examination. Dr. Whitney, Dr. Pregnall, and Dr. Hanchey.





*Electives*

- PT 205 Marriage Enrichment and Parish Ministry.** What avenues are open for the parish community's support of marriage? How can clergy marriages be deepened and defended against later and unique professional pressures? How are clergy marriages, by circumstance, models? A selected number of not more than six couples and three singles will explore the marriage dynamic. Specified readings will address issues, and the students' own marriages will also be primary resource material. This is not to be confused with psychotherapy nor counseling, though growth can be expected. It is an experience in marriage enrichment, for already stable marriages, with a particular focus on future parish ministry. The course will include selected readings. Open to middlers and seniors with the consultation of the instructor. Spouses of students will audit. Dr. Hanchey and others.
- PT 210 Ministry and Normal Life Crises.** A study of the human situation as marked by occasions of birth, maturation and vocation, marriage, moral offense, physical illness, and death. Consequently, the course focuses on the priest's role as friend, confessor, counselor, and responsible officiant at the occasional rites relative to these events as found in the Proposed Book of Common Prayer. Two lecture-discussion sessions per week, two short papers, and one take-home final examination. Dr. Whitney.
- PT 216 Christian Perspectives on Human Sexuality.** What are the differences between men and women? Are these innate, learned, or both? How does sexuality usually develop? How is it related to the formation of the total personality? What are the goals of human sexuality? What is the significance of contemporary "sexual liberation" movements, both homosexual and heterosexual? A basic biblical point of view on sexuality will be presented, and the questions will be considered in that light; but the primary emphasis of the course will be on biological, psychological, and cultural issues. (Limited to twenty.) Dr. Barnhouse.

*Required Courses*

**PT 2 An Introduction to Parish Ministry.** Every parish is a network of relationships, always in negotiation. There is inertia and fragile hope, no matter the size. How does a collection of individuals become a parish community of persons? In a fractured world, how can a parish community provide for a sense of wholeness, as through a glass darkly? The relationship of pastor to the parish often is much like a marriage, for better for worse, for richer for poorer. Sometimes there is incredible pressure. How can one prepare for and begin to learn the management of parish conflict? How can this responsibility be shared with the parish as a whole? Many parish folk fear being burned out in a leadership position. How can leadership be translated into a life-giving process, moving from authoritarian structures? Lecture and discussion will explore setting up a church school, enlisting teachers, and organizing for learning. This course assumes the mutuality of lay and clergy joined together in ministry. Continuing the learning pattern of PT 1, course work will fill out the life cycle approach of persons moving from birth, through baptism, first communion, confirmation, and marriage. Building on learnings from Clinical Pastoral Education, the necessity for clergy enthusiasm (en theos, in God) as necessary for a vital parish life will be studied. Differentiations will be made between the more familiar model of pastoral care as a response to pathology and broadened to include an eucharistic response of pastor to people, one affirming health. Field Education activity will be coordinated with classroom learnings. Prayer Book and Canon Law resources will be referenced. Lectures and discussions. Several short papers, selected readings, and a final paper and examination. Dr. Hanchey.

**PT 3 Introduction to Parish Management and Education.** A practical study and consideration of the priestly and lay roles of leadership in the educational and other organizational activities of the parish apart from its specifically liturgical events. Examples: vestries, choirs, altar guilds, acolytes and youth groups, national and diocesan constitutions and canons, evangelism and mission, diocesan and greater church programs, church politics, discretionary funds, worship committees, budgets and treasurers, stewardship, furnaces and plumbing, etc., and the general process of education and socialization involved in all these. Several short practical quizzes and an accumulating and oft-evaluated notebook by each student entitled, "My Personal Collection of Prospective Parish Nuts and Bolts." Dr. Whitney.

*Electives*

**PT 101 Christian Perspectives on Influential Non-Christian World-views.** This survey deals with such questions as, "What do non-Christian people to whom the Christian Gospel is addressed believe and practice religiously, as they are, where we find them?" "How do these alien world-views influence or reflect beliefs and practices of Christians?" Under consideration: (1) Animism in non-literate and civilized societies; (2) Nature religions from Epicurus and the Oglala Sioux to the contemporary ecologists; (3) Humanism East (Hinduism and Buddhism) and West (Come to contemporary Human Potentialism); (4) Islam in relation to Judaism and Christianity; (5) American Civil Religion. A mid-term and final examination plus one special interest paper (twelve-fifteen pages). Dr. Whitney.

**PT 204 Pastoral Care, Counseling, and Christian Spirituality.** What is it to care? What makes it Christian? What can the ordained pastor, in the general practice of ministry, legitimately expect of him/herself? When is it time to refer, and to whom? Students will be encouraged to make clear distinctions



between the art of pastoral conversation, pastoral care, pastoral supervision/administration, pastoral counseling, and pastoral psychotherapy. Christian spirituality as journey will be differentiated. Building on learnings from Clinical Pastoral Education, student presentation of helping relationships and/or special projects, directed readings, discussion, and supervision will provide for learning. Paper and/or examination, but class participation the major grade determinant. (Limited to twelve.) Prerequisite: CPE. Dr. Hanchey.

- PT 215 Christian Perspectives on Contemporary Theories of Personality Change.** An investigation of contemporary psychological theories and how these relate to our concepts of Christian conversion and spiritual growth. Freud, Jung, Adler, Rank, Erikson, T.A., Gestalt, and behaviourism will be surveyed. Comparison of the underlying philosophy of these systems with Christianity will be undertaken. The contributions which the various secular techniques of personality change can make to Christian growth will also be considered. The basic question which this seminar will address is, "What is the appropriate relation of theology to psychology?" Required reading list, paper, and examination. (Limited to twenty.) Dr. Barnhouse.
- PT 307 Celebrating Pastoralia: Pulling Some Things Together.** Parish administration, personal counseling approaches, special parish projects, prayer and praise, imaginative educational approaches—these may be only a few of the learning vehicles brought to this seminar by participants. Firming of pastoral identity will be central. Faculty presentations will center on such issues as parish administration, parish renewal and enthusiasm, differentiations between pastoral care, conversations, counseling, and the art of making referral, etc. Students will provide the majority of seminar topics, reflecting their professional interests. Readings will be prescribed, and the seminar will itself reflect worthy group process maintenance. (Preregistration is possible for seniors.) Dr. Hanchey.
- PT 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. Bishop Baden.

#### Department of

### Homiletics

Mr. Crum, Mr. Albritton

#### FALL SEMESTER

##### *Required Courses*

**HOM 2 Liturgical Preaching.** Preaching in this course takes special note of the liturgical context and the church year. (Basic homiletical theory and skills are assumed.) Sermons will be based on the lessons from Advent through Trinity Sunday. Interpretations of selected lessons illustrative of the liturgical seasons will be presented. Mr. Crum, Mr. Albritton.

##### *Electives*

**HOM 401 Special Study in Homiletics.** A specially designed course program for the student who desires further study in (a) homiletical methods, (b) individual preachers, (c) communication theory, (d) preaching in relation to theology and/or scripture, or (e) other aspects of homiletics. By contract with instructor. Mr. Crum.

#### SPRING SEMESTER

##### *Required Courses*

**HOM 1 Introduction to Homiletics.** The aim of this course is to equip students to preach the gospel by teaching basic homiletical theory and skills in the context of real preaching to the class congregation. The skills include biblical interpretation of human life, development of sermons with the experiential flow of a story, and person-to-person oral communication, as well as the skill of learning through written and oral responses from the congregation. Mr. Crum, Mr. Albritton.

##### *Electives*

**HOM 210 Evil and the God of Love.** A seminar exploring dimensions of the problem of evil in relation to the God of love. How can we believe in a God of love and power in the face of evil? Seminar participants will consider evil both as suffering, such as sickness, death, accidents, and disappointments, which is inflicted on us, and as sin, which exposes itself in the suffering inflicted on others and on ourselves. Insights will be drawn from the Bible and from other writers, both past and contemporary, with emphasis upon personal, pastoral, and preaching implications. (Limited enrollment.) (Next offered 1980-81.) Dean Woods, Mr. Crum.

**HOM 401 Special Study in Homiletics.** (See fall semester description.) Mr. Crum.

#### Department of Liturgics

Dr. Price, Mr. Albritton, Dr. Pregnall

#### FALL SEMESTER

##### *Required Courses*

**LIT 1 Liturgics.** The theology and development of Christian worship. Special attention to the biblical roots of the Christian liturgical tradition and to the classical Orthodox and Roman Catholic liturgies. English and American Books of Common Prayer, liturgical renewal in the contemporary church, proposed revisions. Three hours of lecture and discussion each week. One hour a week will be devoted to work in small groups led by several members of the faculty on the conduct of the Daily and Pastoral Offices and the celebration of the Holy Communion. The last ten lectures will be delivered by Mr. Albritton. Topics to be covered are the theology of music and its development in the Church with special attention to its biblical roots, its treatment by St. Augustine, and its history in the Middle Ages, the Reformation, and the 20th Century. (Four credit hours.) Dr. Price, Mr. Albritton, and others.

#### SPRING SEMESTER

##### *Required Courses*

None.

##### *Electives*

**LIT 101 The Origins and Use of Hymns in Christian Worship.** A study of the music and the poetry of hymns which are in use in our church; based principally on the Hymnal 1940. Lecture and discussion (Not offered 1979-80.) Mr. Albritton.



- LIT 103 The Sung Service.** A practical course in singing the service. (One credit hour.) (Not offered 1979-80.) Mr. Albritton.
- LIT 201 Contemporary Musical Styles for Worship.** An investigation of resources, criteria for judgment, and testing in worship. Mr. Albritton.
- LIT 301 Liturgical Planning.** Students will engage in planning liturgies of baptism, Eucharist, marriage, and burial using newly authorized rites and incorporating drama, art, and music. There will be an emphasis on the role of lay people working with clergy in the planning and leadership of worship. (Not offered 1979-80.) Dr. Pregnall.
- LIT 401 Special Study in Liturgical Music.** (By arrangement with the professor.) Mr. Albritton.

## Department of Field Education

Dr. Pregnall

### FALL SEMESTER

#### *Required Courses*

- FE 1 Field Education Colloquies.** Colloquies meet once a week for two hours, consist of approximately eight students, one faculty member, one parish clergyperson, and one lay person. Their purpose is to reflect on field work experiences and to integrate them with personal and vocational insights, professional skills and academic work. Dr. Pregnall and others.

#### *Electives*

- FE 301 Field Education Colloquies.** Required for seniors who did not complete the middler colloquy requirement. Elective to other seniors up to a maximum of eight students. Following an inductive method, the group will draw learnings from field work experience and relate these to classroom studies. Dr. Pregnall.
- FE 401 Reading and Research in Independent Studies Related to Field Work.** Admission only by permission of instructor who must approve the student's study proposal prior to registration. (Limited enrollment.) Dr. Pregnall.

### SPRING SEMESTER

#### *Required Courses*

- FE 2 Field Education Colloquies.** Continuation of FE 1. (See description under fall semester.) Dr. Pregnall and others.

#### *Electives*

- FE 302 Field Education Colloquies.** (See description under FE 301.) Dr. Pregnall.
- FE 401 Reading and Research in Independent Studies Related to Field Work.** (See description under fall semester.) (Not offered in this semester 1979-80.) Dr. Pregnall.

### SUMMER

#### *Required Courses*

- Clinical Pastoral Education.** One quarter (ten-twelve weeks) in an accredited program of A.C.P.E. is required of all candidates for the M.Div. degree. Normally taken in the summer following the junior year. See description in article, "Education in the Field," page 34. (Six credit hours.)

Special Study  
in  
**Personal Religion**

Mr. Gibson, Ms. Shoberg

SPRING SEMESTER

*Electives*

**PR 101 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. Mr. Gibson, Ms. Shoberg.

Special Programs  
in  
**Speech and Liturgical Music**

Fr. Burke, Mr. Albritton, and others

SPRING SEMESTER

*Required Courses*

**SP 1 Oral Interpretation of Scripture.** A one-week intensive course in the effective oral communication of the sacred scriptures in the liturgy, required of all juniors. (One credit hour.) Fr. Burke and others.

**LIT 11 Practical Liturgics.** A one-week course in liturgical music required of all middlers. The class will be concerned with the actual sounds of the liturgy and will address itself to hymns, chants, and the sung parts of the Eucharist in their varying forms. It will include practical experience in the planning and execution of liturgy. (One credit hour.) Mr. Albritton and others.





## 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 conscience or the exigencies of life, and to respect its community ethos. Applicants for entrance to the Seminary undertake such participation and respect.

### Master in Divinity

To apply for admission to the Master in Divinity program one must be a graduate of an accredited college and otherwise qualified. A small number of students, strictly limited by accreditation requirements of the Association of Theological Schools in the United States and Canada, can be accepted as non-degree students.

An applicant who wishes to study for the ordained ministry who is not a college graduate must satisfy the Admissions Committee, through the Bishop and Commission on Ministry of the Diocese concerned, that all examinations have been successfully passed and the requirements described in Title III, Canon 2, Section 6 of the General Canons of the Church have been met. Such students who meet all of the requirements of the Master in Divinity degree will receive the Licentiate in Theology (#3, p. 72).

Although the course of study in the three-year professional degree program (Master in Divinity) is designed to prepare men and women for the ministry of the Episcopal Church, qualified applicants can be accepted who are not members of the Episcopal Church.

Every applicant who is a candidate for Holy Orders must present satisfactory credentials as to character and fitness for the ministry, including a letter of commendation from the Bishop of the Diocese concerned, certified copies of transcripts showing the academic record for all work accomplished at the under-graduate level, and, where such work has



been undertaken, graduate level, scores on the Graduate Record Examination (GRE), evidence of a satisfactory physical and psychological examination, and a statement indicating adequate resources to finance three years of study.

The curriculum and requirements for the M.Div. degree are given on page 51.

### **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 Examinations (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. Requests 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 on page 52.

### **All Applicants**

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.

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





# Doctor of Ministry Program

The Doctor of Ministry program represents a new design for advanced professional education at Virginia Seminary. Many clergy feel the need for professional and intellectual growth. This ecumenical program will provide ordained ministers who have at least five years professional experience an opportunity for graduate study without the penalty of an interruption in ongoing ministry. The program has been designed so that candidates can complete the requirements of the degree while they continue the normal activities of their ministry.

## The Purpose

The focus of the D. Min. program is the practice of the ordained ministry. The immediate purpose is to instill greater theological, spiritual and behavioral understanding of particular situations in the candidates' ministry, supported by biblical and historical perspectives. A longer range goal is to stimulate and assist candidates to continue growing intellectually, spiritually and professionally in their active Ministries. Thus, this program is not directed to academic research or teaching, but to increased excellence in ministerial practice. The candidates are encouraged to learn in and from their ministerial work.

## Stages of the Program

1. Completion of a basic 6-week term in the Continuing Education Program of VTS.
2. Application for, and admission to, the D. Min. Program. Applicants should be advised that participation in the 6-week term does not insure admission to this degree program.
3. Satisfactory completion of two summer residential workshops (four weeks each in duration). There are a number of ingredients in these sessions. There will be the use of the candidates' own situational case studies in four key areas of ministerial practice (a. theological and ethical aspects of ministry; b. general pastoral aspects of ministry; c. communicative and educative aspects of ministry; d. organizational and administrative aspects of ministry). In making use of the case studies, a colleague group and two faculty persons will critically assess concrete situations arising in ministry and the candidates' own practice of ministry. In addition, these summer sessions will also include a theological seminar, Bible study, worship and field studies in the greater Washington area.
4. Individualized preparation for action-reflection exams. Each candidate will prepare a self-evaluation in the light of workshop critiques and faculty counsel and then outline an individual program for further preparation for action-reflection exams. This may include a reading list, summer refresher courses, conferences, laboratories, or other forms of education at Virginia Seminary or elsewhere.
5. A thesis project in some area associated with the practice of ministry. Each candidate will have some latitude in selecting a topic as long as two dimensions are articulated in his or her report: first, some dimension of his or her work as a minister; and second, the correlation and mutual illumination between the chosen area and appropriate elements of classical theological disciplines to illuminate this dimension or area of ministry.
6. An oral defense of the thesis project.

# Seminary Regulations

## Regulations Governing Recommendation for Ordination

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, Canons 2-5 of the General Canons of the Church. A student will normally have been accepted as a candidate by his or her bishop before entering the Seminary and before entering the M.Div. program.

Annual evaluations of the student's academic and personal qualifications for the ordained ministry are required under Title III, Canon 3, Section 4 to be submitted to the bishop and the candidate. At the end of the three-year period the faculty is required to give a judgment about the candidate's personal qualifications for the ministry of this Church. This means that each man or woman enters seminary with the understanding that he or she is beginning a period of evaluation because the faculty cannot give its recommendation unless the candidate has convinced them that he or she has the necessary personal as well as academic qualifications.

## Requirements for Graduation

Being an accredited member of the Association of Theological Schools in the United States and Canada, this seminary follows the requirements for graduation and for awarding degrees as laid down by the Association.

1. *Honors Degree*—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 or Master in Theological Studies with Honors.

2. *Master in Divinity*—Students who hold a bachelor's degree from an accredited college or university and who complete the 3-year course of study outlined on page 51 with an average not lower than 2.0, 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. *Licentiate in Theology*—Those students who can be admitted under A.T.S. regulations without a college degree and who complete the 3-year course of study outlined on page 51 with an average not lower than 2.0, may be admitted to the Licentiate in Theology 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.

4. *Master in Theological Studies*—Students who hold the bachelor's degree from an accredited college or university and who complete the two-year course of study outlined on page 52 with an average not lower than 2.0, may be admitted to the degree of Master in Theological Studies, provided that they have not received a grade lower than C- in more than four courses, of which not more than three shall be required courses.

5. *Certificate of Work Accomplished*—Students who are not candidates for a degree and who satisfactorily complete one year of special study will be awarded a Certificate of Work Accomplished.

6. *No Degree*—No degree or certificate is awarded unless all required courses are passed satisfactorily.



7. *Residency Requirements for Degrees*—Subject to limitations set by the faculty, courses in other accredited institutions may be counted toward the M.Div. and M.T.S. Two years of study in residence in this Seminary are required for the M.Div. degree.

8. *Cross Registration*—Candidates for the M.Div. degree are required to take at least one course taught by a member of the faculty of another school in the Washington Theological Consortium or a Consortium sponsored seminar during their three years in Seminary.

9. *Reduced Load in Middle or Senior Year*—Students who have completed the Intern Program in Church and Society or who have sufficient extra credits may reduce their load to four courses in either semester of their Middle or Senior year.

10. *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. A description of Clinical Pastoral Education is found on page 34 and financial information on pages 77-78.

11. *Waiver of Required Courses*—Students who wish to request permission to be excused from a required course because of equivalent previous academic work should consult the Associate Dean for Academic Affairs and the head of the department concerned. If the request is granted, a waiver form must be filed in the registrar's office.

#### Requirements Governing Continuance in Course and Academic Regulations

1. *Continuance in Course*—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, or ethical standards of this institution, with the understanding that such students may appear before the faculty for a hearing.

2. *Academic Probation*—A student who receives an F or an Unsatisfactory, 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 the Seminary.

3. *Conditional Grades*—A grade of E in any course is a conditional grade and carries with it the privilege of retaking the examination or rewriting the paper which was judged by the instructor to be inadequate. If by doing so the student improves his work sufficiently to bring his performance in the course as a whole up to a passing level, a grade no higher than a D may be earned for the course. However, students who receive more than two E's in a term lose the privilege of taking make-up examinations (or writing make-up papers) for those courses. Make-up work must be completed in accordance with the schedule listed below. It is the responsibility of the student to see that arrangements are made with the instructor for completing this work within the prescribed time limit. Failure to do so within this time limit will result in an F for the course.

If a student received an E for a course in the:

- (1) fall semester, the re-examination or rewritten paper must be completed no later than the first day of classes following the spring vacation;
- (2) spring semester, the re-examination or rewritten paper must be completed no later than registration date for the following fall semester.

4. *F in a Course*—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.

5. *Incomplete Work*—All work in a course should normally be completed not later than the date assigned by the instructor. In cases of demonstrable need an extension may be granted by the instructor provided that the work will be completed by the first day of the examination period in the semester.

Failure to complete all the required work other than the examination in a course by the first day of the examination period will result in a failing grade for the work not submitted, except that a student who for good cause finds himself or herself unable to complete the required work in a course on time may request an extension from the associate dean for academic affairs. Such requests shall be made no later than the last day of classes in a semester and should be made earlier whenever that is possible. The associate dean will then convene a meeting of the Faculty-Student Committee on Incompletes which will hear the student's request and the reason for it. If that committee deems the reason sufficient, a new deadline will be set. This new deadline will be the earliest one feasible under the circumstances. Normally this will be a matter of a few days or at most two weeks. In exceptional cases, it may be necessary to grant longer extensions. In all cases, however, the work must be made up not later than the deadlines prescribed for making up conditional grades. The student will be notified of the committee's decision in writing. It then becomes the responsibility of the student to see that the work is turned in to the associate dean for academic affairs no later than the date set.

If the student fails to turn in the work by the new deadline, he or she shall be notified that the work must be turned in on the earliest feasible date and that he or she can receive no higher than a D for the late work.

If a student who has received such a warning fails to turn the work in or if during his or her seminary career he or she fails to meet a deadline for incomplete work a second time, he or she will receive an F in the course.

6. *Audits*—Full-time students may audit courses with the permission of the instructor. If they wish to have the audited course recorded on their transcripts, they must indicate this on their registration form and fill out an audit form to be signed by the instructor.

7. *Pass/Fail*—Students who over-elect in any semester may request that the extra course be graded pass/fail. This request must be made before the beginning of the semester.



8. *Policy on Registration*—There will be a formal registration for all students on a designated day each semester. This will be the Friday before the first day of classes in the fall semester and the first day of classes in the spring semester which varies with the respective classes in accordance with the calendar on the inside back cover of the catalogue.

All full-time students must register in person on the designated day. Failure to do so without prior permission from the faculty for a late registration, except in the case of an emergency reported by telephone to the registrar, will mean that a student cannot continue in course without a formal hearing by the faculty and its acceptance of the explanation given.

Students who for some compelling reason find it a great hardship to be present for registration must petition the faculty in advance for permission to register late. A late registration fee of \$25.00 will be charged. In the case of a legitimate and duly reported emergency, students may, with permission of the faculty, be permitted to register late. The late registration fee may be waived.

Overseas students, transfer students, and full-time special students entering the Seminary must attend a special required pre-orientation conference in accordance with the calendar listed on the inside back cover of the catalogue. This will normally begin on the Tuesday of orientation week.

Changes in registration must be made according to the following schedule.

- (1) During the first two weeks of a semester students may change elective courses.
- (2) Students who overelect may drop an elective course without penalty during the first five weeks of a semester.

### **Policy on Changing Degree Programs**

*From M.Div. to M.T.S.*—A person wishing to transfer from the M.Div. to the M.T.S. program must signify his or her intention to do so at least one full academic year before he or she 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.

*From M.T.S. to M.Div.*—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 or she may wish to transfer into the M.Div. program ought to take Field Education in his or her second year in order to avoid extending his or her program into a fourth year; and he or she should also be aware of the Clinical Pastoral Education requirement.

### **Policy on Student Employment**

The Seminary curriculum, including assigned field 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. In cases of need, a student should consult with his or her advisor before undertaking remunerative employment. In any case, such employment must not interfere with the student's studies, assigned field work, or his or her regular participation in the worship and other essential activities of the Seminary.

#### **Policy on Marriage in Course**

1. A student who is a candidate for ordination is reminded that if he or she plans to be married in course he or she should discuss the forthcoming marriage with his or her bishop.

2. A student who marries in course will be required to vacate his or her dormitory room at or before the end of the semester in which he or she is married and should notify the Business Office at least two weeks prior to moving. In addition, the student is responsible for all Seminary charges for his or her dormitory room and meals for the entire semester even though he or she marries during the semester.

3. The following Board of Trustees ruling applies to students who are receiving scholarship aid and marry in course: "A student who receives scholarship aid and marries in course will continue to receive the current scholarship aid minus the pro-rated portion for board and room, the balance, if any, being considered a tuition scholarship, but the following year would be eligible for scholarship aid only on the same basis as other married students without children."

#### **Policy on Ordination in Course**

This seminary does not expect its students to be ordained until after graduation. If, for reasons of necessity within the diocese, a bishop requests an early recommendation for ordination in course and permission for the student to continue in course after ordination, the request will be considered by the dean and faculty.

#### **Students From Countries Other Than the United States**

After the successful completion of one year of study, persons from other nations who were ordained prior to admission to the Virginia Theological Seminary may be granted the Diploma in Theology.

Prerequisites for the Dip. Th. are as follows:

1. A minimum of two years of study in Bible, Church History and Systematic Theology at another acceptable theological school or seminary.
2. Ordination.
3. Demonstration of the ability to use spoken and written English.

Requirements are:

1. One year in residence at Virginia Seminary.
2. A minimum of 24 hours of credit.
3. At least one course each in Old Testament, New Testament, Church History and Systematic Theology.
4. A grade average of at least 2.0.



## 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. Students must anticipate annual increases in tuition and fees until the national problem of inflation has been brought under control.

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 approximately \$6,000. The remainder is provided (1) by income from established endowment funds, (2) through gifts received from the 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:

	1979-80		1980-81	
	<i>On Campus Students</i>	<i>Off Campus Students</i>	<i>On Campus Students</i>	<i>Off Campus Students</i>
Tuition .....	\$2000.00	\$2000.00	\$2150.00	\$2150.00
Board <sup>1</sup> .....	1135.00*	325.00**	1225.00	355.00
Room .....	625.00	—	700.00	—
Library .....	150.00	150.00	200.00	200.00
Student Activities Fee <sup>2</sup> .....	10.00	12.50	10.00	12.50
Clinical Pastoral Education Fee <sup>3</sup> .....	275.00	275.00	300.00	300.00
Registration Fee <sup>4</sup> .....	80.00	80.00	90.00	90.00
Medical Fee .....	55.00	—	60.00	—
Total Charges				
Junior Year <sup>5</sup> & <sup>6</sup> .....	\$4320.00	\$2830.00	\$4725.00	\$3095.00
Total Charges Middle <sup>5</sup> and Senior Years .....	\$3965.00	\$2475.00	\$4335.00	\$2705.00

For part-time special students the following fees are applicable for 1979-80:

\$80.00 per hour for credit

\$25.00 per course for library fee

\$30.00 per hour for audit

\$15.00 for registration fee<sup>4</sup>

\* \$35 is refundable for on-hill seniors who are not taking General Ordination Examinations and are not in residence prior to the opening date of the second semester of school, and for on-hill middlers who are not in residence prior to the opening date of the second semester of school.

\*\* \$12 is refundable for off-hill seniors who are not taking General Ordination Examinations and are not in residence prior to the opening date of the second semester of school, and for off-hill middlers who are not in residence prior to the opening date of the second semester of school.

<sup>1</sup> Married and other off campus students attend daily luncheon, Mondays through Fridays. The \$325.00 charge is to cover the cost of these extra meals.

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

<sup>3</sup> 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.

<sup>4</sup> Registration fee (first year only). For part-time special students, a one-time nonrefundable fee payable after acceptance at the time of first registration.

<sup>5</sup> See OTHER CONTRACTUAL OBLIGATION Item (4) p. 78.

<sup>6</sup> 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 one-half 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 \$75.00. This sum will not be credited to his or her tuition fee but will be used to cover the cost of his or her degree and other expenses at the time of his or her graduation from the Seminary. If he or she fails to graduate, this sum is not refundable.

3. In the event of voluntary withdrawal during any term, the student will be obligated for the full payment of all fees for the semester in which the withdrawal occurs, including room, for on-Hill student.

4. Each student is required to carry hospital insurance. It is optional whether the student carries the insurance with the Seminary's Group plan.

The Seminary's Group Plan for hospitalization coverage is currently \$420.00 for single students and \$1,500.00 for married students, to include family coverage, for the year. Due to increases made by Blue Cross-Blue Shield these charges will vary from year to year.

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 or her 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 or her 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 \$250.00 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. Each student supplies for himself or herself a cassock and surplice, if needed.

9. 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.**

10. 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 spring recess.

All students will take turns as waiters in the refectory at certain times.

11. Students should note that there will be additional expenses for such items as purchase of books customarily required to be owned personally by all students, personal expenses, etc.

### 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 or her from seeking admission.

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

From the Seminary, full or partial grants are available to a certain number of 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 who have been admitted and who intend to seek financial assistance from this seminary on the basis of need should apply to the Secretary of Admissions for special financial aid 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 or her academic course would, of course, jeopardize the continuation of any financial assistance.

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





## Virginia Theological Seminary

### Officers for 1978-79

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(Dates in parentheses indicate the expiration of the present elective term.)

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#### Diocese of Southern Virginia

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1545 South Sycamore Street, Petersburg, Virginia 23803



Diocese of Southwestern Virginia

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Diocese of Maryland

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105 West Monument Street, Baltimore, Maryland 21201

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21 Meadow Road, Baltimore, Maryland 21212

Diocese of Easton

THE RT. REV. WM. MOULTRIE MOORE, JR.  
Box 1027, Easton, Maryland 21601

THE VERY REV. C. ALLEN SPICER, JR. (1981)  
Trinity Cathedral, Easton, Maryland 21601

Diocese of Washington

THE RT. REV. JOHN T. WALKER  
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THE REV. C. EDWARD BERGER (1980)  
Three Chevy Chase Circle, Maryland 20015

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671 Beckwith Street, Atlanta, Georgia 30314

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THE REV. JOHN L. O'HEAR, *Secretary* (1983)  
Post Office Box 3510, Greenville, Delaware 19807

MR. LAURANCE M. REDWAY, *Treasurer* (1983)  
1705 H Street, N.W., Washington, D. C. 20006

#### Ex-Officio Members

THE REV. LOUIS C. SCHUEDDIG, *President of the Alumni Association*  
1965 Wycliff Drive, S.E., Grand Rapids, Michigan 49506

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St. Christopher's-by-the-River, Gates Mills, Ohio 44040

#### Faculty Representatives

THE REV. FRANK R. VANDEVELDER

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#### Student Representatives

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MS. SUSAN W. BAKER



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MRS. PHILIP F. WAGLEY

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THE RT. REV. DAVID K. LEIGHTON

MR. GEORGE T. GUERNSEY, III

THE RT. REV. WM. MOULTRIE MOORE, JR.

MRS. JAMES S. LACY

MR. BLAKE T. NEWTON, JR.







## Alumni Association 1978-79

### Officers

*President:* The Rev. Louis C. Schueddig, Grand Rapids, Mich.

*Vice-President:* The Rev. David J. Greer, Warrenton, Va.

*Secretary:* The Rev. John T. Broome, Greensboro, N. C.

*Treasurer:* The Rev. G. LaRue Downing, Wilmington, N. C.

### Year Term Expires

### Executive Committee

- |      |  |
|------|--|
| 1979 | The Rev. W. Murray Kenney, Cambridge, Mass.<br>The Rev. Thomas D. Bowers, New York, N. Y.<br>The Rev. D. Raby Edwards, Richmond, Va.<br>The Rev. Louis C. Schueddig, Grand Rapids, Mich.<br>The Rev. Mary Chotard Doll, Dayton, Ohio<br>(coopted member) |
| 1980 | The Rev. Blanche L. Powell, Manassas, Va.<br>The Rev. John T. Broome, Greensboro, N. C.<br>The Rev. David J. Greer, Warrenton, Va.<br>The Very Rev. Perry R. Williams, Cleveland, Ohio   |
| 1981 | The Rev. Clyde E. Beatty, Raleigh, N. C.<br>The Rev. G. LaRue Downing, Wilmington, N. C.<br>The Rev. Richard L. Shimpfsky, Ridgewood, N. J.<br>The Rev. Hunsdon Cary, Jr., Palm Beach, Fla.  |

### Alumni Representatives on the V.T.S. Board of Trustees

- |      |   |
|------|---|
| 1979 | The Rev. Henry B. Mitchell, Detroit, Mich.    |
| 1980 | The Rev. John C. Harris, Washington, D. C.    |
| 1981 | The Rev. John P. Carter, Charlottesville, Va. |
| 1982 | The Rev. James L. Tucker, Houston, Tex.       |
| 1983 | The Rev. Scott N. Jones, Evanston, Ill.       |



## ALUMNI ASSOCIATION BY-LAWS

Alumni Association of the Protestant Episcopal Seminary shall be composed of all those listed in the Seminary records as living alumni and all members elected to the association.

There shall be an annual meeting during the Fall Alumni Convocation at the Seminary.

The Executive Committee shall be composed of twelve members, serving three years, with four members rotating off each year.

Members shall be elected each spring by mailed ballots from association members. The Executive Committee shall conduct the election.

For the election, nominations shall be requested from association members and presented to the Executive Committee.

A nomination endorsed by the signatures of ten alumni will be included on the ballot.

Additional names may be added by the Executive Committee.

At least two names for each vacancy on the Executive Committee will be included on the ballot.

Members shall be elected from among Executive Committee members, by the Executive Committee, at its first meeting after the time of election of members. Members shall serve for one year terms, and may be re-elected.

The Executive Committee shall consist of: President, Vice-President, Secretary and Treasurer.

Members of the Executive Committee are expected to attend all meetings. Members habitually absent will be replaced by the Executive Committee.

An alumni representative to the Seminary Board of Trustees shall also be elected each spring, from among current or outgoing Executive Committee members, at the same time as the ballot for the Executive Committee, by association members. At least two nominations for each vacancy for this election shall be made by the Executive Committee.

Trustees shall be ex-officio members of the Executive Committee.

At the annual meeting, a budget summary report for the previous year, dues, and ballots shall be sent by the Executive Committee each spring.

As Amended at the Annual Meeting  
May 2, 1977







## Degrees Conferred May 1978

The Degree of Doctor in Divinity was conferred upon:

The Reverend Robert Hugh Andrews, *Rector, St. Andrew's Episcopal Church, Arlington, Va.*

The Reverend James Corner Fenhagen II, *Director, Church and Ministry Program,  
Hartford Seminary Foundation*

The Right Reverend Edward Witker Jones, *Bishop of Indianapolis*

The Right Reverend Gerald Nicholas McAllister, *Bishop of Oklahoma*

The Degree of Doctor of Humane Letters was conferred upon:

Ms. Verna J. Dozier, *Assistant Director, Department of English, Washington, D. C.,  
Public Schools, Retired; Consultant to Religious Systems*

The Right Reverend W. Moultrie Moore, Jr., *Bishop of Easton*

The Right Reverend John Thomas Walker, *Bishop of Washington*

The Degree of Doctor of Ministry was conferred upon:

George Martin Bean, B.S., B.D.

Stanley Graham Harrell, B.A., M.Div.

Howard Raymond Kearby, B.A., M.A., M.Div.

Cornelius Allan Zabriskie, B.E., B.D.

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

Anne Louise Gavin Amy, B.A.	Marshall Harrison Brown, B.A.
John Taylor Arms IV, A.B.	Janice Ellen Nunnally-Cox, B.S.
Roxana Mebane Atwood, B.A.	Albert D. Jousset, Jr., B.A.
John Edward Borrego, B.A.	Paula VanArsdale Woods, B.A.
William John Bradbury, A.B.	Stephen F. Zimmerman, B.A.

**The Degree of Master in Divinity and Licentiate in Theology was conferred upon:**

John Galloway Bancroft, B.A.	Martin Franklin McCarthy, B.A.
L. Lynn Griffith Borrego, B.A.	Thomas Bernard McCusker, A.B., M.A.
Mary Wood Brake, B.A.	Edward Timberlake McNabb, Jr., B.A.
Thomas Preston Brindley, B.S.	David Lee Manning, B.A.
Linda Harrell Bruno, B.A.	Ernest G. Matijasic, B.A.
Jerome Burns, B.A., J.D.	Martyn Minns, B.S.
Florence Ledyard Canfield, B.A.	Timothy Hunter Murphy, B.S.
Gary Cline, B.S.	James Arthur Newman II, B.S.
Mary Chotard Doll, B.A.	Anne Louise Orwig, B.A.
Douglas Donald Dunn III, B.S.	Tak Yue Pong, B.Ed., M.S.
W. Joseph Eastman, A.B.	Thomas Morgan Prichard, A.B.
Jerry William Fisher, B.A.	Donald Park Roberts, B.A.
Burt H. Froelich, A.B.	William Franklin Edward Robey, B.A.
John Douglas Hiers, Jr., B.A.	John Dennis Smart, B.A., M.A.
Lynn Corpening Honeycutt, A.A.	William Edward Spaine, B.A.
Geoffrey Robert Imperatore, B.A.	John Bruce Stewart, B.A.
Richard Ian James, A.B.	Harry B. Stock, B.A.
Hays Maclean Junkin, B.A.	Steven Roberts Strane, B.A.
Neil Gedney Lebhar, A.B., M.T.S.	Paul E. Stricklin, B.S.
Charles Whittier Livermore, B.A.	Samuel Weaver Tinsley, B.B.A., M.B.A.
Nicholas Paul Needham Lubelfeld, B.A., Dip.Th.	Alan George Vander Mallic, B.A., B.S.
Jeremiah Ward, B.S.	

**The Degree of Master in Theological Studies was conferred upon:**

Elizabeth Floyd Adams, A.B.	Kathrine Komenak Stricklin, A.B.
William Thornton Babel, B.A., M.A.	Nancy Eaton Swanson, B.A.
B. Beth Burbank, B.A.	Henrietta Rhodes Williams, B.A.

**A Diploma in Theology was awarded to:**

Patrick Rajinder Lal	Mack Mtwalo David Sibande
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**Certificates of Work Accomplished were awarded to:**

Elizabeth Cardenas, B.A.	Anne Swiger Scharon, B.A., M.Div.
Robert Paul Mathison, B.S., M.Div.	Philemon Sudayi



# Students Enrolled 1978-79

## First Semester

### SENIOR CLASS

<i>Name, Residence and (Diocese)</i>	<i>College</i>
ALBRITTON, GEORGE WASHINGTON, JR., B.A. Houston, Tex. (Texas)	University of Texas
ATAMIAN, THOMAS MICHAEL, B.A. Alexandria, Va. (Chicago)	University of South Alabama
BAKER, SUSAN WOODS, B.A. Alexandria, Va. (Minnesota)	Ohio Wesleyan University St. John's University
BEBBER, GERALD KING, A.B. Beaufort, S. C. (Eastern Newfoundland and Labrador)	University of North Carolina
BETSHER, MARK R., B.A. Alexandria, Va. (W. Massachusetts)	Barrington College
BILLOW, WILLIAM PIERCE, B.A. Cary, Ill. (Chicago)	University of Washington
BIRNEY, JAMES GILLESPIE, III, B.A. Alexandria, Va. (Western New York)	Williams College
BOHR, GWYNETH, G., A.B., M.S. Falls Church, Va. (Washington)	Radcliffe College Simmons School of Social Work Inter/Met Theological Seminary
BURCHARD, RUSSELL CHURCH, B.A., M.P.A. Alexandria, Va.	University of North Carolina American University George Washington University Gordon-Conwell Theological Seminary
BYRUM, JAMES EDWARD, B.A. Houston, Tex. (Texas)	Michigan State University
COYE, ALFREDO LEOCADIO, A.A., B.A. Belize City, Belize (Southwest Florida)	Edison Community College University of South Florida
CROWDER, TOMLIN PEACOCK, B.A. Baltimore, Md. (Maryland)	Johns Hopkins University
FISHBURNE, DONALD ALLSTON, B.A. Charleston, S. C. (South Carolina)	University of the South
GIARDINA, DENISE DIANA, B.A. Charleston, W. Va. (West Virginia)	West Virginia Wesleyan College
GLAZIER, GEORGE HENRY, JR., B.A. Huntington, W. Va. (West Virginia)	Washington and Lee University Marshall University
GRIBBLE, ROBERT LESLIE, B.B.A. Houston, Tex. (Texas)	The University of Texas
HARLAN, LOWELL BOSTICK, B.S. Alexandria, Va. (Virginia)	Indiana University University of Maryland
HARRIS, VINCENT POWELL, B.A. Jacksonville, Fla. (Florida)	Morhouse College
HEYDT, CHARLES READ, A.B., M.S. Tryon, N. C. (Western North Carolina)	Dartmouth College Northwestern University
HOLLIDAY, CHARLES THOMAS, B.S., M. ED. Alexandria, Va. (Virginia)	James Madison University
HUNTINGTON, FREDERIC DUBOIS, A.B., M.A. Alexandria, Va. (Arizona)	Colgate University University of Arizona

<i>Name, Residence and (Diocese)</i>	<i>College</i>
KEBBA, ELAINE MARGUERITE, B.S., M.S. Laurel, Md. (Washington)	University of Maryland University of North Carolina
KESLER, WALTER WILSON, B.S. Alexandria, Va. (San Diego)	United States Naval Academy Albert-Ludwigs Universität (Freiburg, West Germany)
KLINGELHOFFER, STEPHAN ERNEST, B.A., LL. B. Chevy Chase, Md. (Washington, D. C.)	Yale University Duke University
LONG, ROBERT HAROLD, B.S. Charlottesville, Va. (Southwestern Virginia)	Lynchburg College
MCEachern, BEVERLEY C., B.S. Atlanta, Ga. (Atlanta)	Florida State University Candler School of Theology
MARSTON, ROBERT DANDRIDGE, B.A. Alexandria, Va. (Virginia)	University of Virginia University of Florida
MAY, RICHARD ERNEST, B.S. Newark, Del. (Delaware)	University of Delaware
PACKARD, LAURENCE KENT, B.A. Tryon, N. C. (Tennessee)	Wake Forest University University of Tennessee
PUOPOLO, ANGELO JOSEPH, JR., A.A., B.S. Vienna, Va. (Maryland)	Catonsville Community College Towson State University
RICH, NOEL DAVID, B.S. Fairfax, Va. (Alaska)	University of Alaska Pennsylvania State University
ROBINSON, DAVID GORDON, JR., B.A. Seaford, Del. (Delaware)	Salisbury State College
ROGERS, FIELDING GANT, JR.. Paris, Ky. (Washington)	University of Kentucky Gallaudet College
SEILS, DONALD D., B.A. Arlington, Va. (Texas)	Ridon College University of Houston
SPENCER, MEREDITH JONES, B.S. Alexandria, Va. (Mississippi)	Millsaps College
STRAHAN, LINDA C., A.B., M.A., PH.D. Alexandria, Va. (Virginia)	Stanford University
STUBE, PETER BROWNELL, B.A., M.A. Falls Church, Va. (Montana)	University of North Carolina Columbia Bible College Eastern Nazarene College
THOMAS, PATRICIA MENNÉ, B.A. State College, Pa. (Central Pennsylvania)	University of California at Santa Barbara
THOMPSON, CHARLES CHRISTOPHER, B.A. Wheeling, W. Va. (West Virginia)	Marshall University West Liberty State College
WAGGONER, JAMES EDWARD, JR., B.A. Huntington, W. Va. (West Virginia)	Marshall University
WESTCOTT, JOHN WESLEY, III, B.A. Mamaroneck, N. Y. (New York)	Iona College American University
WINDEL, MARIAN KATHLEEN, B.A., M.S.C.A. Bethesda, Md. (Washington, D. C.)	Ohio University American University
YANDELL, GEORGE SHAW, B.A. Knoxville, Tenn. (Tennessee)	Emory University
ZELLNER, JOHN CLEMENT, B.A., M.S. Boca Raton, Fla. (Southeast Florida)	Bloomsburg State College Shippensburg State College



## MIDDLE CLASS

<i>Name, Residence and (Diocese)</i>	<i>College</i>
ADAMS, GLADSTONE BAILEY, B.S. Towson, Md. (Maryland)	Wake Forest University Towson State University
BROWN, WILLIS DONALD, B.B.A. Washington, D. C. (Washington)	Texas Technical University
BUECHNER, FREDERICK ALVIN, B.A. Savannah, Ga. (Georgia)	University of Virginia
DE VRIES, BARBARA THOMAS, B.A. Westport Island, Maine (Maine)	Connecticut College
FLOWERS, WILLIAM MAC, A.S., B.S. Alexandria, Va. (West Virginia)	Marshall University
GABLE, DAVID LEE, B.A., M.S., M.A., PH.D. Memphis, Tenn. (Tennessee)	Jacksonville State University University of Mississippi Memphis State University
GILBERT, PAUL EDWARD, B.A. Alexandria, Va. (South Carolina)	Wesleyan University
GRAY, JAY PATRICK, B.A. Houston, Tex. (Texas)	University of St. Thomas
GURRY, JANE TODD, A.A., B.A. Charlotte, N. C. (North Carolina)	East Central Junior College University of Mississippi University of North Carolina (Charlotte) Duke Divinity School University of Virginia
HAGUE, WILLIAM, B.A. Pebble Beach, Calif. (California)	Baylor University
HAHNEMAN, GEOFFREY MARK, B.A. Spring, Tex. (Texas)	Towson State
HEIN, STEPHEN D., B.S. Alexandria, Va. (Maryland)	University of South Carolina University of Pittsburgh
HOUCK, IRA C., III, B.A. Pittsburgh, Pa. (Pittsburgh)	Rocky Mountain College Pacific Lutheran University
JORDAN, LA RAE, B.S. Billings, Mont. (Montana)	University of Cincinnati
LARKIN, AMY MABEL, B.S.N. Alexandria, Va. (Virginia)	Millersville State College Pennsylvania State University
LEIBHART, LINDA DIANNE, B.S. York, Pa. (Central Pennsylvania)	The College of William and Mary
LEWIS, IRWIN MORGAN, A.B., M.ED. Williamsburg, Va. (Southern Virginia)	University of Maryland
LINEKER, GEORGE BRUCE, B.S. Manassas, Va. (Central Pennsylvania)	The University of the South University of Florida
MCCAMMON, GEORGE WILLIAM, B.S. Longwood, Fla. (Central Florida)	West Virginia University West Virginia Wesleyan College
MILLS, EDWARD JAMES, III, B.A. Charleston, W. Va. (West Virginia)	University of South Carolina
MOSS, MICHAEL PATRICK, B.A. Spartanburg, S. C. (Upper South Carolina)	California State Teacher's College Ohio University
MURPHY, WILLIAM L., B.S., M.ED. Arlington, Va. (Southern Ohio)	University of Akron
REEDER, CHARLES WILLIS, JR., B.A., M.A. Annandale, Va. (Ohio)	

<i>Name, Residence and (Diocese)</i>	<i>College</i>
SAWYER, ROBERT CLAREMONT, B.A. Alexandria, Va. (Southern Virginia)	Randolph-Macon College
SCHADT, STUART EVERETT, B.A. Austin, Tex. (Texas)	University of Texas
SEIGNIOUS, FRANCIS PELMOIN, III, B.S., J.D. Kingstree, S. C. (South Carolina)	The Citadel University of South Carolina School of Law
SEITZ, CHRISTOPHER REESE, A.B. Shreveport, La. (Central Florida)	University of North Carolina
SOUDERS, SCOTT HARRISON, B.A. Akron, Ohio (Ohio)	Ashland College Vanderbilt Divinity School
STANFORD, DAVID DE WITT, B.A. Orlando, Fla. (Washington, D. C.)	Johns Hopkins University Young Life Institute
TARPLEE, CORNELIUS CALEB, JR., B.A., M.A. Alexandria, Va. (Virginia)	Oberlin College University of Wisconsin
TITTLE, DARLENE DURYEA, B.A., M.A.	Glassboro State College Virginia Polytechnic University
TRIP, ANTHONY JOSEPH, B.S. Alexandria, Va. (Texas)	Indiana State University
WINSTON, WILLIAM LITTLETON, JR., B.A. Arlington, Va. (Virginia)	University of Richmond

#### JUNIOR CLASS

BAKER, MICHAEL RAY, B.A. Friendswood, Tex. (Texas)	University of Texas
BLACKINGTON, ROBERT CROCKETT, JR., A.B. Springfield, Va. (Virginia)	Boston University University of Southern California
BROOKS, WILLIAM EARL, B.F.A., M.A. Alexandria, Va. (Texas)	University of Houston University of Houston at Clear Lake City
BROWDER, JAMES WILBUR, III, B.A., M.Ed. Suffolk, Va. (Southern Virginia)	Wake Forrest University University of Virginia
BROWN, DWIGHT LARCOM, B.A. Longmeadow, Mass. (Western Massachusetts)	Trinity College
DAL PEZZO, JAMES JOSEPH, B.A. Allentown, Pa. (Bethlehem)	Lehigh County Community College Susquehanna University Allentown College
DANNALS, ROBERT SAMUEL, B.A. Orlando, Fla. (Central Florida)	Florida State University
DOBBINS, TIMOTHY DEAN, B.A. Gainesville, Fla. (Florida)	University of Florida
DONNELLY, JOHN ALLEN, B.A., B.S. Cincinnati, Ohio (Southern Ohio)	University of Cincinnati
DOTSON, JEAN M., B.S., M.S. Baltimore, Md. (Maryland)	University of Florida University of Maryland
FETTERMAN, JAMES H., B.A. Bloomsburg, Pa. (Central Pennsylvania)	Bloomsburg State College
FOOTE, ROGER LEE Alexandria, Va. (Southern Ohio)	University of Cincinnati
FOSBROKE, FRANCES DUNNING, B.S.N. Brunswick, Md. (Maryland)	University of Maryland University of Kentucky



<i>Name, Residence and (Diocese)</i>	<i>College</i>
GOLDSBOROUGH, CHARLES NEAL, B.A., M.A. Culpeper, Va. (Virginia)	Old Dominion University Virginia Commonwealth University
GRANT, RICHARD ELLARD, B.A./M.A. Alexandria, Va. (Rhode Island)	University of Texas at El Paso
HORN, JOSEPH ROBERT, IV., B.A. Charleston, S. C. (South Carolina)	College of Charleston
HULL, GEORGE ANDREW, B.A. Alexandria, Va. (Southwestern Virginia)	Roanoke College
LILLIBRIDGE, GARY RICHARD, B.S. San Antonio, Tex. (West Texas)	San Antonio Junior College Southwest Texas State University
LOGUE, THOMAS DAVID, B.S. Huntingdon, Pa. (Central Pennsylvania)	Robert Morris College Juniata College
LORD, RICHARD ANTHONY, B.M.U.S. Alexandria, Va. (Washington, D. C.)	Catholic University
MAILEY, MARION GLADDING, B.A. Northbrook, Ill. (Chicago)	Chicago State University
MERROW, ANDREW THOMAS PAULSEN, B.A. Alexandria, Va. (Virginia)	University of Vermont
MEYER, LOIS JEAN, B.A., M.A. Indianapolis, Ind. (Indianapolis)	William Smith College Cooperstown Graduate Program
NOALL, NANCY JO Silver Spring, Md. (Washington)	Kent State University
POTTER, GLENN WESSELL, B.A. Wilmington, N. C. (East Carolina)	University of North Carolina at Wilmington
PUMPHREY, CHARLES MICHAEL, B.A. Ellicott City, Md. (Maryland)	Randolph-Macon College
ROACH, JOHN EDWARD, B.S., M.ED. Baltimore, Md. (Maryland)	Towson State College The Johns Hopkins University Towson State University
SEVIER, HUEY JACKSON, B.A. Salisbury, Md. (Easton)	Salisbury State College
SHAND, WILLIAM MUNRO, B.A., M.A. Columbia, S. C. (Upper South Carolina)	University of South Carolina
TALBOTT, LUCY BRADY, A.B. N. Arlington, Va. (Washington, D. C.)	Duke University Bank Street College of Education
TREMAINE, GORDON H., B.A. Alexandria, Va. (Newark)	Dickinson College
TUCKER, JAMES THOMAS, B.A. Houston, Tex. (Texas)	University of Texas
WALLACE, JAMES EDWARD, JR., B.A. Williamsbille, N. Y. (Western New York)	State University of New York College at Fredonia
WALSER, ROBERT JON, B.A. Edina, Minn. (Western Massachusetts)	Hampshire College
WAREING, ROBERT EDGAR, B.S. Lufkin, Tex. (Texas)	Texas A & M University
WHITE, KENNETH ORGILL, B.A. Memphis, Tenn. (Tennessee)	Southwestern College
WHITE, THEODORE ELDRIDGE, B.A. Virginia Beach, Va. (Southern Virginia)	Saint Paul's College Lawrenceville

## MASTER IN THEOLOGICAL STUDIES

### Second Year Students

<i>Name, Residence and (Diocese)</i>	<i>College</i>
CHAMBLEE, DON ALLEN, A.B. Arlington, Va. (North Carolina)	University of North Carolina
CHEADLE, PEG GARNER, B.A. Alexandria, Va. (Virginia)	Trinity College University of New Hampshire Salem State College
DALLAM, HOPE HARLAN, B.A. Bel Air, Md. (Maryland)	Wells College Towson State University University of Notre Dame
DIEDERICH, MARGARET SPEAR, A.B. Annandale, Va. (Virginia)	Wesleyan College University of California at Los Angeles University of Hartford
GRAY, HARRIET HUTSON, A.B. Alexandria, Va.	Dickinson College
IROEGBU, JOSHUA EJIKEME, B.S., DIP.E. Umuahia Imostate, Nigeria (Aba, Africa)	Towson State University St. John's College
KAPENDA, AARON GRANT, DIP. TH. Blantyre, Malawi, Central Africa (Synod of Blantyre)	United Theological College (Mkhoma, Malawi, Central Africa) St. Paul's College London G.C.E. 'A'
LLOYD, SARAH MAY, B.A. Chaptico, Md. (Washington, D. C.)	Michigan State University
McFALL, JOSEPH ARTHUR, B.A. Alexandria, Va. (Virginia)	University of Virginia
MILLNER, BOLLIN MADISON, JR., B.A. Alexandria, Va. (Virginia)	University of Richmond
MUNDA, ELUZAI GIMA, DIP. C. ED. Juba, Sudan (Province of Episcopal Church of Sudan)	Bishop Gwynne Theological College Immanuel College
OLIPHANT, HENDRIKA M., B.A. Sumner, Md. (Washington, D. C.)	University of Colorado
TINKLEPAUGH, LINDA EGGLESTON, B.A. Rochester, N. Y. (New York)	University of Denver

### First Year Students

ALSTON, FRANCES ELLEN, B.A. Arlington, Va. (Virginia)	Lawrence College University of Michigan
DAVENPORT, ROBERT ATKINSON, B.A. Hartods Creek, Ky.	University of the South
DUDLEY, JAMES ELLIOTT, B.A., B.M. New York City, N. Y. (New York)	University of North Carolina—Chapel Hill Illinois Wesleyan University Harvard University
LAZARUS, FATHER, B.A., D.ED. Bethanyasram Kunnamkuzam Kerala India (Bombay)	Saifia College—Bhopal (Vikram) India Institute of Education—Mysore—(Mysore) India
LLOYD, SAMUEL THAMES, III, B.A., M.A. Canton, Miss. (Mississippi)	University of Mississippi Georgetown University University of Virginia
LUIPERSBECK, SANDRA ANN, B.S. Hannibal, Mo. (Missouri)	University of Missouri
OLSEN, WILLIAM HENRY, B.S. Wakeman, Ohio (Ohio)	United States Naval Academy Oberlin College



<i>Name, Residence and (Diocese)</i>	<i>College</i>
PRATT, PAUL EDWARD, B.A. Tiverton, R. I. (Rhode Island)	Seminary College of Our Lady of Providence
STRIBLING, ANN JONES, B.S. Annandale, Va (Virginia)	Westhampton College University of Richmond
TENNANT, MARTHA LOUISA, B.A. Columbia, S. C. (Upper South Carolina)	University of South Carolina

## SPECIAL STUDENTS

### Full-Time

ADAMS, ELIZABETH FLOYD, A.B., M.T.S. Charleston, W. Va. (West Virginia)	Wilmington College Virginia Theological Seminary
BLONDEL, JEAN-LUC, B.A., M.Div. Nogs Lutry, Switzerland (Reformed Evangelical Church of Switzerland)	Faculté de Théologè, Lausanne (Switzerland)
DINAN, REBECCA WILLOUGHBY, B.A., M.A.T Towson, Md. (Maryland)	Radford College St. Mary's Seminary and University Baltimore
FERNANDO, ELMO PETER, Dip.Th. Moratuwa Western Province, Sri Lanka Methodist Church, Sri Lanka	United Theological College, Bangalore
GROPP, JAMES EDMUND, A.A., B.A. Milwaukee, Wis. (Michigan)	St. Lawrence Seminary St. Francis Major Seminary Antioch School of Law
HUTTON, JAMES LAURENCE III Asheville, N. C.	
MAGUIRE, JANET LEWIS, A.B., M.A., A.M. Alexandria, Va. (Virginia)	University of California New York University George Washington University

### Part-Time

ADAMS, JEANNE J., A.A. Alexandria, Va.	George Washington University
ALLIN, MARY FRANCES, B.A. Chevy Chase, Md. (Washington)	Trinity College, University of Toronto (Toronto, Canada)
ALLSHOUSE, MARCIA ANN, B.G.S., M.S. Manassas, Va. (Virginia)	University of Nebraska American University
BRITT, BARBARA K., B.S. Alexandria, Va.	Texas Technological University
BRYAN, JONATHAN RANDOLPH, B.A., M.A., PH.D. Alexandria, Va. (Virginia)	University of Virginia George Washington University American University
BUNKER, DAVID RALPH, B.S., M.A. Arlington, Tex. (Texas)	Southwestern Adventist College Andrews University
COMBER, NANCY BENNER, A.A., A.B., M.A. Arlington, Va. (Virginia)	Ohio State University George Washington University Virginia Polytechnic University
CRAIG, ANN	
DIXON, JAMES HOLMES, B.A., M.A.T. Bethesda, Md. (Washington)	Randolph-Macon Woman's College Vanderbilt University
FITTERER, JOHN ANGUS, A.B., PH.L., M.A., S.T.L., S.T.D. Washington, D. C. (Massachusetts)	St. Louis University Gregorian University

<i>Name, Residence and (Diocese)</i>	<i>College</i>
GRESINGER, SUSAN MANN, B.A. Fort Washington, Md. (Washington)	Wellesley College George Washington University
GRIEB, ANNE KATHERINE, B.A., J.D. Mt. Ranier, Md. (Washington, D. C.)	Hollins College Catholic University of America
JOHNSON, CAROLYN	
JOHNSTON, PHILIP GILCHRIST, B.S., B.D. Springfield, Va. (Lexington)	University of Kentucky Long Island University Episcopal Theological Seminary
KOONTZ, GRANT	
MARCHAL, NANCY, B.M., M.M. Alexandria, Va.	Salem College Syracuse University
MAYCOCK, ROMA L., B.S., Alexandria, Va. (Virginia)	Iowa State University
MEAGHER, LAURA LAREE, A.B. Alexandria, Va.	College of William and Mary
MILLER, JOHN MEREDITH, JR., A.B., M.Div. Vienna, Va. (Virginia)	Duke University The General Theological Seminary
MITCHELL, JANE ANN, B.A., M.U.R.P. Alexandria, Va.	University of Nebraska George Washington University
OLSEN, AUGUSTA-ANNE MORGAN Wakeman, Ohio (Ohio)	Western College George Washington University University of Michigan
PENNIMAN, MORGIA J. ANDERSON, B.A. Rockville, Md. (Washington)	University of Minnesota Radcliffe College
PRICE, GEOFFREY, B.S., M.Div. Arlington, Va. (Virginia)	Youngstown State University University of London Virginia Theological Seminary
PRIOR, RANDALL	
SCHULTIS, ORVA LEWIS, B.A. Alexandria, Va.	Louisiana State University University of Southwestern Louisiana
WILKINSON, PATRICIA LYNN, B.Mus. Silver Spring, Md.	American University Andrews University

#### INTERN STUDENTS

KEMPSELL, HOWARD FREDERIC, JR., B.A. Burlington, Vt. (Newark)	Emory University University of Richmond
MANSON, JOSEPH LAWTON, A.B. Washington, D. C. (Indianapolis)	Indiana University Christian Theological Seminary
MPANGO, GERALD ELIAS Lawrenceville, Va. (Western Tanganyika)	St. Philips Theological College (Kongwa, Tanzania)
RUTENBAR, CHARLES MARK, B.A. Kansas City, Mo. (West Missouri)	Missouri Western State College Southern Methodist University



# Calendar 1979-80

## Fall Semester

August 28 — Tuesday  
Pre-orientation for Overseas, Transfer,  
and Full-time Special Students

August 29 — Wednesday  
First Faculty Meeting

August 30 - 31 — Thursday - Friday  
Orientation for All New Students

August 31 — Friday  
Registration for All Students

September 4 — Tuesday  
Fall Semester Classes Begin

September 6 — Thursday  
Consortium Orientation for New Students

September 18 — Tuesday  
Last Day to Change Courses

September 24 — Monday  
Consortium Faculty Convocation

October 8 — Monday  
Columbus Day — No Classes

October 9 — Tuesday  
Last Day to Drop a Course

October 15 - 17 — Monday - Wednesday  
Alumni Convocation

November 22 - 23 — Thursday - Friday  
Thanksgiving Recess

December 3 — Monday  
Pre-registration for Spring

December 7 — Friday  
Last Day of Classes

December 10 - 11 — Monday - Tuesday  
Reading Period

December 12 - 14, 17 - 18 —  
Wednesday - Friday, Monday - Tuesday  
Examination Period

December 19 — Wednesday  
Christmas Holidays Begin

January 2 — Wednesday  
Grade Deadline

## Spring Semester

January 3 - 10 — Thursday - Thursday  
General Ordination Exams (Seniors)

January 7 — Monday  
Registration for Juniors

January 7 - 11 — Monday - Friday  
Semester Begins for Juniors with Special  
Program in Oral Interpretation of Scripture

January 13 — Sunday  
Semester Begins for Middlers with Assigned  
Duties in Field Education Parishes

January 14 — Monday  
Registration and Beginning of Classes for  
Middlers, Seniors, MTS, and Full-time  
Special Students

January 22 — Tuesday  
Worship Celebration for Church Unity

January 28 — Monday  
Last Day to Change Courses

February 11 — Monday  
Washington's Birthday — No Classes

February 19 — Tuesday  
Last Day to Drop a Course

February 20 — Wednesday  
Ash Wednesday — Quiet Day — No Classes

March 10 - 15 — Monday - Saturday  
Spring Recess

April 4 - 7 — Friday - Monday  
Easter Vacation

April 14 — Monday  
Pre-registration for Fall

April 25 — Friday  
Last Day of Classes

April 28 - May 2 — Monday - Friday  
Reading Period

May 5 - 9 — Monday - Friday  
Examination Period

May 7 — Wednesday  
Grade Deadline for Graduating Students

May 15 — Thursday  
Commencement

May 26 — Monday  
Grade Deadline for All Other Students