

Virginia Theological Seminary



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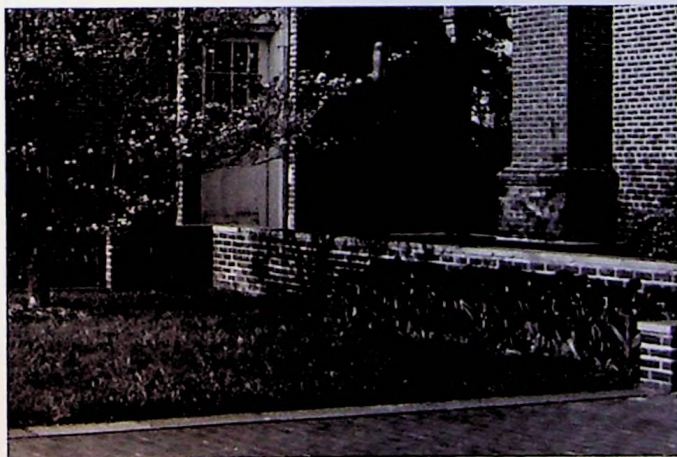
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The Heritage and Purpose of Virginia Seminary

In the Providence of God this seminary was founded in 1823 to educate men for the ministry of Christ's Church. During its long life it has sought to fulfill this purpose, guided by a few clear principles of belief and action. In loyalty and devotion to these principles its graduates have served the Church faithfully at home and have carried the Gospel to other lands. In continuity with this tradition the Seminary now seeks to prepare both men and women for leadership, either as clergy or lay persons, in the Church and in the world. The Seminary envisions the education of men and women who will know how to relate the content of the faith to contemporary issues and concerns and who will be capable of and motivated for continued learning. It looks forward to the graduation of persons of strength and humility whose duty is to serve God by serving the people of God in their mission to the world.

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

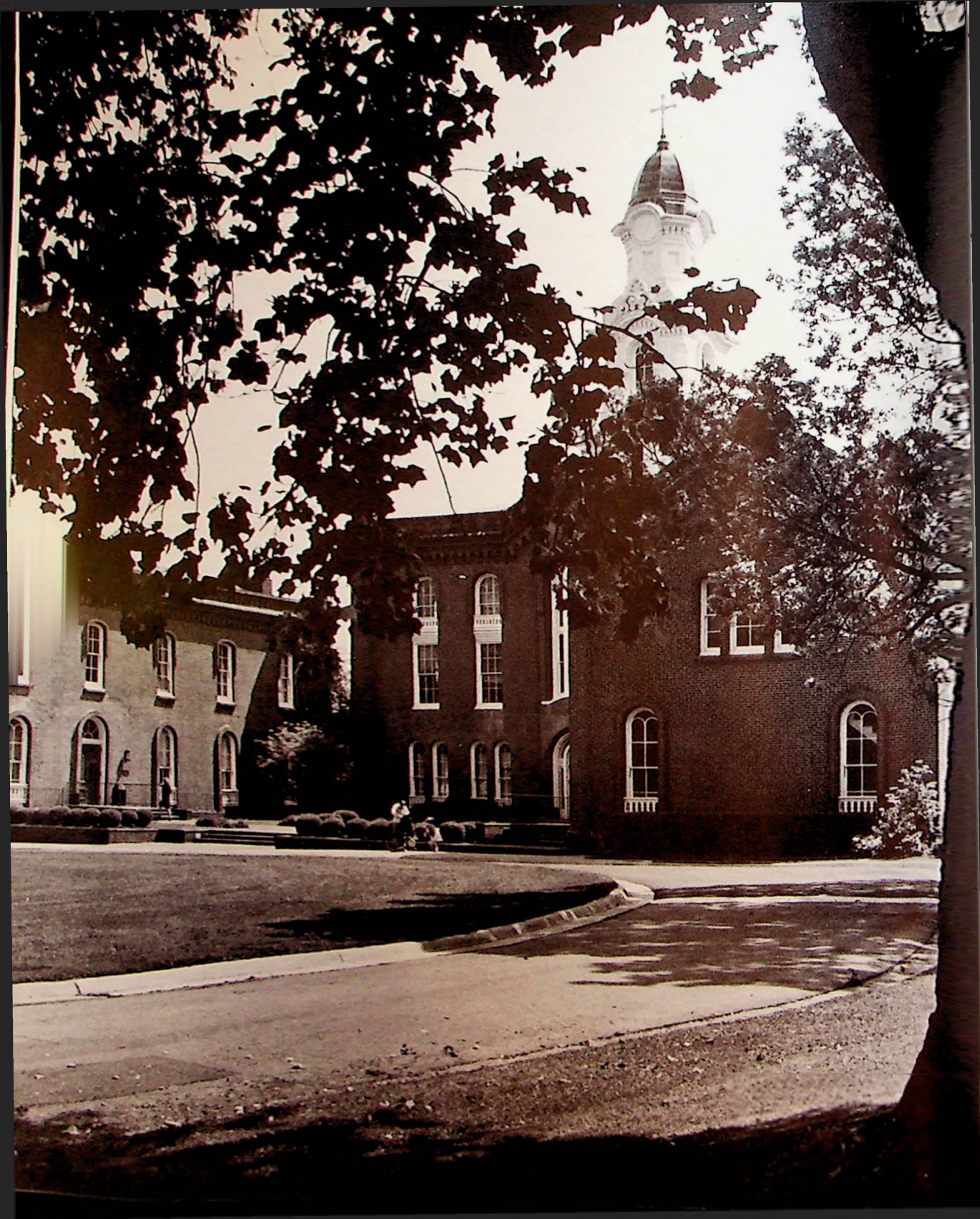
The Seminary is Catholic in its acceptance of the age-long heritage of the Church in its Scriptures and Creeds, in its Sacraments and Orders. Its rule of discipline and worship it finds in the Book of Common Prayer and to this Book it bids its members be loyal as the common order of this Church and as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

The Seminary is Protestant in its adherence to the Reformation's recovery of the primacy and sufficiency of Holy Scripture and its message of justification through the grace of Jesus Christ received by faith alone. It is unwilling to conform to any tradition or to heed any ecclesiastical claim which displaces the primary accent upon the Gospel and it affirms the importance of the individual Christian's personal relationship to God nourished by prayer, Word and Sacrament. It affirms also the address of God's Word as judgment and hope to all human communities.

The Seminary, under the guidance of the Holy Spirit, is open to new truths discovered by reason and experience, and is committed to respond eagerly and faithfully to the challenges of each succeeding age.

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





A Brief History—150 Years of Service

The Seminary is located on a ridge not far from the Potomac River. The Seminary's Aspinwall Tower dominates the Northern Virginia skyline. The spacious tree-shaded campus is just under 100 acres and is about a ten to fifteen minute drive from downtown Washington. Shirley Highway (Interstate 395) is but minutes away from the Seminary's location at Quaker Lane and Seminary Road in Alexandria.

When it was founded in 1823, the Seminary was a rural institution in the midst of Virginia farmland. Now it is surrounded by shopping centers, apartment complexes, and the stimulating life of the nation's capital.

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

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

Within ten years graduates of the Seminary had gone out to serve the Church in almost ev-

ery state between the Alleghenies and the Mississippi and in the territories and states of Missouri, Iowa, Wisconsin, Texas and California. By 1863 the same missionary spirit had led Virginia graduates to open for the Episcopal Church mission fields in China, Japan, Liberia, Greece, and Brazil.

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

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

The Bishop Payne Divinity School, a distinguished black institution started by the Virginia Theological Seminary in 1879, merged with its founder on June 3, 1953. At the time, enrollment at the black seminary had dropped to only three students. Limited funds to rebuild and revitalize were available. However, in the belief that separate theological education was a mistake, the trustees of both seminaries elected to merge. Assets of \$88,000 from the Bishop Payne Divinity School plus a \$192,000 grant from the Na-



A BRIEF HISTORY—150 YEARS OF SERVICE

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

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

In 1969 the Seminary completed the Second Century Fund Campaign, a major capital funds and development program designed to increase the Seminary's effectiveness. The Seminary's closer ties with seminaries of other traditions through its participation in the Washington Theological Consortium has markedly strengthened the ecumenical dimension of the educational program. As it expands its role, it is seeking to remain faithful to its best missionary and pastoral traditions.

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

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

Nine of the forty campus buildings, including four faculty residences, four academic buildings, and the chapel, were built before the turn of the century, some before the Civil War. Since 1950 twenty-two new buildings erected include five dormitories, the refectory and student lounge, and fifteen faculty homes. To these have been added more recently a Continuing Education building and a recreation building. The numerous additions made to the original physical plant of the Seminary blend so well it is difficult to distinguish the old from the new.



Theological Education for Today

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

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

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

Finally, theological education today should be profoundly in touch with the physical conditions and the minds and hearts of contemporary Americans. The Seminary faculty is conscious that Christian ministry today is to people in a technological and increasingly ur-

banized culture. It is a culture in which people seek to extend ever further the control of autonomous human reason; it is a culture in which people are wary of self-delusions and ideology; it is a culture in which many are hungering for a sense of their own value and identity. In this culture basic institutions, such as the family, schools, and the churches have little unquestioned authority. Therefore, theological education must offer opportunities for field education, practice of professional skills, and theological reflection on faith in action. Virginia Seminary's programs of Church and Society, internships, and Field Education seek to respond to this need.

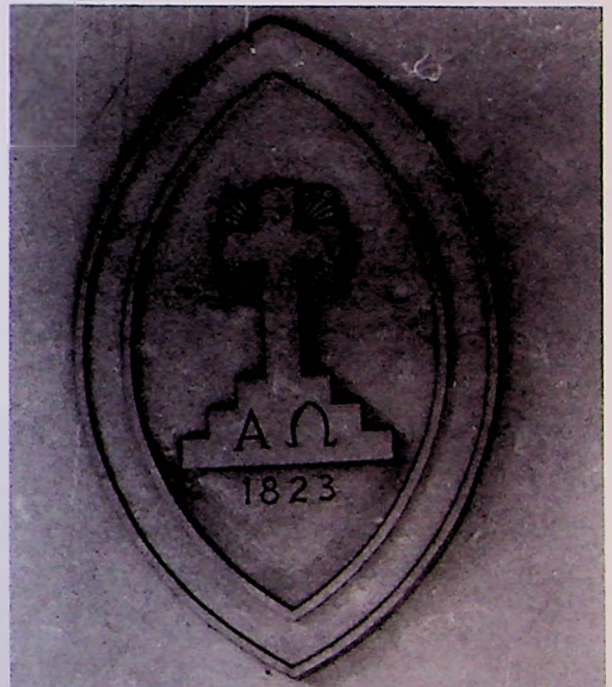


What Undergirds the Curriculum

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

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

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



"SEEK THE TRUTH
COME WHENCE IT MAY
COST WHAT IT WILL"

VIRGINIA SEMINARY LIFE

endeavors to be a place to celebrate the joys of life as well as a place where its members have all the support they need in times of trouble.

Students in the hospital do not lack for visitors. Students in the process of moving to new quarters easily find help. Others struggling to understand academic work find willing tutors.

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

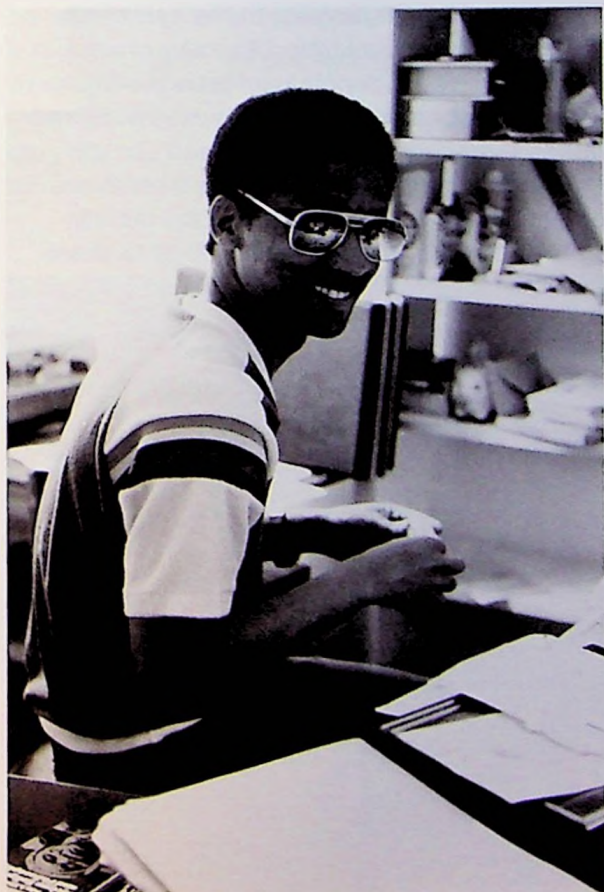
The two seminary chaplains are readily available to students and their families for pastoral care, spiritual direction, and practical concern. The Seminary tries to offer programs for the education, fellowship, and enrichment of student spouses and children. Parties, dances, picnics, and sports planned by student committees add zest to the life of the community.

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

At present, Madison Hall and Sparrow Hall are being used as women's dormitories. St. George's Hall, Johns Hall and Wilmer Hall are being used as men's dormitories. These buildings have 14-18 single rooms, with the exception of Sparrow Hall which has eight single rooms. Each room is furnished with a desk, chair, lounge chair and stool, bed, cabinet, drawers, and bookcase; most have sinks. There is a common bathroom on each floor and on the first floor "a common room" or student



lounge with a fireplace. Laundry facilities are available on campus. The Seminary physician is available each morning for those who need medical care. Resident students will find that most of the essentials of life are conveniently provided on the campus.



Liston A. Garfield, senior seminarian from the diocese of the Virgin Islands, is student body president.

Fortunately, the dormitories provide one other asset. On-Hill students rapidly develop friendships and begin to make trips into nearby Washington to take advantage of its many cultural resources. Some of these trips are to local churches to experience the varying forms of worship conducted in the churches of other traditions. Countless restaurants, theatres, movies, and stores are found in the metropolitan area.

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

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

Married students will find no housing on campus and must look for it in the surrounding community. Subsidized housing for married students is provided by the Seminary (see page 78). Those who wish to take advantage of this subsidized housing will be required to live in the apartment complexes designated by the Seminary. For married students accepted for entrance in the following fall, it is best to begin making housing arrangements as soon as possible.

Wives or husbands of married students must contend with the problem of finding employment. This is becoming difficult as they must sometimes accept jobs in fields other than the ones for which they have been trained or at

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levels which are lower than appropriate for their professional experience. Finding quality, affordable child care is another problem. Schools, on the other hand, both public and private, are plentiful and generally quite good.

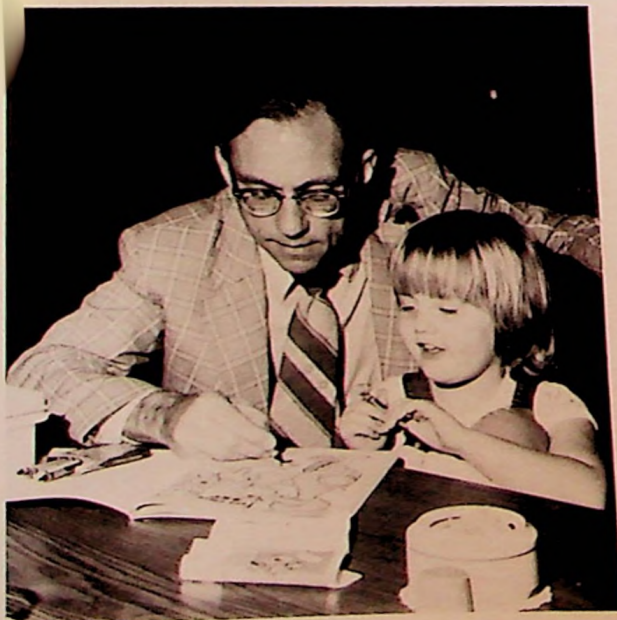
In spite of the difficulties which married students encounter in bringing a family to seminary, the shared experience is well worth the trouble and the expense. Wives and husbands of married students are encouraged to participate as much as their circumstances permit in the life of the Seminary.

More than that, Washington is a national and international cultural center. Families are within miles of great museums, national landmarks,

and theatres. In the other direction, the countryside of Virginia and nearby Maryland offers outdoor-oriented families tremendous recreational facilities.

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

The other daily event which gathers the community is lunch. At this time the faculty, staff, and students all come together to share



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fellowship and a common meal. Oftentimes, this is the most convenient time for special interest groups to meet and share ideas and plans. Lunch is served cafeteria style, and each diner is offered a choice among several entrees.

Breakfast and dinner are also served cafeteria style. Married students and faculty do not eat these meals in the Seminary's refectory except on special occasions.

In the last decade a striking addition to seminary life has been the increasing number of female students, both single and married. This

trend began in earnest with the class of 1969 when four women received degrees. Altogether there are 140 alumnae of V. T. S. Seventy-seven are ordained. Forty-eight women were full-time students at the Seminary in 1983-84.

Whether male or female, single or married, the community spirit and close fellowship at V. T. S. make it possible for seminarians and their families to feel at home and enjoy friendship and collegiality during their years in seminary.





This Business of Ministry

By John E. Borrego
Class of 1978

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

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

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

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

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

You do it because the Lord has called you. He has reached out to you and taken hold of

you. He has sent you to minister in His name. And He stays with you in your two or three years on this Hill.

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

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

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

THIS BUSINESS OF MINISTRY

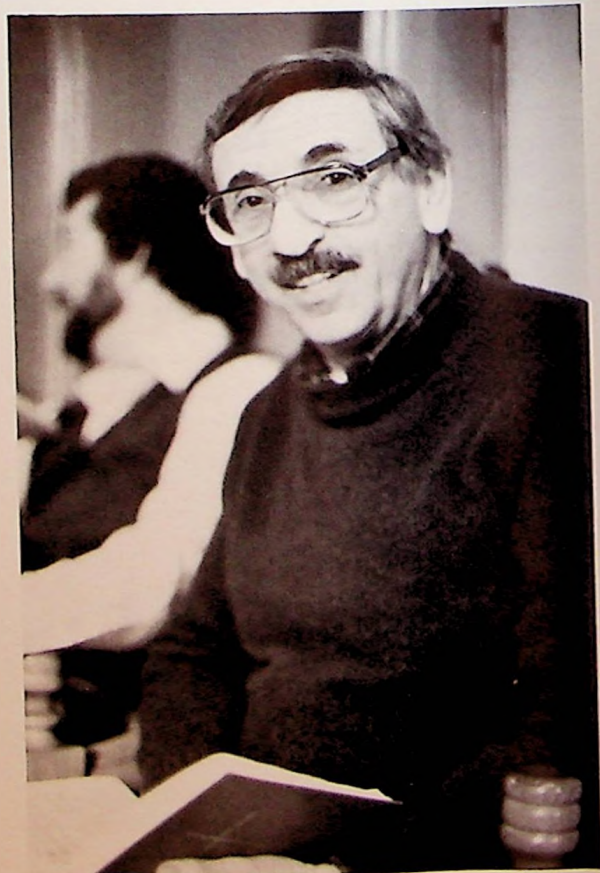
Maybe this strength and renewal by the Spirit will come for you at a Wednesday night community dinner, in a noisy refectory full of seminarians, faculty, and their families. The Spirit is also present in a quiet Eucharist in a dormitory common room, or in a conference with a faculty member who helps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

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

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

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

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



The Master in Theological Studies Program

By Laura L. Meagher, M.T.S. '80

How do you respond to a radical call to ministry which you do not experience as a call to ordination? For lay persons desiring intensive training and formation in Christian life and service beyond the resources of the parish community, the M.T.S. degree offered by Virginia Seminary provides several options.

Lay persons seeking a deeper understanding of their Christian vocations can find in the Master of Theological Studies program a unique opportunity to examine many possibilities that fall under the heading of "the ministry of the laity." Whether preparing for service to the Church as teacher, administrator, pastoral associate or volunteer, or for theologically grounded service to secular society, M.T.S. students undertake a comprehensive theological education. Unlike graduate courses in religion offered in college or university settings, the M.T.S. program at Virginia Seminary is centered in the life of a worshipping community which requires much more than intellectual commitment alone. For many M.T.S. students, the choice of the Seminary community is an integral part of the process of strengthening their Christian vocation "to carry on Christ's work of reconciliation in the world" (Book of Common Prayer, p. 855).

M.T.S. students both enliven and are enlivened by the various understandings of ministry which arise in a community in which most students are preparing for ordination. The special needs of M.T.S. students are taken into ac-

count in the structure of advisee groups and in curriculum requirements.

Candidates for the two-year M.T.S. degree are required to take the same foundational courses in scripture, Church history, systematic theology and Christian ethics prescribed for M.Div. candidates. Additionally, they undertake an independent study project in their final semester with an adviser of their choosing. Courses in pastoral theology, liturgics, and homiletics required of M.Div. students are open to M.T.S. students as electives, as are opportunities in Field Education and in Clinical Pastoral Education. One of the attractive opportunities offered by the M.T.S. program is the choice of a wide variety of electives. Whether chosen from the Seminary curriculum or from the wider resources of the Washington Theological Consortium, courses can be selected to provide theological insights into almost any aspect of contemporary society.

Whether preparing for a career that requires a theological education or seeking insight into the meaning of Christian vocation, the student enrolled in the M.T.S. program can find within a supportive community formation and training for a broad range of possible responses to the call to Christian ministry.





Education in the Field

By The Rev. Edward Morgan, III, D.Min.
Director of Field Education

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

Concurrent Field Education

In the spring semester, junior year, the student negotiates a field placement for twelve hours a week beginning in September of the middle year. This process is facilitated by the director of Field Education. There are approximately seventy approved parish training sites in the greater Washington area. Experienced, trained field supervisors serve in a variety of church settings: urban, suburban, or rural; small, medium, or large; contemporary or historical; and having a diversity of liturgical traditions and organizational features. Each student has the opportunity to reflect on the field ministry with a clergy supervisor and with a lay committee, members of the parish committed to assist in the learning process. In parish sites students lead worship, preach, teach, visit, serve on committees, and become involved in special aspects of parish life.

Other approved training sites may include educational, clinical, or community institutions in which students who are well grounded in

parish experience may learn through the practice of special ministries. Most students experience deeper involvement and learning by remaining in the same placement for two years; however, the student-site contract is negotiated annually, and students are encouraged to seek the training site which best provides experience related to learning goals.

Learning in field education which is concurrent with academic courses is achieved at several levels. Most obvious are the practical skills of ministry—the "how to" learning. Growth in personal and professional identity is crucial—the deeper discovery of "who I am." "Is this truly my calling" is the level of testing a vocation to the ordained ministry. The integration of academic and field work occurs when the student reflects theologically on the practice of ministry—"How is God present and active in all this?"

Field Education colloquy is a weekly small group discussion of issues arising in the various levels of learning in the field site. Accounts of actual events in which the student has been involved become the basis of reflective learning, as seven or eight students meet with a faculty mentor, a lay person, and a parish priest in both semesters of the middle year. Colloquy is a key opportunity to bring together academic and field work into an integrated theological education.

Satisfactory completion of two years of concurrent field education is the norm for M.Div. students. Written evaluations at the end of each semester become the basis of a grade (satisfac-

EDUCATION IN THE FIELD

tory, conditional, unsatisfactory) assigned by the director of Field Education. A conditional is changed to satisfactory when the student demonstrates in subsequent semesters of Field Education that the conditional area of performance is fully satisfactory. An unsatisfactory grade is changed to satisfactory when the student has done remedial work required by the faculty and prescribed by the director of Field Education and when subsequent semesters of

Field Education are fully satisfactory.

To help defray the expenses of participation in the Field Education program, students are offered grants from the Seminary. These grants are made possible by contributions to the Field Education program from participating training sites plus income from a special Field Education fund of the Seminary. Students may not receive direct payment for services from a training site.



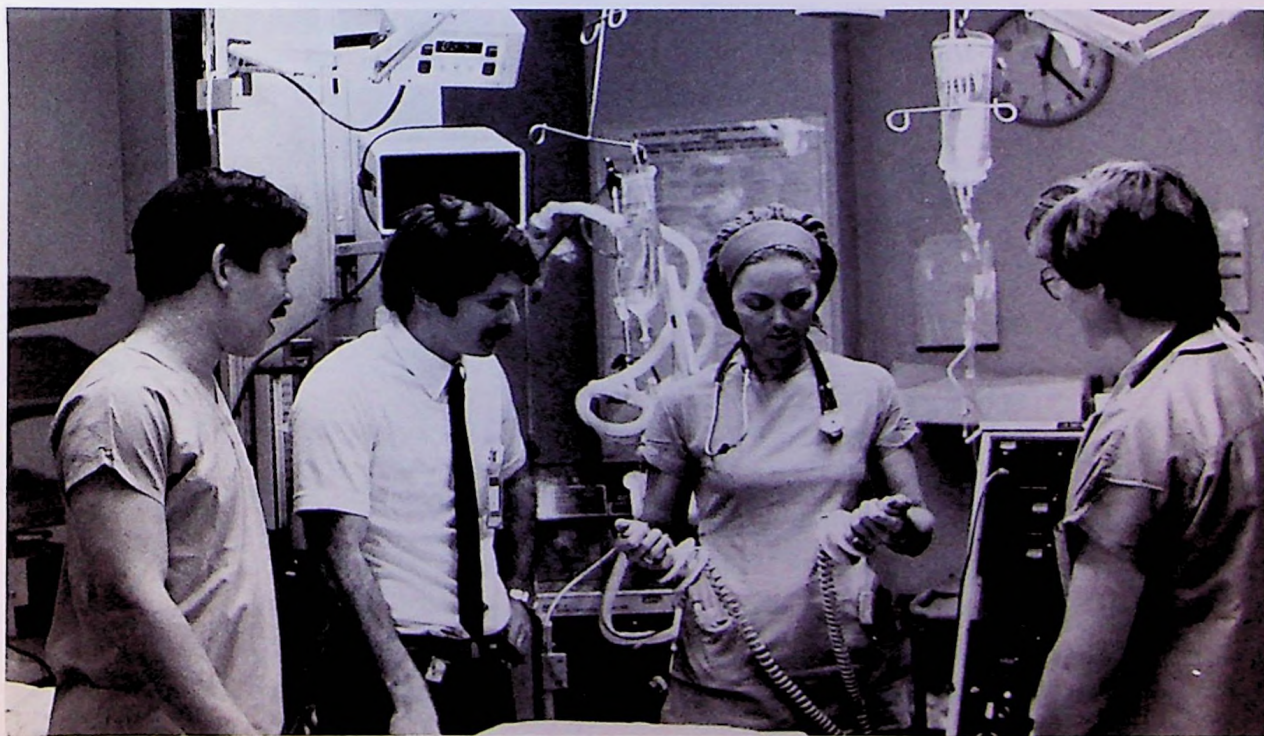
Field Education colloquies meet weekly and help middlers examine actual, recent field work experiences. These sessions enable students to make connections between their field experience and their academic studies and to derive maximum benefit from their field work.

EDUCATION IN THE FIELD

With faculty permission, students who enroll in the Mid-Atlantic Parish Training Program or an equivalent approved summer program may be dispensed from senior Field Education, provided petition to the faculty is made by April 1 of the middle year. Faculty approval of the dispensation is contingent upon satisfactory completion of middle Field Education and the summer program. Students determined by the faculty to be seriously deficient academically at

the end of the fall or spring semester, middle year, may be refused permission to do senior Field Education. Students determined by the faculty to be deficient in Field Education during the middle year may be required to do the Mid-Atlantic Parish Training Program or some approved equivalent in addition to senior Field Education.

A handbook more fully describing Field Education at the Seminary has been prepared for



Clinical Pastoral Education, usually taken in the summer following the junior year, provides the M.Div. student with the opportunity for supervised ministerial training in hospitals with persons in crises and for feedback from peers and teachers.

EDUCATION IN THE FIELD

distribution to students, supervisors, and lay committees.

First Summer—Clinical Pastoral Education

Students in the Master in Divinity course devote the summer following the junior year to an eleven to twelve week program in Clinical Pastoral Education. Certified supervisors in accredited mental hospitals, general hospitals, correctional institutions, and a few parishes across the nation offer a significant experience in which the student engages in training in pastoral care and undergoes personal growth in self- and professional-identity. Six hours academic credit is given for satisfactory completion of CPE.

The Field Education Department facilitates applications, admissions interviews, and placements of students, but each center supervisor selects the group of trainees at that site. A limited number of CPE centers are located in the greater Washington area, and because of the realities of financial and personal hardship, the Seminary gives priority in these placements to married students and particularly those with children. Married students not placed locally are usually placed within weekend commuting distance of their homes.

CPE programs are full time during the five weekdays, with occasional Sunday duties; thus, it is not practical for students to attempt evening or weekend work at paying jobs. Students must be able to finance this summer's training. The CPE training fee is due on April 1 and is

uniform for all students (see *Financial Information*, p. 75). Living expenses are the responsibility of the student. Some CPE centers provide room and/or board, some offer stipends, and some provide only the training.

Second Summer

Assuming successful completion of CPE and middler Field Education, the Seminary has no requirements for the summer following the middle year. Many students choose to engage in some form of supervised field education such as the Middle-Atlantic Parish Training Program, the New England Parish Training Program, the National Parks Chaplaincy, a further unit of CPE, or a variety of locally designed programs. Student placements are facilitated by the director of Field Education, and work is entered upon a student's transcript as "Additional Training Received" if a description of the work is provided, together with written satisfactory evaluations by the supervisor and lay representatives of the training site. Financial arrangements vary widely and are the responsibility of the student. V.T.S. students have participated in field experiences throughout the United States and abroad.

Independent Study

The director of Field Education may supervise up to five students each semester in field related, independent study, in addition to the required twelve hours. Academic credit is given.

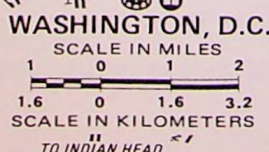
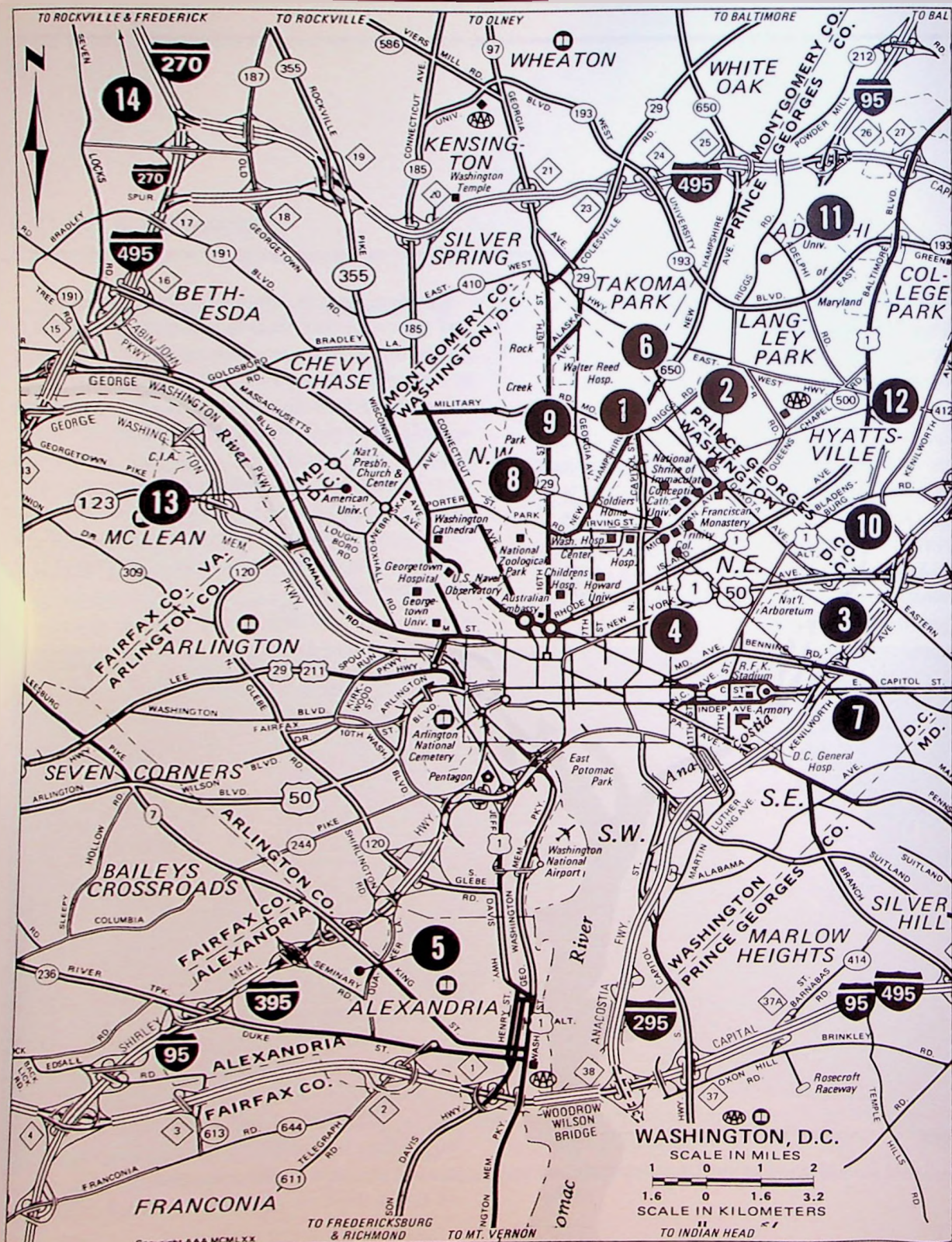
Intern Year

A faculty approved internship of nine to fifteen months, usually following the middle year, involves full time work under trained supervision and may carry academic credit. If the sponsor is an academic institution and the program involves regular seminars, assigned readings, and papers, academic credit usually is given. Approved internships are available in parishes, urban social work, and Clinical Pastoral Education. Other internships are created to meet needs of the student or of the sponsoring parish or institution.

Students remain enrolled in the Seminary and return for their subsequent studies without further admissions procedures. Single students in local internships may live in a seminary dormitory. Financial arrangements vary greatly and specific programs must be investigated to determine the student's financial obligations and/or benefits. Internships which do not carry academic credit are recorded on the student's transcript as "Additional Training Received" if a written satisfactory evaluation is submitted by the supervisor.



Seminarians and their field work supervisors are sometimes able to enjoy lunch together in the Seminary refectory.



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TO FREDERICKSBURG & RICHMOND TO MT. VERNON

TO INDIAN HEAD

Washington Theological Consortium

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

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

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

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

This new venture in theological education is in keeping with the recommendation of the Association of Theological Schools in the United States and Canada, of the Pusey Committee, and the Board for Theological Education of the Episcopal Church, which have recommended

that seminaries take part in various kinds of "clusters" and other educational structures which will permit cooperation across denominational lines and among various kinds of schools.

The Reverend Daniel F. Martensen, Ph.D., is director. Members of the Consortium are listed below. Their locations with respect this seminary are shown on the accompanying map.

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

The Cluster of Independent Theological Schools:
De Sales Hall, School of Theology (2)

Dominican College (3)

Oblate College (4)

Episcopal Theological Seminary in Virginia (5)

The Howard Divinity School (6)

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

Washington Theological Union:

Augustinian College (8)

Capuchin College (9)

Holy Name College (10)

Holy Trinity Mission (11)

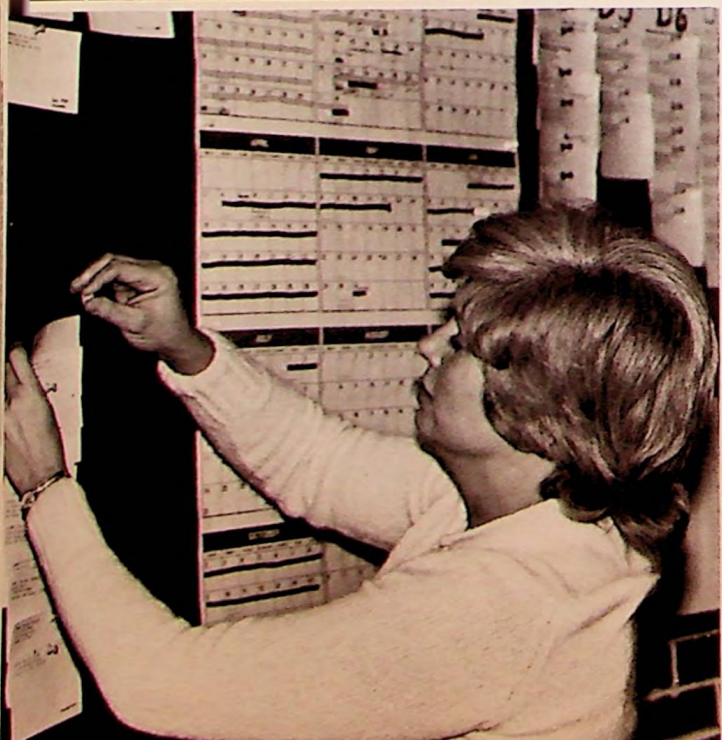
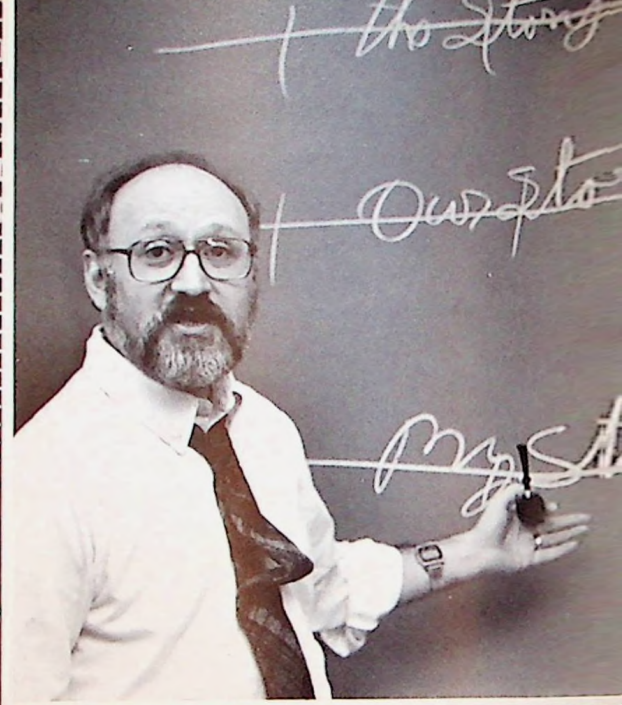
Whitefriars Hall (12)

Wesley Theological Seminary (13)

Lutheran Theological Seminary at
Gettysburg (14)



A GIFT
to
be
shared



Center for Continuing Education

The Rev. Richard A. Busch, Ph.D., *Director*
The Rev. Burton J. Newman, S.T.D.,
Associate Director

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

The Virginia Seminary program is unique within the Church in terms of its duration and diversity. The program is based upon a six-week experience in residence with a group of peers, followed by ten months back home, and completed by a one-week return conference with the original group. Our program is fully ecumenical. Using an action-reflection model of theological education, this effort is specifically designed to take advantage of peer group learning. Therefore, willingness to participate in such a *koinonia* is essential. The rewards are great and provide an exciting, stretching, and deeply satisfying learning opportunity.

The design of our program varies with the needs of different groups. However, our basic design includes daily Bible study and worship,

theological and biblical updating, a four-day human interaction conference, pastoral care workshops, and theological presentations by seminary faculty and participants. In addition, there are workshops in conflict management, leadership, journal writing, sexuality and spirituality, visits to a variety of churches in the greater Washington, D.C. area, a three-day silent retreat, a husbands' and wives' weekend, opportunities to meet with seminary faculty and students, and a comprehensive eight-day life and career planning program. Each of these elements is turned toward the center of the program: the fostering of authentic pastoral ministry—authentic in terms of responsible servanthood.

Worship is an integral part of the six-week residency. (The Seminary community worships every morning.) Sunday worship is left to the decision of the individual. The Washington area offers many diverse opportunities to observe different styles of parish ministry. Visits to these congregations are encouraged.

The cost of the program is \$3,450 per person. However, a fellowship grant of \$2,200 is given to each participant. This means that the balance of \$1,250 is a tuition charge. There are some limited scholarship funds available, but each applicant is encouraged to seek scholarship aid from other sources.

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

CENTER FOR CONTINUING EDUCATION

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

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

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

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

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

The Summer Refresher

Each year in early June, Virginia Seminary offers the Summer Refresher—an eight day ecumenical conference for lay and ordained persons. Our programs include lectures, discussions, and workshops led by distinguished Christian leaders and teachers. In addition, there are opportunities to participate in daily worship and Bible study, to share common concerns, to read and reflect, to meet old friends and make new ones, and to enjoy the greater Washington, D.C. area. Participants are welcome on a residential or non-residential basis. Complete information and application forms may be received by writing to the director.

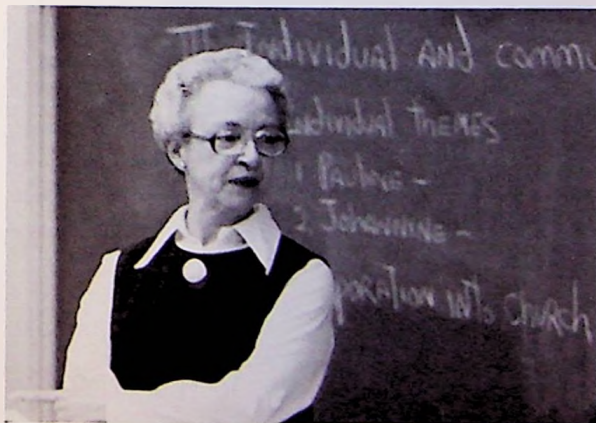
Short Courses

A variety of short term courses are offered each year. These are designed to address current issues of theology and the practice of ministry. These courses are led by persons recognized as leaders in their fields. Participants are welcome on a residential or non-residential basis. In addition, opportunities are made available for self-directed study, making use of the resources of Virginia Seminary and the metropolitan Washington area. Information is available upon request.



Lay School of Theology

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



Spouses of seminarians are encouraged to enroll in Lay School courses. Tuition is waived for these individuals.

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

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

Tentative courses for fall 1984 are:

Introduction to the New Testament

The Christian Moral Life

Pastoral Opportunities for the Laity in
Parish Ministry

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



Lectureships

The Reinicker Lectures

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

The Lester Bradner Lectures

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

In February 1980 the Bradner lectures were given by Professor John H. Westerhoff of Duke University.

The Alexander Clinton Zabriskie Lectures

Alexander Clinton Zabriskie, a former dean and for thirty years a member of the faculty, died on June 24, 1956. In the following year the trustees, alumni, family and friends, created a memorial to him in the form of this endowed lectureship. [Dr. Zabriskie had earlier planned such a memorial to his father, and the trustees adopted

the terms which Dr. Zabriskie had established:

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

In September 1981 the Zabriskie Lectures were delivered by Professor John Macquarrie, the Lady Margaret Professor of Divinity at Oxford University. Professor Macquarrie's topic was "Aspects of the Human Being."

In October 1982 the Zabriskie Lectures were delivered by the Rev. Frederick Buechner, author, apologist, and Presbyterian minister. His autobiographical lectures were entitled "Now and Then."

The 1983 Zabriskie Lecturer was Dr. Robert Coles, Pulitzer Prize winning author of "Children of Crisis" and professor of psychiatry and medical humanities at the Harvard University Medical School. Dr. Coles' topic was the "The Moral Life of Children."

The Daniel Francis Sprigg Lectures

By the generous provisions of the Rev. William D. Morgan of Baltimore (1855-1942), this lectureship was established in honor of his wife's uncle, the Rev. Daniel Francis Sprigg (d. 1908), a graduate of the Seminary in 1846 and a long-time member of its Board of Trustees. The Sprigg Lectures were delivered in March 1983 by Professor C. F. D. Moule, former Lady Margaret's

Professor of Divinity, University of Cambridge, England. His topic was "The Energy of God: Rethinking of New Testament Atonement Doctrines."

The 1984 Sprigg Lectures were given in February by the late Dr. William A. Clebsch, V.T.S. '46, who was Professor of Religious Studies, Stanford University at the time of his death in June.



The Bishop Payne Library

The library has more than 106,000 catalogued volumes. During the past year the Washington National Cathedral donated its library collection of approximately 40,000 volumes to the Bishop Payne Library. The collection of periodical literature is kept up-to-date by over 400 current subscriptions.

Through its participation in the Washington Theological Consortium, the extensive collections of the member libraries are available for direct borrowing by our students and faculty.

Since 1976 the library has had access via the Ohio College Library Center computer network to the bibliographical information on several million books.

This past year also marked the completion of a major building program. The Armistead Lloyd Boothe Addition has doubled the floor space and the book capacity, and it has made possible the inclusion of many more study carrels and other special facilities.

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



Methods of Teaching

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

In some courses in Pastoral Theology and Church and Society 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.



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B.A., Stanford University; M.A., Yale
 University; M.Phil., Yale University; Ph.D.,
 Yale University

Lloyd A. Lewis, Jr., A.B., M.Div., M.A.,
 M. Phil.
Assistant Professor of New Testament
 A.B., Trinity College; M.Div., Virginia
 Theological Seminary; M.A., Yale Univer-
 sity; M.Phil., Yale University

Robert W. Prichard, B.A., M.Div., Ph.D.
Assistant Professor of Church History
 B.A., Princeton University; M.Div.,
 Berkeley Divinity School at Yale; Ph.D.,
 Emory University

Professors Emeriti/ae

Robert O. Kevin, A.B., Ph.D., S.T.B., S.T.D.
*Professor Emeritus of Old Testament
 Language and Literature*
 A.B., University of Pennsylvania;
 Ph.D., University of Pennsylvania; S.T.B.,
 Philadelphia Divinity School; S.T.D., Phil-
 adelphia Divinity School

Clifford L. Stanley, B.A., M.A., B.D., Th.D.
Professor Emeritus of Systematic Theology
 B.A., University of Virginia; M.A.,
 University of Virginia; B.D., Virginia
 Theological Seminary; Th.D., Union
 Theological Seminary

Marion M. Kelleran, B.A., S.T.D., L.H.D.
Professor Emeritus of Pastoral Theology
 B.A., University of Buffalo; S.T.D.,
 General Theological Seminary; L.H.D.,
 Hobart and William Smith Colleges

Lowell P. Beveridge, B.A., M.A., Ph.D.
Professor Emeritus of Speech and Music
 B.A., Harvard University; M.A., Harvard
 University; Ph.D., Harvard University

Henry H. Rightor, B.A., L.L.B., B.D., D.D.
Professor Emeritus of Pastoral Care
 B.A., Princeton University; L.L.B., Har-
 vard University; B.D., Virginia Theological
 Seminary; D.D., Southwestern University

Granville Cecil Woods, Jr., B.A., B.D.,
 S.T.M., D.D.

Dean and Professor Emeritus
 B.A., Vanderbilt University; B.D., Vir-
 ginia Theological Seminary; S.T.M., Yale
 University; D.D., The University of the
 South



Hansley



Goodwin



Carr

ADJUNCT PROFESSORS

Adjunct Professors and Assistants

Vienna C. Anderson, B.A., M.F.A.
Adjunct Assistant in Liturgics

John Burke, O.P., M.A., S.T.B.
Adjunct Professor in Speech

Theodore H. Chelpon, B.A., S.T.D., S.T.M.
Adjunct Professor in Patristics

Joseph Dancy, Jr., B.A., M.Div., Th.M., Ph.D.
Adjunct Professor of Pastoral Theology

Rebecca W. Dinan, B.A., M.Div.
Adjunct Assistant in Homiletics

James M. Green, B.S., M.Div.
Adjunct Professor in Pastoral Theology

John A. M. Guernsey, B.A., M.Div.
Adjunct Professor in Pastoral Theology

J. Carleton Hayden, Ph.D.
Adjunct Professor in Church History

James Howard Litton, B.A., M.Mus.
Adjunct Professor in Music

Daniel F. Martensen, M.Div., Ph.D.
Adjunct Professor of Ecumenics

W. Earl Mullins, B.A., M.Div.
Adjunct Professor in Pastoral Theology

Geoffrey M. Price, B.S., M.Div.
Adjunct Assistant in Liturgics

John C. Rivers, B.S., M.A., M.Div.
Adjunct Assistant in Liturgics

John E. Roberts, B.S., M.D., L.H.D.
Physician to the Seminary

S. James Roessler, B.A., S.T.L., M.Ed.,
M.Div., D.Min.
Adjunct Professor in Pastoral Theology

Edwin S. S. Sunderland, B.A., J.D., M.Div.
Adjunct Professor in Pastoral Theology

Robert J. Wetmore, A.B., M.D.
Consulting Psychiatrist

Adjunct Faculty Persons—1983-1984

(Associated with the Seminary through the Department of Field Education)

Supervisory Training Associates

Thomas B. McCusker III
Geoffrey M. Price
Harold N. White

Lay Committee Coordinator

Patricia G. Drake

Field Work Supervisors

James R. Adams
Anne G. Amy
Jesse F. Anderson, Jr.
Vienna C. Anderson
D. Thomas Andrews
Robert H. Andrews
Mark S. Anschutz
John A. Baldwin
Ralph W. Bayfield
Robert H. Beveridge
William P. Billow, Jr.
William D. Boyd
William H. Brake, Jr.
Dwight L. Brown
Edmund D. Campbell, Jr.
Philip C. Cato
Richard L. Corkran, Jr.
Robert S. Creamer, Jr.
Robert H. Creadson
James R. Daughtry
James J. Denn
Thomas L. Dixon
Timothy D. Dobbins
Burtis M. Dougherty
Bruce A. Eberhardt
Frederick E. Emrich
F. Lyman Farnham
George S. Fleming
John R. Frizzell, Jr.

Roye M. Frye
Joel A. Gibson
James M. Green
John A. M. Guernsey
Jacques B. Hadler, Jr.
Sanford Hampton
Michael K. Harmuth
Lawrence R. Harris, Jr.
J. Carleton Hayden
Barbara D. Henry
Martha J. Horne
John E. Howanstine, Jr.
Carolyn T. Irish
Holt M. Jenkins
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Theodore G. Jones
Robert Kershner
Joseph Kitts
Stephan E. Klingelhofer
Victor F. Lawson
Neil G. Lebhar
Edward L. Lee, Jr.
Richard A. Lord
Robert H. Lyles
Joyce M. McCullough
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Richard C. Martin
R. Gary Mathewes-Green
Andrew T. P. Merrow
John C. Millen
Luther D. Miller, Jr.
Robert M. Moody
Donald R. Morris
James H. Petersen
William M. Peterson
Margaret E. Phillips
J. Shelton Pollen, Jr.
David S. Pollock
Peter R. Powell, Jr.
George L. Pratt
Randall L. Prior

Stanton R. Ramsey
Gerald A. Riley
Donald P. Roberts
Edgar D. Romig
G. Charles Rowe
Grant R. Sherk, Jr.
S. James Steen
Halsey Stevens, III
Richard L. Stinson
C. Parke Street, III
Jess H. Stribling, Jr.
Roger Tilden
Man-King Tso
William McDonald Tully
William A. Van Croft
Francis H. Wade
Robert F. Waggener
Betty Wanamaker
Harold N. White
David R. Williams
G. H. Jack Woodard
Paula Woods
William R. Wooten

Colloquy Mentors

Clergy

Timothy D. Dobbins
Roye M. Frye
Joel A. Gibson
Jacques B. Hadler, Jr.
John C. Millen
Gerald A. Riley

Lay

Jean Ebbert
Virginia Johnson
Robert Kershner
Jo-Ann Murphy
Nancy Van Scoyoc
Betty Wanamaker

ADJUNCT FACULTY

*(Associated with the Seminary through the
Department of Homiletics)*

Visiting Listeners

Neosha Anglin
 Pamela Brown
 Malcolm Campbell
 Barbara Caples
 J. Stephen Caples
 Barbette Cosby
 Sarah Gabbert
 Marion Galland
 Jane Gouldin
 Ellyn Grady
 June Hansen
 Julie Johnson
 Frances Kennedy
 Gail Krejci
 Jean Lloyd
 Alma Deane MacConomy
 Mary Miller
 Jan Morin
 Nancy Richardson
 Marge Stallmann
 Jerrie Stumpf
 Elizabeth Tasker
 Mary Lou Titus
 Richard Thomsen
 Louisa Trigg
 Sue Vincent
 Joanne Vinyard
 Allein Ward
 Anne Wentz
 Sarah Wilcox





Administration and Staff

Administration

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Richard Reid, B.D., A.M., Th.D.
Dean and President

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for Academic Affairs

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Registrar

Margaret S. Parker
Secretary to the Associate Dean for
Academic Affairs and to the Faculty

Susan Buttrick
Secretary to the Faculty

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Churchill J. Gibson, Jr., B.A., M.Div.
Chaplain and Associate Dean for Student
Affairs

Mary Belfry Hansley, B.A., M.Div.
Associate Chaplain and Director
of Alumni/ae Affairs

Doris Surratt
Secretary to the Chaplains

Margaret J. Albritton
Organist

Office of the Business Manager

William W. Blood, B.S., M.Div.
Business Manager

Audrey J. Fon
Secretary to the Business Manager

Charles Ivan Boone
Accountant

Billie M. Bridges
Bookkeeper

Donna E. Kennedy
Communications

Evonne Y. Thompson
Cashier and Purchasing Agent

Joyce R. Black
Switchboard Operator

Roxanne Marshburn
Dining Service Manager

Mary Grothe
Hostess of Moore Hall and Coordinator of
Special Events

Vera G. Pierce
Seminary Book Service Manager

Susan H. Rich
Seminary Book Service
Assistant Manager

Edward D. Beander
Shipping Clerk

Phaley A. Hilsabeck
Accounts Receivable
Bookkeeper

Alfred Minnich
Maintenance Superintendent

Dorothy B. Blish
Postmistress

Janet L. Maguire
Director, Elderhostel

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Publications Editor

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The Arthur Carl Lichtenberger Director,
Center for Continuing Education

Burton J. Newman, A.B., M.Div., S.T.D.
Associate Director of the Center
for Continuing Education

Kathe H. Wilcox
Continuing Education Secretary

Helen A. Bush
Continuing Education Secretary

Library

Jack H. Goodwin, B.A., M.L.S.
Librarian and Professor in the Seminary

Josephine M. Dearborn, A.B., M.L.S.
Assistant Librarian

Mona Scott
Assistant Cataloguer

Jane Johnson
Library Assistant

Sharon R. Burns
Circulation Librarian

Lloyd W. Gipson
Periodicals Librarian



Courses of Study

Master in Divinity

JUNIOR YEAR

<i>Fall Semester</i>		<i>Spring Semester</i>	
	<i>hours</i>		<i>hours</i>
OT 1	Intro to Old Testament 3	SP 1	Oral Interpretation of Scripture..... 1
NT 1	Intro to New Testament..... 3	OT 2	Intro to Old Testament 3
NT 4	Intro to Biblical Languages..... 3	NT 2	Intro to New Testament..... 3
PT	See requirements on page 58 under heading "Department of Pastoral Theology"..... 3	CH 1	Church History/History of Christian Thought..... 3
	Elective..... 3	HOM 1	Intro to Homiletics..... 3
			Elective..... 3

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

MIDDLE YEAR

<i>Fall Semester</i>		<i>Spring Semester</i>	
	<i>hours</i>		<i>hours</i>
CH 2	Church History/History of Christian Thought..... 3	LIT 11	Practical Liturgics..... 1
ST 1	Intro to Systematic Theology..... 3	CH 3	Church History/History of Christian Thought..... 3
ST 3	Christian Ethics..... 3	ST 2	Intro to Systematic Theology..... 3
FE 1	Field Education & Colloquy 3	PT	See requirements on page 58 under heading "Department of Pastoral Theology"..... 3
	Elective..... 3	FE 2	Field Education & Colloquy 3
			Elective..... 3

SENIOR YEAR

<i>Fall Semester</i>		<i>Spring Semester</i>	
	<i>hours</i>		<i>hours</i>
LIT 1	Liturgics..... 3	PT	See requirements on page 58 under heading "Department of Pastoral Theology"..... 3
LIT 2-3-4	See requirements on page 62 under heading "Department of Liturgics"..... 1.5	FE 4	Field Education..... 3
HOM 2	Liturgical Preaching..... 3		Elective..... 3
FE 3	Field Education..... 3		Elective..... 3
	Elective..... 3		Elective..... 3
	Elective..... 3		

Notes: Master in Divinity

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

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

COURSES OF STUDY

3. *Field Education Requirements* — (a) Two years of Field Education are normally required of all students.
- (b) With faculty permission, students who enroll in the Mid-Atlantic Parish Training Program (or some other equivalent and approved summer program) may be dispensed from senior Field Education, provided petition to the faculty is made by April 1 of the spring semester. If the faculty approves the dispensation, it will be contingent upon satisfactory completion of the summer program.
- (c) Students determined by the faculty to be seriously deficient academically at the end of the fall or spring semester, middle year, may be refused permission to do senior Field Education.
- (d) Students determined by the faculty to be deficient in Field Education during the middle year may be required to do Mid-Atlantic Parish Training Program (or some other equivalent and approved program) in addition to senior Field Education.
4. *Faculty Approval of Registration* — In order to strengthen the effectiveness of the senior year, the faculty may require a student in the senior year to elect courses it specifies in order to remedy deficiencies. Furthermore, the faculty advisor shall be required to sign the registration of each student each semester.
5. *Track II*— For an alternative way of completing requirements for the Master in Divinity degree, see p. 68.

Master in Theological Studies

FIRST YEAR

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

SECOND YEAR

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

Notes: Master in Theological Studies

1. Candidates for the M.T.S. degree are required to select a field of concentration either in Bible, Theology, Church History, or Pastoral Theology. Twelve hours of their electives must be taken in the field chosen. Three of these hours shall be an independent study project (MTS 401) in the spring semester of the second year. In special cases a student may do a full-year independent study project for six hours' credit. In this independent study project the student will write a major paper on some topic of his or her choosing, bringing to bear on the topic the resources of the various disciplines of theological study. Guidelines for this paper are available in the registrar's office.
2. Students are required to take at least one course taught by a member of the faculty of another school in the Washington Theological Consortium or a Consortium sponsored seminar.
3. Candidates for the M.T.S. degree may take a quarter of Clinical Pastoral Education if they are accepted into the program, but the credits earned in this program cannot be applied toward the M.T.S. degree.

1. Mosaic Age. 13th BC
2. Davidic Age. 10th BC.
3. Prophetic Age. 8th-6th

Called as a Messenger
to proclaim The Word
of the God of the Covenant
to the people of the
Covenant

Cult - public
works

THE LORD





Newman



VanDevellder

Description of Courses

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

Department of

Old Testament Language and Literature

Dr. Newman, Dr. Ross, Dr. VanDevellder

FALL SEMESTER

Required Courses

OT 1 Introduction to the Old Testament

A study of the Old Testament with special attention to the historical background of Israel's faith; the distinctive contributions of particular books; the relevance of certain approaches to the material, such as literary analysis, tradition-history, and form criticism; and the development of major themes in Old Testament theology, the Pentateuch and Former Prophets. Dr. Ross.

OT-NT 4 Introduction to Biblical Languages

An introduction to biblical Hebrew and Greek with emphasis on the tools and methods used in the examination of the vocabulary of the Bible. (Required of all first-year students except those who elect NT 101 or OT 101.) Dr. VanDevellder, Dr. Newman, Dr. Ross.

Electives

OT 101 Beginning Hebrew.

Dr. VanDevellder.

OT 201 Hebrew Reading and Exegesis

Selections from the J and E epics of the Hexateuch. Dr. Newman.

OT 209 Amos and Hosea

An intensive study of the message of Amos and Hosea, their place in the prophetic movement of ancient Israel, and their meaning for the contemporary church. (In English.) (Not offered 1984-85.) Dr. Ross.

OT 211 The Literature of Judaism between the Testaments

A study of the Apocrypha and Pseudepigrapha of the intertestamental period, including the literature of the Dead Sea Community. (This course meets the elective requirement in either Old Testament or New Testament.) Dr. VanDevellder.

OT 214 The Deuteronomic Movement

A study of the origins and development of "Deuteronomic historical work," and editions of prophetic works, with special reference to the theme of "representing history" as an attempt to make tradition relevant for the present. (Not offered 1984-85.) Dr. Ross.

OT 306 Problems in the History and Faith of Early Israel

A course which will focus on the themes of promise to the fathers, exodus, covenant, wilderness wanderings, and conquest. Some attention will be devoted to the Old Testament roots of the contemporary Middle East crisis. (Limited enrollment. Permission of instructor required.) A knowledge of Hebrew, while helpful, is not required. Dr. Newman.

SPRING SEMESTER

Required Courses

OT 2 Introduction to the Old Testament

A continuation of OT 1. The Latter Prophets and Writings. Dr. VanDevellder.

Electives

OT 102 Beginning Hebrew

A continuation of OT 101. Dr. Ross.

OT 202 Hebrew Reading and Exegesis

Selections from Isaiah 40-55. In connection with OT 206. Dr. Newman.



ROSS

DESCRIPTION OF COURSES

OT 203 Jeremiah and Ezekiel

An introduction to the prophets and their times and a survey of their main contributions to the theology of the Old Testament by means of the exegesis of key passages. Special attention will be given to the role of Jeremiah and Ezekiel in the prophetic movement as a whole. (Not offered 1984-85.) Dr. Ross.

OT 204 Archaeology and the History of Israel

A study of the significance of archaeology for understanding and interpreting the Bible. (Not offered 1984-85.) Dr. Ross.

OT 205 The Psalms

A study of the biblical psalms in terms of their types, theology, and contribution to an understanding of Israel's religious life. Attention will also be given to the use of the psalms in the services of the church. (In English.) Dr. Ross.

OT 206 Second Isaiah and the Faith of Israel

A study of Isaiah 40-55 with emphasis upon the theological concerns of the prophet in the context of the larger biblical faith: history, revelation, creation, Israel's election, covenant, and the Suffering Servant. Primarily lectures with some discussion. (In English.) (Not offered 1984-85.) Dr. Newman.

OT 207 The Jahwist Epic

A seminar which will deal with the theology of the Jahwist and its relevance in the period of the early monarchy. (See OT 201.) Dr. Newman.

OT 208 Job and the Wisdom Literature

A study of the books of Job, Proverbs, and Ecclesiastes in English, with emphasis on comparisons and contrasts of their unique literary and theological motifs. (Not offered in 1984-85.) Dr. Ross.

OT 210 Jeremiah

Jeremiah is viewed as the epitome of the pre-exilic prophetic movement in Israel, in whose life and work most of the major motifs of prophecy are focused. The course examines the prophet's attitude to traditions from the past, to contemporary institutions, and to future prospects beyond the impending doom. Lectures and seminars. (Not offered 1984-85.) Dr. VanDevellder.

OT-NT 212 Jerusalem Study Tour

A group study tour in the Holy Land during May under the auspices of St. George's College, Jerusalem. Using St. George's as home base, the group will visit many of the most important sites mentioned in the Bible and will also have ample time to explore the innumerable sites to be found within Jerusalem itself. (Limited enrollment.) Contact Dr. VanDevellder.

OT 213 Judaism

A seminar on Judaism, its history, beliefs, and practices. Special attention will be given to the modern State of Israel as the cutting edge in the development of twentieth century Judaism. The contemporary Jewish-Christian dialogue will also receive some consideration. The seminar will be conducted on an informal basis with field trips and guest lecturers. (Enrollment limited to twelve with permission of instructors required.) (This course does not meet the elective requirements in Old Testament.) Dr. Newman, Dr. VanDevellder.

OT-NT 215 Major Motifs In Biblical Theology

An introduction to the history, methods, and problems of contemporary biblical theology, followed by an examination of some of the major motifs which constitute lines of continuity between the Old and New Testaments, such as word, history, time, holiness, election, love, covenant, sin, salvation, creation, faith, and hope. (Not offered 1984-85.) Dr. VanDevellder.



Fuller



Lewis

DESCRIPTION OF COURSES

**Department of
New Testament Language
and Literature**

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

FALL SEMESTER

Required Courses

**NT 1 Introduction to the New Testament:
Gospels and Acts**

The first half of a general introduction to the New Testament: the Jewish background; the Gospels as sources for the historical Jesus; the history of the synoptic tradition; the theology of the evangelists; Acts as evidence for Lucan theology. Dr. Fuller, Mr. Lewis.

NT-OT 4 Introduction to Biblical Languages

(See description under OT-NT 4.)

Electives

NT 101 Elementary New Testament Greek

Mr. Lewis.

NT 103 Greek Reading

Selected readings from the New Testament and work on vocabulary and grammar. Designed for students who have completed NT 102 or the equivalent. Dr. Reid.

NT-CH 113 The Mission of the Church

To be announced.

NT 205 The Gospel of Mark

Selected passages of exegesis as a clue to the understanding of the thought of Mark, with special reference to his Christology. There will be a special section for those who wish to translate the Greek text. (Not offered 1984-85.) Dr. Fuller.

NT 209 First Corinthians in Greek

Exegesis of selected passages. (Not offered 1984-85.) Mr. Lewis.

NT 210 First Corinthians in English

The letter will be studied in English exegetically in the context of a reconstruction of St. Paul's relation with the Corinthian Church and of Pauline theology. There will be a special section for those who wish to translate the Greek text. (Not offered 1984-85.) Dr. Reid.

NT 214 The Gospel of Luke

Selected passages for exegesis in English as a clue to the theology of Luke. There will be a special section for those who wish to translate the Greek text. (Not offered 1984-85.) Dr. Fuller.

NT-OT-215 Major Motifs in Biblical Theology

(See description under OT-NT 215.)

NT 216 The Revelation to John In English

An exegetical study of the Johannine apocalypse. Prerequisite: NT 1 and NT 2 or equivalent. There will be a special Greek section for those wishing to translate the passages selected. Mr. Lewis.

NT 217 James and I Peter

A detailed exegesis of the English text of these two epistles. There will be a special section for those who wish to translate the Greek texts. Dr. Fuller.

SPRING SEMESTER

Required Courses

NT 2 Introduction to the New Testament: The Epistles

A continuation of NT 1. The Pauline literature as evidence for the life and theology of Paul. The deutero-Pauline and sub-apostolic literature of the New Testament. Mr. Lewis, Dr. Fuller.

Electives

NT 102 Elementary New Testament Greek

A continuation of NT 101. Mr. Lewis.



Micks

DESCRIPTION OF COURSES

NT 202 The Parables

A study of the parables of Jesus as known through the synoptic gospels. Emphasis will be placed on contemporary interpretations of parables. (Not offered 1984-85.) Dr. Micks.

NT 203 Galatians and Philippians

A detailed exegetical study of these two Pauline epistles. Prerequisite: NT 1 and NT 2 or equivalent. Greek, while an advantage, is not a prerequisite. (Not offered 1984-85.) Mr. Lewis.

NT 204 Epistle to the Hebrews

A detailed exegesis of the epistle and study of its theological significance. There will be a section for those who wish to translate the Greek text. (Not offered 1984-85.) Dr. Reid.

NT 206 Epistle to the Romans

A detailed study in English of the epistle. Dr. Reid.

NT 207 The Gospel of John

An exegetical study in English of the gospel with a view to understanding the author's theology and interpretation of Christ. There will be a special section for those who wish to translate the Greek text. (Not offered 1984-85.) Dr. Reid.

NT 211 The Gospel of Matthew

Selected passages in English for exegesis as a clue to the theology of Matthew. There will be a special section for those who wish to translate the Greek text. Dr. Fuller.

NT-OT 212 Jerusalem Study Tour

(See description under OT-NT 212.)

NT 221 The Holy Spirit in the New Testament

A study of understandings of the nature and work of the Spirit in the New Testament writings. (Not offered 1984-85.) Dr. Micks.

NT-HOM 252 Preaching from the Lectionary

A course taught jointly by the New Testament and Homiletics departments. The course preaching will be based on Year C of the lectionary with focus on the Gospel readings. After a preliminary introduction to the Gospel of Luke, pericopes will be selected for exegesis, and sermon meditation, composition, and delivery. (Not offered 1984-85.) Dr. Fuller, Mr. Crum.

NT 302 The Lord's Supper in the Early Church

(A seminar.) The eucharistic traditions in the New Testament and in other early Christian writings will be studied as evidence for the origin and development of Christian eucharistic faith and practice. Greek, while an advantage, is not a prerequisite. (Not offered 1984-85.) Dr. Fuller.

NT 303 New Testament Soteriology

(A seminar.) A study in the interpretation of Jesus' death in the gospel tradition and redaction in Pauline thought. Dr. Fuller.

NT 304 Theology of the New Testament

(A seminar.) A comparative study of the methods employed by several standard New Testament theologies. Prerequisites: NT 1 and NT 2 or equivalent and one exegesis course. (Not offered 1984-85.) Dr. Fuller.

NT 305 The Christology of the New Testament

(A seminar.) The New Testament documents will be studied in order to illustrate the development of Christology from Jesus' self-understanding through the "theology of Jesus" and the "low" Christology of the earlier New Testament writings to the "high" Christology of the Johannine literature. (Not offered 1984-85.) Dr. Fuller.



Stafford



Prichard

DESCRIPTION OF COURSES

Department of Church History

Dr. Stafford, Dr. Prichard, Dr. Martensen, Dr. Hayden

FALL SEMESTER

Required Courses

CH 2 The History of the Church in the Middle Ages and in the Reformation Period

A study of the reconstruction of early Christian faith and practice in the new religious civilization of Europe in the medieval period and Reformation restatements of Christianity on the continent and in England in the sixteenth century. Lectures and seminars. Dr. Prichard.

Electives

CH-NT 113 The Mission of the Church

To be announced.

CH 115 The Formation of the Church of England: the Sixteenth and Seventeenth Centuries

The reformation of the church in England and subsequent struggle over its basic institutions. The course will study theological developments, including the Reformers, Hooker, the Caroline Divines, and the English Puritan tradition, especially as they relate to church life and organization. Particular attention will be given to the Books of Common Prayer, the 39 Articles, the Books of Homilies, and the development of rival pastoral theologies. Lectures and seminars. (Not offered 1984-85.) Dr. Stafford.

CH 203 History of Christian Thought Seminar: Augustine

Augustine's understanding of the human predicament and God's resolution of it is studied in the context of late antiquity. Participants in the seminar will read in Augustine's writings intensively, especially the *Confessions* and *The City of God*. Permission required for juniors. (Not offered 1984-85.) Dr. Stafford.

CH 205 The History of the Protestant Episcopal Church

A historical study of the Episcopal Church in America with an emphasis on the way in which Episcopalians understood and proclaimed their faith. Permission required for juniors. Dr. Prichard.

CH 401 Special Reading/Research in Church History

The course is designed for students interested in pursuing intensive reading of their choice in the writings of a major figure, movement, or tradition in church history. Admission by permission of the instructor. (Not offered 1984-85.) Dr. Stafford.

SPRING SEMESTER

Required Courses

CH 1 The History of the Early Church

A study of the development of characteristic structures and expressions of Christianity in the world of late antiquity; the mutually reinforcing elements of canon, creed, ministry, and liturgy; heresy and schism; catholic Christian teachings in the first four General Councils; the thought of Augustine of Hippo; and the emergence of Christianity in Northern Europe and England to 800. Lectures and seminars. To be announced.

CH 3 American and Modern Church History

A study of the modifications, contractions, and fresh growth and expressions of Christian religion since 1600. The course focuses on developments in America, relating those to similar and dissimilar movements and events in England, on the European continent, and in worldwide Christianity to the present. Lectures and seminars. Dr. Prichard.

Electives

CH 106 The Black Religious Experience in America

A study of the origin and development of Afro-American religion (within the context of United States history). Emphasis on the social, political, and economic functioning of the Black Church. Dr. Hayden.



DESCRIPTION OF COURSES

CH 110 History of Christian Thought Seminar: Martin Luther

A study of Luther's theology in the religious and theological context in which it developed. The seminar will read in Luther's writings intensively, especially his commentaries on scripture. Permission required for juniors. (Not offered 1984-85.) Dr. Stafford.

CH 114 Classics of the Christian Journey

Readings of accounts of spiritual pilgrimage given during the course of the history of the Church, including those by Origen, Anthony of Egypt, Gregory of Nyssa, Bernard of Clairvaux, Julian of Norwich, Martin Luther, Teresa of Avila, John Bunyan, and C. S. Lewis. The seminar will attempt to understand the view of Christian life offered by each one, both in its own context and as it might be appropriated now. (Not offered 1984-85.) (Limited to twelve.) Dr. Stafford.

CH-ST 116 Dimensions of Ecumenism

This introductory seminar on ecumenism will address historical, systematic, and pastoral questions relating to the unity and universality of the church. The study will include examination of the following issues: Church History in Ecumenical Perspective, the World Council of Churches, the Christian World Communions and Bilateral Dialogue, Eastern Orthodoxy and Ecumenics, Local Ecumenism, Racism-Sexism and Ecumenism. Dr. Martensen.

CH 117 Women in the Anglican Tradition

A historical examination of the changing roles of Anglican women since the Reformation with attention given to importance of Anglican women in the 16th century, the "Age of Reason," the Great Awakening, the Sunday School movement of the late 18th and early 19th centuries, the deaconess movement, the 19th century monastic revival, and lay workers' efforts of the early 20th century. Dr. Prichard.

CH 401 Special Reading/Research in Church History

(See fall semester description.)

CH 204 Seminar in the History of Christian Thought: John Calvin

Calvin's major creation was his biblical theology. He intended it to give form and meaning to every aspect of Christian life, individual and corporate. This seminar focuses on Calvin's biblical theology, especially the *Institutes of the Christian Religion*. There will be particular emphasis on Calvin's grasp of the Scriptures' implications for life. This will all be studied in the context in which Calvin created it: his reformation of Geneva. There will be attention to the powerful influence of Calvin's work on Anglican traditions. (Limited to twelve.) Permission required for juniors. (Not offered 1984-85.) Dr. Stafford.

Department of Theology

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

FALL SEMESTER

*Required Courses***ST 1 Introduction to Systematic Theology: Part One**

Study of the basic doctrines of the Christian faith with special attention to their interrelationship. In Part One we will consider: (1) the nature, scope, and purpose of systematic theology; (2) the doctrine of faith, reason, and revelation; (3) the doctrine of God; (4) the doctrine of God, the Creator. Dr. Micks.

ST 3 Christian Ethics

A study of the biblical and theological foundations for the Christian life, the varieties of Christian ethical traditions and modes of analysis, the application of Christian norms to the political, economic, cultural, and familial orders. Dr. Parrent, Dr. Scott.



Price



Scott

DESCRIPTION OF COURSES

*Electives***ST 101 The Faith of Christians**

An introductory study of theology in the light of modern knowledge. The course considers the major Christian doctrines summarized in the Nicene Creed. Dr. Micks.

ST 109 Eve and Adam

A study of the roles of men and women in Christian tradition with special attention to biblical sources, followed by a theological exploration of the concepts "masculine" and "feminine" as they relate to our understanding of ourselves and of God. (Not offered 1984-85.) Dr. Micks.

ST 201 Anglican Moral Theology

This seminar will study selections from major Anglican moral theologians. Our reading will be guided by three interests: distinctive features of Anglican moral theology; usefulness for parish ministry; relation to contemporary non-Anglican ethics. (This seminar satisfies the ethics area requirement.) (Prerequisite: previous or concurrent introduction to ethics.) Dr. Scott.

ST 215 Introduction to Eastern Orthodox Theology

This course proposes to acquaint the student with the history, doctrines, and theological practices of the Eastern Orthodox Church. Special emphasis will be given to the Orthodox Church's approach to sacraments and worship. (This course meets the Consortium requirement.) Fr. Chelpon.

ST 218 Human Spirit and Holy Spirit

A historical and constructive study of the place of Spirit in Christian thought and experience. Lectures and seminars. Dr. Price.

ST 222 Theology of Paul Tillich

A careful reading of Tillich's *Systematic Theology* (Vols. I-III), with consideration of selected other works. (Prerequisite: ST 1 and 2.) (Not offered 1984-85.) Dr. Price.

SPRING SEMESTER

*Required Courses***ST 2 Introduction to Systematic Theology: Part Two**

As a continuation of Part One, this course will include: (1) the Person and Word of Jesus Christ; (2) God the Holy Spirit; (3) the doctrine of the Church; (4) Christian hope. Dr. Micks.

*Electives***ST 111 The Church and Popular Culture**

An analysis of various forms of popular culture (film, TV, novels, music, sports) in relation to cultural values as those values affect the Christian community. Participation requires attendance at several forms of pop culture, e.g., film, sports events. (Limited to ten.) (This course does not meet the elective requirement in Systematic Theology. It does meet the elective requirement in Ethics.) (Not offered 1984-85.) Dr. Scott.

ST-CS 112 Medical Ethics

The focus of the seminar will be on moral decision-making about genetic screening, abortion of deformed fetuses, letting babies die, and euthanasia. The seminar will use case studies. (Prerequisite: an introductory course in ethics or permission of the instructor.) Dr. Scott.

ST-CS 116 Christian Vocation: The Ministry of the Laity

(See description under CS-ST 116.)

ST-CH 116 Dimensions of Ecumenism.

(See description under CH-ST 116.)

ST 130 Doctrine of Baptism and Eucharist

A study of biblical roots and historical development of these doctrines, moving toward a constructive statement in relation to doctrines of Christ and the Spirit. Dr. Price.



Parrent

DESCRIPTION OF COURSES

ST 302 Readings in Contemporary Theology: Language and Theology

This seminar will study contemporary theological attempts to use linguistic and communicational models in theology. Emphasis will be given to the Church and to ministry in a communicational framework. Permission required for middlers. Dr. Scott.

ST 203 Anglicanism

A study of the development of Anglican theology from the Reformation to the present. Special attention will be devoted to one major figure or group in each period: Cranmer, Hooker, the Cambridge Platonists, Butler, Wesley, the Oxford Movement, Maurice, Gore, and Temple. Dr. Price.

ST 204 Meanings of Freedom in a Christian Context:

An examination of various meanings of freedom in theologically significant contexts: in connection with the definition of human being; in opposition to instinct; in opposition to determinism; in connection with destiny; the significance of political freedom. Dr. Price.

ST 210 Evil and the God of Love

A seminar exploring dimensions of the problem of evil in relation to the God of love. How can we believe in a God of love and power in the face of evil? Seminar participants will consider evil both as suffering, such as sickness, death, accidents, and disappointments, which is inflicted on us, and as sin, which exposes itself in the suffering inflicted on others and on ourselves. Insights will be drawn from the Bible and from other writers, both past and contemporary, with emphasis upon personal, pastoral, and preaching implications. (Limited enrollment.) (This course meets the theology elective requirement.) Mr. Crum.

ST 211 Modern Anglican Apologists

Following consideration of the task of apologetics today, and of the work of such pioneer Anglican apologists as John Jewell, the course will be devoted to critical appraisal of the works of C. S. Lewis, Dorothy L. Sayers, Charles Williams, and several twentieth century American writers. Dr. Micks.

ST 214 Christology of the Greek Fathers

A study of classical Christianity investigating the Christology of Irenaeus, Athanasius, Cyril of Jerusalem, Nestorius, Cyril of Alexander, and the Cappadocians. Fr. Chelpon.

ST 217 The Anthropology of the Greek Fathers

This course proposes to investigate the nature and destiny of humanity with special emphasis given to the writings of Irenaeus, Athanasius, and Gregory of Nyssa. (Not offered 1984-85.) Fr. Chelpon.

ST 220 Doctrine of the Resurrection

A review of some recent thought regarding the resurrection of Christ, and an examination of its implications for understanding Christ, the Spirit, and the sacraments. Dr. Price.

Department of
Church and Society

Dr. Parrent, Dr. Newman, Mr. Crum

FALL SEMESTER

Electives

CS 103 The Church in Society

What is the role of the Church in the social order? The course will examine perspectives on the relationship between the Church and society, patterns of Christian social action, and the issue of the Church's social involvement. Attention will be given to Church pronouncements and actions on selected contemporary social issues. (Not offered 1984-85.) Dr. Parrent.



Bowman

DESCRIPTION OF COURSES

CS 105 The Small American City: An Overview for Clergy

Using the city of Alexandria as a laboratory, this course offers an opportunity to explore how a medium-sized city functions and to understand the nature of some of its problems. Through field trips, meetings with city officials, appropriate readings, and group discussion, attention will be focused on such areas as political structure, social agencies, health care, law enforcement, schools, as well as the role of the churches in community life. (Not offered 1984-85.) Dr. Parrent.

CS 111 Ethics, Economics, and Ecology

The course will examine ethical issues raised by economic activity in the production, acquisition, possession, and use of material goods. Special attention will be given to the economic implications of two particular areas of social concern, ecology and hunger. The course will examine Christian attitudes toward nature, property, and work, compare economic systems, and explore selected issues such as business ethics, corporate responsibility, and church investments. Dr. Parrent.

CS-ST 116 Christian Vocation: The Ministry of the Laity

The Christian community often fails to recognize, support, and honor the "secular" work of Christians as ministry or as Christian vocation. Thus, "equipping the saints for ministry" is frequently neglected except as it applies to "religious" work in the institutional Church. This failure to recognize the secular vocations of parishioners as ministry of the scattered Church can lead to a bifurcation of the Christian life, to a lack of support for parishioners in their daily work, and to laments that "the Church" is not doing anything.

This course will explore this neglected dimension of Christian ministry by (1) readings; (2) class presentations by instructors and students; and (3) field projects involving parishioners engaged in secular vocations. (Next offering to be announced.) Mr. Crum, Dr. Parrent.

CS 401 Reading and Research in Christian Social Ethics

This course is offered on request to students desiring to explore in depth a major ethicist, a primary theme in ethical theory, or a significant issue in social ethics. Admission by permission of instructor after approval of the study proposal. Dr. Parrent.

SPRING SEMESTER

Electives

CS 106 Twentieth Century Christian Social Ethics

Beginning with the social gospel, the course will examine contemporary Christian social ethics as reflected in Christian realism, political theology, the Christian-Marxist dialogue, the theologies of liberation (Black, feminist, third world), the new evangelicals, the ecumenical movement, and contemporary Roman Catholicism. Dr. Parrent.

CS 109 The Bible and the New York Times

A weekly *Auseinandersetzung* based on the regular reading of the daily lessons of Morning Prayer and of the daily and Sunday *New York Times*. The discussion will focus on the relation between biblical faith and contemporary life. (Limited enrollment, permission of the instructor required. Priority given to seniors.) (This course does not meet the elective requirement in Church and Society.) Dr. Newman.

CS 110 Christianity and the State

This course will examine historic and contemporary attitudes toward the political order, biblical and theological understandings of the state, patterns of Church-state relations, and the role of the Christian as citizen. Attention will also be given to such issues as civil disobedience, conscientious objection, religious liberty, tax exemption, school prayers, and Church lobbying, and to the related judicial decisions. (Not offered 1984-85.) Dr. Parrent.

DESCRIPTION OF COURSES

**CS-ST 112 Medical Ethics**

(See description under ST-CS 112.)

CS 401 Reading and Research in Christian Social Ethics

(Identical to CS 401, as described in the fall semester.)

Department of
Pastoral Theology

Dr. Hanchey, Dr. Morgan, Dr. Bowman, Mr. Gibson, Mr. Green, Mrs. Hansley, Dr. Dancy, Mr. Guernsey, Mr. Mullins, Dr. Roessler, Dr. Sunderland.

Pastoral theology in the classroom is closely allied with field education. Academic explorations are balanced with personal reflection and on-site experience where possible. Students in the M.Div. program must elect six quarter courses, one falling in the area of Pastoral Administration (PA), one in Pastoral Care (PC), and two in the area of Pastoral Education (PE). Any quarter course may be taken as an elective. This program allows for the strengths and interests students bring to our program of residential theological education, providing for individualized instruction as interest and calling dictate. Quarter courses numbered 10-39 are open to all students, from 40-79 to middlers and seniors, and from 80-99 to seniors only. Each quarter course receives 1.5 hours credit.

FALL SEMESTER

*Full Semester***PT 103 Teaching in the Church (PE)**

This fundamental course stresses the pastoral role in teaching the Gospel to all age levels. It includes practical orientation to the following: analyzing curricular content; developing goals and objectives; selecting appropriate classroom strategies; analyzing interaction; and, choosing media. Students will practice their teaching skills and reconsider the teaching/learning process. Theories of learning are explored in relation to what actually happens in church classrooms. Dr. Bowman.

PT 205 Marriage Counseling and the Parish Pastor

Marriage is a continuum, a journey in which persons and God keep company with one another. The Christian knows the latter though the world may not. Common themes in what I have to come to call pre-wedding conversations, and counseling for marital health and at times of divorce are illustrated and discussed from both relational (psychological) and theological perspectives. In such counseling and care, "What can we expect of God's presence and ministry?" is a way to put one major question this course addresses. Dr. Hanchey.

*First Quarter***PT 11 Pastoral Counseling at Times of Stress (PC)**

Studies in loss, separation, and the content of grief provide entree into the theory, theology, and practice of counseling at times of stress. Suicide is considered as a response to extreme stress. Pastoral tools are designated and used in reference to readings, faculty-provided case materials, and material drawn from the experience of class participants. Enrollment limited. Dr. Hanchey.

PT 14 Pastoral Relationships from Three Perspectives (PC)

The course of study is designed to help pastors define and live into relationships of spiritual direction, pastoral counseling, and crisis support. The nature and purpose of each is unique, and each may be an appropriate pastoral response at different times in the lives of people. Mr. Gibson.



Abrifton

Second Quarter of 1988

PT 18 Perspectives on Parish Ministry (PA)

This course will consider some of the issues raised in the text *PASTORAL THEOLOGY: ESSENTIALS OF MINISTRY* by Thomas C. Oden, such as: the call to ministry; the meaning of ordination; pastoral self-understanding, role and functions; biblical mandates for ministry; women in holy orders; Jesus as pastoral model; the five main areas of preaching, teaching, leading worship, administration and pastoral care. Also, through case studies, involvement exercises and class discussion, we will draw on our own experience to explore and, it is hoped, deepen our understandings of ministry. Mr. Green.

PT 41 Pastoral Care of Alcoholics and Other Chemically Dependent Persons (PC)

Addiction and the consequences of addiction for the person, family, and community will be explored through lecture, readings, and discussion. Pastoral ministry and intervention in response provide for practical considerations. Dr. Roessler.

PT 61 Readings: The Ministry of Teaching (PE)

Guided discussions on selected books and articles in the field of church teaching will focus on the historical development of Christian education—and the roles of clergy and laity in teaching children, youth, and adults. Students will reexamine their own responsibility for teaching and assisting others in this ministry. (Prerequisite: PT 103.) Dr. Bowman.

Second Quarter

PT 12 Pastoral Ministry to the Hospitalized and Dying (PC)

Pastoral care at the hospital bedside, the stress occasioned by sickness, ministry to the dying and grieving will be explored through lecture, case discussion, readings, and written reflection. Pastoral relationships and practice will be examined from theological perspectives. Mr. Mullins.

PT 19 Human Growth and the Ministry of Teaching (PE)

The stages of human development, especially the work of Erik Erikson and Jean Piaget, will be explored to enable students to work further in understanding intellectual and moral and faith development especially in adolescence. Havighurst, Kohlberg, and Fowler. Case studies will be asked to make specific connections between human participation in faith communities. Dr. Green.

PT 40 Pastoral Ministry in Primary and Secondary Schools (PC)

Course work centers on an examination of particular and general emphases of pastoral ministry in school, to children, faculty, and staff. Dr. Green.

PT 52 The Pastoral Ministry of Visitations and Care (PA)

A theology for pastoral care will be explored in conjunction with the consideration of various models of pastoral visiting systems, including both clergy and lay visitation of today's opportunities and limitations. Recommendations be met, resources available, and various approaches to the question of training in visitation skills will be discussed. Dr. Morgan.

PT 55 Evangelism: Parish and Community (PA)

The enterprise of evangelism is explored as both primary (the world and outside the Church). The task of evangelism is considered as proclamation and conversion. The work of identifying people, God's presence, the shape of conversion, and ministry, nurture and church growth in the parishes and the parish ministry will be discussed. An emphasis on clergy leadership will be a simple work. Dr. Green.

DESCRIPTION OF COURSES



Morgan

SPRING SEMESTER

*Full Semester***PT 102 Ministry to the Older Person**

This course will investigate the older adult in our society. It will focus on older adults' needs, losses, potential, and the consequences of being who they are in a youth-oriented society. This course will also examine ways in which the Church can respond to the needs of older persons. Dr. Dancy.

PT 103 Teaching in the Church (PE)

(See fall semester description.)

PT 202 Seminar in Pastoral Counseling and Psychotherapy (PC)

Videotapes of selected therapeutic orientations are discussed from such perspectives as normal and abnormal psychology, personality development, and a theology of God's presence. Reality practice provides for skill building and the use of self in relationship. Dr. Hanchey.

*Third Quarter***PT 22 Prewedding Conversations, Marriage, and Recovenanting A Marriage: Common Themes (PC)**

The birth of a marriage is addressed, its similarity and distinctiveness vis-a-vis everyday relationships, along with stress in relation to marriage, the work of marriage both for better and for worse, and recovenanting a marriage as new occasions teach new duties. The Canons of the Episcopal Church provide for ecclesiastical expectations. (Alternate years.) Dr. Hanchey.

PT 27 Canon Law (PA)

An introductory course covering the history of canon law, the relationship of law to polity, the use of law in the church, and a study of the constitution and canons of the Episcopal Church, with special emphasis on marriage and clergy responsibilities. Discussion of real and hypothetical cases will include a brief survey of legal theory and its relation to theology. Dr. Sunderland.

PT 30 The Parish as God's Event of Ministry (PC)

Clergy burnout emerges from bleak perceptions of God's ministry in pastoral practice. The shape of the experience of God's presence is explored using such tools as personal story and congregational experience, biblical themes (spirit/wind, providence, human freedom, and God's powerlessness, etc.), baptism and worship, and a good case is made for the Prayer Book's Rite of Confirmation. (Alternate years.) Dr. Hanchey.

PT 31 Organizing a Parish for Christian Education (PA)

God is a teacher. Parish Christian education works best when we acknowledge immanuel's educative ministry among us. The relationship of the classroom to parish worship, the use of scripture's witness and the church year, the concept of experiential education and God's use of the parish as a curriculum event are explored. Teacher recruitment and team development, along with enlivening parental interest provide further practical investigations. Dr. Hanchey.

PT 41 Pastoral Care of Alcoholics and Other Chemically Dependent Persons (PC)

(See first quarter description.)

PT 43 Parish Management (PA)

The parish as a system of persons and organizations in relationship is explored from the perspectives of ordained and lay ministry and the canons of the Church. Issues such as the use and delegation of authority, effectiveness of structures, management of time and resources, and planning will be addressed. Dr. Morgan.

PT 44 The Pastoral Implications of the Prayer Book Offices (PE)

This quarter course explores the pastoral and educational opportunities surrounding (a) Baptism as it relates to birth and adoption, (b) Confirmation, and (c) Marriage. Mr. Gibson.



Crum

DESCRIPTION OF COURSES

PT 46 The Practice of Christian Stewardship in Family, Church, and World (PA)

An intensive study of the theology of Christian stewardship, its biblical basis and daily practice in individual and parish life. The course will put particular emphasis on equipping students as teachers and trainers so that they might design parish stewardship programs to reflect the spiritual message of Scripture about money and possessions. Mr. Guernsey.

PT 47 Marriage Enrichment and Parish Ministry (PC)

Growth opportunities and potential marital trauma are developed referencing biblical perspectives. The marriages of those involved should be deepened. Readings, student-led marriage enrichment events, and field site interviews focus seminar explorations. A final paper develops a student-designed parish marriage enrichment program for later use. (Limited enrollment.) (Couples and singles, spouses audit.) (Alternate years.) Dr. Hanchey.

PT 48 Human Sexuality in Practical and Theological Perspectives (PC)

Academic and clinical material concerning normal sexual functioning and common forms of dysfunction; theological and ethical perspectives; assessment of personal attitudes; and consideration of pastoral responses in typical ministerial situations. (Limited enrollment.) Dr. Morgan, Dr. Parrent, Dr. Hanchey, Mrs. Hansley.

PT 62 Practicum: The Ministry of Teaching (PE)

Students who engage in teaching in their field education assignments will evaluate their classroom experiences, especially in light of insights gained in other Pastoral Theology courses. Class projects may include experimental units of study developed in parish settings. Every effort will be made to offer personal counsel and assistance to individuals engaged in forms of teaching (children, youth, and adults). (Prerequisite: PT 61.) Dr. Bowman.

PT 81 Pastoral Ministry in Town and Country (PA)

A study of the special problems and opportunities for ministry in small town and country parishes and of the interacting influences of the church and the rural community where it serves. Instructor to be announced.

Fourth Quarter

PT 13 God's Ministry in Personal Crises (PC)

The ministry in human conversation provides a point of departure for discussion of God's ministry to us as helper and servant. Theological metaphors (providence, grace, and God's powerlessness) along with the notion of blasphemy provides for discussion. Assessed is the theory and practice of Crisis Intervention, paying particular attention to abortion and alcoholism. Pastoral tools are designed and used in reference to readings, faculty-provided case materials, and material drawn from the experience of class participants. (Prerequisite: PT 11 or permission of instructor.) Dr. Hanchey.

PT 16 Conversation and Christian Listening for the Pastoral Counselor (PC)

A theory and theology of pastoral conversation is used to illuminate God's care in the verbal, helping relationship, with particular reference to personal intuition and skill building. Dr. Hanchey.

PT 20 Curricular Resources for Teaching in the Church (PE)

Organization and development of curriculum, comparisons of resources from various publishers, and suggestions for administering a program of teaching that makes effective use of the publications, will be the basis for this practical course intended to equip clergy and laity as they evaluate the kinds of materials currently available for Christian education in a parish. Dr. Bowman.



DESCRIPTION OF COURSES

**PT 23 Counseling for Marriage,
Reconvenanting a Marriage, and
Divorce (PC)**

This course's skill area addresses the pastor's familiarity with those common elements pervading all marital counseling, from its birth, but paying particular attention to trauma and dissolution. The BI/POLAR personal strengths inventory provides a diagnostic tool, and participants are introduced to it. The canons of the Episcopal Church provide for ecclesiastical expectations. Students are asked to obtain the inventory from the instructor at preregistration. (Alternate years.) Dr. Hanchey.

**PT 45 The Pastoral Implications of the
Prayer Book Offices (PC)**

This quarter course explores the pastoral and educational opportunities surrounding (a) Reconciliation, (B) Ministration to the Sick, and (c) the Burial Office. Mr. Gibson.

PT 80 Conflict Management (PA)

A consideration of some of the ways in which emotions, issues, and organizational processes affect the generation and resolution of parish conflict. Attention will be given to needs out of which conflict arises, resources available, and strategies which may be brought to bear and how these may be related to inter-group and inter-personal conflict. Dr. Morgan.

**Department of
Homiletics**

Mr. Crum, Mrs. Dinan

FALL SEMESTER

Required Courses

Hom 2 Liturgical Preaching

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

Electives

HOM 401 Independent Study in Homiletics

Independent study in (1) homiletical methods; (2) individual preachers; (3) communication theory; (4) preaching in relation to theology and/or scripture; or (5) other aspects of homiletics. By contract with the instructor. Mr. Crum.

SPRING SEMESTER

Required Courses

HOM 1 Introduction to Homiletics

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

Electives

HOM-NT 252 Preaching from the Lectionary

(See description under NT-HOM 252.)

HOM 401 Independent Study in Homiletics

(See fall semester description.)

**Department of
Liturgics**

Dr. Price, Mr. Albritton and others.

FALL SEMESTER

Required Courses

LIT 1 Liturgics

The theology and development of Christian worship. Special attention to the biblical roots of the Christian liturgical tradition and to the classical Orthodox and Roman Catholic liturgies. English and American Books of Common Prayer, liturgical renewal in the contemporary Church, proposed revisions. Three hours of lecture and discussion each week. One hour a week will be devoted to work in



small groups led by several members of the faculty on the conduct of the Daily and Pastoral Offices and the celebration of the Holy Communion. Dr. Price and others.

In addition, one of the following quarter courses must be elected:

SPRING SEMESTER

Required Courses

Third Quarter

LIT 2 The Music of the Liturgy

A brief survey of the music associated with worship in the Judeo-Christian tradition. The emphasis is on the music of our liturgy and how it came to be this way. (1.5 credit hours.) Mr. Albritton.

LIT 3 The Origins and Use of Hymns in Worship

Hymnody as an outgrowth of Psalmody and the part they both play in contemporary liturgy. (1.5 credit hours.) (Not offered 1984-85.) Mr. Albritton.

Fourth Quarter

LIT 4 The Sung Service

Major portions of the liturgy (with notable exceptions) have traditionally been sung by celebrant and congregation. This course looks at the development of the Sung Service in the church and emphasizes practical experience in the execution of it. (1.5 credit hours.) Mr. Albritton.

Electives

LIT 104 Development and Practice of Liturgical Ministries

A study of the designated liturgical ministries of the church. The course will follow the evolution of liturgical roles from the New Testament Church to the present. (1.5 credit hours.) Mr. Price.

LIT 105 Liturgy as Art

This course will explore the relation between our sensory perceptions and liturgy: speaking, listening, seeing, moving; also the creative element in celebrating the Eucharist. (1.5 credit hours.) Ms. Anderson.

LIT 401 Special Study in Liturgical Music

(By arrangement with the professor, Mr. Anderson.)

**Department of
Field Education**

Dr. Morgan

FALL SEMESTER

Required Courses

FE 1 Field Education and Colloquy

Required of middlers in the M.Div. program. Field Education is a twelve-hour per week commitment in an approved field education training site under supervision.

Colloquies meet once a week for two hours, consist of approximately seven students, one faculty member, one parish clergyperson, and one layperson. Their purpose is to reflect on field work experiences and to integrate them with personal and vocational insights, professional skills, and academic work. Dr. Morgan and others.

FE 3 Field Education

Required of M.Div. seniors unless specifically waived by faculty action. A twelve-hour per week commitment in an approved field education training site under supervision. Seniors most often remain in their middle year training site but may seek a different training experience for their senior year. Dr. Morgan and others.

Electives

FE 401 Reading and Research in Independent Studies Related to Field Work

Admission only by permission of instructor who must approve the student's study proposal prior to registration. (Limited enrollment.) Dr. Morgan.

SPRING SEMESTER

Required Courses

FE 2 Field Education Colloquies

Continuation of FE 1. (See description under fall semester.) Dr. Morgan and others.

DESCRIPTION OF COURSES

FE 4 Field Education

Continuation of FE 3. (See description under fall semester.) Dr. Morgan and others.

*Electives***FE 401 Reading and Research In Independent Studies Related to Field Work**

(See description under fall semester.)

SUMMER

*Required Courses***Clinical Pastoral Education**

One quarter (ten-twelve weeks) in an accredited program of A.C.P.E. is required of all candidates for the M.Div. degree. Normally taken in the summer following the junior year. See description in article, "Education in the Field," page 21. (Six credit hours.)

**Special Study in
Personal Religion**

Mr. Gibson, Mrs. Hansley

SPRING SEMESTER

*Electives***PR 101 (a) Personal Religion**

The theology and practice of prayer. A study of our personal devotional life with particular attention given to the devotional use of prayer, scriptures, and devotional classics. The role of devotional groups within a parish and the teaching of personal religion within a parish setting. Consideration of corporate worship and the sacraments and their relationship to our personal religious life. Section (a) for juniors taught by Mr. Gibson. The course may not be repeated in the senior year.

PR 101 (b) Personal Religion

An exploration of the mystery in the midst of the ordinary. An examination of both the particularities and the universalities of our corporate and individual experiences in relation to a God who is for us. Some of the topics included are, e.g., the network of relationships in our com-

mon life, the poverty of the human spirit, and discerning the action of God who seeks us—all with an eye towards enlarging our vision of spirituality and engaging in the questions life asks of us. This course invites personal self-revelation as we search alone and together for a broader understanding of God's call to us as his people. Section (b) for seniors taught by Mrs. Hansley.

**Special Programs In
Speech and Liturgical Music**

Fr. Burke, Mr. Albritton, Mr. Litton, and others

SPRING SEMESTER

Required Courses

NOTE: SP 1 and LIT 11 are both experiential courses. Attendance is required, and the full time of the student is necessary. It is therefore mandatory to make no other commitments for this five-day period.

SP 1 Oral Interpretation of Scripture

A one-week course in the effective oral communication of the sacred Scriptures in the liturgy, required of all juniors. This is an intensive course and an intense experience, requiring the full participation and involvement of each student. Because of its brevity, attendance is expected at all sessions. Students are requested to bring a Bible to each session. The course is conducted by members of the staff of the Word of God Institute, a Washington-based organization that seeks to encourage "professional competence and evangelical enthusiasm (in) the ministries of preaching and Bible sharing." (One credit hour.) *Fr. Burke and others.*

LIT 11 Liturgical Music

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



Requirements for Admission

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

Master in Divinity

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

An applicant who wishes to study for the ordained ministry who is not a college graduate must satisfy the Admissions Committee, through the bishop and Commission on Ministry of the diocese concerned, that all examinations have been successfully passed and the requirements described in Title III, Canon 2, Section 6 of the General Canons of the Church have been met. Such students who meet all of the requirements of the Master in Divinity degree will receive the Licentiate in Theology (#3, p. 69).

Although the course of study in the three-year professional degree program (Master in Divinity) is designed primarily to prepare men and women for the ordained ministry of the Episcopal Church, qualified applicants can be accepted who are candidates for ordination in other denominations or who wish to earn this degree in order to prepare for ministry as lay persons.

Every applicant who is a postulant for Holy Orders must present satisfactory credentials as to character and fitness for the ministry, including a letter of commendation from the bishop of the diocese concerned, certified copies of transcripts showing the academic record for all work accomplished at the undergraduate level, at the graduate level (if such work has been undertaken), scores on the Graduate Record Examination (GRE), evidence of a satisfactory physical and psychological examination, four letters of reference and a statement indicating adequate resources to finance three years of study.

The curriculum and requirements for the M.Div. degree are given on page 46.

All candidates for the Master in Divinity degree will be evaluated by the faculty with regard to academic and personal qualifications for ministry.

Master in Theological Studies

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

REQUIREMENTS FOR ADMISSION

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.

All full-time students are eligible to apply for financial assistance. Such assistance is given entirely on the basis of need. Application forms may be obtained from the secretary for admissions.

The curriculum and requirements for the M.T.S. degree are given on page 47.

All Applicants

A personal interview with the Admissions Committee is required and will normally not be scheduled until after an application has been filed and all credentials have been submitted. At this time an appointment will be arranged for the applicant by the secretary for admissions.

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

Diploma in Theology (For Students From Countries Other Than the United States)

After the successful completion of one year of study, persons from other nations who were ordained prior to admission to The Virginia

Theological Seminary may be granted the Diploma in Theology.

Prerequisites for the Dip.Th. are as follows:

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

Requirements are:

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

Special Students

Persons not seeking a theological degree can be considered for admission as part-time special students to take not more than two courses per semester. To apply for admission as a part-time special student, one must be a graduate of an accredited college and otherwise qualified. A personal interview with the associate dean for academic affairs is required. For further information, please contact the registrar.



Doctor of Ministry Program

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

The Purpose

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

Stages of the Program

1. Completion of a basic 6-week term in the Continuing Education program of V.T.S.

2. Application for, and admission to, the D.Min. program. Applicants should be advised that participation in the 6-week term does not insure admission to this degree program.

3. Satisfactory completion of two summer residential workshops (four weeks each in duration). There are a number of ingredients in these sessions. There will be the use of the candidates' own situational case studies in four key areas of ministerial practice (a. theological and ethical aspects of ministry; b. general pastoral aspects of ministry; c. communicative and educative aspects of ministry; d. organizational and administrative aspects of ministry). In making use of the case studies, a colleague group and two faculty persons will critically assess concrete situations arising in ministry and the candidate's own practice of ministry. In addition, these summer sessions will also include a theological seminar, Bible study, worship and field studies in the greater Washington area.

4. Individualized preparation for action-reflection exams. Each candidate will prepare a self-evaluation in the light of workshop critiques and faculty counsel and then outline an individual program for further preparation for action-reflection exams. This may include a reading list, summer refresher courses, conferences, laboratories, or other forms of education at Virginia Seminary or elsewhere.

5. A thesis project in some area associated with the practice of ministry. Each candidate will have some latitude in selecting a topic as long as two dimensions are articulated in his or her report: first, some dimension of his or her work as a minister; and second, the correlation and mutual illumination between the chosen area and appropriate elements of classical theological disciplines to illuminate this dimension or area of ministry.

6. An oral defense of the thesis project.



Seminary Regulations

Regulations Governing Recommendation for Ordination

The attention of applicants planning to study for the ordained ministry of the Protestant Episcopal Church is called to the requirements set forth in Title III, Canons 2-5 of the General Canons of the Church. A student will normally have been accepted as a postulant by his or her bishop before entering the Seminary and before entering the M.Div. program.

Annual evaluations of the student's academic and personal qualifications for the ordained ministry are required under Title III, Canon 3, Section 5 to be submitted to the bishop and the postulant. At the end of the three-year period the faculty is required to give a judgment about the candidate's personal qualifications for the ministry of this Church. This means that each man or woman enters seminary with the understanding that he or she is beginning a period of evaluation because the faculty cannot give its recommendation unless the candidate has convinced them that he or she has the necessary personal as well as academic qualifications.

Requirements for Graduation

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

1. *Honors Degree*—Students who hold a bachelor's degree from an accredited college

or university and who complete the full course with an average not lower than 3.65 may be admitted to the degree of Master in Divinity or Master in Theological Studies with honors.

2. *Master in Divinity*—Students who hold a bachelor's degree from an accredited college or university and who complete the 3-year course of study outlined on page 46 with an average not lower than 2.0, may be admitted to the degree of Master in Divinity provided that they have not received a grade lower than C-in more than six courses of which not more than four shall be required courses.

3. *Tract II*—An alternative way of completing requirements for the Master in Divinity degree is offered through the "Track II" curriculum. The Track II curriculum is intended for those mature and disciplined students who desire more freedom and flexibility in fulfilling the requirements for the Master in Divinity degree than permitted in the normal course of study. This track is open to M.Div. candidates at the middle of the junior year and requires the normal three years for its completion. It involves a reduction in the number of required courses during the remaining two and one half years in seminary. It also mandates a series of comprehensive examinations in the fields of Old Testament, New Testament, Church History, Systematic Theology, and Christian Ethics, as well as an oral examination to test correlation. These examinations are taken at specified intervals over a period of two years. For further details, see the Associate Dean for Academic

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Affairs or Dr. Murray Newman who is in charge of the program.

4. *Licentiate in Theology*—Those students who can be admitted under A.T.S. regulations without a college degree and who complete the 3-year course of study outlined on page 46 with an average not lower than 2.0, may be admitted to the Licentiate in Theology provided that they have not received a grade lower than C- in more than six courses of which not more than four shall be required courses.

5. *Master in Theological Studies*—Students who hold the bachelor's degree from an accredited college or university and who complete the two-year course of study outlined on page 47 with an average not lower than 2.0, may be admitted to the degree of Master in Theological Studies, provided that they have not received a grade lower than C- in more than four courses, of which not more than three shall be required courses.

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

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

8. *Residency Requirements for Degrees*—Subject to limitations set by the faculty, courses in other accredited institutions may be counted toward the M.Div. and M.T.S. Two years of full-

time study in residence in this seminary are required for the M. Div. degree and one year for the M.T.S. degree.

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

10. *Reduced Load in Middle or Senior Year*—For sufficient reasons and with the approval of the associate dean for academic affairs, students may reduce their load to four courses in a given semester and remain in good standing as full-time students.

11. *Clinical Pastoral Education for Juniors (M.Div. Program)*—As in many other seminaries, the policy at Virginia is that the summer following the junior year should be devoted to Clinical Pastoral Education. A description of Clinical Pastoral Education is found on page 24 and financial information on page 76.

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

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Requirements Governing Continuance in Course and Academic Regulations

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

2. *Academic Probation*—A student who receives an F, two D's, or worse in any semester will be placed on academic probation. This regulation applies equally to semester courses and quarter courses. For purposes of academic probation only, a grade of Conditional functions as a C- (i.e., below degree level work but not a basis for probation). Both an Unsatisfactory and a Conditional grade require remedial work, the successful completion of which results in the grade being changed to Satisfactory. Any student who remains on academic probation for two consecutive semesters will be asked to withdraw from seminary and will not be eligible to reapply until at least a year has elapsed. Any student who is on academic probation for a total of three semesters during his or her seminary career will also be asked to withdraw from the Seminary.

3. *Conditional Grades*—A grade of E in any course is a conditional grade and carries with it the privilege of retaking the examination or rewriting the paper which was judged by the instructor to be inadequate. If by doing so the

student improves his or her work sufficiently to bring his or her performance in the course as a whole up to a passing level, a grade no higher than a D may be earned for the course. However, students who receive more than two E's in a term lose the privilege of taking make-up examinations (or writing make-up papers) for those courses. Make-up work must be completed in accordance with the schedule listed below. It is the responsibility of the student to see that arrangements are made with the instructor for completing this work within the prescribed time limit. Failure to do so within this time limit will result in an F for the course.

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

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

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

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

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

to see that the work is turned in to the associate dean for academic affairs no later than the date set.

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

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

In every case, all work for which a student registers for credit must be completed according to the above guidelines prior to graduation

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

7. *Pass/Fail*—Students who overelect in any semester may request that the extra elective course be graded pass/fail. This request must be made at the time the student registers for the course. This does not apply to courses taken to fulfill a distribution requirement unless such courses are graded entirely on a pass/fail basis. Otherwise courses intended to fulfill distribution requirements must receive letter grades.

8. *Policy on Registration*—There will be a formal registration for all students on a desig-

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nated day each semester. This will be the Friday before the first day of classes in the fall semester and the first day of classes in the spring semester which varies with the respective classes in accordance with the calendar on page 88.

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

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

Overseas students, transfer students, and full-time special students entering the Seminary must attend a special required pre-orientation conference in accordance with the calendar listed on 88. This will normally begin on the Tuesday of orientation week.

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

- (1) During the first two weeks of a semester students may change elective courses.

- (2) Students who overelect may drop an elective course without penalty during the first five weeks of a semester.

Policy on Changing Degree Programs

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

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

Policy on Student Employment

The Seminary curriculum, including assigned field work under the Field Education Program, is designed with full-time students in mind. Employment for remunerative purposes is discouraged where it is not absolutely necessary,

and first-year students especially are advised not to attempt it. In cases of need, a student should consult with his or her advisor before undertaking remunerative employment. In any case, such employment must not interfere with the student's studies, assigned field work, or his or her regular participation in the worship and other essential activities of the Seminary.

Policy on Marriage in Course

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

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

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

Policy on Ordination in Course

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

Policy Statement on Norms of Sexual Behavior

Because a variety of different, even conflicting views, on issues of sexual morality exist in the Episcopal Church, the larger Christian community, and the society at large, the board of trustees states the following policy as applicable to this seminary.

1. The area of sexual behavior, as well as other aspects of human behavior, is relevant to a person's entrance into and continued membership in Virginia Seminary.

2. The Bible is the basic resource for norms of Christian sexual behavior and a Christian understanding of human sexuality. This in no way rules out new insights and new understandings from a variety of disciplines, for God is the source of all truth. Neither does it rule out the biblically mandated responsibility to state and attempt to live according to the claims of Christian truth as perceived by significant segments of the historic Christian community.

3. Faculty and students are expected to lead a life which is "a wholesome example to all

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people" (BCP pp. 517, 532, 544). In addition to all that this includes positively in the specific area of sexual behavior, it excludes at least the following: sexual intercourse outside the bonds of marriage, adulterous relationships, and the practice of homosexuality.

4. The proper Christian approach to cases of sexual immorality, as to all immorality, should be pastoral, not legalistic and merely condemnatory.

5. Seminary policy concerns sexual behavior in contrast to sexual orientation. Furthermore, this policy distinguishes between arguing a particular moral viewpoint in the context of teaching and learning, and practicing acts which are contrary to traditional Christian norms and to positions taken by the General Convention of the Episcopal Church.



Financial Information

Tuition and Other Fees

Seminary fees are kept at the lowest possible level consistent with the accommodations provided and quality of teaching and training maintained. Students must anticipate annual increases in tuition and fees, which will continue to be reviewed on a yearly basis, until the national problem of inflation has been brought under control.

The total charges as listed below are far less than the actual cost to the Seminary for the education of each enrolled student. The actual cost to the Seminary over and above student charges exceeds \$10,000. This remainder is provided (1) by income from established endowment funds, (2) through gifts received from the annual Theological Education Offering, and (3) recurring contributions, given individually, by the numerous Friends of Virginia Seminary. The resulting benefit is immediately reflected in these minimum charges:

	1984-85	
	<i>On Campus Students</i>	<i>Off Campus Students</i>
Tuition	\$3,400.00	\$3,400.00
Board ¹	1,625.00*	475.00**
Room	815.00	—
Student Activities Fee ²	12.00	15.00
Clinical Pastoral Education Fee ³	370.00	370.00
Registration Fee ⁴	115.00	115.00
Medical Fee	80.00	—
Total Junior Year Charges ^{5 6}	\$6,405.00	\$4,360.00
Total Middle ⁵ and Senior Year Charges	\$5,920.00	\$3,875.00

For part-time special students, the following fees are applicable for 1984-85:

- \$150.00 per hour for credit
- \$ 70.00 per hour for audit
- \$ 15.00 for registration fee⁴

*\$35.00 is refundable for on-hill seniors who are not taking General Ordination Examinations and are not in residence prior to the opening date of the second semester of school, and for on-hill middlers who are not in residence prior to the opening date of the second semester of school.

**\$12.00 is refundable for off-hill seniors who are not taking General Ordination Examinations and are not in residence prior to the opening date of the second semester of school, and for off-hill middlers who are not in residence prior to the opening date of the second semester of school.

1. Married and other off campus students attend daily luncheon, Mondays through Fridays. The \$475.00 charge is to cover the cost of these extra meals.
2. Student Activities fee (paid to Student Council; not part of fees).
3. Clinical Pastoral Education fee (first year only). Does not include room and board. This charge is payable through the Business Manager's office not later than April 1.
4. Registration fee (first year only). For part-time special students, a one-time nonrefundable fee payable after acceptance at the time of first registration.
5. See other Contractual Obligation Item (4), p. 76 of VTS catalogue.
6. Total Charges junior year (including Clinical Pastoral Education fee but not including Student Activities fee).

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Other Contractual Obligations

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

2. Every applicant upon acceptance is required to pay a registration fee of \$115.00. This sum will not be credited to his or her tuition fee, but will be used to cover the cost of his or her degree and other expenses at the time of his or her graduation from the Seminary. If he or she fails to graduate, this sum is not refundable.

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

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

The Seminary's group plan for hospitalization coverage is approximately \$750.00 for single students and \$2005.00 for married students, to include family coverage, for the year. Due to increases made by Blue Cross-Blue Shield, these charges will vary from year to year. Changes in rates become effective June 1st.

5. No student may register in a new semester until all seminary fees (including bookstore bills, library fines, and other debts or financial obligations relating in any way to his or her

seminary course during the previous term) have been paid in full, or until satisfactory assurance is given to the business manager of their early settlement, disclosing the sources from which such settlement may be expected.

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

7. Students should know that there may be costs in connection with Clinical Pastoral Education over the \$370.00 tuition. These costs vary from center to center. A few centers provide stipends, others offer room and/or board, some provide nothing. Students, therefore, should choose the centers to which they apply in accordance with their means. Clinical Pastoral Education is a full-time occupation, often including Sundays, so there is little opportunity to earn money through outside work during the educational period.

8. Each student supplies for himself or herself a cassock and surplice, if needed.

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

FINANCIAL INFORMATION

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

Students will be asked to wait on tables in the refectory at certain times.

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



Blood

Scholarship Aid

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

One seeking assistance for financial obligations should first inquire of the diocese from which he or she comes and the parish of which he or she is a member. In addition, student aid grants, as circumstances warrant, may often be obtained from established societies, and should be looked into prior to making application to V.T.S. for financial aid.

From the Seminary, full or partial grants are available to a certain number of students where need is demonstrable. These grants or any portion of them may be in the form of work grants. For juniors, grants are based on twelve months. For middlers and seniors, grants are based on nine months only.

Applicants who have been admitted and who intend to seek financial assistance from this seminary on the basis of need should apply to the secretary of admissions for special financial aid forms. When the forms are received

FINANCIAL INFORMATION

and filled out by the applicant they should be forwarded to the Seminary to the attention of the chairman of the Student Aid Committee.

Virginia Seminary grants are issued on a yearly basis. Any recipient failing to maintain a C average in his or her academic course would jeopardize the continuation of any financial assistance.

Single students in their middle and senior years, who, with their bishop's permission, elect to live off campus, are eligible to receive financial aid in an amount no greater than that needed to cover the cost of tuition and board

charges for lunch. These grants, like all other forms of financial aid, are given only in cases where need is demonstrable.

Subsidized Housing for Married Students

Subsidized housing for married students is provided by the Seminary at the following rates:

A couple with no children	\$110/month
A couple with one child	\$140/month
A couple with two children	\$155/month
A couple with three or more children	\$185/month



Braddock-Lee Apartments (above) and Brookville Townhouses (left) are two of the married student housing complexes available near Virginia Seminary.

Alumni/ae Association

The Alumni/ae Association is composed of all persons who have matriculated at the Virginia Theological Seminary, and all honorary alumni/ae. The Alumni/ae Association is represented by its elected Executive Council (AAEC). The task of the AAEC, in cooperation with the dean and board of trustees, faculty and students, is to communicate the needs, purposes, and decisions of the Seminary to its alumni/ae; and, on their behalf, to represent their experience in and concerns about the Church's ministry to the Seminary, particularly through the Alumni/ae Association's elected representatives to the Seminary's board of trustees. To that end, the AAEC seeks to support the work of the Seminary by promoting and funding appropriate programs for the nurture of its alumni/ae and the Seminary community.

EXECUTIVE COMMITTEE 1984-1985

Officers for 1984-1985

The Rev. Ann Brewster Jones
President
New York, New York

The Rev. George N. Price
Vice President
Southwest Harbor, Maine

The Rev. Charles M. Riddle, III
Secretary
Virginia Beach, Virginia

The Rev. Francis W. Hayes, Jr.
Treasurer
Alexandria, Virginia

Term Expires 1985

The Rev. Francis W. Hayes, Jr.
Alexandria, Virginia

The Very Rev. Arch M. Hewitt, Jr.
Helena, Montana 530

The Rev. Ann Brewster Jones
New York, New York

The Rev. George N. Price
Southwest Harbor, Maine

Term Expires 1986

The Rev. Theodore H. Evans, Jr.
Stockbridge, Massachusetts

The Rev. Dr. Charles H. Long
Cincinnati, Ohio

The Rev. Charles M. Riddle, III
Virginia Beach, Virginia

The Rev. Joan A. Smith
Cincinnati, Ohio

Term Expires 1987

The Rev. Jane H. Dixon
Washington, D.C. Stanford

The Very Rev. J. Pittman McGehee
Houston, Texas

The Rev. Roy W. Strasburger
Saratoga, California

The Rev. James A. Trimble
Philadelphia, Pennsylvania 530

Alumni/ae Representatives on The Board of Trustees

Term Expires 1985

The Very Rev. Perry Williams
Cleveland, Ohio

Term Expires 1986

The Rev. Richard L. Shimpky
Ridgewood, New Jersey

Term Expires 1987

The Rev. Robert Moody
Alexandria, Virginia

Term Expires 1988

The Rev. Robert H. Johnson
Atlanta, Georgia

Term Expires 1989

The Rev. Henry I. Louttit, Jr.
Valdosta, Georgia

Director of Alumni/ae Affairs

The Rev. Mary B. Hansley



A.A.E.C. officers (left to right) Hayes, Price, Jones, and Riddle.

ALUMNI/AE ASSOCIATION

ALUMNI/AE ASSOCIATION BY-LAWS

Membership

The Alumni/ae Association of the Protestant Episcopal Seminary in Virginia shall be composed of all those listed in the Seminary records as living alumni/ae, all honorary members elected to the Association, and the Fellows of the Center for Continuing Education.

Meetings

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

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

Executive Committee

An executive committee shall be composed of twelve members, serving three year terms, with four members rotating off each year.

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

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

Election of Executive Committee

Before the election, nominations shall be requested from Association members by the Executive Committee.

Any nomination endorsed by the signatures of ten alumni/ae will be included on the ballot.

Other names may be added by the Executive Committee.

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

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

Officers

Officers shall be elected from among Executive Committee members, by the Executive Committee, at its first meeting after the time of election of members.

Officers shall serve for one year terms, and may be re-elected.

They shall consist of: president, vice-president, secretary, and treasurer.

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

Dues

Annual dues shall be determined by the Executive Committee and shall be payable January 1st of each year.



Degrees Conferred



Degrees Conferred October 18, 1983

Doctor in Divinity

The Reverend Thomas Dix Bowers
*Rector of Saint Bartholomew's Church,
New York, New York*

The Right Reverend Albert Theodore
Eastman
Bishop Coadjutor of Maryland

The Reverend Robert Baldwin Lloyd
*Executive Director of Appalachian
People's Service Organization,
Incorporated, Blacksburg, Virginia*

The Right Reverend John Jo Yamada
Bishop of Tokyo

Doctor of Humane Letters

Dr. Robert Coles
*Professor of Psychiatry and Medical
Humanities at the Harvard Medical
School, and Author*

Degrees Conferred May 17, 1984

Doctor in Divinity

The Reverend Richard C. Allen
*Former Rector of Saint James
Episcopal Church
Texarkana, Texas*

The Right Reverend Elliott L. Sorge
Bishop of Easton

The Reverend John F. Woolverton
*Rector of Trinity Episcopal Church
Portland, Maine, and former Professor
of Church History, Virginia Theological
Seminary*

Doctor of Humane Letters

Miss Elizabeth O'Connor
*Theologian, Author, and Staff Person,
Church of the Savior, Washington, D.C.*

DEGREES CONFERRED

Doctor of Ministry

Bruce Alan Gray, A.B., M.D.
 Roy Donald Green, Jr., B.A., M.Div.
 Carl Douglas Simmons, B.S., M.Div.
 Gerald Swallow Vintinner, B.R.E.,
 M.Div., *in absentia*
 William Baskin Wright, A.B., *in absentia*

Master in Divinity Cum Laude

Janet Sturgis Elsberry, B.J.
 Terence Lynn Elsberry, B.A.
 John Mark Graham, B.A., M.A.T.
 Dale E. Hirst, B.S.
 Francis Bradley Peyton, IV, B.A., J.D.

Master in Divinity

John Patrick Baker, B.S., J.D., LL.M.
 Christopher Northrop Blandy, B.A., M.Ed.
 Phillip Dale Boeve, B.A.
 Errol Kent Booth, B.S.
 Judith Adell Bouknight, B.S.
 Ellis English Brust, B.A.
 John Franklin Carter, II, B.A.
 Joseph Henry Chillington, III, A.B.,
 M.Sc., D.I.C.
 Kathleen Dawn Chipps, B.A.
 Patrick Raymond Close, B.A.

Clarence Alfred Cole, Jr., B.S.
 Peter R. Constantinos, B.A.
 Jacob Thandasseril David, B.S.
 Alice Downing Davis, B.F.A.
 Matthew John Evans, B.S.
 Judith Lynn Fleming, B.A., M.A., M.Phil.
 Daniel Richard Greenwood, III, B.A.
 Annwn Leigh Hawkins, B.A., *in absentia*
 Frank Martin Hawley, B.S.
 Douglas Graham Hodsdon, B.A.
 Beverly Jean Huck, B.S.
 James Wallace Hunter, B.A.
 Nancy Frank James, B.A.
 Elizabeth Weaver Libbey, B.S., M.A.T.
 Kenneth A. MacGowan, Jr., B.S. M.A.,
 J.D.
 Jeffrey Brooks MacKnight, B.S.
 Joseph Francis McNamara, B.A., M.A.,
 Ph.D.
 Bartholomew Wai-Lee Ma, B.A.
 Kevin Brian Matthews, B.A.
 Kenneth Ison Mosser, B.S.
 Elly Sparks Murphy, B.A., M.A.
 Catherine Lee McLaughlin Myers, B.A.
 Lloyd Lein Olsen, Jr., B.A.
 Joseph S. Pickard, B.Arch.
 Steven M. Pope, B.A.
 Caroline Smith Pyle, B.A.
 Douglas McBane Renegar, B.A., M.A.

Elizabeth Goodwin Saunders, B.A.
 Himie-Budu Shannon, B.A.
 Paul B. Smith, B.A.
 Thelma Alice Smullen, B.A.
 Steven Louis Steele, B.A.
 John DeWitt Stonesifer, B.A.
 David Cameron Sweeney, B.S.
 Charles Dean Taylor, B.A.
 Robert Timothy Walmer, B.A.
 Annika Laurin Warren, B.S.
 David A. Williams, B.S., *in absentia*
 Eugene Wise, Jr., B.S.

**Master in Theological Studies
Cum Laude**

Juanita Eshelman Launder Csontos,
 B.S.

Master in Theological Studies

David Adebayo Alabi, Dip.Th., Dip. R.S.
 Mary A. Grothe, B.A.
 Jane Milliken Hague, B.S.F.S.
 Daniel A. Juraschek, B.A.

Certificates of Work Accomplished

Carl Frederick Brenner, B.A., M.Div.
 Richard Austin Jacobs, B.S., M.Div.
 W. Warl Kooperkamp, B.A., M.Div.,
in absentia
 William David Mullinax, B.A., M.Div.
 Anjana Nath, B.Sc., M.A., M.Ed.
 Ivan O. Sears, A.A., Dip.Th.
 John Edward Shields, B.A.
 John Carl Swanson, B.A., M.Div.
 Anne Trott Talmage, B.S.
 Fred Leonard Thompson, B.S.
 Joseph Wilson Trigg, B.A., M.A., Ph.D.
 Satwadhvir Vishwas Waghmare, B.S.,
 M.Sc.
 Richard Wright Warner, Jr., B.A., M.Ed.,
 Ed.D.



Students Enrolled 1983-84

Master in Divinity

Senior Class

Baker, John Patrick
B.S.E., University of Central Arkansas;
J.D., University of Arkansas School of Law;
LL.M., Georgetown University Law Center

Blandy, Christopher N.
Diocese of Texas
B.A., Angelo State University;
M.Ed., University of Houston

Boeve, Phillip Dale
Diocese of Western Michigan
B.A., Hope College

Booth, Errol Kent
Diocese of Washington
B.S., Howard University

Bouknight, Judith Adell
Diocese of Upper South Carolina
B.S., Newberry College

Brust, Ellis English
Diocese of Northwest Texas
B.A., Bethany College

Carter, John Franklin
Diocese of Massachusetts
B.A., Yale University

Chillington, Joseph Henry
Diocese of Connecticut
B.A., Occidental College;
M.Sc., University of London;
D.I.C., Imperial College

Chippis, Kathleen Dawn
Diocese of Virginia
B.A., George Washington
University

Close, Patrick Raymond
Diocese of Virginia
B.A., University of Maryland

Cole, Clarence Alfred, Jr.
Diocese of Upper South Carolina
B.S., University of South Carolina

David, Jacob Thandasseril
Church of South India
B.S., University of Kerala

Davis, Alice Downing
Diocese of Virginia
B.F.A., Richmond Professional Institute

Elsberry, Janet Sturgis
Diocese of Iowa
B.J., University of Missouri

Elsberry, Terence Lynn
Diocese of Iowa
B.S., Drake University

Evans, Matthew J.
Diocese of Connecticut
B.S., Oral Roberts University

Fleming, Judith Lynn
Diocese of Virginia
B.A., University of Texas;
M.A., University of Washington;
M.Phil., Columbia University

Graham, John Mark
Diocese of Chicago
B.A., Kenyon College;
M.A., University of Chicago

Greenwood, Daniel Richard
Diocese of Washington
B.A., Haverford College

Hawkins, Annwn Leigh
Diocese of Mississippi
B.A., Millsaps College

Hawley, Frank Martin
Diocese of West Texas
B.S., Texas A & M University

Hirst, Dale Eugene
Diocese of Texas
B.S., United States Military Academy

Hodsdon, Douglas Graham
Diocese of Southern Virginia
B.A., University of North Carolina

Huck, Beverly Jean
Diocese of Newark
B.S., Montclair State College

Hunter, James Wallace
Diocese of Ohio
B.A., Tulane University

James, Nancy F.
Diocese of Virginia
B.A., California State University
at Sacramento

Libbey, Elizabeth Weaver
Diocese of Upper South Carolina
B.S., Winthrop College;
M.A.T., University of South Carolina

Ma, Bartholomew Wai-Lee
*Diocese of Hong Kong and Macau,
(The Holy Catholic Church in China)*
B.A., Chinese University of Hong Kong

MacGowan, Kenneth A., Jr.
Diocese of Virginia
B.S., University of the South;
M.A., Mexico City College;
J.D., Harvard University

MacKnight, Jeffrey Brooks
Diocese of Nebraska
B.S., Nebraska Wesleyan University

Matthews, Kevin Brian
Diocese of Maryland
B.A., University of Maryland

McDonald, Norval Harrison
Diocese of Maryland
B.A., Loyola College

McNamara, Joseph Francis
Diocese of Central Pennsylvania
B.A., King's College;
M.A., Marywood College;
Ph.D., Union Graduate School

Mosser, Kenneth Ison
Diocese of Upper South Carolina
B.S., Virginia Commonwealth University

Murphy, Elly
Diocese of Virginia
B.A., Seton Hill College;
M.A., Catholic University

Myers, Catherine Lee McLaughlin
Diocese of Central Gulf Coast
B.A., Hendrix College

Olsen, Lloyd Lein, Jr.
Diocese of Michigan
B.A., Washington Bible College
University of Michigan

Peyton, Francis Bradley, IV
Diocese of Virginia
B.A., University of Virginia;
J.D., University of Virginia

Pickard, Joseph Shearer
Diocese of Arizona
B.Arch., University of Arizona

STUDENTS ENROLLED 1983-84

- Pope, Steven Myron
Diocese of Arizona
B.A., California State University at Northridge
- Pyle, Caroline Smith
Diocese of Washington
B.A., Mary Washington College
- Renegar, Douglas McBane
Diocese of East Carolina
B.A., Wake Forest University;
M.A., East Carolina University
- Saunders, Elizabeth Goodwin
Diocese of North Carolina
B.A., University of North Carolina
- Shannon, Himie-Budu
Anglican Diocese of Liberia
B.A., St. Augustine's College
- Smith, Paul B.
Diocese of West Virginia
B.A., West Liberty State College
- Smullen, Thelma Alice
Diocese of Washington
B.A., Washington College
- Steele, Steven Louis
Diocese of Virginia
B.A., Antioch College;
- Stonesifer, John DeWitt
Diocese of Virginia
B.A., Clemson University
- Sweeney, David Cameron
Diocese of Chicago
B.S., Northwestern University
- Taylor, Charles Dean
Diocese of Tennessee
B.A., University of the South
- Walmer, Robert Timothy
Diocese of Colorado
B.A., Southern Colorado State College
- Warren, Annika Laurin
Diocese of Connecticut
B.S., St. Augustine's College
- Williams, David Alexander
Diocese of Western North Carolina
B.S., Appalachian State University
- Wise, Eugene F., Jr.
Diocese of Southeast Florida
B.S., Florida State University
- Middle Class**
- Bane, David Conner, Jr.
Diocese of West Virginia
B.A., Bethany College;
M.B.A., West Virginia University
- Chandler, Nan Elizabeth
Diocese of West Virginia
B.S., University of Kentucky;
M.H.A., Xavier University;
M.S.W., Catholic University.
- Cherouny, Priscilla Hope Davis
Diocese of Washington
- Desaulniers, John J.
Diocese of Virginia
B.S., University of Maryland
- File, Richard Harrison
Diocese of Virginia
B.A., University of Virginia
- Garfield, Liston Alphonso
Missionary Diocese of the Virgin Islands
B.S., Tuskegee Institute;
M.Ed., Tuskegee Institute
- Gepert, Robert R.
Diocese of Washington
B.S., Point Park College
- Gonzalez del Solar, Mario Sebastian
Diocese of Washington
B.A., University of Maryland;
M.A., University of Maryland
- Gresinger, Susan Mann
Diocese of Washington
B.A., George Washington University
- Hancock, Carol Jean
Diocese of New Hampshire
B.A., Keene State College
- Harris Constance Diane
Diocese of Ohio
B.Ed., University of Toledo
- Harris, Henry G.
Diocese of Ohio
B.A., University of Toledo
J.D., University of Toledo
College of Law
- Henne, Bruce Charles
Diocese of Minnesota
B.A., Michigan State University;
M.A., West Georgia College
- Jarrett, John Jacob, III
Diocese of Southeast Florida
B.A., Florida International University
- Keblesh, Joseph, Jr.
Diocese of Ohio
B.S., University of Akron;
M.B.A., University of Akron
- King, Frank Walter
Diocese of East Carolina
A.B., University of North Carolina
- Lawrence, Raymond Quigg
Diocese of Rio Grande
B.S., Central Washington University;
Union Theological Seminary
- Lewis, Cynthia Jean
Diocese of Rio Grande
B.S.N., University of Texas
- McConnell, Theodore Howard
Diocese of Michigan
B.A., Alma College;
M.A., Central Michigan University
- McCoy, Frances Jean
Diocese of West Virginia
B.A., Antioch University,
M.A., Marshall University
- McGrath, Celine A.
Diocese of Virginia
B.S., Dominican College of Racine;
M.S., University of Wisconsin
- Millar, John
Diocese of Virginia
B.S., George Mason University;
M.B.A., Loyola College
- Millard, Zoëann Vicky
Diocese of Oregon
B.A., Portland State University
- Morgan, Randall Carl
Diocese of West Virginia
B.A., Glenville State College
- Murchison, Malcolm Frasen
Diocese of Long Island
B.A., Colgate University
- O'Flynn, Donnel
Diocese of Washington
B.A., St. John's College

STUDENTS ENROLLED 1983-84

- Pennypacker, Mark Todd
Diocese of Pennsylvania
B.A., West Chester State College
- Sanders, Richard Evan
Diocese of Mississippi
B.S., Centenary College of Louisiana
- Sartin, G. Randall
Diocese of Mississippi
B.S., Liberty Baptist College
- Sewell, Robert Hails
Diocese of Central Gulf Coast
B.S., Southern Oregon State College
- Shaw, Connie Mae
Diocese of West Virginia
B.A., West Liberty State College
- Sorensen, John Thomas
Diocese of Massachusetts
A.B., Boston College
- Spigner, Charles Bailey
Diocese of Upper South Carolina
B.A., University of South Carolina
- Sullivan, Rosemari Gaughan
Diocese of Virginia
B.A., Catholic University;
M.S.W., Catholic University
- Tedesco, Robert Lincoln
Diocese of Virginia
B.A., University of Connecticut;
M.S., Trinity College
- Turk, Patricia Daniel
Diocese of North Carolina
B.A., North Carolina Wesleyan College
- Turner, Arlie Raymond
Diocese of West Virginia
A.B., Marshall University;
M.A., Marshall University
- Warner, Kevin C.
Diocese of Michigan
B.A., Olivet College
- Whalon, Pierre Welte
Diocese of Pittsburgh
B.Mus., Boston University;
M.S.M., Duquesne University
- Junior Class**
- Archie, Andrew John
Diocese of Chicago
B.A., Washington and Lee University
- Baird, Ronald Lee
Diocese of Kentucky
B.A., University of Louisville
- Brock, William Marshall
Diocese of Upper South Carolina
B.A., Clemson University
- Brown, John Ashmore, Jr.
Diocese of Upper South Carolina
B.A., Wofford College;
M.Ed., University of South Carolina
- Brumbaugh, Charles Fredrick
Diocese of Southern Ohio
B.S., Miami University
- Buelow, Peggy B.
Diocese of Southern Virginia
B.S., University of West Florida;
M.A., University of West Florida
- Calvert, George Morris
Diocese of San Diego
B.A., University of California at Berkeley
- Cederberg, Todd Lee
Diocese of Michigan
B.A., Wheaton College;
Fuller Theological Seminary
- Davidson, Eliana V.
Diocese of North Carolina
B.A., University of Florida
- Dianish, Mary Diane
Diocese of Virginia
B.A., University of Richmond
- Fanous, Samuel Salem
Anglican Dioese of Jerusalem
B.A., Tel Aviv University
- Flanagan, Carol Cole
Diocese of Michigan
B.A., Villa Maria College
- Hardman, John Christopher
Diocese of Arkansas
B.S., University of Arkansas
- Herrmann, John Frederick
Diocese of Minnesota
B.A., Northern Illinois University
- Holmes, Carol B.
Diocese of Southern Virginia
B.A., Hood College;
M.S., Old Dominion University
- Iverson, Marlowe Keith
Diocese of Southwest Florida
B.S., North Dakota State University;
M.S., University of Vermont
- Johnson, Theodore William
Diocese of Virginia
A.B., Franklin and Marshall College;
Union Theological Seminary
- Jones, Bennett Green, II
Diocese of Ohio
B.A.C., Bowling Green State University
- Kelly, Francis John
Diocese of Central New York
B.A.C., Houghton College
- Kessler, Dexter Williamson
Diocese of Southeast Florida
B.A., University of West Florida
- Kirby, Jeanne Wise
Diocese of Maryland
A.B., Hood College
- Kryder, Thomas Marshall
Diocese of Western New York
A.B., Syracuse University;
A.M., University of Chicago
- Lucas, Marion DuBois, III
Diocese of South Carolina
B.A., Wofford College
- McLeod, Robert Boutell
Diocese of Virginia
B.A., Pitzer College;
M.A., Northwestern University
- McNamara, Beth Cooper
Diocese of Maryland
B.A., Ohio Wesleyan; M.A., Johns
Hopkins University
- Miller, Martha Z.
B.S.Ed., Bowling Green State University

STUDENTS ENROLLED 1983-84

Morse, Jane Anderson
Diocese of Southern Virginia
B.A., Connecticut College for Women;
M.A.T., Salem State College

Murph, Jeffrey David
Diocese of North Carolina
B.A., University of North Carolina

Parker, R. Thad
Diocese of Lexington
B.A., University of Kentucky;
M.S.W., University of Kentucky

Poindexter, Linda Anne
Diocese of Washington
A.B., University of Southern California

Ramsey, Anne Michele
Diocese of Springfield
B.S., Illinois State University

Redmond, Joseph H., Jr.
Diocese of Ohio
B.S., Lake Erie College

Rippe, Maria Wornom
Diocese of Southwestern Virginia
B.A., Agnes Scott College;
M.S.L.S., University of North Carolina

Russell, Angela Gale
Diocese of East Carolina
B.A., University of Virginia

Sanderson, Marshall Dow
Diocese of South Carolina
B.A., College of Charleston

Scott, Edward Chisolm
Diocese of North Carolina
A.B., University of North Carolina at
Chapel Hill

Smith, Stuart Hardie
Diocese of Western North Carolina
B.A., Maryville College

Taylor, Cynthia Nan
Diocese of South Carolina
B.A., University of South Carolina

Taylor, William Brown, Jr.
Diocese of Southern Virginia
B.A., Old Dominion University

Teschner, David Hall
Diocese of Rhode Island
B.A., University of Rhode Island

Tyree, Susan McCorkle
Diocese of Virginia
B.F.A., Virginia Commonwealth
University

Wells, Lynwood Daves
Diocese of Southwestern Virginia
B.S., Virginia Polytechnic Institute and
State University

Williams, Jerre Stockton, Jr.
Diocese of Texas
B.A., Amherst College;
J.D., University of Texas

Wilson, Conrad Bruce
Diocese of West Texas
B.S.Ed., Abilene Christian University
M.A., University of Texas at San Antonio

Woodburn, Judith Steinman
B.A., Westminster College

Master in Theological Studies**Second Year Students**

Alabi, David Adebayo
*Diocese of Ibadan (The Church of the
Province of Nigeria)*

Dip.Th., Immanuel Theological College,
Ibadan, Nigeria;

Dip., Religious Studies, University of
Ibadan, Ibadan, Nigeria

Csontos, Juanita Karolyn
Roman Catholic Diocese of Arlington
B.S., American University

Gondi, Abraham Theodore
Church of South India
B.D., United Theological College

Grothe, Mary A.
Diocese of Western Massachusetts
B.A., University of the Pacific

Juraschek, Daniel A.
B.A., University of Virginia

Walker, Joyce Bogardus
Diocese of Washington
B.A., MacMurray College

First Year Students

Brigham, Erwin Risley
Diocese of Virginia
B.S., University of Illinois;
M.A., University of Virginia

Campbell, Mary Ellen
Diocese of Virginia
B.A., California State University at
Chico
M.A., Monterey Institute of Foreign
Studies

Dove, Charles Edward
Diocese of East Carolina
B.A., East Carolina University

Special Students**Full-Time**

Brenner, Carl Frederick
Diocese of Virginia
B.A., Wheaton College;
M.Div., Gordon-Conwell Theological
Seminary

David, Matthew Thandasseril
Church of South India
Dip.Electronics, Pondicherry Institute,
Delhi, India

Gachuche, Julius Gatambo
*Diocese of Mount Kenya South (The
Church of the Province of Kenya)*
Cert., The Church Army College,
Nairobi, Kenya;

Cert., St. Paul's United Theological
College, Nairobi, Kenya;
Dip Adult Ed., University of Nairobi,
Nairobi, Kenya

Halter, Karl
Diocese of California
Keppler Gymnasium, Freiburg,
Germany;

Baptist Theological Seminary,
Hamburg, Germany,
Mission Bible School, Wiedenest,
Germany

Jacobs, Richard Austin
Diocese of Southern Virginia
B.S., Old Dominion University,
M.Div., Southeastern Theological
Seminary

STUDENTS ENROLLED 1983-84

- Kohler, Ute
Evangelical Lutheran Regional Church of Wurttemberg
Fachhochschulreife, Friedrich-Ebert School, Esslingen, Germany
- Kooperkamp, William Earl
Diocese of Kentucky
B.A., Hampshire College;
L.U.C.B., University College at Buckingham, Buckingham, United Kingdom;
M.Div., Union Theological Seminary
- Nath, Anjana
Diocese of Jabalpur (The Church of North India)
B.Sc., Rajasthan University, Ajmer, India;
M.A., Rauishankar University, Raipur, India
- Sears, Ivan Oscar
Diocese of East Carolina
Dip.Th., Nazarene College, Trinidad, West Indies
- Shields, John Edward
Diocese of North Carolina
B.A., Guilford College
- Swanson, John Carl
Diocese of Massachusetts
B.A., Eastern Nazarene College;
M.Div., Andover Newton Theological School
- Talmage, Anne (Nancy) Trott
Diocese of Newark
B.S., James Madison University
- Thompson, Fred Leonard
Diocese of North Carolina
B.S., The Citadel
- Waghmare, Satwadhvir Vishwas
Diocese of Nagpur (The Church of North India)
B.Sc., Government College of Science, Nagpur University, Nagpur Maharashtra, India;
M.Sc., Department of Biochemistry, Nagpur University, Nagpur, Maharashtra, India
- Warner, Richard Wright, Jr.
Diocese of East Carolina
B.A., Westminster College;
M.Ed., State University of New York at Buffalo;
Ed.D., State University of New York at Buffalo
- Part-Time**
- Becker, Robert Andrew
Diocese of Virginia
B.A., George Washington University
- Campbell, Jane P.
A.A., George Washington University
- Crossman, Rita Kay
B.A., Hunter College
- Greer, Caristine Groves
Diocese of Virginia
B.A., George Washington University
- Greeves, Trish Towle
B.A., Duke University
- Hammond, Virginia Thomas
Diocese of Washington
B.A., Bryn Mawr College
- Hampton, Elizabeth Wilcox
Diocese of Washington
B.S., University of Maryland
- Jarrett, Mary
Diocese of Virginia
- Joy, James Harper
Diocese of Virginia
B.A., Whitman College;
M.A., American University
- MacFarland, Marjorie Inscho
B.A., Rutgers University
- McFarlane, William Hugh
Diocese of Virginia
B.A., University of Virginia;
Ph.D., University of Virginia
- Mullinax, William David
Diocese of Oklahoma
B.A., Washburn University;
M.Div., Oral Roberts University
- Murphy, Jo-Ann Rapp
Diocese of Virginia
B.A., Marietta College
- Nagel, Myra Anne
B.A., University of Illinois;
M.A., University of Illinois
- Nygard, Susan Scoble
Diocese of Washington
B.S., University of Vermont
- Ogden, Anita Dunn
Diocese of Virginia
B.S., George Mason University
- Ricketts, Linda Harriet
Diocese of Washington
B.S.E., University of Arkansas
- Tasy, Beverly Ann
Diocese of Central New York
B.A., Keuka College
- Tilden, Roger
Diocese of Virginia
B.A., Hobart College;
M.Div., Berkeley Divinity School;
S.T.M., Union Theological Seminary;
D.Min., St. Mary's Seminary and University



Calendar 1984-85

Fall Semester

- August 27 — Monday
Orientation for International Students
Orientation and Registration for Part-time Special Students
- August 28 — Tuesday
Pre-orientation for Transfers and Full-time Special Students; orientation continued for International Students.
- August 29 — Wednesday
Faculty/Staff Chapel Service
First Faculty Meeting
Orientation begins for All Other New Students
- August 30-31 — Thursday-Friday
Orientation Continues for All New Students
- August 31 — Friday
Registration for All New Students
- September 4 — Tuesday
Registration for All Returning Students
Fall Semester Classes Begin
- September 6 — Thursday
Consortium Orientation for New Students
- September 8 — Saturday
Orientation for Spouses New to the Seminary
- September 11-13 — Tuesday-Thursday
Lay School Begins
- September 18 — Tuesday
Last Day to Add New Courses
- September 24 — Monday
Convocation of Consortium Faculties (at CUA)
- October 2 — Tuesday
Quiet Day — No Classes
- October 8 — Monday
Columbus Day — No Classes
- October 9 — Tuesday
Last Day to Drop a Course
- October 16-17 — Tuesday-Wednesday
Alumni/ae Convocation and Lectures

- October 19 — Friday
Last day of first quarter
- October 22 — Monday
First day of second quarter
- November 9 — Friday
Grade Deadline for 1st Quarter
- November 13-15 — Tuesday-Thursday
Last Day of Lay School
- November 22-23 — Thursday-Friday
Thanksgiving Recess
- November 28 — Wednesday
Course Registration for Spring
- December 7 — Friday
Last Day of Classes
- December 10-12 — Monday-Wednesday
Reading Period
- December 13-19 — Thursday-Wednesday
Examination Period
- December 20 — Thursday
Christmas Holidays Begin
- January 4 — Monday
Grade Deadline

Spring Semester

- January 3-9 — Thursday-Wednesday
General Ordination Exams (Seniors) (There will be no exams on Sunday, January 6)
- January 7 — Monday
Registration and Beginning of Semester for Middlers and Juniors
- January 14 — Monday
Registration and Beginning of Classes for All Other Students
- January 21 — Monday
Christian Unity Service (At Wesley)
- January 22-24 — Tuesday-Thursday
First day of Lay School
- January 27 — Sunday
TEO Sunday

- January 28 — Monday
Last Day to Add New Courses
- February 8-10 — Friday-Sunday
Conference on Ministry
- February 18 — Monday
Washington's Birthday — No Classes
- February 19 — Tuesday
Last Day to Drop a Course
- February 20 — Wednesday
Ash Wednesday — Quiet Day — No Classes
- March 1 — Friday
Last day of third quarter
- March 4-8 — Monday-Friday
Spring Recess
- March 11 — Monday
First day of fourth quarter
- March 22 — Friday
Grade Deadline for third quarter
- March 26-28 — Tuesday-Thursday
Last day of Lay School
- April 5-8 — Friday-Monday
Easter Vacation
- April 19 — Friday
Course Registration for Fall
- April 26 — Friday
Last Day of Classes
- April 29-May 3 — Monday-Friday
Reading Period
- May 6-10 — Monday-Friday
Examination Period
- May 8 — Wednesday
Grade Deadline for Graduating Students
- May 16 — Thursday
Commencement
- May 24 — Friday
Grade Deadline for All Students

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1. WILME
2. JOHN
3. MADIS
4. MOOR
5. ST. GE
6. SPARR
7. ASPIN
8. MEAD
9. KEY H
10. PACK
11. LIBRA
12. SEMIN
14. REFEC
15. SCOTT
16. BOHLE
17. BOOK
18. BOILE
19. KITCH

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