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**The Episcopal Theologi  
in Virginia**

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*"Now we see through a glass, darkly...."*

Catalogue  
Seminary  
Alexandria

1970-1971 Catalogue  
Virginia Theological Seminary  
Alexandria



*But then face to face:  
now I know in part;  
but then shall I know  
even as also I am known."*

I CORINTHIANS 13:12

Education for the ministry prepares men to make known the good news of Christ's loving presence in all situations—even in the violence that characterizes our age.

*Cover photograph taken in Washington, D.C. by Ben Spiegel.*





SEPTEMBER 1970

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*The Virginia Theological Seminary Catalogue*

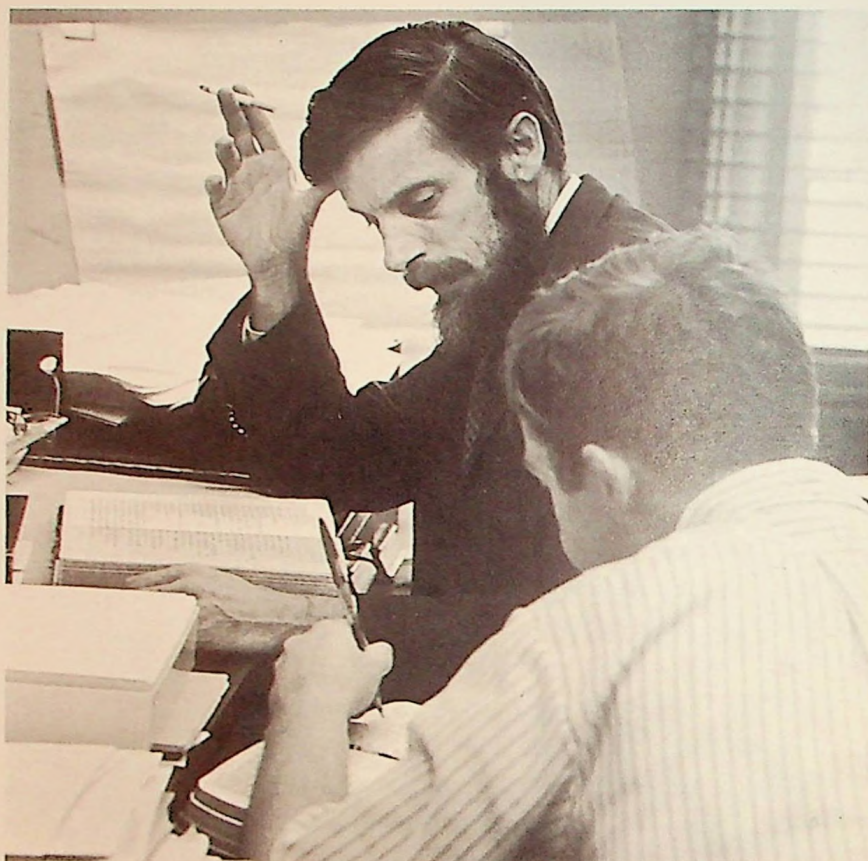
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## Theological Education for Today

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

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

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

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

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



## Pictorial Prose

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

Students, classrooms, family life, campus landmarks are shown. A catalogue could *describe* these things—we are seeking to describe less, and *show* more. Any success we may enjoy in that regard is due largely to the sensitive eye and skillful camera work of Mr. Ben Spiegel, the Seminary's principle photographer, whose picture appears below.

















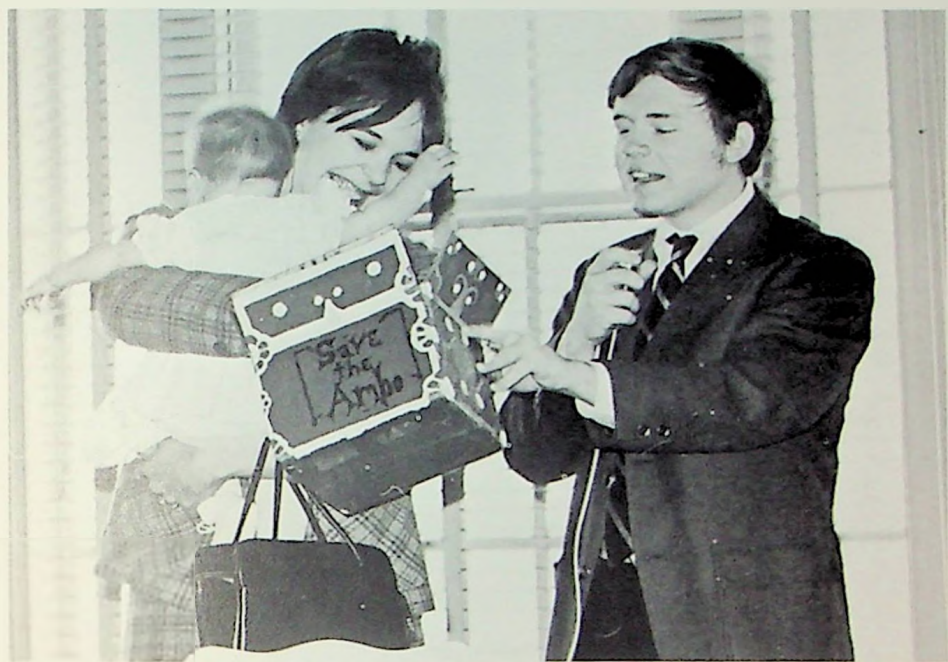












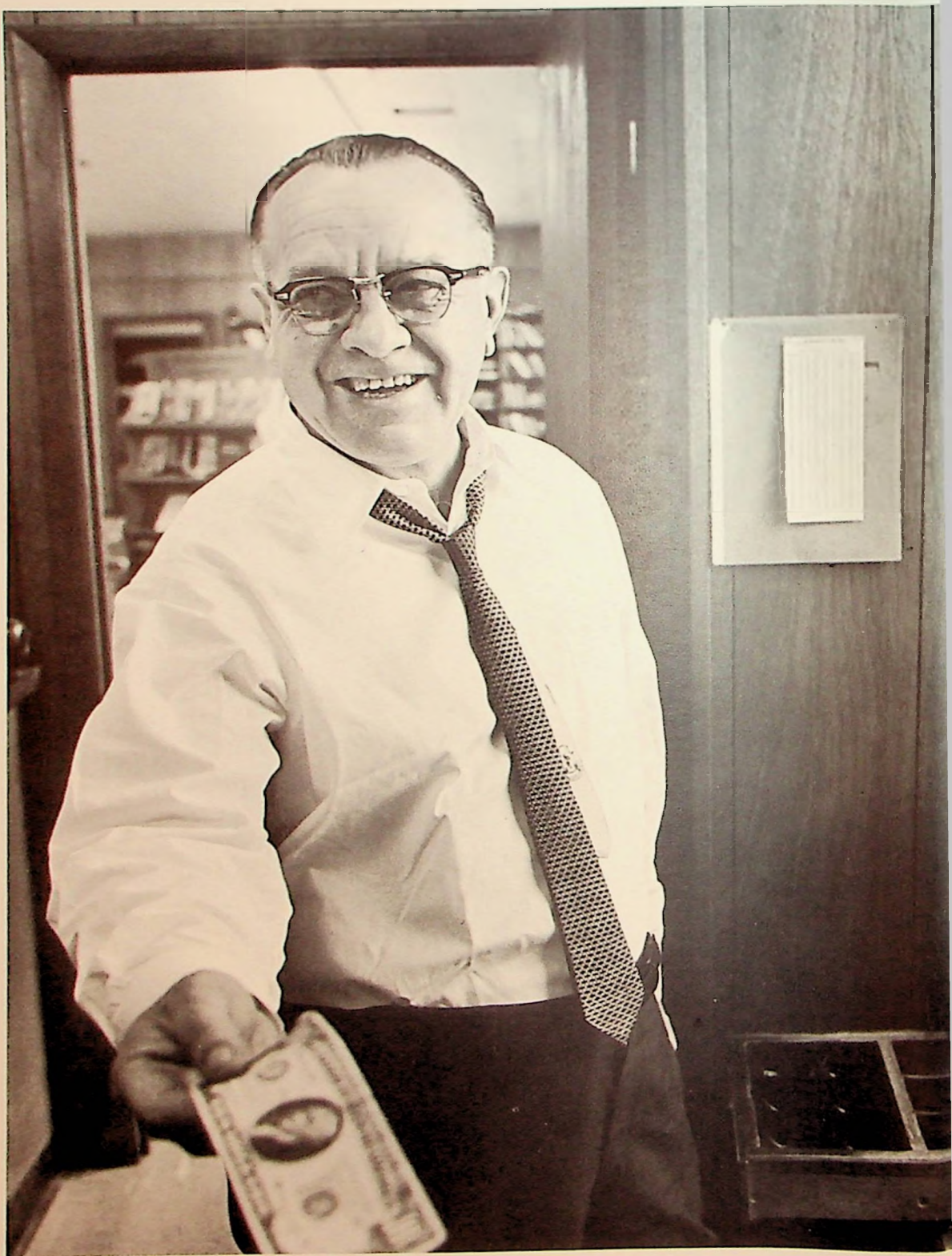






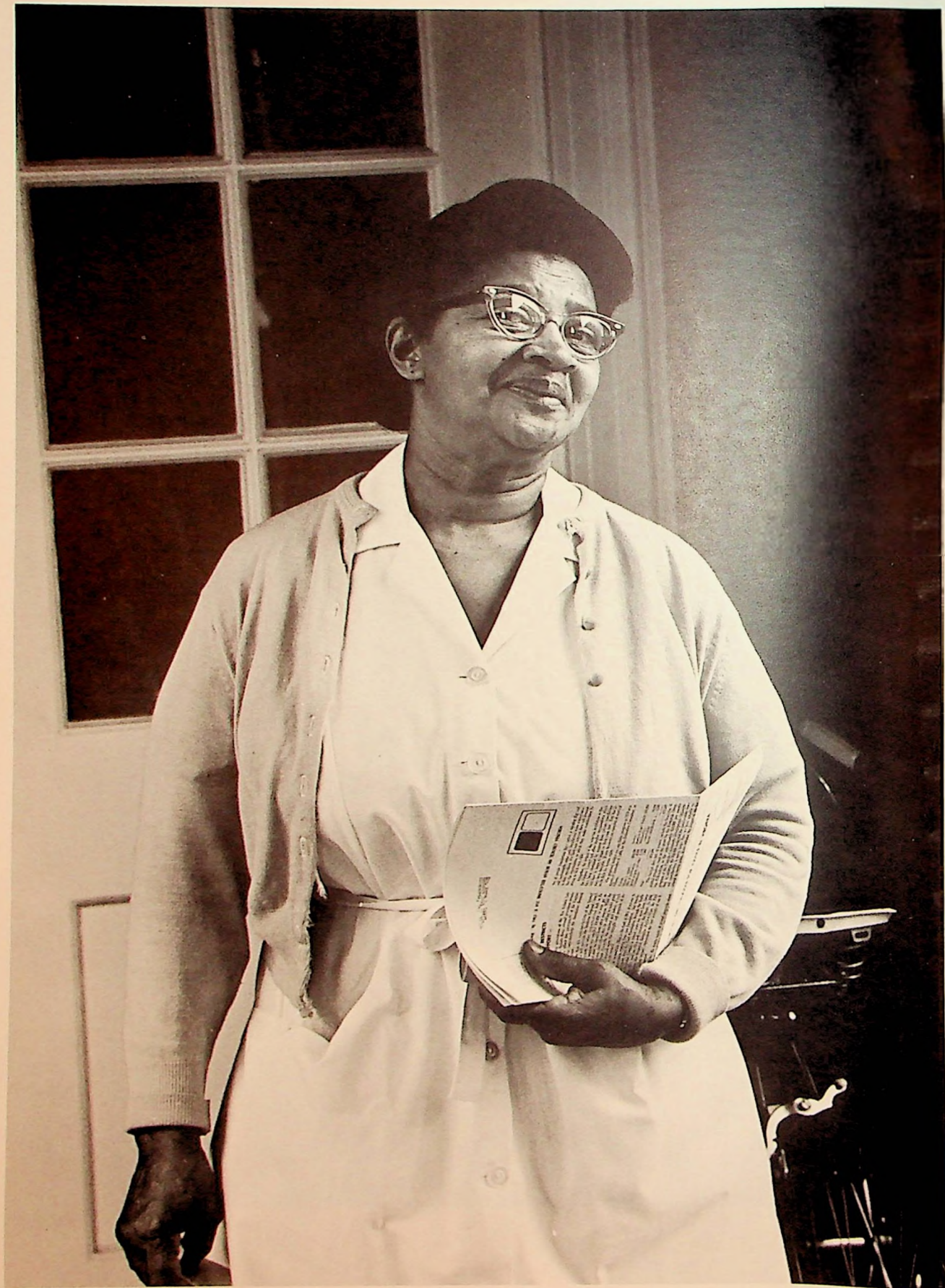






















## Seminary Life

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

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

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

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

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

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

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





## A Seminary . . .

*"Lo, children are an  
heritage of the Lord . . .*

*Happy is the man that  
hath his quiver full of them"*

*Psalm 127*

*During the 1969-70 academic year,  
sixteen children were born to Seminary  
student families. Pictured below are ten  
of these new babies being held by their  
adoring mothers. To the left, one  
daughter surveys the Seminary scene.*





# Not a Monastery

*"Enjoy life with the wife  
whom you love . . ."*

*Eccl. 9:9*



*"God sent him a telegram" explained Dena Nye in describing the start of the Dena and Max team at VTS. Max is former executive vice president of a trucking firm in San Leandro, California. Four young Nyes fill out the contingent, ranging in age from 12 to 18 years. In addition to her duties as a mother Dena is working as Parish Secretary in a nearby church.*

*Marlene Horgan and husband Hunter are from Baton Rouge, Louisiana. Marlene teaches English at the Robert Frost Junior High School near Fairfax. Hunter is an intern in the office of Senator William Proxmire for 1970-71 and will return to the Hill for his senior year in the fall of '71. The Horgans were drawn to the Virginia campus after "a most positive experience" at a Couple's Conference sponsored by the Seminary.*



*Bambi Henry, President of the Seminary Wives Group, helped husband Ken in his first year at VTS by teaching the second grade at Ficklin School in downtown Alexandria. Bambi's teaching career was interrupted to include the role of being a mother. The Henrys are from Asheville, North Carolina, where Bambi's father-in-law is the Bishop of the Diocese.*





## The Married Student

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

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

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

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

On these pages we introduce some representatives of this group.



*Joseph L. B. Forrester, III, a middler from Nashville, Tennessee, comes from a long line of Episcopalians in Tennessee and Virginia. He has studied at Howard University in Washington, D.C., and is a graduate of the Virginia Union University in Richmond. He is married to the former Karen R. Schuster. Karen is a Spanish teacher at T. C. Williams High School nearby the Virginia Seminary. During the summer of 1970, Joe was in Pastoral Clinical Education at Parkland Memorial Hospital, Dallas, Texas.*





*Clifford Pike, a member of the 1971 senior class, entered seminary a bachelor, but will leave with his lovely wife Nancy. In addition to studies and field education, Cliff works as a certified high school basketball official.*



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

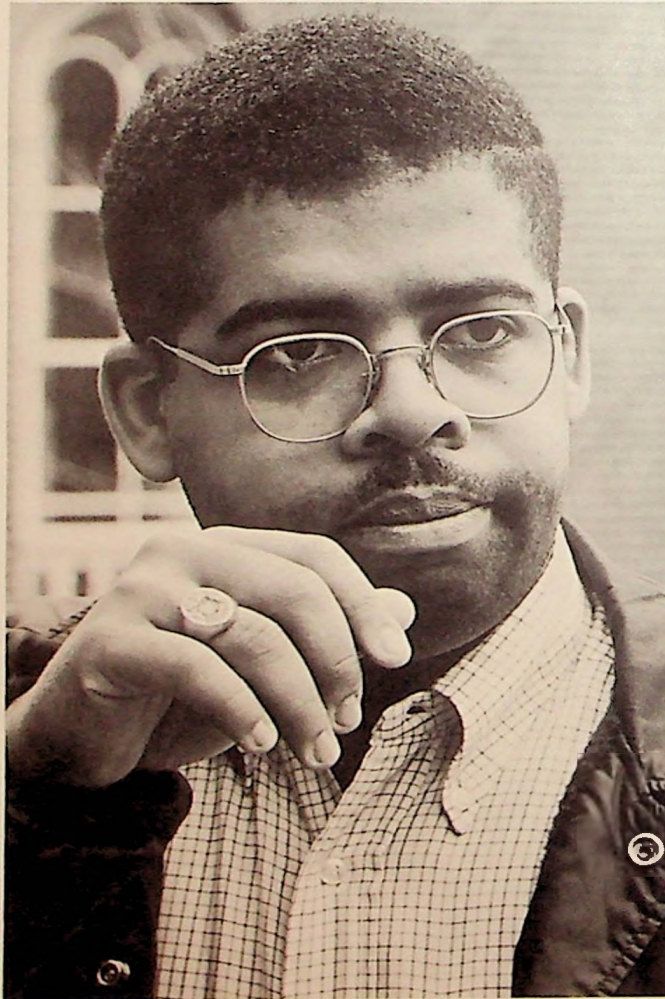


## Bachelor Candidates

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

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

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



*Lloyd A. (Tony) Lewis grew up in Alexandria where his father is a businessman. He was educated at St. Stephen's School within sight of the Seminary and at Trinity College, Hartford, Connecticut where he received several honors and prizes. Aside from theology, Tony is interested in wildlife, astronomy, music and classical languages. A member of the Class of '72, Tony took Clinical Pastoral Education at Bellevue Hospital Center in New York.*



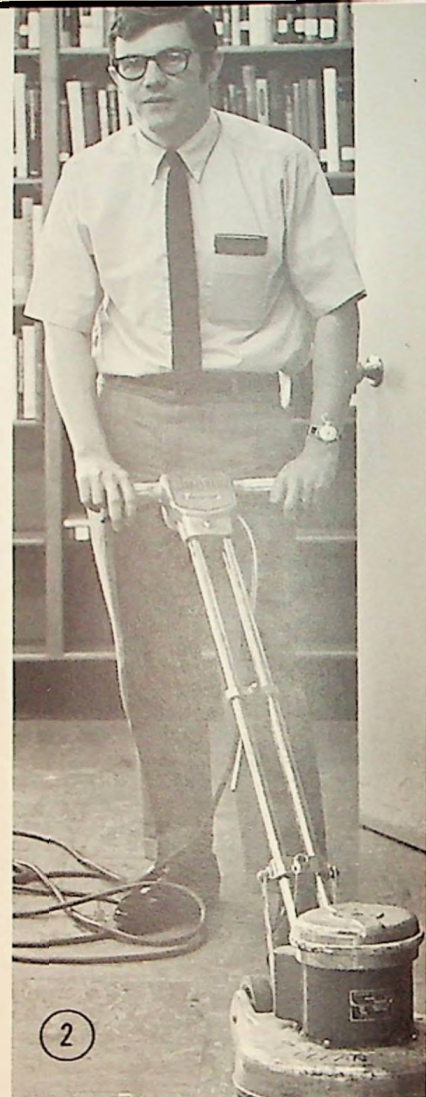


*John McCann, pictured here in his room in Wilmer Hall (see also page 54), is from St. Joseph, Missouri. John is a 1967 graduate of the University of Kansas where he majored in English and history and taught one year as an assistant instructor. He was also a member of the University of Kansas marching band. His seminary classmates elected him treasurer of the Senior Class ('71). John looks forward to serving in the Diocese of West Missouri after graduation.*

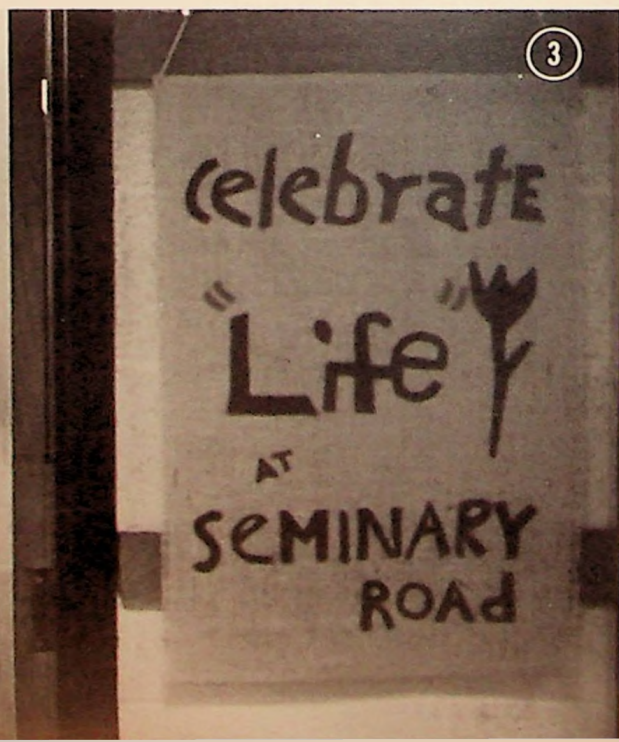
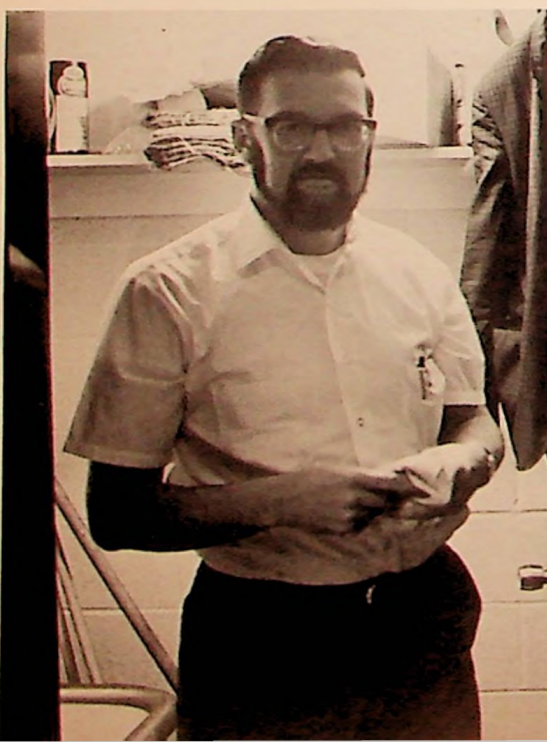


*Jay Hobbs (right) and Steve Park (left) represent the "straight" and "hip" at V.T.S. Jay, a 1968 graduate of the University of Virginia, has hobbies in sports, music, and sports car rallying. Steve is a 1969 graduate of Shimer College where he played varsity soccer and managed the radio station. Currently Secretary of Student Government at the Seminary, he is known affectionately as "The Prophet."*





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





## **Seminary Policy on Student Employment**

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

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

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

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

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

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









## Location and Historical Sketch

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

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

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

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

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

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

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

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



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

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

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

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

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







## **A New Day in Seminary Education**

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

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

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

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

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

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

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

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



## Education in the Field

By THE REV. GORDON T. CHARLTON, JR.

Field education is a term that encompasses a number of training programs, such as Clinical Pastoral Education which is described elsewhere in this catalogue. Its principal program, however, is one of part-time supervised field work concurrent with academic studies and accompanied by regular theological reflection.

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

Participation in Field Education is required during the Middle and Senior years. The first of these includes, in addition to field work, a weekly colloquy held at the Seminary in which a faculty member, a parish clergyman and a lay person participate. Here the focus is upon the students themselves, their personal and professional growth and here they educate themselves and one another. Colloquies are designed to assist in drawing the maximum learning value from work experiences, and to be a means of integrating and appropriating all the various aspects of theological education.

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

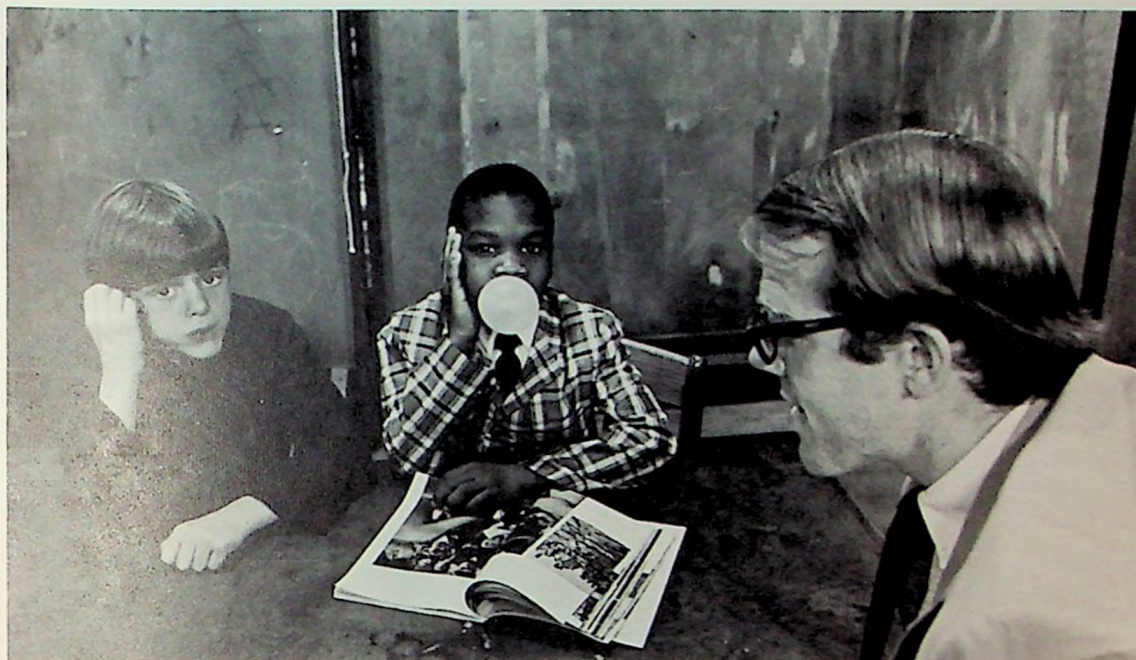
Students spend approximately twelve hours a week on their field work. This figure includes transportation and preparation time, but it does not include the Middle year colloquies. Field work may be performed in a parish church, a school, hospital, social agency or in a combination of these. It may be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

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

*Experiences of many kinds, in parishes, are available to students. Here a seminarian takes part in a service of Holy Baptism at St. Mark's Church, Washington.*







*Numerous opportunities are available to provide a man with practical experience in Christian Education. Here a student brings classroom learning to bear upon the task of teaching primary grade children.*



*Bridging the generation gap, a task young clergy face increasingly today, becomes a reality as a seminarian engages young people of high school age in a field education assignment.*





*Field Education, under a program now in its third year, provides rich opportunities. Ranging from "typical" ministries in strong suburban parishes to innovative work in the ghetto, students preach, organize young people's work, conduct services, coach athletic teams, and work with people in widely differing situations and places.*



## The Washington Urban Training Program

As a part of Field Education, the Seminary supports a two-year ecumenical program of training in the dynamics of urban life, and the mission of the Church to the city. Students who may wish to be a part of the course (with the approval of the Director of Field Education) can thereby fulfill the field training requirement.

The program is directed by a board made up of representatives of the 6 area seminaries whose students take part in it. Besides Virginia, these include the School of Religion of Howard University, Wesley Theological Seminary, and the Houses of Study of the Paulist, Carmelite, and Josephite Orders of the Roman Catholic Church.

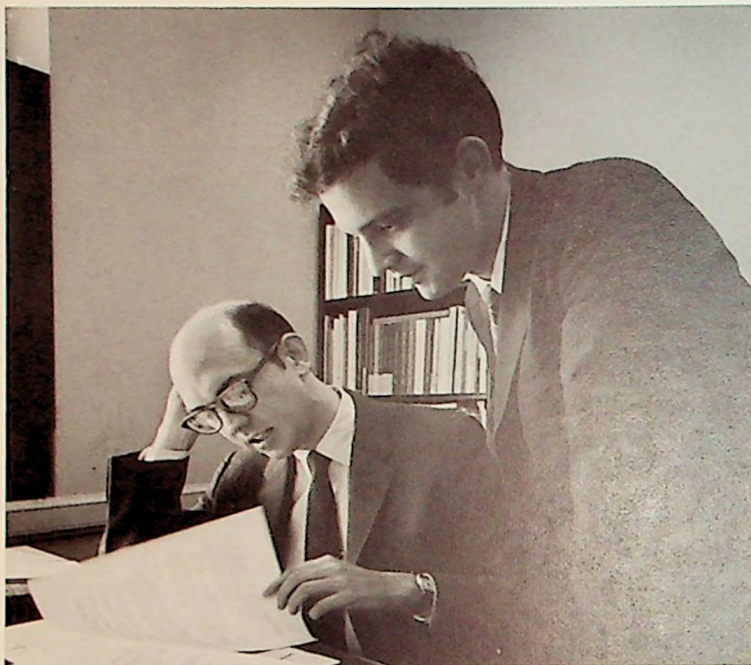
Its administrator is the Rev. Tilden Edwards, Director of the Metropolitan Ecumenical Training Center, which is the urban training center for the Washington area. The focus of this program is to provide the student on-the-job urban skills in the context of his field work placement. The staff for the program is: Mr. Edwards; Robb Burlage, Fellow of the Institute for Policy Studies; and John Fletcher, Associate Professor of Church and Society at Virginia Seminary.

Over the course of a year, the student designs a project to meet a particular problem in his neighborhood, receives directions in planning and implementing his project, and receives evaluation on its effectiveness. Theological and ethical reflection is encouraged at the level of action in the student's project, so that he might learn to bring theory and practice together.

Over a two year training period, the student can expect a thorough introduction to urban programs, first-hand experience in working with agencies that represent change, and an evaluation of his skills and aptitude for leadership in the Church's urban work.







*Seminary students may elect assignments in Washington even to the extent of an additional year's work dealing with today's Church and Society.*





## **Interseminary Program in Church and Society**

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

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

Each seminary has developed a training program suited to its own area, in which students from all three schools participate. In the Raleigh-Durham area, under the leadership of Dr. Harmon Smith, Associate Professor of Moral Theology at Duke, assisted by Dr. Donald Shriver, Associate Professor of Religion at North Carolina State University, students work full time in industries such as IBM and the Westinghouse Corporation. Seminars that concentrate on issues in economics and ethics are combined with periods of study and writing. The internship in Science and Technology is led by Dr. Smith and Dr. Shriver at Duke University and North Carolina State University.

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

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

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





*The future of the MAR program appears quite promising. New areas in theological education are now open for both men and women, and over the years these should prove beneficial and exciting.*



*For the handful of women who have completed their work and graduated, an interesting variety of careers has opened. One graduate has a vocation in religious journalism. Another is a teacher and counsellor in a girl's college. A third uses her training here to work as a Director of Christian Education in a parish church.*



## Master's Program in Religion

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

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

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

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

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

Here is the program in which lay men and women discover that biblical studies and church history and theology are much more than academic disciplines. For the lay men and women enrolled in the Master of Arts in Religion 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 B.D. Program—rich in electives and in opportunities for grounding academics in aspects of contemporary life. M.A.R. candidates are urged, though not required, to take Clinical Pastoral Education courses in general or mental hospitals or in penal institutions during the summer between their first and second years at Seminary. Some prefer to spend this summer in overseas missions or in supervised editorial, urban, industrial, and governmental positions.

In their second year M.A.R. candidates are encouraged to join the Seminary's supervised field-education program, working each week in Washington-area parishes or in urban and governmental offices. Or entering M.A.R. candidates may choose to join B.D. students in the two-year Urban Training Program. How better can men and women see themselves in relation to other people and to their world than by living, working, and reflecting under supervised circumstances?

The difference between Virginia Seminary's M.A.R. Program and graduate courses offered by colleges and universities is precisely a matter of perspective. In public colleges and universities now offering graduate degrees in religion, challenge and commitments are rooted in intellectual answers and nurtured in a strictly academic environment. For lay men and women enrolled at Virginia Seminary, challenge and commitment find their deepest well-springs in faith and are nurtured in the context of a living, worshipping community.

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

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





*Above: Lisa DesPortes from Columbia, South Carolina receives the MAR degree from the Seminary's President while former Dean Trotter and present Dean Woods look on.*

*Below: MAR's, past and present, meet with their faculty advisor, Dr. Henry Rightor. Men and women enrolled in the program have the option of becoming Candidates for the Bachelor of Divinity degree. Steve Galleher (far right) chose this alternative and graduated Cum Laude in 1970. Daniel Swain, a clinical psychologist, preferred the MAR course. Nancy Wicks (not pictured) has recently transferred from the MAR to the B.D. program.*









## 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 for ministry.

Members of the Consortium are as follows:

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

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

Beginning in September 1970 the Consortium will have as its coordinator the Reverend Charles L. Taylor, Jr., a former dean of the Episcopal Theological School, Cambridge, Massachusetts, and for many years the Executive Director of the American Association of Theological Schools. Dr. Taylor brings to this position a wealth of experience in theological education including, in recent years, serving as a consultant to a number of experiments in inter-seminary cooperation. It will be his task to help the Consortium move toward more extensive cooperation.

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

It is our hope and expectation that this venture in theological education will be a significant enrichment of the program of this Seminary and that it will give students here an opportunity to engage with members of other Christian communions and to take advantage of the rich resources of this area in their theological education.





# Center for Continuing Education

## STRATEGY FOR RENEWED CONFIDENCE AND COMPETENCE IN MINISTRY

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

### The Strategy . . .

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

### In Response to the Need . . .

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

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

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

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

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





## Summer Programs

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

The first summer is customarily devoted to a quarter of Clinical Pastoral Education which is required for graduation (p. 73). Married men may have to live away from their families. Every effort is made to place them at institutions in the Greater Washington area. However, a limited number of openings means that some men have to go to distant locations. There are also extra fees and perhaps extra living costs for this specialized training.

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

The Seminary makes no requirements for the summer following the Middle year, leaving that time to the discretion of the student and his Bishop. Many Bishops place their candidates in diocesan training programs under the supervision of a priest. The man may work in a camp, conference center, parish, or mission. In a case of special financial need, the student may be allowed to earn money during the summer months.

Some students—men and women—take part in a *Parish Training Program*. Through the Mid-Atlantic Parish Training Program, students are placed in parishes and missions in various dioceses for a summer's work with supervision and opportunities for learning. The assignments to the field positions begin with a conference at the regional training centers and conclude at the end of the summer with evaluation sessions.

Another summer opening, sponsored by the Executive Council, is in Intercultural Field Education.

In the summer of 1970, six seminarians from the U.S. mainland together with six from Puerto Rico and six from Mexico studied Spanish and the theology of revolution under Msgr. Ivan Illich at the Center For Intercultural Formation (CIDOC), Cuernavaca, Mexico.

Also in the summer of 1970, three seminarians worked in Alaska under Bishop Gordon. And one seminarian from Puerto Rico worked in the Dominican Republic. It is expected that similar opportunities for overseas and intercultural field education will be available in 1971.





## Reflections on a Creative Experience



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

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

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

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

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

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

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

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

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

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

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

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

PETER JAMES LEE

*Class of 1967*



## What Undergirds the Curriculum

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

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

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

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

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

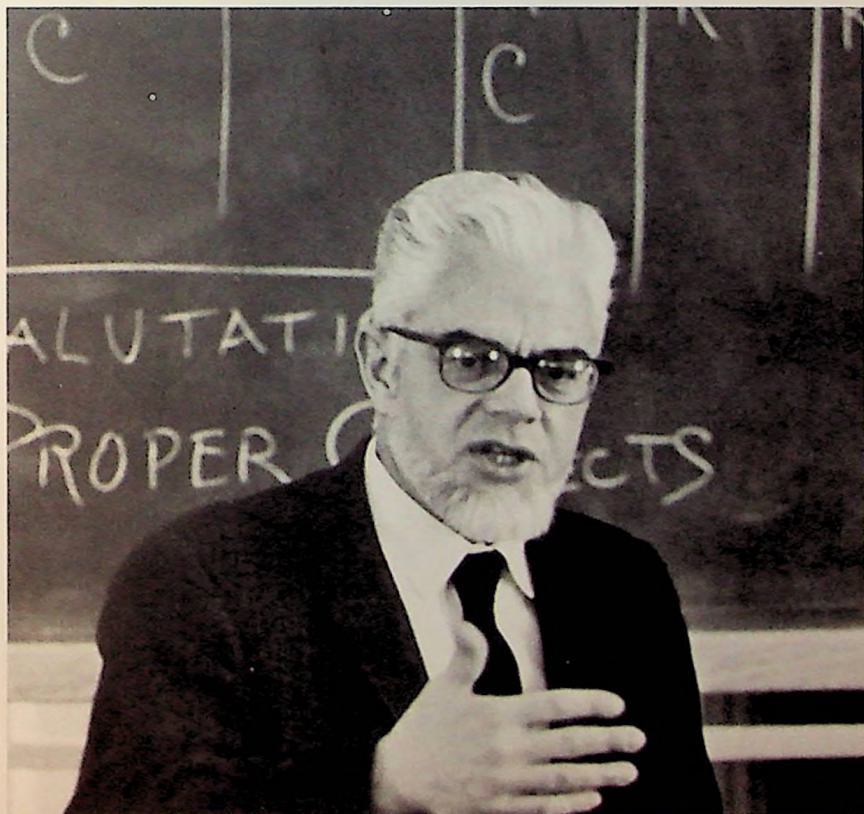
Neither of the alternatives was or is likely to be encountered in pure form in any school. But there is an ethos, a point of view in any school, disposed in one direction or the other. At Virginia the emphasis has tended to fall in the direction of the second alternative. It has been a



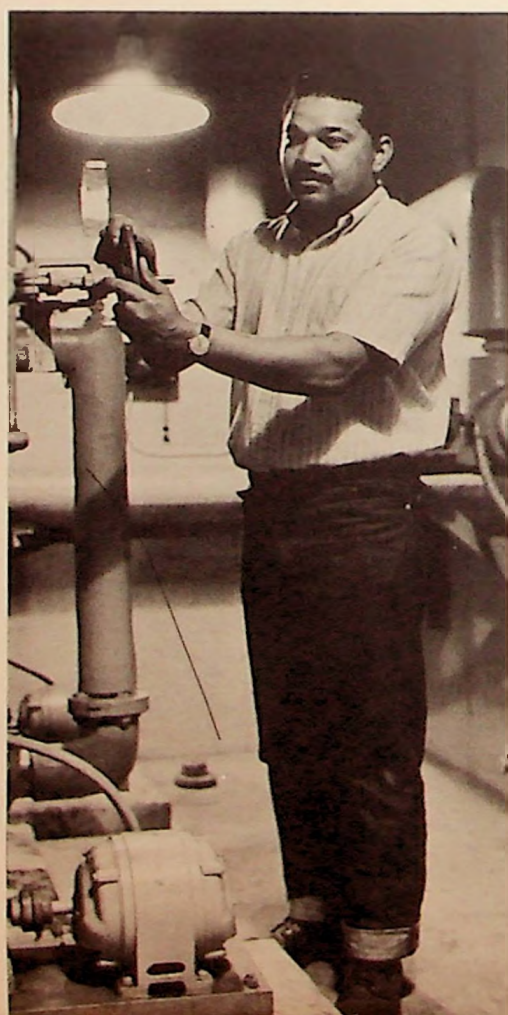
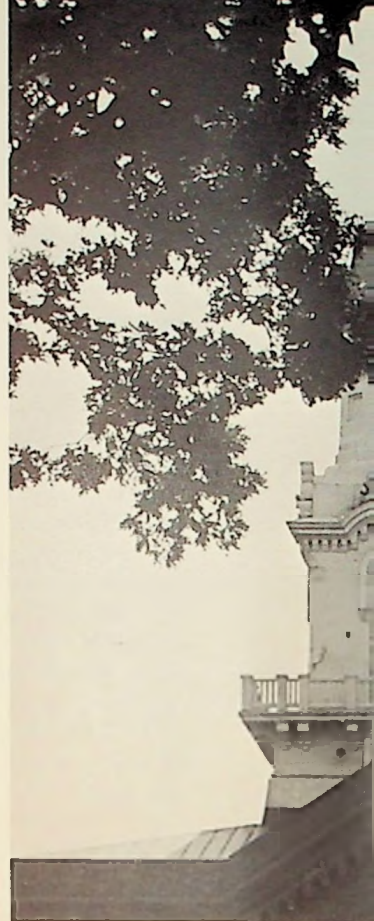
good school for the fully committed and the relatively mature. It is still that. Today, however, theological education is carried on in a climate where men have lost the sense of the transcendent. The given of the Christian tradition appears to be sheer obscurantism, and the freedom which Christ bestows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

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

HOLT H. GRAHAM

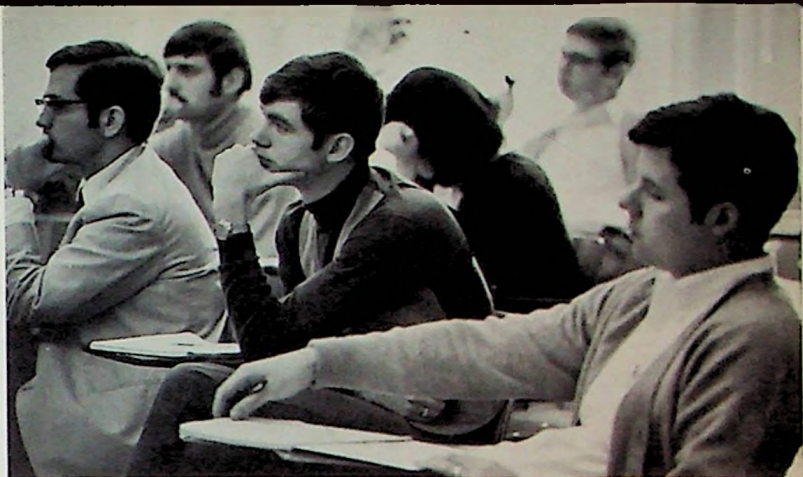






**Life Together**





## er at V. T. S.

"He died for us so that  
whether we wake or sleep  
we might live with him."

I THESS. 5:10



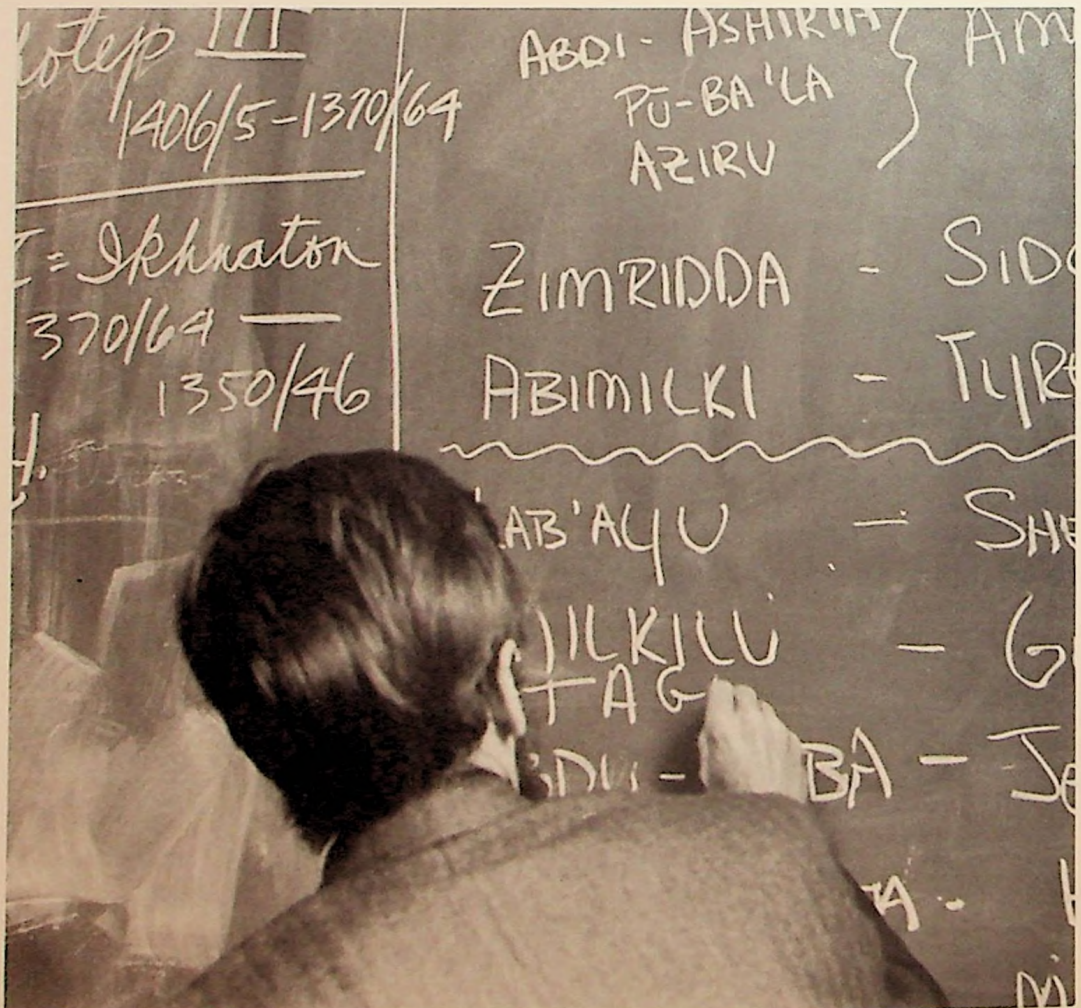


## Methods of Teaching

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 the Pastoral Theology and Church and Society Departments, 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.





# Course of Study

## JUNIOR YEAR

1st Quarter		2nd Quarter	
Old Testament 1 .....	3 hrs.	Old Testament 2 .....	3 hrs.
New Testament 1 .....	3 hrs.	New Testament 2 .....	3 hrs.
Biblical Languages N.T. 4 .....	3 hrs.	Elective .....	3 hrs.
Elective .....	3 hrs.	Elective .....	3 hrs.

### 3rd Quarter

Old Testament 3 .....	3 hrs.
New Testament 3 .....	3 hrs.
Elective .....	3 hrs.
Elective .....	3 hrs.

One quarter of Clinical Pastoral Education is required and is normally taken in the summer between the Junior and Middle Years. Students in the Middle Year participate in a weekly required Field Education Colloquy in each of the 3 terms.

## MIDDLE YEAR

1st Quarter		2nd Quarter	
Church History 1 .....	3 hrs.	Church History 2 .....	3 hrs.
Pastoral Theology 1 .....	3 hrs.	Homiletics 1 .....	3 hrs.
Field Education 1 .....	6 hrs.	Field Education 2 .....	6 hrs.
Elective .....	3 hrs.	Elective .....	3 hrs.
Elective .....	3 hrs.	Elective .....	3 hrs.

### 3rd Quarter

Liturgics & Public Worship 1 ..	4 hrs.
Ethics S.T. 1 .....	3 hrs.
Field Education 3 .....	6 hrs.
Elective .....	3 hrs.
Elective .....	3 hrs.



## SENIOR YEAR

### 1st Quarter

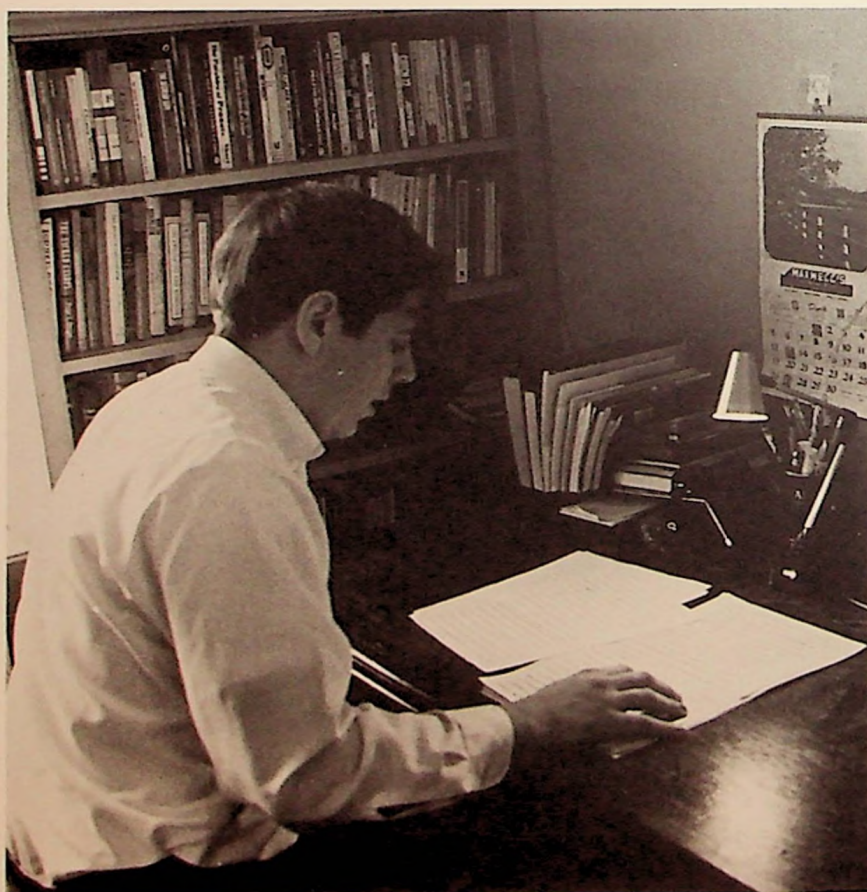
Systematic Theology 2 .....3 hrs.  
 Homiletics 2 .....3 hrs.  
 Field Education 4 .....3 hrs.  
 Elective .....3 hrs.  
 Elective .....3 hrs.

### 2nd Quarter

Systematic Theology 3 .....3 hrs.  
 Pastoral Theology 2 .....3 hrs.  
 Field Education 5 .....3 hrs.  
 Elective .....3 hrs.  
 Elective .....3 hrs.

### 3rd Quarter

Field Education 6 .....3 hrs.  
 Elective .....3 hrs.  
 Elective .....3 hrs.  
 Elective .....3 hrs.  
 Elective .....3 hrs.





## Description of Courses

All courses carry three hours credit except as otherwise indicated. Electives numbered 100 are open to all students, those numbered 200 are open to Middlers and Seniors, and ones numbered 300 to Seniors only. 400 courses are seminars open to graduate students; to Seniors with permission. Any student who intends to do a major part of his elective in the field of biblical studies will find it necessary to take at least one of the biblical languages.

### Department of Old Testament Language and Literature

Dr. Newman, Dr. Ross, Dr. VanDevelder

#### FIRST TERM

##### *Required Courses*

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

##### *Elective Courses*

O.T. 201 Beginning Hebrew. Dr. VanDevelder

O.T. 301 Readings in the Hebrew Bible: The Book of Exodus. Dr. Newman

#### SECOND TERM

##### *Required Courses*

O.T. 2 Introduction to the Old Testament. A continuation of O.T. 1. (Juniors, 1st Year MAR.) Dr. VanDevelder

##### *Elective Courses*

O.T. 202 Beginning Hebrew. Dr. VanDevelder

O.T. 206 Problems in the History and Faith of Early Israel. A course which will focus on the themes of Promise to the Fathers, Exodus, Covenant, Wilderness Wanderings, and Conquest. Some attention will be devoted to the Old Testament roots of the contemporary Middle East crisis. (Permission of the instructor for enrollment.) Dr. Newman

O.T. 302 Readings in the Hebrew Bible. The Books of Joshua and Judges. Dr. Newman

#### THIRD TERM

##### *Required Courses*

O.T. 3 Introduction to the Old Testament. A continuation of O.T. 2. (Juniors.) Dr. VanDevelder



*Elective Courses*

- O.T. 203 Beginning Hebrew. Dr. VanDevelder
- O.T. 207 The Jahwist Epic. A seminar which will deal with the theology of the Jahwist and its relevance in the period of the early monarchy. (Permission of the instructor for enrollment.) Dr. Newman
- O.T. 209 The Bible and the New York Times. A weekly Auseinandersetzung based on the regular reading of the daily lessons of Morning Prayer and of the daily and Sunday New York Times. The discussions will focus on the relation between the biblical faith and contemporary life. Dr. Newman
- O.T. 303 Readings in the Hebrew Bible. Dr. Newman

Department of  
New Testament Language and Literature

Dr. Mollegen, Dr. Graham, Dr. Reid, Mr. Koscheski

FIRST TERM

*Required Courses*

- N.T. 1 Survey of the New Testament, part I: The Synoptic Gospels. (Juniors, 1st Year MAR.) Dr. Reid
- N.T. 4 Introduction to the Biblical Languages. Five weeks each are spent in the study of the elements of biblical Hebrew and of New Testament Greek, as a foundation for biblical study and as a preparation for elective courses in which the biblical languages are used. (Juniors, 1st Year MAR.) Dr. Newman, Dr. VanDevelder, Mr. Koscheski

*Elective Courses*

- N.T. 204 Epistle to the Galatians (in Greek). Translation and exegesis of the epistle. Dr. Reid
- N.T. 211 St. Matthew's Gospel (in English). The uniqueness of the Matthean mind. Dr. Mollegen

SECOND TERM

*Required Courses*

- N.T. 2 Survey of the New Testament, part II: The Pauline Literature. (Juniors, 1st Year MAR.) Dr. Mollegen

*Elective Courses*

- N.T. 101 Elementary New Testament Greek. Mr. Koscheski
- N.T. 105 Biblical Word Studies. A systematic study of key words in the Bible, undertaken as preparation for the interpretation of the text in English translation and as a foundation for biblical theology. Dr. VanDevelder
- N.T. 205 Epistle to the Romans (in Greek). Translation and exegesis. Dr. Reid
- N.T. 206 Epistle to the Romans (in English). A detailed study of the epistle. Dr. Mollegen



N.T. 212 Theology of the New Testament. A reading course in the history and methodology of this subject with emphasis on the works of Bultmann and Richardson. Dr. Reid

#### THIRD TERM

##### *Required Courses*

N.T. 3 Survey of the New Testament, part III: The Johannine Literature (Juniors, 1st Year MAR.) Dr. Graham

##### *Elective Courses*

N.T. 102 Elementary New Testament Greek, with reading in the Gospel according to St. John. Dr. Reid and Mr. Koscheski

N.T. 106 Later New Testament Epistles (in English). A study of the later epistles with special emphasis on the Epistle to the Hebrews. (There will be a special section for students who wish to read Hebrews in Greek). Dr. Reid

N.T. 208 Christological Development in the New Testament. Dr. Mollegen

N.T. 302 The Kingdom of God and the Spirit of God. A seminar on the meaning and referent of these terms in Scripture. Dr. Graham

### Department of Church History

Dr. Woolverton, Dr. Allison

#### FIRST TERM

##### *Required Courses*

C.H. 1 The Early Church and Early Middle Ages. The course deals with significant developments in the history of the Church and its theology from New Testament times to the Carolingian Renaissance. (Middlers, 2nd Year MAR.) Dr. Woolverton

##### *Elective Courses*

C.H. 206 Christianity in America. The course consists of lectures, reading in primary sources, student seminars and participation in an examination of selected theological and sociological trends and developments from the seventeenth century to the present. Dr. Woolverton

#### SECOND TERM

##### *Required Courses*

C.H. 2 The Middle Ages and Reformation. The course consists of lectures, seminars, student reports on scholarly articles and readings in the history of the Church from the early middle ages through the continental and English reformations of the sixteenth century. (Middlers, 2nd Year MAR.) Dr. Woolverton

##### *Elective Courses*

C.H. 208 Religion in 19th Century England. The course is a seminar dealing with the Oxford Movement and Christian Socialism in England in the period 1820-1889. Attention will be given to the thought and work of John Keble,



John Henry Newman, Robert Isaac Wilberforce, Samuel Taylor Coleridge and Frederick D. Maurice and to others who contributed to major developments in the Church of England. (Limited to 15.) Dr. Woolverton

#### THIRD TERM

##### *Elective Courses*

- C.H. 203 *The History of the Protestant Episcopal Church*. The course deals with the role of the Church of England in the American colonial experience, constitution-making among Episcopalians in the 1780's, the emergence within the denomination of differing interpretations of the Church and its ministry. Dr. Woolverton
- C.H.-S.T. 211 *Studies in History and Theology*. The course each year provides opportunity for intensive study in one or two theologians of either historical or contemporary interest to major developments in church history or in the contemporary church, e.g. William Porcher DuBose, William Temple and Jurgen Moltmann. In the academic year 1970-71 Jonathan Edwards and Horace Bushnell will be studied in their original writings as creative protagonists for, respectively, revived Calvinism and Christocentric liberalism. This year the course will be taught in conjunction with the Department of Systematic Theology. (Enrollment limited to 15.) Dr. Woolverton, Dr. Rodgers
- C.H. 301 *Religion in the 20th Century America*. A seminar dealing with major theological developments in our time in this country: personalism, process thought, neo-orthodoxy and radical theologies receive attention. Where applicable they will be examined by use of the critical work of Langdon Gilkey in his volume *Naming the Whirlwind: The Renewal of God-Language*, 1969. (Enrollment limited to 15.) Dr. Woolverton

#### Department of

#### Theology

Dr. Rodgers, Dr. Trotter, Dr. Mollegen, Dr. Scott

Systematic Theology stands between the data courses—Old and New Testament, and Church History—and the courses that deal with application—Pastoral Theology, Ethics, Liturgics, Homiletics, Church and Society. With problems of the latter in mind, it thinks about the insights presented by the former. It is the place where the student thinks in depth about the Christian revelation. Lectures, assigned reading, examination.

#### FIRST TERM

##### *Required Courses*

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



#### *Elective Courses*

- S.T. 101 **The Faith of Christians.** A presentation of elementary theology in the light of modern knowledge. Dr. Mollegen
- S.T. 102 **History of Christian Thought.** This course is offered as a prelude to Systematic Theology. The expression of the Gospel in four great settings is observed—Greek, Latin, German (Reformation), Modern (Protestant Liberalism)—while certain individuals are presented—Irenaeus, Origen, L  ther, Barth—the emphasis is on certain ideas and themes rather than on details or completeness. Understanding rather than information is emphasized. Dr. Rodgers
- S.T. 112 **Problem of Christian Love.** Seminar. Fundamental issue of the Christian understanding of love will be examined—c.g. love as self-sacrifice or self-fulfillment, or self-forgiveness; love expressed primarily in inter-personal covenant or as social participation; as an act of the self or of the Holy Spirit in the self. Dr. Scott
- S.T. 204 **The Reality of God.** The Problem of Divine Transcendence in Modern Theology. A study through lecture and discussion of the nature and character of God. The focus will be on the question of divine transcendence and man's relation to God's transcendence. The impact of the worship and ethics of Christianity due to the collapse of the notion of transcendence in the secular world will be examined. Dr. Scott
- S.T. 206 **Freedom, Authority and Responsibility.** The crisis of authority as it exists today on both sides of the generation gap. The projection of our self-dissatisfaction on our imperfect institutions will be examined as intended ego-defenses belonging especially to the 20th Century. The place of individual initiative in the salvation process. (Limited to 15.) Dr. Trotter
- S.T. 212 **The Kingdom of Christ.** The possibility and meaning of the Christian life in the thought of the Anglican theologian, F. D. Maurice. Particular attention will be given to Maurice's theological method as indicating a style of life and action in the world. (Limited to 15.) Dr. Trotter

#### SECOND TERM

#### *Required Courses*

- S.T. 3 **Part II: Life and the Holy Spirit.** History and the Kingdom of God. (A continuation of S.T. 2). (Seniors, 2nd Year MAR.) Dr. Rodgers

#### *Elective Courses*

- S.T. 111 **Theology of Regin Preter.** A seminar. Regin Preter is one of the outstanding contemporary European theologians. He is a Dane in the tradition of high church, evangelical Lutheranism. His writings show marked influence from the thought of Martin Luther, Soren Kierkegaard and Karl Barth. Dr. Rodgers
- S.T. 114 **Power and Weakness in the Christian Life.** Seminar Fundamental problems involved in the Christian view of violence and non-violence in Christian ethics; the significance of poverty and wealth; man's power and weakness in relation to Christ's suffering and death. Dr. Scott
- S.T. 117 **A Theology of the Self.** Components of the self, the ego and its inner environment; intellect, emotion and action in human dynamics. The ego understood as spirit. Relation of human spirit to Holy Spirit. (Juniors. Limited to 15.) Dr. Trotter



- S.T. 207 *Grace and Glory in Medieval Theology*. A study through lectures and discussion of different views of the Gospel in medieval thought. Augustine, Thomas Aquinas and the Eucharist will receive special attention. Dr. Scott
- S.T. 209 *Autonomy in a Mass, Technological Age*. The thought of Bruno Bettelheim. The meaning, philosophical and personal, of the concept of autonomy. Relation of personal autonomy to faith commitment and to the sovereignty of God. (Limited to 15.) Dr. Trotter

### THIRD TERM

#### *Required Courses*

- S.T. 1 *Christian Morals*. The Christian ethic and its application to the orders of human existence: familial, cultural, economic, political and ecclesiastical. Roman Catholic, Protestant and Anglican attitudes to casuistry. (Middlers, 2nd Year MAR.) Dr. Mollegen

#### *Elective Courses*

- S.T. 115 *The Christian Community in a Scientific Culture*. The vitality of scientific and technological culture and the vitality of the Christian community; the problem of miracle; the relation of the idea of the new in Christianity and in scientific achievement. Dr. Scott
- S.T. 116 *Theology of Body*. A seminar study of fundamental issues in the Christian understanding of the flesh and the physical dimension of the world. Special attention will be given to such questions as whether the body must be humiliated in order for men to reach a spiritual God; whether Christian ethics demand the domination of the sensual passions by the ego, whether the body is an obstacle or a medium for our openness to the world and our relations to others; whether the Christian community can affirm the flesh in art, poetry and drama. Dr. Scott
- S.T.-C.H. 211 *Studies in History and Theology*. For description see Church History. Dr. Woolverton, Dr. Rodgers
- S.T. 210-C *Grace and Justification* (Consortium Course). This course will be taught in conjunction with a Roman Catholic and, hopefully, a Lutheran theologian. It will explore the confessional differences and the contemporary expressions of and significance of the subject. Much remains unsettled and experimental in outline and method as this course will involve faculty and students from three institutions. Dr. Rodgers
- S.T. 213 *Theology, Philosophy and Depth Psychology*. A course designed for students who have had psychotherapy at some time in their lives and (1) who find a puzzling gap between their religious and their psychological experiences and/or (2) who wish to integrate their theological and psychological insights more consciously and deliberately. (Limited to 10.) Dr. Trotter
- S.T. 303 *Twentieth Century Outlooks and Mentalities*. A philosophical method of locating and understanding the same. The possibility and meaning of revelation. This course is designed to assist Seniors in learning to meet the theological and motivational needs of persons today. (Seniors only.) (Limited to 15.) Dr. Trotter
- S.T. 304 *Advanced Seminar on Systematic Theology*. This course will be a seminar presupposing the papers resulting from S.T. 2 & 3. It will determine its method at its beginning sessions and allow for individual research and reporting. (Seniors only. Limited to 10.) Dr. Rodgers

Department of  
**Church and Society**

Dr. Fletcher, Mr. Charlton

SECOND TERM

*Elective Courses*

- C. & S. 105 **Orientation to the Metropolitan Community.** A series of field trips into selected neighborhoods of the Washington metropolitan area, under the guidance of experienced community leaders. The focus will be upon such matters as politics, education, police-community relations, health services, etc. and the Church's role in and responsibility for them. The field experiences will be accompanied by on-campus group reflection and appropriate readings. (Juniors only.) Mr. Charlton

Department of  
**Pastoral Theology**

Mrs. Kelleran, Dr. Rightor

FIRST TERM

*Required Courses*

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

*Elective Courses*

- P.T. 201 **Faith, Ministry and Education.** Basic Christian education, emphasizing the recovery of the historic educational function of ministry. Alternative theories and practices in education, learning theory vs. theory of instruction, curriculum construction, contemporary educational methods and tools. Mrs. Kelleran
- P.T. 302 **Pastoral Ministry in Social and Personal Crises.** A course designed to understand and meet the constantly recurring pastoral situations which demand much of the time of today's pastors. Included are alcoholism, drugs, sexual morality, marital discord, divorce, abortion, bereavement, etc. Each subject is addressed in two sessions, student-faculty planned and student-led. (Prerequisite: Clinical Pastoral Training.) Dr. Rightor

SECOND TERM

*Required Courses*

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



*Elective Courses*

- P.T. 204 Pastoral Counseling. An introduction to the theology, principles, and methods of counseling as a pastor. Open to Middlers and Seniors who have completed Clinical Pastoral Training, and to others by permission of instructor. Dr. Rightor, Mr. Sanders

THIRD TERM

*Elective Courses*

- P.T. 101 Nature of Man and the Ministry. This course is intended to provide the student with a standpoint for understanding ministry to human beings at critical stages of their development. Dr. Rightor
- P.T. 202 Lay Education. There is a renewed emphasis on lay education as the cutting edge of the teaching ministry. Presuppositions of adult education, with a careful inspection of the most useful materials and methods, some practice in setting up programs. Mrs. Kelleran
- P.T. 203 Ministry to Youth. Open to Middlers and Seniors working with young people. A practicum which includes a critical study of modern young people, the youth culture, and the special opportunities and problems of ministry to them. Discussions will be based on readings, field reports, and student-prepared papers. (Limited to 20.) Mrs. Kelleran
- P.T. 301 Parish Administration and Canon Law. The potential of the parish ministry is considered in a study of the mission, process and structure of the local church in the community which it serves. Church polity, Canon Law, and alternative administrative procedures are included in the course. Dr. Rightor
- P.T. 308 Town and Country Ministry. An analysis of the special problems and opportunities of ministry in town and country parishes, and of the interacting forces of the Church and the community it serves. (Seniors only.) Mr. John Baden

Department of

Homiletics

Mr. Beckwith, Mr. Crum

FIRST TERM

*Required Courses*

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

*Elective Courses*

- \*C.H.-HOM. 210 Evil and the God of Love. The historical treatment of this problem will be critically surveyed and the issue treated in seminar fashion with emphasis upon the pastoral and homiletical implications. Mr. Crum
- \*HOM. 250 Preaching as Verbal Communication. One three-hour seminar a week. An investigation of the dynamics of the preached word through a study of the

function of languages in relation to thought and behavior, using S. I. Haya-kawa's *Language in Thought and Action*, and Alfred Korzybski, Selections from *Science and Sanity*. Mr. Crum

\* Only *one* of the above two courses will be given, depending on which one has the larger enrollment.

#### SECOND TERM

##### *Required Courses*

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

#### THIRD TERM

##### *Elective Courses*

HOM. 301 Elective Preaching. Two one and one-half hour sessions a week. Preaching will be practiced with special reference to particular situational contexts in the parish and the world as well as with reference to the Biblical and Liturgical context. The situational contexts may be selected by the student. Mr. Beckwith

### Department of Speech and Music

Dr. Beveridge

#### FIRST TERM

##### *Required Courses*

Music All Juniors who expect to seek ordination in the Episcopal Church are required to take part in a course on the use of the Hymnal. Dr. Beveridge

Speech All Juniors who expect to seek ordination will take a speech test during the First Term and those who do not meet the expected standard for public speaking and reading will be required to take special work in this area.

##### *Elective Courses*

S. & M. 204 Church Music and the Reformation. Detailed presentation of musical issues related to the faith, doctrine, and liturgical practice of the Church during the Reformation and Counter-Reformation, with particular emphasis upon the writings of Wycliffe, Hus, Erasmus, Luther, Melancthon, Bucer, Zwingli, Cranmer, and Calvin. Dr. Beveridge

S. & M. 205 Church Music Today. Seminar-Workshop dealing with current developments in hymnody and liturgical music. Discussion of basic theological principles for the words and music of corporate worship, based upon readings, recordings, original student compositions, and student participation in music for voices and instruments. Dr. Beveridge



## SECOND TERM

### *Required Courses*

**Speech** For those Juniors who did not meet the expected standard.

### *Elective Courses*

- S. & M. 101 Introduction to Church Music.** Basic elements of the theory, history and practice of Church Music in the context of Christian worship and culture, designed as an introduction to other elective courses in Church Music. Dr. Beveridge
- S. & M. 203 Cantata and Oratorio.** A study of representative larger choral works, chiefly extra-liturgical, from the 17th Century to the present, with particular emphasis upon the music of Bach, Handel, Haydn, Mozart, Mendelssohn, Brahms, Berlioz, Verdi, Hindemith, and Stravinsky. Dr. Beveridge
- S. & M. 301 Music and Theology.** A study of the theological roots of the musical tradition of Christian worship, based upon the Bible, the Church Fathers, and other significant writings from the Middle Ages and Renaissance to modern times. Dr. Beveridge

## THIRD TERM

### *Required Courses*

**Speech** For those Juniors who did not complete the work in Speech satisfactorily in the Second Term.

### *Elective Courses*

- S. & M. 202 Church Music in America.** A review of the significant features of American Church Music from colonial times to the present. An examination of the Metrical Psalters, Camp Meeting Songs, the Gospel Hymn, and other types of Church Music, as a reflection of social, economic, and theological change. Dr. Beveridge
- S. & M. 401 Advanced Seminar in Music and Theology.** Individually guided research. Admission only by permission of instructor. Dr. Beveridge

## Department of

## Liturgics

Dr. Beveridge, Dr. Graham

## THIRD TERM

### *Required Courses*

- LIT. 1 Liturgics and Conduct of Public Worship.** (4 credit hours). The theology, history and principles of Christian Worship, content and history of the Book of Common Prayer. Practical use of the Bible, Prayer Book and Hymnal in planning and conducting Prayer Book Services. All students must pass an exit examination in public reading as part of this course in the Middle Year. (Middlers, 2nd Year MAR.) Dr. Beveridge, Dr. Graham

Department of  
**Field Education**  
Mr. Charlton and others

FIRST TERM

*Required Courses*

F.E. 1 Field Education Colloquies. Colloquies meet once a week for 2½ hours, consist of 8 students, one faculty member, one parish clergyman and one lay person. The purpose of colloquies is to draw maximum learning value from field work experience and to correlate such learnings with those derived from classroom and reading. (Middlers.) Mr. Charlton and others

SECOND TERM

*Required Courses*

F.E. 2 Field Education Colloquies. A continuation of F.E. 1. (Middlers.) Mr. Charlton and others

THIRD TERM

*Required Courses*

F.E. 3 Field Education Colloquies. A continuation of F.E. 1 and 2. (Middlers.) Mr. Charlton and others

Special Study  
in  
**Science and Religion**

Dr. Seeger

THIRD TERM

S.R. 101 Religion in an Age of Science. This course is designed to consider the scope and limitations of social sciences in relation to contemporary cultures including technological, ethical, philosophical, religious, and educational aspects.

**Urban Training Program**

Dr. Fletcher, Mr. Charlton

An ecumenical program that can continue for 2 years in the dynamics of urban life and the ministry of the Church to the City. A more complete description of the course will be found on p. 37.

**Interseminary Program in Church and Society**

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



## Program of Study

The course of study for the degree of Bachelor in Divinity covers three years, each of which is divided into three quarter-terms, plus one required quarter of Clinical Pastoral Education which is normally taken in the summer between the first and second years.

In the first year the curriculum emphasizes Biblical studies as the foundation of a theological education. Students take a required course in Old Testament and a required course in New Testament in each of the quarters. In the first quarter they take in addition a required course in the Biblical languages, Hebrew and Greek, which will help them to make more effective use of commentaries and other tools of Biblical study and which will also serve as a basis for further study in these languages for those who elect to pursue them.

The remaining courses in the Junior Year, one in the first quarter and two each in each of the other quarters, are electives. Here the student has an opportunity to take courses in particular areas that are of interest to him, to explore in greater depth some particular aspect of theological study, or to take courses that will introduce him to major areas of historical, theological and pastoral concern.

In the second year the student takes three required courses and two electives in each of the three quarters. A course in Field Education, described elsewhere in this catalogue, is given in the three quarters. The survey courses in Church History come during the first two quarters. The first course in Pastoral Theology comes in the first quarter after the required summer of Clinical Education. In the second quarter students take their first course in preaching. The work in the third quarter includes a course in Liturgics and the conduct of public worship which deals with the history and theology of the Prayer Book and its use in the worship of a parish, and a course in Christian Ethics.

The required work in the Senior Year includes a course in Systematic Theology in the first and second quarters. It is our hope that this course will help a student to draw together and focus his previous Biblical, theological and historical work in relation to his life as a Christian in the modern world and to the work of the ministry. In the first quarter the students also take a course in Homiletics which deals with preaching in relation to the Church year. In the second quarter there is a course in Pastoral Theology which deals with man's search for meaning and Christian commitment especially in relation to Baptism, Confirmation and the Holy Communion. The remaining courses in the Senior Year, that is two courses in each of the first two quarters and all of the courses in the third quarter, are electives.

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

In addition to the specific courses described above, all first year students take a speech test and those who do not meet the expected standard for public speaking and reading, are required to take special work in this area. All those who expect to seek ordination in the Episcopal Church are required to take part in a course on the use of the Hymnal.

Students are required to participate in a program of Field Education during the Middle and Senior years. This program involves work under trained supervision in one of the number of parishes and other institutions designated as training centers for seminarians.

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

It is the intention of the faculty that the curriculum described above should provide a student with the essential core of a theological education while at the same time providing him freedom to explore areas that are particularly important for him in greater depth. In addition to the courses described above, special opportunities are open by taking an intern year, after the second year, for a program in Church and Society sponsored jointly by this Seminary, Union Seminary in Richmond, and the Divinity School of Duke University.

RICHARD REID





## The Faculty

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

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

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

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

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

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



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



*The Rev. Richard Reid*



*The Rev. B. Sidney Sanders*



*The Rev. William B. Blood*



*Mr. Armistead L. Boothe*



*The Rev. Dabney J. Carr, III*



*The Rev. Bennett J. Sims*



*The Rev. Gordon T. Charlton, Jr.*



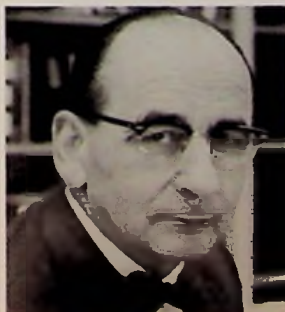
*The Rev. Albert T. Mollegen*



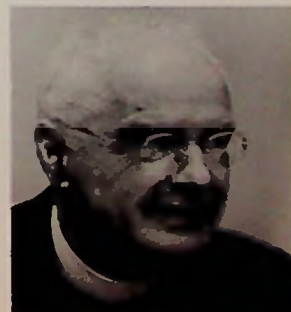
*The Rev. Jesse M. Trotter*



*The Rev. Holt H. Graham*



*The Rev. Lowell P. Beveridge*



*The Rev. John Q. Beckwith*





*The Rev. Murray L. Newman*



*Mrs. H. C. Kellerman*



*The Rev. John F. Woolverton*



*The Rev. C. FitzSimons Allison*



*The Rev. James F. Ross*



*Mr. Jack H. Goodwin*



*The Rev. John H. Rodgers*



*The Rev. Henry H. Rightor*



*The Rev. C. Milton Crum*



*The Rev. John C. Fletcher*



*The Rev. Frank R. VanDavelder*



*The Rev. David A. Scott*

## Requirements for Admission

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

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

If an applicant wishes to study for the ordained ministry, and is not a college graduate, he must satisfy the Admissions Committee, through the Bishop and Board of Examining Chaplains of his Diocese or District, that he has successfully passed the examinations and met the requirements described in Canon 26, section 5 (a) or (c) of the General Canons of the Church.

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

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

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

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



# Academic Regulations

## Requirements for Promotion

The attention of applicants planning to study for the ordained ministry of the Protestant Episcopal Church is called to the requirements set forth in Canon 27, Section 1, Sub-Section 3 of the General Canons of the Church. The procedure is that a student will have been accepted as a postulant by his bishop. Then, to become a Candidate for Holy Orders, a man studying at a seminary must receive "a certificate from the Theological Seminary where he is studying showing his scholastic record and personal qualifications for the ministry of this Church. . . ." This means that each man enters seminary with the understanding that he is beginning a period of evaluation, for the faculty cannot give this certificate unless he has convinced them that he has the necessary personal as well as academic qualifications.

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

## Requirements for Graduation

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

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

2. 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 C and who have not received a mark of D in over twenty per cent of their work may be admitted to the degree of Bachelor in Divinity.

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

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

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

6. An F in any course can be overcome by retaking the course or by agreement with the instructor passing its equivalent at the Seminary or one of the other schools of the Washington Theological Consortium.

7. Subject to limitations set by the faculty, courses in other accredited institutions may be counted toward the B.D.

8. Students who have completed the Intern Program or who have sufficient extra credits may reduce their load to three courses in any term of their Senior year.

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

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

### Clinical Pastoral Education for Juniors (B.D. Program)

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

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

The financial aspects of this program are described on pp. 77 and 78. But aside from the tuition which is uniform, other financial matters vary widely from center to center. Some provide room and/or board, some offer stipends, and some provide nothing. Furthermore, a full time 12-week training program, often involving some Sundays and evenings, does not





allow opportunity to earn money by outside work. Students must be able to finance the summer's training as occasion requires.

#### Policy Concerning Marriage in Course

1. The student shall secure in writing his bishop's consent to petition the faculty for its permission to marry in course.
2. The marriage shall take place only during a term break or vacation period but not between the end of the third quarter and the start of Clinical Pastoral Education.
3. The student must show to the satisfaction of the faculty and administration his ability to support and finance his family without additional seminary scholarship for the rest of the academic year in which he is married. This will necessitate the submission of a budget according to a standard form approved by the administration.
4. The student shall remain responsible for his contractual obligations for the payment of his room and board during any academic term; and he shall notify the business manager of his intention to vacate a dormitory room.
5. If the faculty grants its permission, the student's bishop must then make the final decision.

#### Policy Concerning Ordination in Course

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

#### Graduate Study and the S.T.M. Degree

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

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

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

#### Requirements

There are two programs leading to the S.T.M. degree, a *general* program and a *research* program. The *general* program is intended for students who will profit more from advanced class work and seminar study.

The *research* program requires greater competence in language or in the use of other research tools and is designed for students who wish to devote a larger proportion of their time to research in a limited area and to the writing of a thesis.

The requirements of the general program are 36 quarter term hours of course work and a general examination; the research program requires 30 quarter term hours of course work and a thesis.

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

### **Graduate Study: Foreign & Special Students**

1. Foreign students holding a theological degree who spend a year in residence and satisfactorily complete course work normally totaling 36 quarter term hours are eligible to be certified as Graduate Fellows of Virginia Theological Seminary.

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

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

### **The Master of Arts in Religion Program**

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

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

Requirements for graduation in the B.D. Program (see above) also obtain for the M.A.R. when applicable to the latter two-year program. To receive an M.A.R. degree, students must pass the required courses in the first two years of the B.D. program, except those in Pastoral Theology, Homiletics and Field Education. In addition, they must participate in a special colloquy and submit an acceptable thesis or other special project. No person may receive both the M.A.R. and the B.D. degrees.

At any time prior to receiving the M.A.R. degree a candidate for that degree may apply for admission to the B.D. program. In order for such a person to receive the degree, he or she must complete all the requirements for the B.D. program; and, therefore, any Candidate for the M.A.R. who thinks he may wish to transfer into the B.D. program ought to take Field Education in his second year in order to avoid extending his program into a fourth year; and he should also be aware of the Clinical Education requirement. For a description of the M.A.R. program see p. 41.



## Character and Heritage of Virginia Seminary

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

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

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

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

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

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



## Financial Information

### Tuition and Other Fees

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

	1970-71		1971-72	
	<i>On Campus Students</i>	<i>Off Campus Students</i>	<i>On Campus Students</i>	<i>Off Campus Students</i>
Tuition	\$ 800.00	\$ 800.00	\$1000.00	\$1000.00
Board <sup>1</sup>	450.00	120.00	550.00	150.00
Room	150.00	—	250.00	—
Library	50.00	50.00	50.00	50.00
Student Activities Fee <sup>2</sup>	6.00	7.50	6.00	7.50
Clinical Pastoral Education Fee <sup>3</sup>	150.00	150.00	175.00	175.00
Registration Fee <sup>4</sup>	35.00	35.00	50.00	50.00
Total Charges Junior Year <sup>5</sup>	\$1635.00	\$1155.00	\$2075.00	\$1425.00
Total Charges Middle & Senior Years	\$1450.00	\$ 970.00	\$1850.00	\$1200.00

<sup>1</sup> Married and other off campus students attend daily luncheons Monday through Fridays. The \$120.00 (\$150.00 in 1971-72) 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). See OTHER CONTRACTUAL OBLIGATIONS (2) below.

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

### Other Contractual Obligations

1. One third of all seminary fees are due and payable on or before the opening day of school,  $\frac{1}{3}$  due and payable on or before classes begin for the second term, and  $\frac{1}{3}$  due and payable on or before classes begin for the third and final term of the academic year.



2. Every applicant upon acceptance is required to pay a registration fee of \$35.00 (\$50.00 in 1971-72). This sum will not be credited to his tuition fee but will be used to cover the cost of his degree and other expenses at the time of his graduation from the Seminary. If he fails to graduate, this sum is not refundable.

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

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

The only fixed charge in the above is the required hospitalization insurance which for the single student at present costs \$111.00 per year. The Seminary requires a student to have full coverage. Married students are charged \$301.92 a year for full family coverage. Due to increases made by Blue Cross-Blue Shield these charges will vary.

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

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

7. Students should know that there may be costs in connection with Clinical Pastoral Education over the \$150.00 (\$175.00 in 1971-72) tuition. These costs vary from center to center. A few centers provide stipends, others offer room and/or board, some provide nothing. Students, therefore, should choose the centers to which they apply in accordance with their means. Clinical Education is a full-time occupation, often including Sundays, so there is little opportunity to earn money through outside work during the educational period.

8. For non-resident special students there is a tuition fee of \$30.00 (\$35.00 in 1971-72) per term hour when taking courses for credit, and a tuition fee of \$10.00 per term hour when auditing courses. For all non-resident special students there will be a library fee of \$5.00 per course whether auditing or taking the course for credit.

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

10. Students living in seminary dormitories are required to clean and care for their own rooms. Dormitories will be open for occupancy during the academic year with the exception of the Christmas vacation when they will be closed. Students living in the dorms will be expected to make their own arrangements for living off campus during that period. NO

## PETS OF ANY TYPE ARE PERMITTED AT ANY TIME IN THE DORMITORIES OF VTS.

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

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

### Scholarship Aid

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

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

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

From the Seminary, grants of \$1450 or partial grants of lesser amounts are available to a certain number of single students where need is demonstrable. Grants totaling \$2000 or partial grants of lesser amounts are available to a certain number of married students where need is demonstrable.

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

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





## Administration and Faculty

### Administration

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✓✓ THE REV. B. SIDNEY SANDERS, S.T.B.  
*Chaplain and Associate Dean for Student Affairs*

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*Assistant Dean, Director of Field Work*

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

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*Professor of New Testament*

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

✓ THE REV. JOHN Q. BECKWITH, B.D.  
*Howard Chandler Robbins Professor of Homiletics*

✓✓ THE REV. MURRAY L. NEWMAN, B.D., M.A., TH.D.  
*Professor of Old Testament*

MRS. H. C. KELLERAN, B.A.  
*Professor of Christian Education and Pastoral Theology*

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*Professor of Old Testament*
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*Chaplain, St. Elizabeth's Hospital, Washington, D.C.*  
*Adjunct Professor in Clinical Pastoral Care*
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*Adjunct Professor in the Interseminary Program in Church and Society*
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*Union Theological Seminary, Richmond, Virginia*  
*Adjunct Professor in the Interseminary Program in Church and Society*
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*Assistant in Biblical Languages*



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*Stu Tuller '60*



*Thomas Brown '20*

## **Alumni Association**

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

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

### **Alumni Association Officers 1970-71**

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

THE REV. CHARLES A. PERRY, *Vice President*  
Trinity Church, Bloomington, Indiana

THE REV. RICHARD R. BAKER, III, *Secretary*  
St. James Church, Richmond, Virginia

THE REV. H. COLEMAN McGEHEE, JR., *Treasurer*  
Immanuel Church-on-the-Hill, Alexandria, Virginia



1970 Meeting



Spong, Woods, Blair, Gibson

## 1970 Meeting

Concurrence was granted to a Board of Trustees' motion that makes the immediate past president of the student body one of the five alumni trustees to the Board. Thus, the student body president will serve as a Seminary Board Trustee for two continuous years and represent the most recent alumni point of view.

A portrait of former Dean Jesse Trotter, a gift of the alumni to the Seminary, was unveiled by Mrs. Trotter and alumni President Jack Spong.

### Executive Committee

#### Term Expiring June 1971

THE VERY REV. MALCOLM W. ECKEL, *Springfield, Massachusetts*  
THE REV. WILLIAM L. DOLS, *Wilmington, North Carolina*

#### Term Expiring June 1972

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

#### Term Expiring June 1973

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





WM. REED WOOD JR.



VERNON STRICKLAND



JOSEPH COOPER



CHARLES KETTLEWELL



VIRGIL VAN STREET



TED BOSWELL



STEPHEN GALLEHER

# Virginia Theologi



NELSON KOSCHESKI  
*Missionary Council Pres. Class Pres. 69-70*



HENRY WITTEN



MALCOLM TURNBULL  
*Student Body Pres. 69-70*



WILLIAM H. WOOD



JAMES JENNINGS

## Class of Alexandria,



ROBERT SESSUM



GREGORY TAYLOR



RANDALL PRIOR



LOOMIS GOODE



JONATHAN FORD



ALAN AVERY



CALHOUN WICK



CHRISTOPHER BARKER



MICHAEL MOHN



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DAVID ANDERSON



BRUTON STRANGE



PATTON BOYLE



KENNETH JONES





JOHN HINES



PHILIP MC NAIRY



MARK WALDON



JAMES COOPER



BRANT HOLLAND

# cal Seminary



JOHN EMMERT  
*Class Pres. 68*



MARK HOUSE  
*Student Aid Society Pres.*



STEPHEN DAVENPORT



WILLIAM LAMBERT



BARRY WOODS



CHARLES SYDNOR

## 1970

# Virginia



RICHARD MURDOCH



WILLIAM SABOM



RUSSELL AYERS



WM. F. CARR



RICHARD CLUETT



ROBERT JOHNSTON



PETER SCHOEW



EDWARD RANCK



ALTON CHAPMAN



RICHARD SHIMPFKY



JOHN WESLEY



RICHARD MC CANDLESS



THOMAS CLARKE

*Studio of The Hecht Co*



## Degrees Conferred May 1970

The Degree of Doctor of Humane Letters was conferred upon:

Doctor Earl Hampton McClenney, *President*  
St. Paul's College, Lawrenceville, Virginia

The Degree of Doctor in Divinity was conferred upon:

The Very Reverend Charles Halsey Clark, *Dean*  
St. Andrew's Theological Seminary, Philippines  
The Reverend Frank Scranton Doremus, *Professor*  
Episcopal Theological Seminary of the Southwest, Austin, Texas  
The Reverend Frank Warren Pisani, *President*  
St. Mary's Junior College, Raleigh, North Carolina  
The Right Reverend Philip Alan Smith, *Suffragan Bishop of Virginia*

The Degree of Master in Sacred Theology was conferred upon:

Anselmo Carral Solar, B.A., B.D.                      Herbert Nash Tucker, Jr., A.B., B.D.  
Enoch Wain Yongkuma, B.Th.

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

Elizabeth Rippey Alexander, A.B.                      Elisa Lyles DesPortes, B.A.  
Daniel Wilbert Swain, B.A., M.A.

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

Thom Williamson Blair, Jr., B.A.                      Stephen Cary Galleher, B.A.

The Degree of Bachelor in Divinity was conferred upon:

David Craig Anderson, B.A.	William Augustine Lambert, A.B.
Alan Avery, B.S.	Jan Alan Meyers, B.S. Ed.
Russell Carlton Ayers, A.B.	Michael Collver Mohn, B.A.
Christopher Haskins Barker, B.A.	Richard Dorsey Murdoch, B.A.
Frederick Philip Boswell, Jr., A.B.	Richard L. McCandless, B.S., M.S.
Patton Lindsay Boyle, B.A.	Philip Edward McNairy, B.S.
William Franklin Carr, B.S.	Randall Leavitt Prior, B.A.
Alton James Chapman, B.A.	Edward Martin Ranck, Jr., B.A.
Thomas George Clarke, B.A.	William Stephen Sabom, B.A.
Richard Ide Cluett, Jr., B.A.	Peter Anton Schoew, B.A.
James Herbert Cooper, B.A.	Robert Lee Sessum, B.A.
Joseph Wiley Cooper, A.B.	Richard Lester Shimpfky, B.A.
Stephen Rintoul Davenport, III, B.A.	Edwin Bruton Strange, IV, B.A.
John Howard Emmert, A.B.	Vernon Edward Strickland, B.A.
Jonathan Thomas Ford, B.S.	Charles Raymond Sydnor, Jr., B.A.
Loomis P. Goode, B.A.	Lloyd Gregory Taylor, B.S., M.S.
Robert Earl Hamilton, A.B.	Malcolm Edward Turnbull, B.A.
John Moore Hines, A.B.	John W. Wesley, Jr., B.A.
Brantley A. Holland, B.A.	Calhoun Warren Wick, B.A.
James Courtney Jennings, B.S.	Henry Herbert Witten, Jr., B.S. Ed.
Robert Owen Johnston, M.A.	William Hoge Wood, III, B.A.
Kenneth Leon Jones, B.S.	William Reed Wood, Jr., A.B.
Charles Glenn Kettlewell, B.A.	Barry Emmett Woods, B.S.
Nelson Wayne Koscheski, Jr., B.S.	

A Certificate of Graduation was awarded to:

George Markis House

A Certificate of Work Accomplished was awarded to:

Virgil Van Street, A.B., J.D.                      Mark W. Waldon, A.B., M.Div.

## Classes

### SENIOR CLASS

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
ADAMS, JOHN TORBERT, B.S. Muncie, Indiana	Ashland College	Indianapolis
ALBY, JAMES FRANCIS, B.A., M.S. West Allis, Wisconsin	Gallaudet College	Milwaukee
ANDREWS, GEORGE EDWARD, B.A. Andover, Massachusetts	Trinity College	Massachusetts
BINGHAM, JOHN PRATT, B.A. Beverly Hills, California	Willamette University	Los Angeles
BUSCH, GLENN EDWARD, B.A. McKeesport, Pennsylvania	Pennsylvania State University	Pittsburgh
CHAMBERLAIN, DAVID MORROW, A.B. Lookout Mountain, Tennessee	University of Chattanooga	Tennessee
CUNNINGHAM, CARLETON SEWELL, B.A. Signal Mountain, Tennessee	University of the South	Tennessee
DOWNING, GEORGE LARUE, A.B. St. Albans, West Virginia	Marshall University	West Virginia
DYE, DAVID MARK, B.A. Atlanta, Georgia	Vanderbilt University Emory University	Atlanta
GILLARD, GARY LAVERNE, B.A. Silver Spring, Maryland	Westminster College University of Pittsburgh	Pittsburgh
GREEN, ROY DONALD, JR., B.A. Sanford, Florida	Florida State University	South Florida
HANWAY, DONALD GRANT, JR. A.B., M.A. Lincoln, Nebraska	University of Nebraska	Nebraska
HENRY, GEORGE KENNETH GRANT, B.A. Asheville, North Carolina	University of the South	Western North Carolina
ISELL, JOHN ELLIS, III, B.A. in Ed. Honolulu, Hawaii	Concordia College Valparaiso University University of Hawaii	Washington
KIRKPATRICK, ROBERT FREDERICK, JR., B.A. Montgomery, Alabama	University of the South	Alabama
KNIGHT, DAVID HATHAWAY, B.A. Lenox, Massachusetts	University of Massachusetts	Western Massachusetts
LAMBERT, JOHN PECK, B.A., M.A. Norman, Oklahoma	University of Oklahoma	Oklahoma
MARTIN, EDWARD EVAN, JR., B.A. Claymont, Delaware	Pennsylvania Military College Temple University School of Law	Delaware
MERRILL, RICHARD HULL, B.A., LL.B. Oakland, California	University of California	California



<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
MILNER, RICHARD WILLIAM, B.S.B.A. Decatur, Georgia	Kent State University Candler School of Theology of Emory University	Atlanta
MORRISON, ROBERT DABNEY, JR., B.S. Lynchburg, Virginia	Davidson College	Southwestern Virginia
MOORE, THOMAS MORGAN, B.A. Burlington, North Carolina	Washington and Lee University	North Carolina
MULLINS, EDWARD LEE, B.B.A. Huntington, West Virginia	Marshall University	West Virginia
MYCOFF, WALTER JOSEPH, JR., A.B. Charleston, West Virginia	Ohio University	West Virginia
McCANN, JOHN HARRISON, B.A. St. Joseph, Missouri	University of Kansas	West Missouri
McDOWELL, JOHN SIDEBOTHAM, JR., B.A. Hershey, Pennsylvania	Dickinson College	Harrisburg
NYE, MAX ORMSBEE Oakland, California	University of San Francisco University of California Golden Gate College	California
PENNINGTON, JOHN JOSEPH, JR., B.S. New Bedford, Massachusetts	New Bedford Institute of Technology North Carolina State University at Raleigh	Massachusetts
PIKE, CLIFFORD ARTHUR HUNT, B.A. Andover, Massachusetts	Transylvania College	Massachusetts
POCALYKO, RICHARD PETER, B.A. Chevy Chase, Maryland	Lehigh University	Washington
RAMSEY, GUERDON PIERRE, JR., B.S. Louisville, Kentucky	University of Kentucky	Kentucky
REDMON, ROBERT NEAL, B.A. Longview, Texas	North Texas State College	Texas
SHULER, CLYDE KENNETH, B.S.C., M.S. Chesterfield, Missouri	University of Louisville Eden Theological Seminary	Missouri
STAMPLEY, BURDETTE CORNELIUS, JR., B.A. West Hyattsville, Maryland	University of Maryland	Washington
WARNER, VINCENT WAYDELL Front Royal, Virginia	Roanoke College	Southwestern Virginia
WICKS, NANCY EATON, B.A. Rochester, New York	William Smith College	
WIMBERLY, DON ADGER, B.S. Shreveport, Louisiana	Louisiana State University	Louisiana
WINTERBLE, PETER GERARD, B.A. Wickenburg, Arizona	University of Arizona	Washington

## MIDDLE CLASS

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
ABRAHAM, JOHN LAURENCE, A.B. Dover, Delaware	Colgate University	Delaware
APPLEYARD, ROBERT BRACEWELL, JR., B.A. Pittsburgh, Pennsylvania	Allegheny College	Pittsburgh
BANCROFT, STEPHEN HALTOM, B.A. Houston, Texas	Texas A&M University	Texas
BARKER, DAVID ROBERT, B.A. Coventry, England	Oxford University	Coventry (England)
BEEB, CHARLES LEE, B.S. Independence, Missouri	Baker University	Western Kansas
BROWN, PERCIVAL GEORGE, B.A. Miami, Florida	University of Florida	South Florida
CALHOUN, ORA ALBERT Aurora, Ohio	Cleveland State University	Ohio
CARVER, LARRY ALFRED, A.A., B.A. Plymouth, Michigan	School Craft College Oakland University	Michigan
CHASE, RANDALL, JR., B.S. Sanford, Florida	Florida State University	South Florida
COATS, JOHN RHODES, B.A. Apple Springs, Texas	Stephen F. Austin State College	Texas
CORKRAN, RICHARD LEROY, JR., B.S., B.S. Virginia Beach, Virginia	United States Naval Academy Massachusetts Institute of Technology	Connecticut
DANIEL, CLIFTON, III, B.A. Goldsboro, North Carolina	University of North Carolina at Chapel Hill	East Carolina
DUNLAP, EDWARD GARLAND, B.A. Richmond, Virginia	Virginia Commonwealth University	Virginia
ECKMAN, DANIEL WILLARD, JR., B.S. Catonsville, Maryland	University of Maryland	Maryland
FORD, DENIS BOLLING, B.A. Jacksonville, Florida	Jacksonville University	Florida
FORRESTER, JOSEPH LOMAX BOSWELL, III, B.S. Nashville, Tennessee	Virginia Union University	Tennessee
FULTON, JOHN GARY, B.S. Ed. North Canton, Ohio	University of Akron	Ohio



<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
FUNKHOUSER, DAVID FRANKLIN, B.S. Basye, Virginia	Heidelberg College	Virginia
GOETZ, EDWARD CRAIG, B.A. Trumbull, Connecticut	Moravian College	Connecticut
GOUGH, HERBERT FREDERICK, JR., A.B. Chattanooga, Tennessee	University of Chattanooga	Tennessee
HICKMAN, DONALD ROYCE, B.A. Tulsa, Oklahoma	University of Tulsa	Oklahoma
HOBBS, JAY ALAN, B.S. Alexandria, Virginia	University of Virginia	Washington
JACKSON, JOHN JAY, A.B. Wheelersburg, Ohio	Ohio University	West Virginia
JONES, RICHARD JOHN, A.B., M.A. Webster Groves, Missouri	Oberlin College Johns Hopkins University	Missouri
KINGSBURY, FREDERICK GEORGE, B.A. Mayfield Village, Ohio	Mackinac College	Ohio
LEWIS, LLOYD ALEXANDER, JR., B.A. Alexandria, Virginia	Trinity College	Virginia
MASON, SAMUEL ALISON, B.A. Huntsville, Alabama	University of the South University of Texas	Alabama
MICHAUD, BRUCE ALAN, B.A. Alpena, Michigan	Michigan State University	Michigan
OUTMAN, ROBERT EARL, III, B.A. Linthicum, Maryland	Western Maryland College	Maryland
PARK, STEPHEN RADCLIFFE, A.B. Falls Church, Virginia	Shimer College	Virginia
PETTIGREW, JOHN ROBERT, B.S. Ponte Vedra Beach, Florida	New York University	Florida
PIPPIN, JAMES EDWIN, A.A. Millington, Maryland	Wesley Junior College	Easton
PRAKTISH, CARL ROBERT, B.S. Arlington, Virginia	University of Wisconsin University of Oregon	Virginia
RAMSEY, JAMES THOMAS, JR., B.S. Houston, Texas	University of Texas	Texas
REED, WILLIAM PATTEN, A.B. Baltimore, Maryland	Princeton University	Maryland
REEVES, JAMES ALLEN, JR. Santa Clara, California	Oklahoma State University	California

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
RICH, EDWARD ROBINS, III, B.A. Ellicott City, Maryland	Davis and Elkins College	Maryland
ROKOS, MICHAEL GEORGE, B.A. Baltimore, Maryland	Johns Hopkins University	Maryland
RUDINOFF, JAN CHARLES, B.A. Richmond, Virginia	Virginia Military Institute	Virginia
SCOTT, HARRY BURGOYNE, III, B.A. Lexington, Kentucky	University of Kentucky	Lexington
SHAFFER, GARRETT WORLEY Olean, New York	St. Bonaventure University	Western New York
SHIFLET, WILLIAM RAY, JR., B.S. Swoope, Virginia	Ferrum Junior College Virginia Polytechnic Institute	Southwestern Virginia
SMITH, DOUGLAS CORRY, B.A. Peoria, Illinois	Luther College	Quincy
SPENCER, ROBERT DENNIS Centreville, Virginia	Marietta College	Virginia
STEIN, EDWARD LEE, B.A. Houston, Texas	University of the South	Texas
TWEEL, ESBER NAIF, B.E.S. Huntington, West Virginia	Marshall University	West Virginia
UPTON, DAVID HUGH, A.B. Smithfield, North Carolina	University of North Carolina at Chapel Hill	North Carolina
VOIGHT, ROBERT HENRY, B.A. Arlington, Virginia	American University	
WALLACE, THOMAS ALLEN, B.A. Pasadena, Texas	University of Texas	Texas
WAY, PETER TROSDAL Keene, Virginia	University of Virginia	Virginia
WEIR, FRANKLIN HENRY, JR., A.B. Jamestown, New York	Morehead State College	Western New York
WHITTEN, WESLEY ROY, B.A. San Jose, California	San Jose State College	California
WIGNER, JOHN DOUGLAS, JR., B.S. Beverlyville, Virginia	Virginia Polytechnic Institute	Virginia
WIRES, JOHN WILLIAM, B.A., M.A. Baltimore, Maryland	Mercer University Johns Hopkins University	Atlanta

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## JUNIOR CLASS

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
BARBOUR, GRADY FREDERICK WADDELL, A.B. Beckley, West Virginia	University of Miami	West Virginia
BENA, DAVID JOHN, B.A. Brooksville, Florida	Stetson University	East Carolina
BOND, FREDERICK CHASE, III, B.A. Cleveland Heights, Ohio	Adrian College	Ohio
BOWERSOX, NED FORD, B.S. Leesburg, Florida	Florida State University	Central Florida
BRAGG, RANDOLPH MERRIT, B.A. Richmond, Virginia	Virginia Commonwealth University	Southern Virginia
BUNN, JOHN LAWRENCE, B.S. Anchorage, Alaska	University of Tulsa	Oklahoma
CAFFREY, DAVID LESLIE, B.A. Costa Mesa, California	California State College at Long Beach	Los Angeles
CHALK, MICHAEL DULANEY, B.A. Kerrville, Texas	North Texas State University	West Texas
CHAMBLEE, DON ALLEN, A.B. Cary, North Carolina	University of North Carolina at Chapel Hill	North Carolina
CLARK, BENJAMIN HILL Oxon Hill, Maryland	Naval Air Technical Training Center Naval Correspondence Course Center	Washington
COFFEY, EDWARD ALLEN, B.A. New York, N. Y.	Randolph-Macon College	Virginia
COWPERTHWAIT, ROBERT WILLIAM, B.A. Gainesville, Florida	Washington and Lee University	Florida
CRAMER, DONALD LYNN, B.S. Phoenix, Arizona	Arizona State College at Tempe	Arizona
COX, VICTOR EVAN, B.A. Clarks Summit, Pennsylvania	Baylor University	Texas
CUMMINGS, ROBERT CHARLES, B.A. Stamford, Connecticut	University of Connecticut	Connecticut
DAVENPORT, DAVID WENDELL, B.A. Toccoa, Georgia	Furman University	Atlanta
DAWSON, WALTER WESLEY, B.S. Birmingham, Michigan	Central Michigan University	Michigan
DRAFER, RICHARD THORP, A.B. Rocky Mount, North Carolina	University of North Carolina at Chapel Hill	North Carolina
DU BOIS, RICHARD ROSS, B.S.J. Springfield, Virginia	Ohio University	Virginia

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
EVANS, WILLIAM DUNBAR, III, B.A. Chester, Virginia	University of the South	Southern Virginia
GEESEY, BARRY STEPHEN, B.A. York, Pennsylvania	Lehigh University	Harrisburg
GULICK, EDWIN F., JR., B.A. Catlett, Virginia	Lynchburg College	Southwestern Virginia
GUTIERREZ, JORGE MARTIN, B.A. Birmingham, Alabama	West Virginia University	West Virginia
HESSE, MICHAEL ERWIN, B.A. Jacksonville, Florida	University of Florida	Florida
HOBSON, JENNINGS WISE, III, B.A. Luray, Virginia	Trinity College	Virginia
JENKINS, BLAIR, III, B.S. Raleigh, North Carolina	North Carolina State University	North Carolina
JOHNSON, BROMLEY ELIOT, B.A. Edina, Minnesota	St. Olaf College	Minnesota
KEYS, JOEL THOMPSON, A.B. Walhalla, South Carolina	Davidson College	South Carolina
KOLB, WILLIAM ALBERT Lynchburg, Virginia	University of Florida	Southwestern Virginia
LANES, PETER FREDERICK, A.A. Malibu, California	Santa Monica City College University of California at Los Angeles	Washington
LINDER, MARK ALLEN, B.S., B.A. Fayetteville, Arkansas	University of Arkansas	Arkansas
MACDONALD, HEYWARD HUNTER, B.S., M.B.A. Doswell, Virginia	University of Virginia University of North Carolina at Chapel Hill	Virginia
MATTHEWS, FRANK CLAYTON, B.A. Raleigh, North Carolina	Hampden-Sydney College	North Carolina
MERCHANT, JOHN EDWARD, B.A. Charles Town, West Virginia	University of the South	West Virginia
MURPHY, HARTSHORN, JR., B.A. Baltimore, Maryland	University of Maryland	Maryland
PATTON, GAYLE WITT, A.B. Atlanta, Georgia	University of Alabama	Atlanta
PETERSEN, JAMES HARRY, B.S. McLean, Virginia	Cornell University	Virginia
PITTMAN, DAVID WEST, B.A. Staunton, Virginia	Virginia Military Institute	Southwestern Virginia
PORTARO, SAM ANTHONY, JR., B.A. High Point, North Carolina	University of North Carolina at Chapel Hill	



<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
PRICE, GEOFFREY MASEFIELD, B.S. Youngstown, Ohio	Youngstown State University	Ohio
PYRON, WILSON NATHANIEL, JR., B.S. Little Rock, Arkansas	Little Rock University	Arkansas
RICH, DAVID ARTHUR, B.A. Peoria, Illinois	Bradley University	Western New York
ROBINSON, HOWARD LESLIE, B.A. San Antonio, Texas	Agricultural and Mechanical College of Texas	West Texas
SCHUEDDIG, LOUIS CHARLES, B.S. St. Louis, Missouri	Northwestern University	Missouri
SKIDMORE, WILLIAM MAGILL, JR., B.M. Charleston, South Carolina	University of Arizona	South Carolina
SMITH, DORSEY GREEN, III, B.A. Ormond Beach, Florida	University of the South	Central Florida
SMITH, JETHROE LARRIE, B.B.A. Wadley, Georgia	Georgia State College	Atlanta
STEEVES, TIMOTHY LISTER, B.A. Wellesley, Massachusetts	University of Massachusetts	Massachusetts
STIRLING, JAMES DOUGLAS, B.A. Columbia, South Carolina	University of the South	Upper South Carolina
TEMPLE, ROBERT BRENT DRANE, B.A. Summerville, South Carolina	University of North Carolina at Chapel Hill	South Carolina
TINSLEY, ROBERT TYREE, A.B. Falls Church, Virginia	Ashland College Asbury Theological Seminary	
TOWNLEY, RICHARD WOODRUFF, B.A. Elizabeth, New Jersey	Drew University	Newark
TOWSON, LOUIS ALBERT, B.S. Jacksonville, Florida	Florida State University	Florida
VALENTINE, MANN SATTERWHITE, VI, A.B. Richmond, Virginia	Ohio University	Virginia
WHITE, NICHOLSON BARNEY, B.A. Leesburg, Virginia	Trinity College	Connecticut
WOHLSEN, DAVID McMULLEN, B.A. Lancaster, Pennsylvania	Franklin and Marshall College	Harrisburg
WOOD, EDWARD MANNING, B.A. Falls Church, Virginia	College of William and Mary	Southern Virginia
YOUNG, FRANK WHITMAN, A.B. Palos Verdes Peninsula, California	University of California at Los Angeles	Los Angeles

## INTERSEMINARY PROGRAM IN CHURCH AND SOCIETY

<i>Name and Residence</i>	<i>Seminary</i>
BRANDON, JOSEPH CASHION, B.A. Welch, West Virginia	Union Theological Seminary Richmond, Virginia
COOLIDGE, WILLIAM McCABE, B.A., M.B.A. Marshall, Michigan	Virginia Theological Seminary Alexandria, Virginia
COZAD, DAVID BRUCE, B.A. Salem, Ohio	Union Theological Seminary Richmond, Virginia
FINNIN, WILLIAM MARTIN, JR., B.S. New Orleans, Louisiana	Duke Divinity School Durham, North Carolina
GARLINGTON, GORDON FLEMING, III, B.A. Cocoa, Florida	Union Theological Seminary Richmond, Virginia
GLENN, JAMES RICHARD, B.A. Atlanta, Georgia	Union Theological Seminary Richmond, Virginia
HOFFMAN, WILLIAM LARSEN, B.A. Texarkana, Arkansas	Duke Divinity School Durham, North Carolina
HORGAN, HUNTER HUDSON, III, B.S. Baton Rouge, Louisiana	Virginia Theological Seminary Alexandria, Virginia
HUDGINS, MORRIS WAYNE, A.B. St. Louis, Missouri	Duke Divinity School Durham, North Carolina
JONES, FARRIS JAY, A.B. Jacksonville, Florida	Duke Divinity School Durham, North Carolina
MILLER, RICHARD HARVEY, B.A. Lake Village, Arkansas	Union Theological Seminary Richmond, Virginia
MURPHY, WARREN CHARLES, B.A. Hainmonton, New Jersey	Virginia Theological Seminary Alexandria, Virginia
NOLAN, THOMAS JAMES, A.B., M.A., M.Div. Sayre, Pennsylvania	Duke Divinity School Durham, North Carolina
PADDOCK, JOHN SHELDON, A.B. Rochester, New York	Virginia Theological Seminary Alexandria, Virginia
RETZER, DONALD WAYNE, B.A. Richmond, Virginia	Union Theological Seminary Richmond, Virginia
TANNER, WILLIAM DOUGLAS, JR., A.A., A.B. Rutherfordton, North Carolina	Duke Divinity School Durham, North Carolina
WILLIAMS, DAVID RANKIN, B.A. Wheeling, West Virginia	Virginia Theological Seminary Alexandria, Virginia

## MASTER OF ARTS IN RELIGION

<i>Name and Residence</i>	<i>College</i>
HATCH, NANCY CONSTANTINE, B.A. Leesburg, Virginia	University of North Carolina at Chapel Hill
PETERSON, SALLY SUZANNE, B.A. Bradenton, Florida	Florida State University
ROSENBERG, ELIZABETH POWELL, B.A., M.S. Wilmington, Delaware	University of Delaware University of North Carolina at Chapel Hill
SCHRIBER, ROBERT THEODORE, B.A. Tampa, Florida	Florida State University



# GRADUATE AND SPECIAL STUDENTS

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
ALLPORT, HENRY BRAXTON, B.A., B.D. Burke, Virginia	Randolph-Macon College Duke University Divinity School	
BACAGAN, MAGDALENO K., B.A., B.TH. Manila, Philippines	University of the Philippines St. Andrew's Theological Seminary of the Philippines	Philippines
BAMGBOSE, GEOFFREY ADEMIYI AYIMLA Lagos, Nigeria	Wesley College, Nigeria Theological Trinity College, Nigeria	
BAMGBOSE, JOSEPHINE OLABISI Lagos, Nigeria		
BROWN, JOHN THOMPSON, B.M.E., B.D. Lexington, Virginia	Georgia Institute of Technology Virginia Theological Seminary	Southwestern Virginia
CLARK, JEANNE ELIZABETH, B.S.Ed. Rochester, New York	State University of New York Colgate Rochester Divinity School	
DENEKE, WILLIAM THOMAS, B.S., M.Div. Louisville, Kentucky	University of Texas Southern Baptist Theological Seminary at Louisville	Kentucky
HARRIS, WILLIAM C., LL.B., B.D. Alexandria, Virginia	John B. Stetson University Virginia Theological Seminary	Virginia
OTONG, GEORGE NANA, DIP.THEO. Uyo, Nigeria	Lutheran Seminary in Nigeria	
RHEIN, FRANCIS BAYARD, B.S., B.D. Upperville, Virginia	University of Virginia Virginia Theological Seminary	Virginia
SANTAMARIA, DARIO DE JESUS, PH.B., B.D. Madrid, Spain	Dominican Fathers College St. Thomas Aquinas, Colombia	Colombia
STONJUM, JAN EIVIND, Deg. in Phil., Hebrew, Grk., Latin Oslo, Norway	University of Oslo	
STRIBLING, JESS HAWKINS, JR., B.A., B.D. Arlington, Virginia	University of North Carolina Virginia Theological Seminary	Virginia
WOODING, NATHANIEL H., B.A., M.D. Halifax, Virginia	New York University Long Island Medical College	Southern Virginia

## Enrollment by Dioceses and Missionary Districts

2 Alabama	2 Louisiana	4 Southern Virginia
1 Arizona	6 Maryland	7 Southwestern Virginia
2 Arkansas	4 Massachusetts	4 Tennessee
6 Atlanta	4 Michigan	7 Texas
4 California	1 Milwaukee	1 Upper South Carolina
2 Central Florida	1 Minnesota	18 Virginia
1 Colombia	3 Missouri	7 Washington
4 Connecticut	1 Nebraska	1 West Missouri
1 Coventry, England	1 Newark	2 West Texas
2 Delaware	6 North Carolina	9 West Virginia
2 East Carolina	5 Ohio	1 Western Kansas
1 Easton	3 Oklahoma	1 Western Massachusetts
5 Florida	1 Philippines	4 Western New York
3 Harrisburg	3 Pittsburgh	1 Western North Carolina
1 Indianapolis	1 Quincy	173 Enrollment
2 Kentucky	3 South Carolina	159 Enrolled & representing 50 Dioceses
1 Lexington	3 South Florida	14 Enrolled without Diocesan representation
3 Los Angeles	1 Southern Ohio	

## Virginia Seminary Calendar 1970-71

### 1970

September 9	Orientation for Juniors and New Students
September 10	Classes Begin for ALL Students
November 21	1st Term Ends—Classes in Recess
November 30	2nd Term Begins
December 4	Junior Class-Faculty Conference (no Classes)
December 18-January 3	Christmas Vacation

### 1971

January 4	Classes Resume
February 26	2nd Term Ends
March 1-5	Classes in Recess
March 8	3rd Term Begins
March 12-14	College Conference
April 2-4	Married Couples Conference
May 21	3rd Term Ends
May 27	Commencement