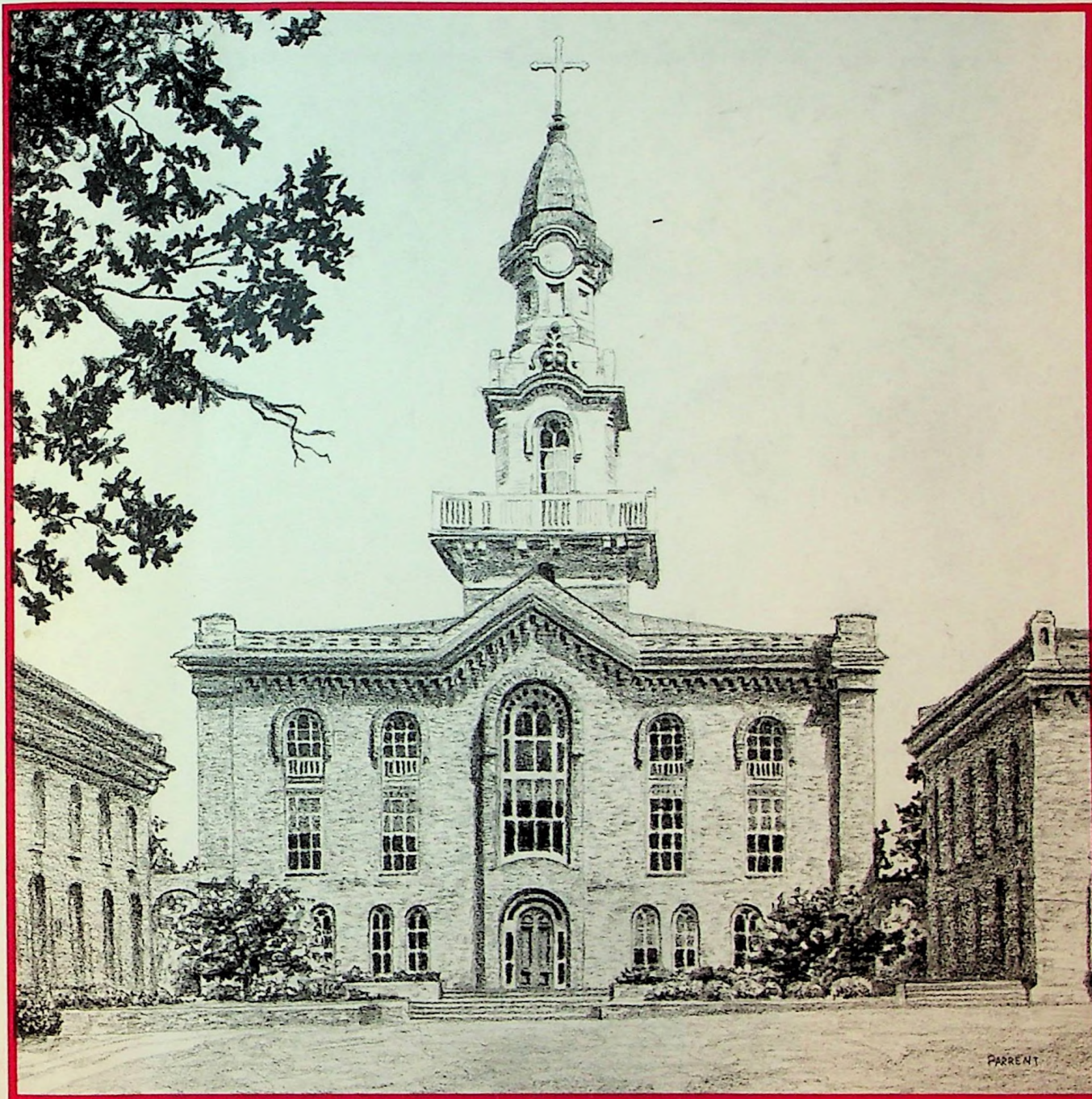


1988-1989 Catalogue  
The Protestant Episcopal  
Theological Seminary  
Alexandria, Virginia



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VIRGINIA THEOLOGICAL SEMINARY CATALOGUE 1988-1989



# Virginia Theological Seminary

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# Mission Statement

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Virginia Theological Seminary is a seminary of the Episcopal Church accredited by the Association of Theological Schools. It seeks to further the universal mission of Christ's church by providing graduate theological education and serving as a theological resource for the church.

The Seminary's primary mission is to prepare men and women for the ordained ministry, particularly for service in the parish ministry and leadership in the church. Out of its evangelical heritage and its missionary tradition, it emphasizes the ministries of preaching, teaching, pastoral care and social justice. It seeks to prepare its students as servants of Jesus Christ to equip the people of God for their vocation and ministry in the world. It also provides continuing education for clergy of all denominations and theological education for laity.

This seminary believes that theological education leading to a degree requires full-time study and full participation in its common life and worship. It also believes that theological education is greatly enhanced when it is done within an ecumenical context.



# Heritage and Purpose of Virginia Seminary

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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—1823-1988

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

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

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

The Bishop Payne Divinity School, a distinguished black institution, was started by the Virginia Theological Seminary in 1878. It was named for the Rt. Rev. John Payne, an alumnus of the Seminary in the class of 1836, and the first bishop of Liberia. It merged with Virginia Seminary 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 from the Bishop Payne Divinity School plus a grant from the Executive Council of the Episcopal Church were used to establish a fund "to further theological education among Negroes." Income from the fund is awarded on the basis of need to support the education of black students preparing for the ministry at Virginia Seminary.

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 have 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 fifty 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 have been erected, including 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.

## What Undergirds the Curriculum

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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, human kind, 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.

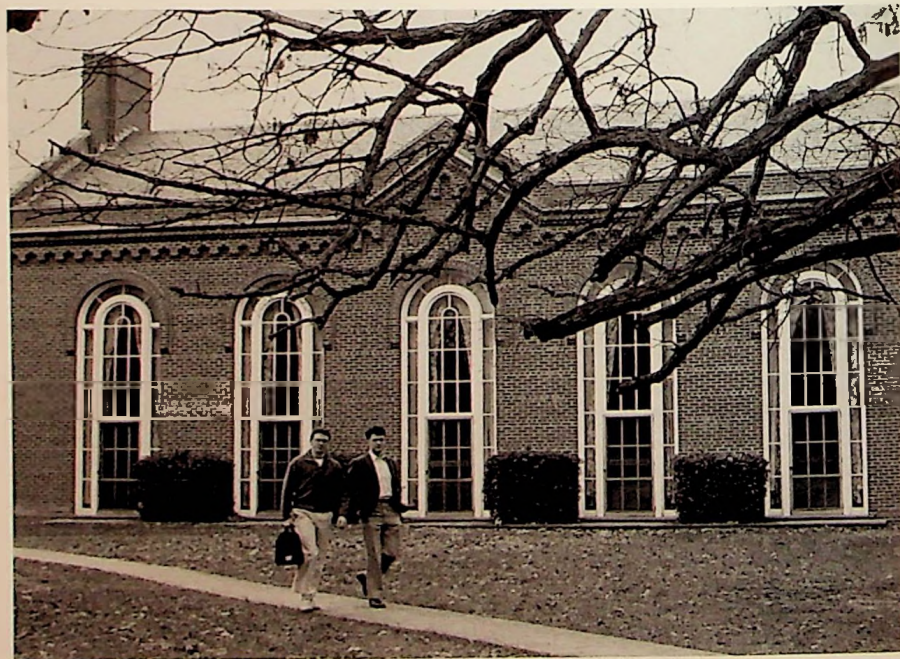
From that point theological schools have devised some combination of two alternative procedures. One is to give high priority to the content of theology as an historically-given body of tradition to be mastered. In academic work the emphasis falls upon what the Bible says, what the "facts" of church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

devoted to the praise of God and meditation upon his word in Scripture. A disciplined life in dormitory and refectory as well give expression to the same end, which is the induction of a man or woman into what is given in the Christian tradition.

The alternative procedure is to give the priority to personal appropriation not in proportion to what is given but in proportion to what the individual is capable of receiving. The emphasis in the first procedure is upon order and discipline; in this case the emphasis is upon freedom. The traditional material is of course presented in the classroom, but with more concern for the relevant than the traditional, for commitment and testimony than for orthodoxy, for personal involvement than for the acquisition of information. Accordingly, the

ordering of the student's life is left as largely as possible to him or her. A daily service of common worship is provided, a refectory, a place to live. What use the men or women make of these, and what else they do to discipline and strengthen themselves is theirs to determine.

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



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Neither of the alternatives was or is likely to be encountered in pure form in any school. But there is an ethos, a point of view in any school, disposed in one direction or the other. At Virginia Seminary the emphasis has tended to fall in the direction of the second alternative. It has been a good school for the fully committed and the relatively mature. It is still that.

This seminary intends to serve and educate students who are fully prepared to enter upon professional education for the ministry, though it seeks also to serve, especially through its Master in Theological Studies program, those who wish to deepen their understanding of the Christian faith and their commitment to Christ but are not seeking ordination. The Seminary's strengths for this task are a faculty whose firm commitment to the classical Christian tradition is itself the motivation for the task of authentic contemporary expression, and an ethos in which the emphasis is upon free, personal appropriation of the Christian faith. That emphasis entails, inside of class and out, the struggle of incessant challenge, questioning, testing.

The 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.

The Christian faith in its manifold forms has woven a vast and varied tapestry of life, and our aim is that the student find his or her own face in that tapestry. The expectation is

that at some point each person can return a personal affirmative answer to the question posed in Hymn 172, "Were You There When They Crucified My Lord?"



# Theological Education for Today

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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 urbanized 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.

## Virginia Seminary Life

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

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

To this new challenge these students bring a wide diversity of backgrounds. Both men and women, directly from college and older, some overseas students new to America, some recently married,

some with children, some single . . . each new student brings a unique set of gifts which will help him or her to live with the pressures of seminary life.

Yet very few students ever make it through seminary just on their own gifts. The demanding academic curriculum, the pressures of field education, the pinch of finances, and many other unavoidable strains can accumulate.

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

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



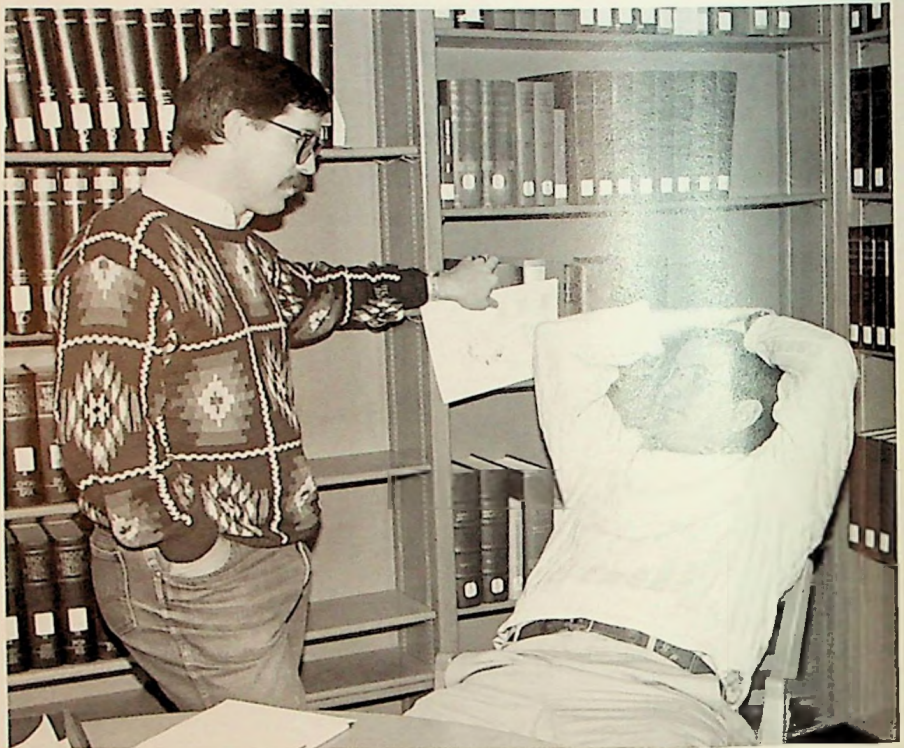
*VTS Senior Martha Giltinan and Middler Althea Quarles*

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.

A seminary chaplain is 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 there are four dormitories: Madison, Wilmer, St. George's and Johns Hall, each with 14-18 single rooms. Each room is typically 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. A registered nurse is available weekday mornings for minor medical care and referrals.



*Juniors Craig Borrett and Joseph Warren.*

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.

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Subsidized housing for married students is provided by the Seminary (see page 72). 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 should expect the usual challenges of finding suitable employment. They must sometimes accept jobs in fields other than the ones for which they have been trained or at levels which are lower than appropriate for their professional experience.

Affordable pre-school childcare is available at the Seminary's "Butterfly House." Schools, 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.



*The Butterfly House is the Seminary's year-round day care center.*





*Middler John Wilme in his room in St. George's Hall.*

More than that, Washington is a national and international cultural center. Families are within a few miles of great museums, national landmarks, and theatres. The countryside of Virginia and Maryland offers outdoor-oriented families convenient recreational facilities.

There are two daily events which bring the academic community together. The first is chapel. 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 fellowship and a common meal. Often 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 entrees.

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

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At present approximately one-third of the students are women. The faculty and board of trustees were early and strong advocates of the ordination of women. This position has been periodically reaffirmed and commended to all, both as part of the doctrine, discipline and worship of the Episcopal Church and as integral to the life of the Seminary community.

Whether male or female, single or married, the community spirit and close companionship 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.



*The Rev. Mark E. Waldo (VTS '51) and his son, Mark E. Waldo, Jr. (VTS '88).*



# Master in Divinity Program

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## Seeking the Truth

By the Rev. Gail Allinson Epes  
Class of 1987

Carved into the face of the  
Seminary library are the words:

*Seek the truth  
Come whence it may  
Cost what it will*

These words let us know what our task is for the next three years. They alert us to the fact that truth can come from unexpected places and cost us dearly. Already we have left behind friends, house, church, a world where we were known. We bring a faith strong enough to get us here, and we come wanting to find something like the evangelist gave to Theophilus, "an orderly account" that we might know the truth concerning the things of which we have been informed. We want the truth, but we do not know what this will mean for us. Seminary is many things, but it is above all a search for the truth about ourselves, our world, and the Gospel.

But how is truth to be found? The Anglican poet John Donne put it this way:

*"On a huge bill  
Cragged, and steep, Truth  
stands, and hee that will  
Reach her, about must, and  
about must goe..."*

Seminary is something like circling. In and out of Aspinwall to classes, studying scripture, theology, ethics, Greek; walking to the refectory; learning to let go of hard-won and cherished old understandings "so that we may no

longer be children, tossed to and fro and carried about with every wind of doctrine," and finally climbing toward frightening bright new insights.

And seminary is something like standing still. The outrage of having to stand up in the midst of the crashing confusion of Junior Year to preach the Gospel in our first homiletics class sears. Still, we do it. "It is possible," writes Frederick Buechner, "to think of the Gospel and our preaching of it as, above all and at no matter what risk, a speaking of the truth about the way things are." We learn we can do that. We learn to tell how it is for us, our own truth.

We circle again. The circling for truth that we do is not always upward. Sometimes we spiral downward, deep, deep into ourselves. In CPE we encounter old fears, as familiar as our own skin and that hard to pull away. With hospital patients we are forced to stand answerless before their sorrow. "What is truth?" we ask, and like Pilate before Jesus, we hear no answer.

Meanwhile our children have birthdays and move to the next grade. Spouses are involved in new jobs. We begin looking outward a little more as we set off to work in field work parishes.

Seminary is something like leaning, too. We find ourselves held up. The priest who feeds us bread and wine at the Wednesday morning eucharist is the professor who teaches us Old Testament later on in the day. The community says the creed for us when we cannot. Day after day we gather to pray and sing

and eat and study so that we are being woven together without even realizing it, and so that by the end, though there is still much we do not know about each other, we know and are known by heart.

When homiletics class comes around Senior Year, it is different from the first time. We are nearly at the end of our time at seminary, and the stakes are higher now. We are that much closer to going out into the world to preach for the rest of our lives, and we are two years deeper into wrestling with the Gospel for its truth, for our truth. We can speak to each other in a new way now, having learned through time something of speaking what truth we see in love.

We are not wrong in seeking truth, for it is the truth, Jesus says, which will make us free. In seeking the truth we are seeking Jesus, the one who is the truth and who will set us free that we might set others free. "For this I was born," Jesus said, "and for this I have come into the world, to bear witness to the truth." And so were we born for this.

A visitor to the Seminary wrote, "As I walked about, I felt very close to God there and closer to the very best that the human race is capable of." That was our original vision, too, that called us here—wanting to be close to God and to give our very best. And as we have lived here, learning how to "about goe"—seeking, circling, standing, spiraling, leaning—we found that what we learned was not some finished task or final truth so much as a way to travel, a way of looking to Jesus who is the way, and the truth, and the life.

Amen!



*The Seminary chapel has become more accessible with the installation of an electric wheelchair lift at the front door.*

# Master in Theological Studies Program

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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 account 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.



*Seniors Randy Foster, George Sinabulya, and John Hall*

## Education in the Field

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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 eighty 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 an individual 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?"



*Sparrow Hall*

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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 (satisfactory, 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 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.



*"... in quietness and in trust shall be your strength." Isaiah 30:15b*

A manual more fully describing field education at the Seminary has been prepared for 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 stresses priority in these placements for 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. 70). Living expenses are the responsibility of the student. Some CPE centers provide room and/or board, some offer stipends; most 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, a further unit of CPE, a locally designed program, a domestic intercultural program such as the Appalachian Ministries Educational Resources Center, or an overseas experience. Student placements may be 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. Internships may be arranged in parishes, urban social work, intercultural settings, Clinical Pastoral Education, or overseas.

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.



*Graduating students Hans Misselwitz and Julius Jackson.*

## Center for the Ministry of Teaching

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*The library at the Center for the Ministry of Teaching.*

The Center for the Ministry of Teaching was established in 1985 for the purpose of promoting excellence in Christian education. Housed in Packard-Laird Hall, the Center includes an extensive library of educational materials for use in parishes, a teaching laboratory, a media center for the Seminary faculty, and additional work space and offices.

All classes in Christian education are taught in the Center, including practice teaching courses in which the seminarians plan and carry out class sessions with children and

youth which are videotaped. They then evaluate their experience. (Boys and girls from the Seminary community and surrounding parishes are members of the practice groups.)

In addition, weekend workshops and summer programs are offered for professional and lay educators in the churches. The Center programs seek to foster exchange between parish educators and the Seminary's effort to prepare its graduates for effective educational ministry—as teachers and administrators of programs.

In the evolving development of the Center, it is envisaged that the staff will be expanded to include research and development personnel, with a view to writing and publishing suitable curricular resources for teaching in the Episcopal Church. It is also hoped that leadership can be provided regionally across the country in the education of teachers/leaders for parish programs.

Director of the Center is the Rev. Locke E. Bowman, Jr., professor of Christian Education and Pastoral Theology.

# 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 at no additional cost. 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.

Each year a significant number of V.T.S. students enroll in courses at other schools in the Consortium. At the same time students from other consortium schools take classes at V.T.S. All students in the M.Div. and M.T.S. programs are required to take at least one Consortium course.

This important venture in theological education is in keeping with the recommendation of the Association of Theological Schools in the United States and Canada, and the Board for Theological Education



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

The Reverend David Trickett, Ph.D., is director. Members of the Consortium are listed below.

The School of Religious Studies,  
Catholic University of America

The Cluster of Independent  
Theological Schools:  
De Sales Hall, School of  
Theology  
Dominican College  
Oblate College

The Protestant Episcopal Theological  
Seminary in Virginia

The Howard Divinity School

St. Paul's College (Associate  
Member)

Washington Theological Union:  
Augustinian College  
Capuchin College  
Holy Name College  
Holy Trinity Mission  
Whitefriars Hall

Wesley Theological Seminary

Lutheran Theological Seminary at  
Gettysburg

# Center for Continuing Education

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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, 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 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.

Fellowship grants have been made possible by the generosity of friends of the Center through their gifts to our endowment. The remaining charge is \$1,625.00 and covers tuition, room and board for the six weeks, as well as the return conference the following year. There are some limited scholarship funds available, but each applicant is encouraged to seek scholarship aid from other sources.

This program is open to all ordained persons with at least five years of ministerial experience. Three six-weeks' terms are scheduled each year—fall, winter



*The Rev. Patricia Thomas receives the Doctor of Ministry degree from the Rt. Rev. Robert Atkinson at the May Commencement exercises.*



*Busch*



*Newman*

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 talk 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



*Smiley*



*Busch*

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 1988, the leaders were Dr. Reginald Fuller, Professor of New Testament, Emeritus, of Virginia Seminary, Dr. Philip Turner, Professor of Ethics of the General Theological Seminary, and Dr. Roberta Hestenes, President of Eastern College. In addition, there are opportunities to participate in daily worship, to share common concerns, to read and reflect, to meet old friends and make new ones, and to enjoy the greater Washington 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

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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 transferrable 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. Two or three courses are offered each semester. Tuition is modest. The Seminary's library is available to registered students in the Lay School.

Courses for Fall 1988 are:

Introduction to Christian Theology  
Ministry in Times of Illness  
Introduction to Biblical Greek

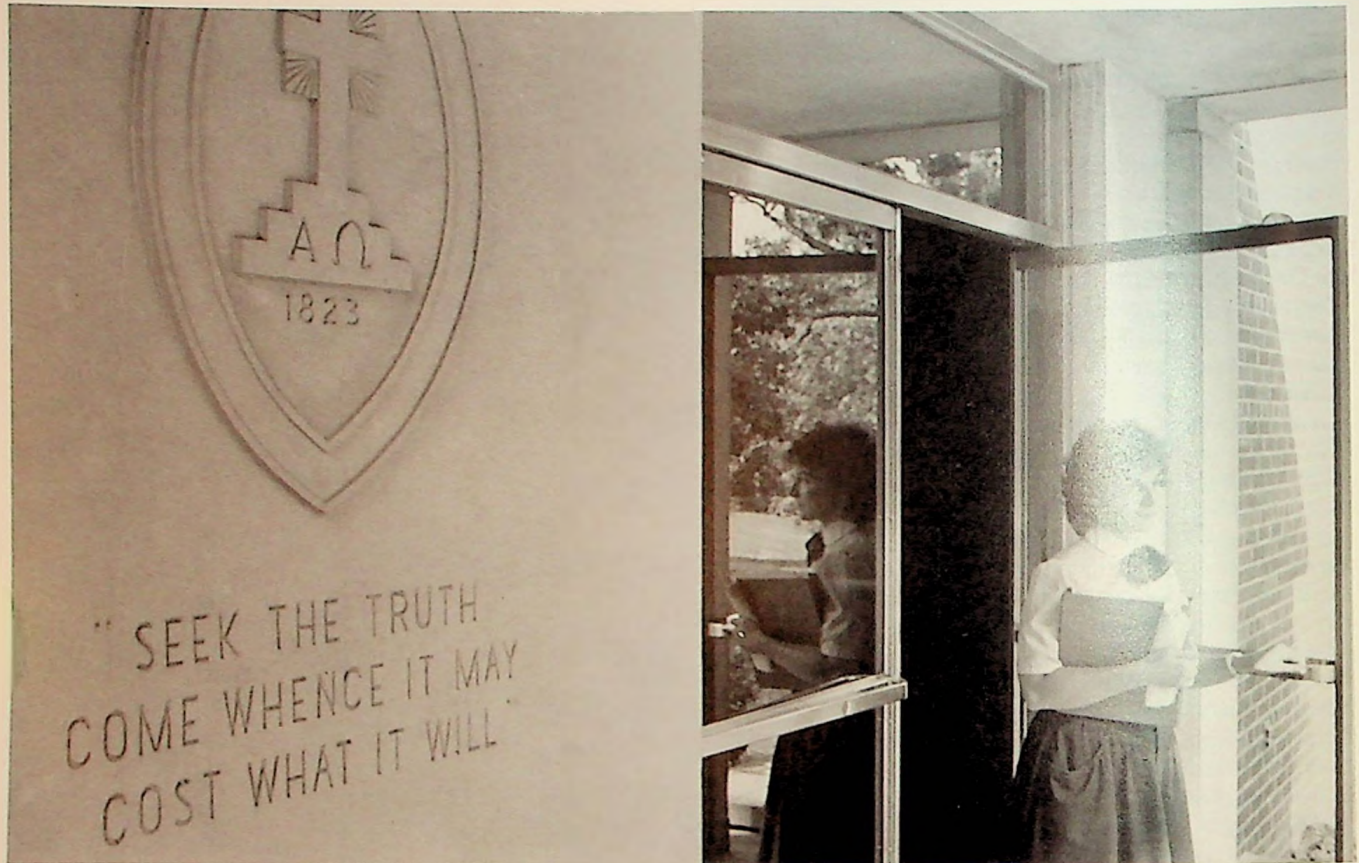
Additional information about the Lay School of Theology and registration applications may be obtained from Mrs. Sara Barnes, Registrar.



*Aspinwall Hall*

## Bishop Payne Library

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*Midler Elizabeth Bryan.*

The Bishop Payne Library is a symbol and reminder of the union of the Bishop Payne Divinity School with the Virginia Theological Seminary. The Divinity School, named for the Right Reverend John Payne (V.T.S. 1836), first Bishop of Liberia, was founded in 1878 in Petersburg, Virginia, to prepare black persons for ministry. Virginia Seminary and Bishop Payne Divinity School merged in 1953. The library is a modern, fully-equipped facility, efficiently designed to serve students, faculty, graduates of the Seminary and the local clergy.

The book collection dates back to the early years of the nineteenth century and now contains approximately 110,000 books. The library also receives 560 periodicals, not counting continuations and publications of learned societies. The growing reference collection is a rich resource of major works of religious scholarship including bibliographies, encyclopedias, indexes, and commentaries.

Through its participation in the Washington Theological Consortium, the extensive collections of the member libraries, numbering more than 900,000 volumes, are available for direct borrowing by students and faculty. Automated bibliographical services are available from the Online Computer Library Center (OCLC).

# Lectureships and Visiting Professorships

## The Reinicker Lectures

By the generosity of the late 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. The most recent of the Reinicker series, which are given every few years, were delivered by the Most Reverend Frederick Donald Coggan, then the Archbishop of Canterbury, and the Rev. Dr. Raymond Brown of Union Seminary in New York.

## 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 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.

Dr. Craig Dykstra of Princeton Theological Seminary gave the Bradner Lectures at Virginia Seminary in 1988.

## 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."]

Recent Zabriskie Lectures were delivered by Dr. Martin E. Marty, Professor of the History of Modern Christianity at the University of Chicago; Dr. Ann Belford Ulanov, Professor of Psychiatry and Religion at Union Theological Seminary in New York; and the Reverend Dr. James A. Forbes, Jr., the Joe R. Engle Professor of Preaching at Union Theological Seminary in New York.

The 1988 lecturer will be the Rev. Dr. Walter Brueggemann, Professor of Old Testament at Columbia Theological Seminary in Decatur, Georgia.

## 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.

In February 1987, the Sprigg Lectures were delivered by the Reverend Dr. Arthur Peacocke, Director of the Ian Ramsey Centre at St. Cross College, Oxford, a center dedicated to studying and reflecting upon the issues between science and theology and the ethical issues raised by scientific investigation. "Science and Theology Today" was the title of the series.

## The Trotter Visiting Professorship

Friends of the Very Reverend Jesse M. Trotter, professor at Virginia Seminary from 1945 until 1977 and dean from 1956 until 1969, established a fund in his memory in 1983 to provide for a visiting professorship in fields in which Dr. Trotter had a particular interest. The Right Reverend John B. Coburn, retired Bishop of Massachusetts, was the first Trotter Visiting Professor, teaching in the Fall 1987 semester in the field of spirituality.



*Bishop John Coburn*



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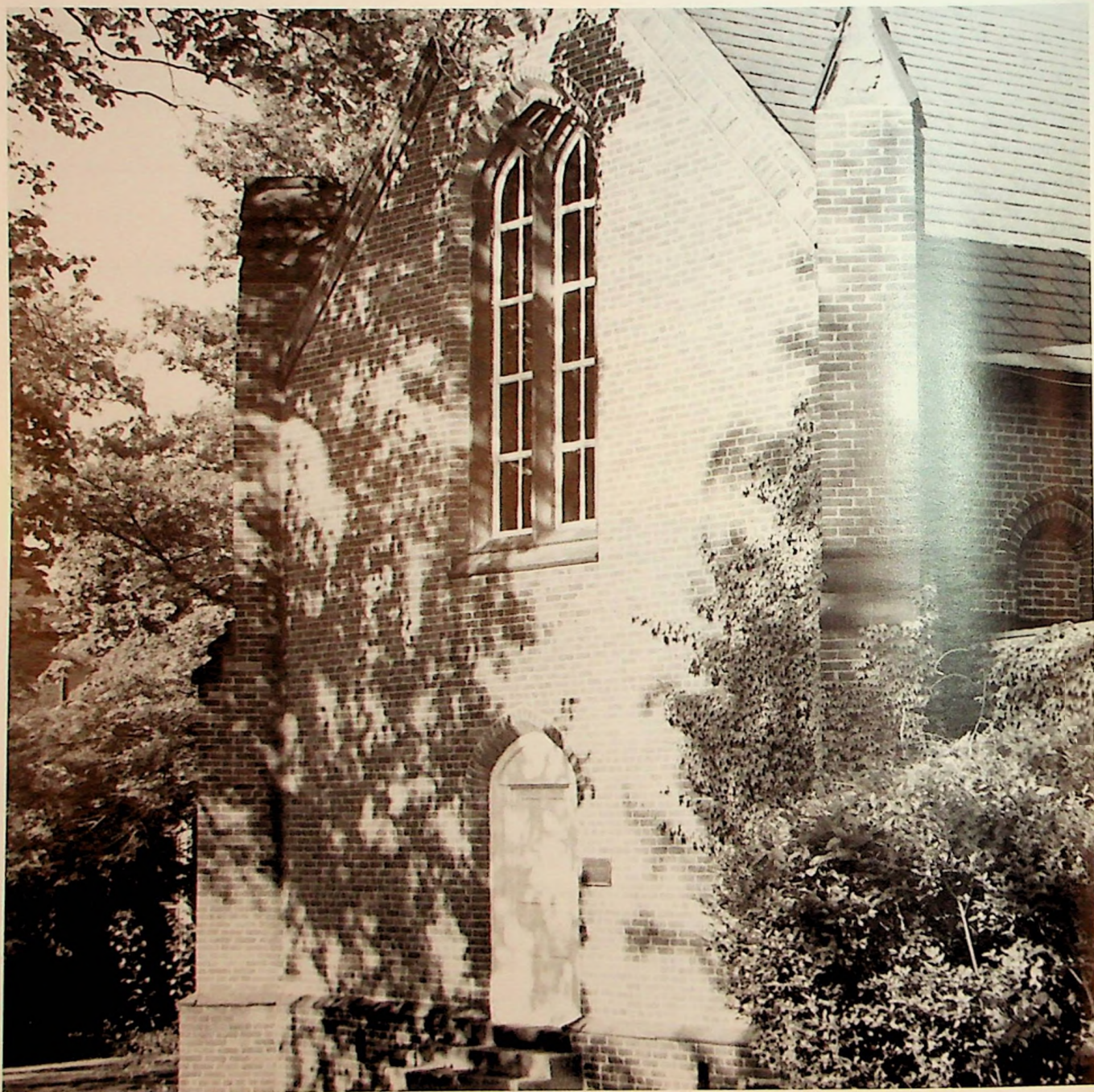
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Theological School; Th.D., Union  
Theological Seminary

**Allan M. Parrent**

*Associate Dean for Academic Affairs,  
Vice-President, and The Clinton S. Quin  
Professor of Christian Ethics*

B.A., Georgetown College; M.A.,  
Vanderbilt University; M.Div., Vanderbilt  
University; Ph.D., Duke University

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

*Chaplain and Associate Dean for Student  
Affairs*

B.A., University of Virginia; M.Div.,  
Virginia Theological Seminary

**The Reverend Murray L. Newman**

*The Catherine N. McBurney Professor of Old  
Testament, Language and Literature*

B.A., Phillips University; M.A.,  
Phillips University; B.D., Union  
Theological Seminary; Th.D., Union  
Theological Seminary

**The Reverend James F. Ross**

*Professor of Old Testament*

B.A., Doane College; B.D., Union  
Theological Seminary; Th.D., Union  
Theological Seminary; D.D., Doane  
College

**Jack H. Goodwin**

*Librarian and Professor in the Seminary*

B.A., Olivet Nazarene College, M.L.S.,  
University of Illinois



Reid



M. Newman



Parrent



Ross



Gibson



Goodwin



*Crum*

**The Reverend G. Milton Crum, Jr.**  
*The Howard Chandler Robbins Professor of Homiletics*

B.S., University of Nebraska; M.Div.,  
The University of the South

**The Reverend Charles P. Price**  
*The William Meade Professor of Systematic Theology*

B.A., Harvard University; B.D.,  
Virginia Theological Seminary; Th.D.,  
Union Theological Seminary

**The Reverend Frank R. VanDevelder**  
*Professor of Biblical Languages and Theology*

B.A., Pasadena College; M.A.,  
Pasadena College; B.D., Virginia  
Theological Seminary; Ph.D., Drew  
University



*Carr*

**The Reverend Dabney J. Carr III**  
*Director of Alumn/ae Affairs and Spiritual Director*

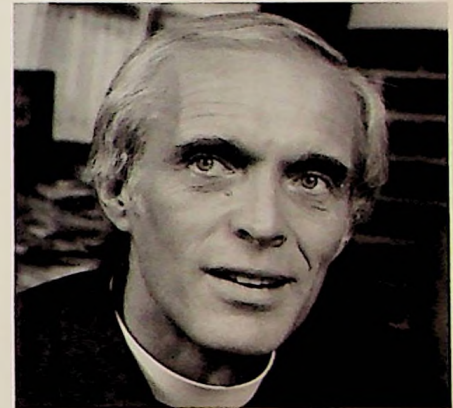
B.A., The College of William and  
Mary; M.Div., Virginia Theological  
Seminary

**The Reverend Richard A. Busch**  
*The Arthur Carl Lichtenberger Director of the Center for Continuing Education and Professor of Continuing Education*

B.A., Washington and Lee University;  
B.D., Yale Divinity School; Ph.D.,  
Claremont School of Theology

**The Reverend Sherodd R. Albritton**  
*Professor of Homiletics, Speech, and Music*

B.A., Furman University; M.Mus.,  
Yale University; M.Div., Virginia  
Theological Seminary



*Busch*



*Price*



*VanDevelder*



*Albritton*



*Scott*

**The Reverend David A. Scott**

*Professor of Systematic Theology and Ethics*

B.A., Amherst College; B.D., Episcopal Theological School; M.A., Princeton University; Ph.D., Princeton University

**The Reverend Edward Morgan III**

*Professor of Field Education*

B.M.E., University of Virginia; M.Div., Virginia Theological Seminary; D.Min., Howard University

**The Reverend Locke E. Bowman, Jr.**

*Director of the Center for the Ministry of Teaching and the James Maxwell Professor of Christian Education and Pastoral Theology*

B.A., William Jewell College; M.Div., McCormick Theological Seminary; L.H.D., Schiller College

**David H. Charlton**

*Business Manager*

B.A., The College of William and Mary; M.Ed., The College of William and Mary; C.A.S. Ed., The College of William and Mary; Ed.D., The College of William and Mary

**B. Barbara Hall**

*Professor of New Testament*

A.B., Bucknell University; M.A., Yale University; B.D., Yale University; S.T.M., Union Theological Seminary; Th.D., Union Theological Seminary

**The Reverend Burton J. Newman**

*Associate Director of the Center for Continuing Education and Professor of Continuing Education*

A.B., Houghton College; M.Div., Union Theological Seminary; S.T.D., Emory University



*Charlton*



*Morgan*



*Hall*



*Bowman*



*B. Newman*

---

**The Reverend Edward Stone Gleason**

*Director of Development and Publications*

B.A., Harvard University; M.Div., Virginia Theological Seminary; Episcopal Theological School

**The Reverend Howard Hanchey**

*The Arthur Lee Kinsolving Associate Professor of Pastoral Theology*

B.A., University of North Carolina; M.Div., Virginia Theological Seminary; D.Min., Union Theological Seminary

**The Reverend William S. Stafford**

*The David J. Ely Associate Professor of Church History*

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

**The Reverend Lloyd A. Lewis, Jr.**

*Associate Professor of New Testament*

A.B., Trinity College; M.Div., Virginia Theological Seminary; M.A., Yale University; M.Phil., Yale University; Ph.D., Yale University

**The Reverend Robert W. Prichard**

*Assistant Professor of Church History*

B.A., Princeton University; M.Div., Berkeley Divinity School at Yale; Ph.D., Emory University

**The Reverend Martha J. Horne**

*Assistant to the Dean*

A.B., Duke University; M.Div., Virginia Theological Seminary



*Gleason*



*Lewis*



*Hanchey*



*Prichard*



*Stafford*



*Horne*





*Eversley*

**The Reverend Walter V. L. Eversley**

*Assistant Professor of Theology*  
B.A., Moravian College; Ph.D., Harvard University; J.D., Columbia University School of Law

**The Reverend Christopher David Hancock**

*Assistant Professor of Theology*  
B.A. and M.A., Oxford University; B.A. and Ph.D., University of Durham

**The Reverend Richard John Jones**

*Instructor in Mission and World Religions*  
B.A., Oberlin College; M.A., Johns Hopkins University; M. Div., Virginia Theological Seminary



*Hancock*



*Jones*



*Peggy Parker, Secretary to the Associate Dean for Academic Affairs and to the Faculty*



*Anita Denison, Secretary to the Faculty and to the Board of Trustees.*

## Professors Emeriti/ae

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### Professors Emeriti/ae

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

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

**The Reverend Henry H. Rightor**  
*Professor Emeritus of Pastoral Care*  
B.A., Princeton University; LL.B., Harvard University; B.D., Virginia Theological Seminary; D.D., Southwestern University

**The Reverend Granville Cecil Woods, Jr.**  
*Dean and Professor Emeritus*  
B.A., Vanderbilt University; B.D., Virginia Theological Seminary; S.T.M., Yale University; D.D., The University of the South

**The Reverend Reginald H. Fuller**  
*Professor Emeritus of New Testament*  
B.A., Cambridge University; M.A., Cambridge University; S.T.D., General Theological Seminary; S.T.D., Philadelphia Divinity School

**Dr. Marianne H. Micks**  
*Professor Emerita of Biblical and Historical Theology*  
A.B., Smith College; M.A., Columbia University; B.D., Church Divinity School of the Pacific; Ph.D., Yale University; D.D., Church Divinity School of the Pacific



*Left to right: Former Archbishop of Canterbury Donald Lord Coggan, Professor Emeritus Reginald Fuller, and Professor Emeritus Clifford Stanley. Background: Bishop Robert Atkinson and Dr. Allan Parrent.*

# Adjunct Professors and Faculty

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## Adjunct Professors and Assistants

The Reverend Vienna C. Anderson, B.A., M.F.A., D.Min.

*Adjunct Professor in Pastoral Theology and Liturgics*

The Reverend John Burke, O.P., M.A., S.T.B.

*Adjunct Professor in Speech*

Ms. Verna Dozier

*Adjunct Professor in New Testament*

Dr. William Frank, B.D., B.M.E., M.D.  
*Consulting Psychiatrist*

The Reverend James M. Green, B.S., M.Div.

*Adjunct Professor in Pastoral Theology*

The Reverend John M. Guemsey, B.A., M.Div.

*Adjunct Professor in Pastoral Theology*

The Very Reverend Edward King

*Adjunct Professor of Church and Society*

The Reverend Edward H. Kryder, B.A., M.Div., D.D.

*Adjunct Professor in Pastoral Theology and Liturgics*

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

The Reverend Henry B. Mitchell, B.S., M.Div.

*Adjunct Professor in Church History and Christian Ethics*

The Reverend Geoffrey Price, B.S., M.Div.  
*Adjunct Professor in Pastoral Theology and Liturgics*

Dr. S. James Roessler, B.A., S.T.L., M.Ed., M.Div., D. Min.

*Adjunct Professor in Pastoral Theology*

The Rev. Edwin S. S. Sunderland, B.A., J.D., M.Div.

*Adjunct Professor in Pastoral Theology*

The Reverend Patricia M. Thomas, B.A., M.Div., D.Min.

*Adjunct Assistant in Liturgics*

The Rev. Joseph W. Trigg, B.A., M.A., Ph.D.

*Adjunct Professor in Church History*

The Reverend Father Alexander F. C. Webster, A.B., M.A., M.T.S., Ph.D.

*Adjunct Professor in Theology*

The Reverend Robert W. Wohlfort, Th.D.  
*Adjunct Professor in Pastoral Theology*

The Reverend G. H. Jack Woodward, B.S., M.Div., D.D.

*Adjunct Professor in Church and Society*

## Adjunct Faculty Persons 1987-88

*(Associated with the Seminary through the Field Education Department).*

## Supervisory Training Associates

The Rev. Thomas B. McCusker III

The Rev. Harold N. White

The Rev. David M. Rider

## Lay Committee Coordinator

Mrs. Mary Page Rollins

## Field Work Supervisors

The Rev. James T. Alves

The Rev. Duane S. Alvord

The Rev. Vienna C. Anderson

The Rev. Mark S. Anschutz

The Rev. T. Whitney Barker

The Rev. Ralph W. Bayfield

The Rev. William H. Brake, Jr.

The Rev. Jeanne Brenneis

The Rev. Jonathan R. Bryan

The Rev. Geoffrey W. Chapman

The Rev. Noreen S. Craley

The Rev. Robert S. Creamer, Jr.

The Rev. James R. Daughtry

The Rev. Robert S. Denig

The Rev. Jane Holmes Dixon

The Rev. Timothy W. Dols

The Rev. Richard E. Downing

The Rev. Dalton Downs

The Rev. Daniel W. Eckman, Jr.

The Rev. Lyman F. Farnham

The Rev. George S. Fleming

The Rev. Roger Foote

The Rev. Robert D. Friend

Ms. Francine Gemmill

The Rev. Charles E. B. Gill

The Rev. C. Neal Goldsborough

The Rev. Bruce A. Gray

The Rev. Susan Gresinger

The Rev. John A. Guemsey

The Rev. J. Vincent Guss, Jr.

The Rev. Jacques B. Hadler, Jr.

The Rev. William Hague

The Rev. Robert C. Hall

The Rev. Sanford Z. K. Hampton

The Rev. Gayle E. Harris

The Rev. Henry G. Harris

The Rev. Lawrence R. Harris, Jr.

The Rev. Mary M. Hays

The Rev. Geoffrey Hoare

The Rev. Nancy F. James

The Rev. Pegram Johnson III

The Rev. David C. Jones

The Rev. Theodore G. Jones

Mr. Robert Kershner

The Rev. John F. Kiepke

The Rev. Edward H. Kryder

The Rev. Richard G. P. Kokowski

The Rev. Victor E. Lawson, Jr.

The Rev. Edward L. Lee, Jr.

The Rev. Nicholas Leibelfeld

The Rev. Robert G. Lundquist

The Rev. Robert H. Lyles

The Rev. Thomas B. McCusker III

The Rev. Margaret McNaughton

The Rev. Richard C. Martin

The Rev. Roma W. Maycock

The Rev. Gary Mathewes-Green

The Rev. Andrew T. P. Mellow

The Rev. Luther D. Miller

The Rev. Robert Moody

The Rev. Randall C. Morgan

The Rev. Elly Sparks Murphy

The Rev. Burton J. Newman

The Rev. Nancy Noall

The Rev. William M. Peterson

The Rev. Geoffrey M. Price

The Rev. Randall C. Prior

The Rev. S. Ivan Ramirez

The Rev. Stanton R. Ramsey

The Rev. Robin Rauh

The Rev. David M. Rider

The Rev. Donald P. Roberts

The Rev. Daniel Robles

The Rev. Edgar D. Romig

The Rev. Bradford Rundlett

Mrs. Renee Rutkowski

Dr. Clement F. Shearer

The Rev. William E. Smalley

The Rev. Perry M. Smith  
 The Rev. S. James Steen  
 The Rev. Halsey Stevens III  
 The Rev. Richard L. Stinson  
 The Rev. C. Parke Street III  
 The Rev. Anna J. Stribling  
 The Rev. Marion W. Stodghill  
 The Rev. Robert L. Tate  
 The Rev. Arnold G. Taylor  
 The Rev. Patricia M. Thomas  
 The Rev. Darlene S. Tittle  
 The Rev. Joseph W. Trigg  
 The Rev. Man-King Tso  
 The Rev. Arthur H. Underwood  
 Mrs. Betty S. Wanamaker  
 The Rev. Harold N. White  
 The Rev. G. H. Jack Woodard  
 The Rev. William R. Wooten  
 The Rev. John W. Yarrs II

### **Colloquy Mentors**

#### **Clergy**

The Rev. Edmund D. Campbell, Jr.  
 The Rev. Roger Foote  
 The Rev. William Hague  
 The Rev. Jean L. Milliken  
 The Rev. Elly Sparks Murphy  
 The Rev. Bradford A. Rundlett  
 The Rev. Anna J. Stribling

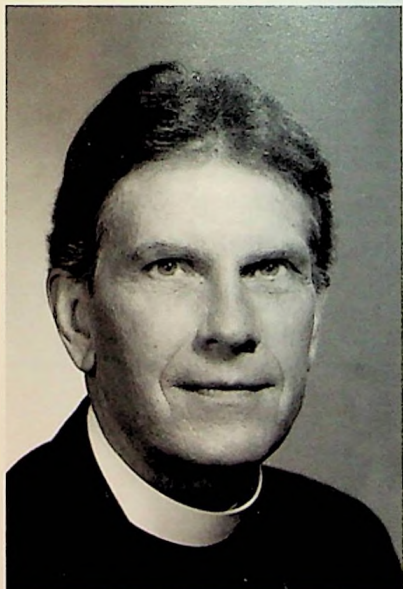
#### **Lay**

Mrs. Jean A. Ebbert  
 Mrs. Ellyn R. S. Grady  
 Mr. Robert Kershner  
 Mrs. Lilly March  
 Mr. Peter B. Mosley  
 Mrs. Betty S. Wanamaker  
 Mrs. Constance N. Wilmot

### **Visiting Listeners**

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

Mrs. Ross T. Bailey  
 Mr. Ernest Baynard  
 Mrs. Helen Bush  
 Mr. Malcom Campbell  
 Col. and Mrs. J. Stephen Caples  
 Ms. Barbette Cosby  
 Mrs. Stephen Gabbert  
 Mrs. George Galland  
 Mr. James I. Hardy  
 Mrs. Stanley Krejci  
 Ms. Elizabeth Parlett  
 Mrs. Jerrie S. Stumpf  
 Ms. Elisabeth Tasker  
 Mr. Richard P. Thomsen  
 Mrs. William Trigg  
 Mrs. Jack L. Upper  
 Mrs. Douglas Wade  
 Mrs. Edwin M. Ward



*Kryder*



*Mitchell*



*Price*

# Administration and Staff

## Administration

### Office of the Dean and President

The Very Reverend Richard Reid  
*Dean and President*

The Reverend Martha J. Home  
*Assistant to the Dean*

Mrs. Hilda M. Chisholm  
*Secretary to the President*

### Office of Academic Affairs

Dr. Allan M. Parrent  
*Vice President and Associate Dean for Academic Affairs*

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

Mrs. Sara S. Barnes  
*Registrar*

Mrs. Anita J. Denison  
*Secretary to the Board of Trustees and to the Faculty*

### Office of the Chaplain

The Reverend Churchill J. Gibson, Jr.  
*Chaplain and Associate Dean for Student Affairs*

Mrs. Lelia Risdon  
*Secretary to the Chaplain and to the Director of Alumni/ae Affairs*

Mrs. Margaret J. Albritton  
*Organist*



Amelia Gearey

## Office of Business Affairs

### Administration

Dr. David H. Charlton  
*Business Manager*

Ms. Joyce R. Black  
*Secretary to the Business Manager and Facilities Coordinator*

Ms. Mary Dianish  
*Assistant to the Business Manager*

Mrs. Juanita Gregory  
*Receptionist*

### Financial Affairs

Mrs. Mary Lewis Hix  
*Controller/Assistant Business Manager*

Mr. Charles Ivan Boone  
*Accountant*

Mrs. Billy M. Bridges  
*Bookkeeper for Scholarships and Off-campus Housing*

Mrs. Evonne Y. Thompson  
*Cashier and Purchasing Agent*

Mr. R. Thomas McPeak  
*Accounts Payable/Payroll*

### Auxiliary Services

Mrs. Roxanne Marshburn, R.D.  
*Dining Service Manager*

Mr. Thomas Bass  
*Seminary Book Service Manager*

Ms. Phaley A. Hilsabeck  
*Book Service Assistant Manager*

Mrs. Barbara Stafford  
*Director, Elderhostel*

Mrs. Michele McCuen  
*Pre-school Director*

### Maintenance

Mr. Alfred Minnich  
*Superintendent of Buildings and Grounds*

Mr. Wayne Aylor  
*Assistant Superintendent*

Mr. Richard Comey  
*Assistant Superintendent*



Tom McPeak

## Office of Development and Publications

The Reverend Edward S. Gleason  
*Director of Development and Publications*

Mrs. Wendy W. Hoge  
*Secretary to the Director of Development*

Mrs. Donna E. Kennedy  
*Assistant Director of Development for Communications*

Ms. Alexandra Dorr  
*Publications Editor and Assistant Director of Development for Public Relations*

Mr. Joseph W. Pinder, Jr.  
*Communications Assistant*

Mrs. Betty S. Frecknall  
*Research/Data Processing Specialist*

## Office of Field Education

The Reverend Edward Morgan III  
*Director of Field Education*

Mrs. Nancy McGrath  
*Secretary to the Director of Field Education*

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## Center for Continuing Education

The Reverend Richard A. Busch  
*The Arthur Carl Lichtenberger Director, Center for Continuing Education*

The Reverend Burton J. Newman  
*Associate Director of the Center for Continuing Education*

Ms. Bridget Smiley  
*Continuing Education Secretary*

Ms. Helen Bush  
*Continuing Education Secretary*

## Center for the Ministry of Teaching

The Reverend Locke E. Bowman, Jr.  
*Director of the Center for the Ministry of Teaching*

Dr. Amelia Gearey  
*Program Intern*

Mrs. Patricia Jenkins  
*Administrative Assistant*

Mr. Cal Dearborn  
*Circulation Assistant*

Mrs. Peg Albritton  
*Assistant for Library Acquisition*

## Library

Mr. Jack Goodwin  
*Librarian and Professor in the Seminary*

Ms. Sonya Rego  
*Secretary to the Librarian*

Mrs. Nell Benton  
*Circulation Librarian*

Mrs. Josephine Dearborn  
*Assistant Librarian*

Mrs. Hien Doan  
*Custodian*

Mrs. Elaine Kipp  
*Periodicals Librarian*

Mr. Alan VanClief  
*Acquisitions Librarian*



*Roxanne Marsburn*



*Stuart Dablinger*



*Betty Frecknall*

# Alumni/ae Association

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*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 1988-1989**

### **Term Expires 1989**

The Rev. Barbara T. Cheney ('80)  
*President*  
East Detroit, Michigan

The Rev. David J. Greer ('55)  
*Vice President*  
Shreveport, Louisiana

The Rev. M. Sue Reid ('76)  
*Secretary*  
Indianapolis, Indiana

The Rev. James O. West, Jr. (BPDS '39)  
District of Columbia

### **Term Expires 1990**

The Rev. E. Dudley Colhoun, Jr. ('53)  
Winston-Salem, North Carolina

The Rev. Luis Leon ('77)  
Paterson, New Jersey

The Rev. Cornelius C. Tarplee ('80)  
*Editor, Alumni/ae Newsletter*  
Manchester, New Hampshire

The Rev. Francis H. Wade ('66)  
*Treasurer*  
District of Columbia

### **Term Expires 1991**

The Rev. Noreen S. Craley ('76)  
Baltimore, Maryland

The Rev. Charles J. Dobbins ('53)  
Corpus Christi, Texas

The Rev. Vincent P. Harris ('79)  
Atlanta, Georgia

The Rev. Leigh A. Wallace, Jr. ('62)  
Spokane, Washington

### **One Year Co-opted Member**

The Rev. Mary Sulerud ('88)  
Alexandria, Virginia

### **Alumni/ae Representatives on the Board of Trustees**

#### **Term Expires 1989**

The Rev. Henry I. Louttit, Jr. ('63)  
Valdosta, Georgia

#### **Term Expires 1990**

The Rev. George N. Price ('60)  
Southwest Harbor, Maine

#### **Term Expires 1991**

The Rev. Dr. Charles M. Riddle III ('63)  
Memphis, Tennessee

#### **Term Expires 1992**

The Very Rev. J. Pitman McGehee ('69)  
Houston, Texas

#### **Term Expires 1993**

The Rev. William H. Brake, Jr. ('66)  
Lorton, Virginia

## **Director of Alumni/ae Affairs**

The Rev. Dabney J. Carr III ('60)



*Carr*

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## **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.



*The 1987-88 Executive Committee of the VTS Alumni/ae Association.*



# Courses of Study

## Master in Divinity

Total hours required: 102

### Junior Year

<i>Fall Semester</i>			<i>hours</i>	<i>Spring Semester</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	
OT/NT 4	Intro to Biblical Languages .....	3		NT 2	Intro to New Testament .....	3	
ST 1	Intro to Systematic Theology .....	4		HOM 1	Intro to Homiletics .....	3	
LIT 2	Liturgical Music .....	1		LIT 3	Liturgical Music .....	1	
	Elective .....	3			Elective .....	3	
		<u>17</u>			Elective .....	<u>3</u>	
						17	

One quarter of Clinical Pastoral Education (CPE 1) 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>hours</i>	<i>Spring Semester</i>			<i>hours</i>
CH 1	Church History/History of Christian Thought .....	3		CH 2	Church History/History of Christian Thought .....	3	
CE 1	Christian Ethics .....	4		FE 2	Field Education & Colloquy .....	3	
FE 1	Field Education & Colloquy .....	3			Elective .....	3	
	Elective .....	3			Elective .....	3	
	Elective .....	3			Elective .....	3	
		<u>16</u>				<u>15</u>	

### Senior Year

<i>Fall Semester</i>			<i>hours</i>	<i>Spring Semester</i>			<i>hours</i>
LIT 1	Liturgics .....	4		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			Elective .....	3	
		<u>16</u>				<u>15</u>	

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## Notes: Master in Divinity

### A. Elective Distribution

The forty-two semester hours of electives in the Master in Divinity course of study shall be distributed as follows:

1. One three-hour theology course in a major doctrine, to be taken after ST 1 and to be chosen from among the following courses, at least one of which will be offered every semester:
  - ST 3 The Authority and Interpretation of Scripture
  - ST 4 The Doctrine of Revelation
  - ST 5 The Christian Doctrine of God
  - ST 6 The Person and Work of Jesus Christ
  - ST 7 Human Spirit and Holy Spirit
  - ST 8 Church and Sacraments
2. PE 103, "Teaching in the Church." This course will be offered every semester and may be taken at any time.
3. Three additional quarter courses (4½ semester hours) in Pastoral Theology, including at least one quarter course (1½ hours) in Pastoral Care (PC) and at least one in Pastoral Administration (PA).
4. One additional three-hour course in each of the following five areas: Old Testament, New Testament, Theology, Church History, and Christian Ethics and Contemporary Society.
5. The remaining sixteen and a half hours of electives may be distributed as the student chooses.

### B. 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. Normally this should be one of the elective courses.

### C. Clinical Pastoral Education Requirement

In addition to the 96 semester hours listed above, students are required to take one quarter of Clinical Pastoral Education. This is normally taken in the summer between the junior and middle years. Six hours credit will be given for successful completion of this program, making a total of 102 semester hours required for the M.Div. degree.

### D. Biblical Language Requirement

Students may fulfill the biblical language requirement in one of three ways: (1) They may take OT/NT 4, "Introduction to Biblical Languages," normally taken in the first semester of the junior year. (2) They may take OT 101, the first semester of "Beginning Hebrew" (OT 101-102). (3) They may take NT 101, the first semester of "Elementary New Testament Greek" (NT 101-102). While one semester of either Hebrew or Greek will satisfy the language requirement, students who choose options #2 or #3 should normally plan to take the chosen language for two semesters.

### E. Field Education Requirement

- (1) Two years of field education are normally required of all students.
- (2) With faculty permission, students who enroll in the Middle-Atlantic Parish Training Program (or some other equivalent and approved summer program) may be exempted from senior field education, provided petition to the faculty is made by April 1 of the middle year. If the faculty approves the exemption, it will be contingent upon satisfactory completion of the summer program as well as middler field education.
- (3) Students determined by the faculty to be seriously deficient academically at the end of the fall or spring semester, middle year, may be required to take two additional academic courses in lieu of senior field education. Such students may be required to do Middle-Atlantic Parish Training Program (or some other equivalent and approved program) as a substitute for senior field education.
- (4) Students determined by the faculty to be deficient in field education during the middle year may be required to do Middle-Atlantic Parish Training Program (or some other equivalent and approved program) in addition to senior field education.

### F. Faculty Approval of Registration

Students shall consult with their faculty advisors each semester before registering for courses. Advisors shall sign their advisees' registration forms indicating that such consultation has taken place. The faculty may require a student in the senior year to elect courses it specifies in order to remedy deficiencies.

# Master in Theological Studies

Total hours required: 62

## 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
OT/NT 4	Intro to Biblical Languages .....	3		Elective .....	3
ST 1	Intro to Systematic Theology .....	4		Elective .....	3
	Elective .....	3		Elective .....	3
		16			15

## Second Year

<i>Fall Semester</i>		<i>hours</i>	<i>Spring Semester</i>		<i>hours</i>
CH 1	Church History/History of Christian Thought .....	3	CH 2	Church History/History of Christian Thought .....	3
CE 1	Christian Ethics .....	4	MTS 401	Independent Study .....	3
	Elective .....	3		Elective .....	3
	Elective .....	3		Elective .....	3
	Elective .....	3		Elective .....	3
		16			15

### Notes: Master in Theological Studies

1. Students in the MTS degree program shall elect one three-hour theology course in a major doctrine, which shall be taken after ST 1 and chosen from among the following courses, at least one of which will be offered every semester:

- ST 3 The Authority and Interpretation of Scripture
- ST 4 The Doctrine of Revelation
- ST 5 The Christian Doctrine of God
- ST 6 The Person and Work of Jesus Christ
- ST 7 Human Spirit and Holy Spirit
- ST 8 Church and Sacraments

2. The remaining 27 semester hours of electives may be distributed as the student chooses, thereby enabling the student to concentrate in areas of special interest or to opt for a broader exposure across the full range of theological disciplines.

3. Candidates for the MTS degree are required to undertake an independent study project (MTS 401) in the second year. The project should be related to the student's primary area of interest or vocational goal. Such a project will normally take the form of a major paper, but it may also take other forms, such as educational curricula for church schools, media presentations or annotated works of art or literature. The precise nature of the independent study project will be worked out in consultation with the student's project advisor, who is to be chosen by the end of the first year of study. It may be done in the spring semester of the second year for three hours of credit or, for longer or more involved projects, in both semesters of the second year for six hours credit.

4. 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. Normally this should be one of the elective courses.

5. Students may take a quarter of Clinical Pastoral Education if they are accepted into that program. Credits earned in that program must be in addition to those required for the MTS degree.

6. The biblical language requirement may be fulfilled in one of three ways. (See Note "D" under the M.Div. curriculum on p. 47.)

7. Students shall consult with their faculty advisors each semester before registering for courses. Advisors shall sign their advisees' registration forms indicating that such consultation has taken place. The Associate Dean for Academic Affairs may also be consulted on matters dealing with the MTS program.

# 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, Dean Reid*

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. Newman.

#### **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. Newman, Dr. VanDevellder, Dr. Lewis.

### *Electives*

#### **OT 101 Beginning Hebrew**

Dr. VanDevellder

#### **OT 201 Hebrew Reading and Exegesis**

A study of selected portions of the book of Exodus. 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 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 1988-89.) Dr. Ross.

#### **OT 209 Amos and Hosea**

An intensive study of the message of Amos and Hosea, their place in the prophetic movement of ancient Israel, and their meaning for the contemporary church. (In English.) (Not offered 1988-89.) Dr. Ross.

#### **OT 211 The Literature of Early Judaism**

A study of the history and literature of early Judaism in the period between the close of the Hebrew Bible and the second Jewish Revolt against Rome (132-135 C.E.). The Apocrypha, selections from the Pseudepigrapha, and the Dead Sea Scrolls are read and discussed. The significance of these books for Judaism and their possible relation to the early Christian movement are examined. (This course meets the elective requirement in either Old or New Testament.) (Not offered 1988-89.) Dr. VanDevellder.

#### **OT 214 The Deuteronomistic Movement**

A study of the origins and development of "Deuteronomistic 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 1988-89.) Dr. Ross.

#### **OT-NT 215 Major Motifs in Biblical Theology**

A brief introduction to the history of biblical theology, followed by an examination of some of the major themes that constitute lines of continuity between the Old and New Testaments. Dr. VanDevellder.

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. VanDevellder.

#### **OT 202 Hebrew Reading and Exegesis**

Selections to be announced in connection with the course on Second Isaiah. (Not offered Spring 1988-89.) Dr. Newman.

#### **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 1988-89.) 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 1988-89.) 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 Spring 1989.) 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. (Not offered 1988-89.) Dr. Newman.

### **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. Lectures and seminars. (Not offered 1988-89.) 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.) Call or write 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.) (Not offered 1988-89.) Dr. Newman, Dr. VanDevellder.

### **OT 306 Problems in the History and Faith of Early Israel**

This course will deal with the history and faith of Israel from the Patriarchs to the early Monarchy. The primary focus will be the *Land* (of Canaan, of Promise, of Israel)—when the Hebrews came into possession of it, how they came into its possession, and the theological meaning (or meanings) they came to attach to it. Some attention will be given to the Old Testament roots of the contemporary Middle East situation involving the State of Israel. *Lecture/seminar* approach, with a substantial paper required. Dr. Newman.

## **Department of New Testament Language and Literature**

*Dr. Reid, Dr. VanDevellder, Dr. Lewis, Dr. Hall, Mr. Crum, Mrs. Horne, Ms. Dozier*

FALL SEMESTER

### *Required Courses*

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

The first half of a general introduction to the New Testament; the Hellenistic and 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. Lewis, Mrs. Horne.

### **NT-OT 4 Introduction to Biblical Languages**

(See description under OT-NT 4.)

### *Electives*

### **NT 101 Elementary New Testament Greek**

Dr. Hall.

### **NT 103 Greek Reading**

Selected readings in New Testament and intensive grammar review. Designed for students who have completed NT 101 and 102 or the equivalent. Dean Reid.

### **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 1988-89.) Dean 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 1988-89.) Dean Reid.

### **NT 208 Luke/Acts**

Study of the structure and content of Luke's two-volume work, with special attention to Luke's theological contribution. Exegesis of selected passages. NT 1 and 2 or the equivalent are prerequisites. (Not offered 1988-89.) Dr. Hall.

### **NT 209 The Gospel of Matthew**

A detailed study in English of the Gospel. There will be a special Greek section for those wishing to translate the passages selected. (Not offered 1988-89.) Dr. 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 1988-89.) Dr. Lewis.

### **NT 212 Pauline Pastoralia**

A research seminar. The "daily care of the churches" was a vital aspect of Paul's ministry. The issues which Paul faced—stewardship, spiritual direction, conflict management, ministry to the grieving—are examples of one model for pastoral care. Prerequisites: NT 1 and 2 or equivalent. Courses in Pastoral Theology, though not a prerequisite, will be an advantage. Limited to 10 students. Dr. Lewis.

### **NT 218 How the Bible Speaks to Issues of Contemporary Society: An Exploration**

Each student will focus on a major contemporary problem and explore ways to hear the Bible address that issue. Seminar format. NT 1 and 2 or equivalent are prerequisites. Class limited to 18. Dr. Hall, Ms. Dozier.

### **NT-CH 113 The Mission of the Church**

To be announced.

### **NT-OT 215 Major Motifs in Biblical Theology**

(See description under OT-NT 215.)

### **NT 217 Feminine Images in New Testament**

Examination of feminine images in the New Testament, with attention to the literary and historical contexts in which they occur. Study of the theological significance of these images. Prerequisites are NT 1 and 2 or the equivalent. (Not offered 1988-89.) Dr. Hall.

#### **SPRING SEMESTER**

#### *Required Courses*

### **NT 2 Introduction to the New Testament: The Epistles and Johannine Literature**

A continuation of NT 1. The Pauline literature as evidence for the life and theology of Paul. The writings of the Johannine community. The Deutero-Pauline and sub-apostolic literature of the New Testament. Dr. Hall, Mrs. Horne.

#### *Electives*

### **NT 102 Elementary New Testament Greek**

A continuation of NT 101. Dr. Hall.

### **NT 201 The Uses of the Jesus Traditions in the Earliest Churches and in Our Churches**

Studies in selected passages from the first three Gospels. Attention will be given to ways of using the materials in the parish. Prerequisites: NT 1 and NT 2 or equivalents. (Not offered 1988-89.) Dr. Hall.

### **NT 202 Politics and Eschatology in Paul**

A study of the relation between eschatological claims and Christian action in Paul's letters. Selected passages will be studied. Prerequisites: NT 1 and NT 2 or equivalents. (Not offered 1988-89.) Dr. Hall.

### **NT 205 The Gospel of Mark**

Study of the structure and content of Mark's Gospel, with special attention to Mark's theological contribution. Exegesis of selected passages. Prerequisites are NT 1 and 2 or the equivalent. (Not offered 1988-89.) Dr. Hall.

### **NT 206 Epistle to the Romans**

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

### **NT-OT 212 Jerusalem Study Tour**

(See description under OT-NT 212.)

### **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. (Not offered 1988-89.) Dr. Lewis.

### **NT 219 The Parables**

An examination of what Jesus was doing with the parables. NT 1 and 2 or equivalent, are prerequisites. Class limited to 20. Ms. Dozier.

### **NT-HOM 250 Interpretation for Proclamation**

The transition from text to sermon calls upon the preacher to be investigator and imaginer if she or he would be a faithful interpreter of Scripture in relationship to life and of life in relationship to Scripture. What models exist for such interpretation? What is investigated and how is imagination properly used? This joint New Testament and homiletics course explores possible models and applies them to sermon preparation and preaching. Prerequisites: basic courses in homiletics and Bible. (Not offered 1988-89.) Dr. Lewis and Mr. Crum.

### **Department of Church History**

*Dr. Stafford, Dr. Prichard, Mr. Mitchell, Dr. Trigg*

#### **FALL SEMESTER**

#### *Required Courses*

### **CH 1 The History of the Early and Medieval Church**

A study of the development and modification of Christianity during late antiquity and the middle ages. In the setting of the Roman Empire, we will examine the mission of the church and its development of characteristic institutions, doctrines, and ways of life. We will then study the reshaping of Christianity in the wake of the Empire's fall and the church's fresh grasp of mission during the Latin middle ages. Dr. Stafford.

*Electives*

**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. (Fall semester of odd years.) Dr. Stafford, Dr. Prichard.

**CH 118 The Anglican Church and Patristic Theology**

Anglican apologists have often sought to justify Anglican theology and church order by appealing to the Christians of the first five centuries. This course will focus on this apologetic tradition by reading both the patristic authors themselves and Anglican authors from the Reformation, the Oxford Movement, the late 19th century, and present missionary effort in Latin America. (Fall of even years.) Dr. Prichard.

**CH 203 History of Christian Thought Seminar: Augustine**

Augustine's understanding of the human predicament and God's salvation is studied in the context of late antiquity. Participants in the seminar will read in Augustine's writings intensively, especially the *Confessions*. Permission required for juniors. Dr. Stafford.

**CH 205 The History of the Protestant Episcopal Church**

An historical study of the Episcopal Church in America with an emphasis on the way in which Episcopalians have understood and proclaimed their faith. Dr. Prichard.

**CH 206 Gnosticism and Early Christian Thought**

A study of the origins of Gnosticism and the principal Gnostic systems and the ways in which they affected the development of Christian thought. Students will be encouraged to draw implications for the contemporary church. Dr. Trigg.

SPRING SEMESTER

*Required Courses*

**CH 2 The History of the Church Since 1500**

A rapid survey of the history of Christianity since 1500 with particular emphasis upon the Reformation, the spread of Christianity to North America, the Great Awakening, and the 19th Century. Lectures and seminars. Dr. Prichard.

*Electives*

**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 1988-89.) Dr. Stafford.

**CH 111 Seminar in American Church History**

This seminar focuses in detail on a specific issue in American Church history. Students will write a course paper and make one class presentation. (Limited to twelve.)

1988 topic: The Great Awakening.

1990 topic: The role of theological seminaries in 19th Century Protestantism—Nineteenth Century American Christians often identified distinct theological movements by the seminaries in which their chief proponents taught (Princeton theology, New Haven theology etc. . .). This seminar will identify some of the leading Protestant seminaries and their theological perspectives and examine the role they played in 19th century Protestantism. (Spring semester of even years.) Dr. Prichard.

**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, Augustine, Gregory of Nyssa, Bernard of Clairvaux, Julian of Norwich, Martin Luther, Teresa of Avila, and John Bunyan. 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. (Limited to twelve.) Dr. Stafford.

**CH 117 Seminar in European Church History**

This Seminar focuses on specific topics in European Church history. (Limited to twelve.)

1989 topic: The Latitudinarians—John Tillotson, Gilbert Burnet, and other leading bishops of the Church of England during the reign of William and Mary (1689-1702) interpreted the history and theology of the Church of England in a way that would be definitive for the following one hundred fifty years. These bishops, called Latitudinarians by contemporaries for the latitude they allowed on the issues of predestination and episcopacy, were the Anglican authors most read by 18th and early 19th Century Americans. (Offered Spring Semester of odd years.) Dr. Prichard.

**CH 120 English Mystical Writers in the Middle Ages**

Readings and discussion of texts from Aelred of Rievaulx, Richard Rolle, *The Cloud of Unknowing*, Julian of Norwich, and Walter Hilton, considered in their religious and social settings and in their present witness. (Not offered 1988-89.) Dr. Stafford.

## CH 204 History of Christian Thought Seminar: 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 influence of Calvin's work on Anglican traditions. (Limited to twelve.) Permission required for juniors. Dr. Stafford.

### Department of Theology

Dr. Price, Dr. Scott, Dr. Eversley, Dr. Hancock, Mr. Crum, Dr. Trigg, Fr. Webster

#### FALL SEMESTER

#### Required Courses

### ST 1 Introduction to Systematic Theology

The sources and methods of theological reflection, together with a study of basic Christian doctrines as summarized in the historic creeds. (4 credit hours.) Dr. Scott, Dr. Eversley, Dr. Hancock

### ST 3 Authority and Interpretation of Scripture

This course examines the construction of the dogma of God as Trinity in the early church; its contemporary importance for Christian belief in God; and its relevance to other aspects of Christian faith and to Christian worship and living. (Not offered 1988-89.) Dr. Scott.

### ST 4 Doctrine of Revelation

The Christian teaching about revelation will be developed, with particular attention to its role in modern theology as the answer to the fundamental epistemological question, "How do we know God?" Topics to be considered: revelation as personal; revelation as salvation; revelation in relation to faith and reason; revelation as mediated by nature and historical events; the history of revelation culminating in the revelation through Christ. Dr. Price.

### ST 5 The Christian Doctrine of God

This course addresses our knowledge of God (Revelation and Faith), God's nature (Trinity), and God as Creator. (Not offered 1988-89.) Dr. Scott.

### ST 7 Human Spirit and Holy Spirit

This course will examine Christian teaching about God as Spirit. The word "spirit" will be studied, the development of the understanding of the Spirit of God in Scripture traced, and the place of Spirit and spirit in Christian thought and experience considered. (Not offered 1988-89.) Dr. Eversley.

#### Electives

### ST 117 The Theologian as Preacher: Edwards and Donne

As we attempt to answer the question—how does the preacher communicate theological ideas, this course in theological method from an aesthetic perspective, will focus on the poetic imagination, the religious affections, beauty and sensibility in major works, selected poetry, and sermons of Jonathan Edwards and John Donne, two preacher theologians. Dr. Eversley.

### ST 118 Creation and Creativity

A study of the Christian doctrines of creation in biblical and historical theology, and their implications for human creativity, human responsibility, science and religion. Dr. Eversley.

### ST 121 'Myths', 'Miracles', and the Modern World

This course will consider critically two much-debated issues in modern theology. The first the role of 'myth' within the Bible and subsequent Christian reflection, and the second 'miracles' in a scientific world. The course will afford a good opportunity for personal reflection upon the status of Scripture within the life of the Church and individual, and the practical nature of the Church's 'Good News' for the world today. Dr. Hancock.

### ST 202 Karl Barth and the Trinity Doctrine

This seminar will focus on Barth's treatment of the doctrine of God as Trinity as part of his doctrine of revelation. Barth's trinity doctrine in *The Church Dogmatics* 1/1 will be the basic reading in the seminar. Other themes will be Barth's renewal of the trinity doctrine in modern theology and the significance of the trinity doctrine for Christian theology and ethics generally. Limited to ten students. Prerequisite: an introductory theology course. (Not offered 1988-89.) Dr. Scott.

### ST 221 Anglican Theology from Cranmer to Sykes

What is 'Anglican' theology? This course will consider Anglican writers who have consciously articulated an 'Anglican' theological position drawing variously upon the 'three-fold knot' of Scripture, tradition, and reason. It will focus upon classic Anglican theological texts and engage critically with them. (Not offered 1988-89.) Dr. Hancock.

### ST 222 The Theology of Paul Tillich

A careful reading of Tillich's *Systematic Theology* (Vols. I-III), with consideration of selected other works. (Prerequisite: the two introductory courses in Theology.) (Not offered 1988-89.) Dr. Price.



*Required Courses*

**ST 6 The Person and Work of Jesus Christ**

An exploration of Christology and Soteriology in the light of Scripture, tradition, and contemporary theological thought. Dr. Hancock.

**ST 8 Church and Sacraments**

A study of the doctrine of the church in biblical and historical theology, and of contemporary ecclesiology including the ecumenical movement. This will be followed by examination of the concepts of sacraments and sacramentality in the life of the church and of the Christian. (Not offered 1988-89.) Dr. Hancock.

**ST 119 Powers, Principalities and Pastoral Care**

This course in urban theology will focus upon unique problems of the city, including issues of power and justice, race and class. Readings from case law, George Webber, Donald Shriver, and James Cone, and the use of the case study method will help us identify appropriate theological and pastoral responses to the problems identified. Dr. Eversley.

**ST 120 Organizing A 'Traditional' Church**

Much has been written about starting congregations in free church traditions. The work of organizing churches in a liturgical tradition receives little attention. This course will compare the two different approaches and suggest methods of organizing new congregations and rejuvenating old ones in communions traditionally linked to liturgy; bishop, diocese and priest and unaccustomed to evangelism. (This course does not meet the elective requirement in Theology.) (Not offered 1988-89.) Dr. Eversley.

**ST 123 The Study of Theology**

This course will examine critically the history of the development of the science of 'Theology', its sources and resources. Particular attention will be given to the methodology of Origen, Augustine, Aquinas, Calvin, Schleiermacher, Barth, and Segundo in order to reflect upon an appropriate approach to the 'doing' of Theology today within a parochial context. Dr. Hancock.

**ST 125 Twentieth Century Christology**

This course, designed to supplement ST 6, will examine in more detail recent developments in British, European, and American christology from Schweitzer's *The Quest of Historical Jesus* to modern 'Liberationist' christologies. Attention will be given both to individual scholars and to specific texts. (Not offered 1988-89.) Dr. Hancock.

**ST 130 Doctrine of Baptism and Eucharist**

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

**ST 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. (Not offered 1988-89.) Dr. Price.

**ST 210 Evil, Anger, and God**

(Formerly Evil and the God of Love.) A seminar which explores: (1) evil as both sin and suffering, (2) anger, as a response to evil, directed both at people and at God, (3) the appropriateness of anger directed at God in the light of the biblical witness to God as the inflictor of evil and what to make of this witness, (4) the issues of human freedom, bondage, and responsibility for evil, (5) the Cross as not only justifying humanity for the evil we do but also as justifying God for the evil God inflicts, (6) the role of the Gospel in delivering from evil. These issues will be explored with personal and pastoral application in mind. (Limited enrollment.) Mr. Crum.

**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. Webster.

**ST 219 Seminar on Early Christology**

An examination of the development of the doctrine of Christ from its biblical origins through the Council of Chalcedon. Students will study the principal primary and secondary sources and prepare a paper. Dr. Trigg.

**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. (Not offered 1988-89.) Dr. Price.

**Department of  
Christian Ethics and Contemporary  
Society**

*Dr. Parrent, Dr. Scott, Mr. Crum, Dr. Newman, Mr. Mitchell*

*Required Course*

FALL SEMESTER

**CE 1 Christian Ethics**

A study of 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. (4 credit hours.) Dr. Parrent, Dr. Scott.

*Electives*

**CE 103 The Church in Society**

What is the role of the Church in the social order? This 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 1988-89.) Dr. Parrent.

**CE 105 The Urban Scene: An Overview for  
Clergy and Lay Persons**

Using the City of Alexandria and the (D.C.) Metropolitan Area as a laboratory, this course will offer an opportunity to explore the urban scene, to understand the nature of some of the problems of urban areas, and to observe how these problems are being met. Through field trips, meetings with city officials and community organizers, appropriate readings and group discussion, attention will be focused on such areas as political structure, social agencies, community organizations, health care, schools, law enforcement, as well as the churches' response to urban needs. Mr. Mitchell.

**CE 111 Ethics, Economics, and Ecology**

The focus of this course will be on moral issues raised by economic activity in the production, acquisition, possession, and use of material goods. The course will examine Christian theological perspectives on nature and the environment, property and its use, and human work as a vocation. Attention will be given to the ethical analysis of economic systems and to selected issues such as hunger, corporate responsibility, church investments, and business ethics. (Not offered 1988-89.) Dr. Parrent.

**CE 16/CE 116 Christian Vocation: The Ministry of  
the Laity**

Secular occupations are often not recognized as ministry or vocations. Similarly, worship is often not recognized as a ministry to society. This failure to recognize the ministry of the scattered church as "kings/queens" in their occupational domains or the ministry of the gathered church as "priests" in their worship can lead to a split between religion and life, to a lack of support for parishioners in their daily work, and to laments that "the church" is not doing anything. This course examines both these areas of ministry and ways a parish can support the ministry of the laity. The course may be taken either as a quarter (CE 16) or semester (CE 116) course. During the first

quarter, learning will be by seminar presentations and discussions by instructor and students based on readings and past experiences. During the second quarter, the focus will be on doing research or a project. (This course does not meet the elective requirement in Christian Ethics.) (Not offered 1988-89.) Mr. Crum.

**CE 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. (Prerequisite: previous or concurrent introductory course in ethics.) Dr. Scott.

**CE 208 Seminar on the Theology and Ethics of  
Reinhold Niebuhr**

This seminar will focus on *The Nature and Destiny of Man* with consideration of other selected writings by and about Reinhold Niebuhr. Dr. Parrent.

SPRING SEMESTER

*Electives*

**CE 104 Twentieth Century Christian Social  
Thought**

Beginning with the social gospel, the course will examine contemporary Christian social thought as reflected in Christian realism, the Christian-Marxist dialogue, the theologies of liberation (Black, feminist, third world), the new evangelicals, the ecumenical movement, and contemporary Roman Catholicism. (Not offered 1988-89.) Dr. Parrent.

**CE 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. Mr. Mitchell.

**CE 108 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.) Dr. Scott.

**CE 110 Christianity, Politics, and the State**

This course will examine biblical and theological perspectives on the state, the development of normative Christian political thought, alternative approaches to politics, and contemporary issues in church-state relations. Dr. Parrent.

**CE 202 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.

## **CE 207 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 Christian Ethics.) Dr. Newman.

### **Department of Pastoral Theology**

*Dr. Hanchey, Dr. Morgan, Dr. Bowman, Mr. Gibson, Mr. Green, Mr. Guernsey, Dr. Roessler, Dr. Sunderland, Dr. Busch, Dr. Kryder, Dr. Anderson, Mr. Gleason, Dr. Woblfort*

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 five 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). (Indicated by letters before course numbers.) 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. A semester course counts as two quarter courses.

#### **FALL SEMESTER**

##### *Full Semester*

### **PE 103 Teaching in the Church**

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.

##### *First Quarter*

### **PA 18 Perspectives on Parish Ministry**

This course will consider some of the issues raised in *To Come Alive* by James D. Anderson, and other congregational concerns, including: Parish administration, pastoral care, worship, church music, preaching, teaching, social outreach, managing stress, women and men serving in ordained ministry together, lay-clergy issues, and others. Mr. Green.

### **PA 21 The Renewal Factor: Why Some Churches Grow and Some Do Not**

More is evident in many growing churches than a rise in fundamentalism. This course examines some of the common denominators in a number of growing Episcopal churches, including the 'mission perspective,' worship, the shape of clergy leadership, the

ways and means of identifying signs of God's presence (commonly called the ministry of evangelism) and develops a ministry to newcomers and the lapsed. Dr. Hanchey.

### **PA 53 Clergy/Laity Teamwork: Hallmarks of Episcopal Church Government**

This course aims to impart: (1) the importance of organizing a small or large parish—clergy, vestry, staff, volunteers—on the model of accountability through mutual expectations, with practical and proven examples; and (2) some understanding of how the national, diocesan and parochial bodies of our Church are structured and interrelated. Dr. Kryder.

### **PC 13 Pastoral Counseling: Beyond the Ministry of Listening**

This course of study explores the importance, employment, and a theology of listening in pastoral care and counseling, pays brief attention to developing skills, and highlights listening from the perspectives of confrontation, advice and behavior modification. Case studies include the healing of memories and ministry to the lapsed. (Class limited to 10.) Dr. Hanchey.

### **PC 14 Pastoral Relationships from Three Perspectives**

This 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.

### **PE 61 Readings: The Ministry of Teaching**

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*

### **PC 11 Pastoral Care and Counseling at Times of Stress**

Studies in loss, pain, anger and grief provide entrance into the theory, theology and practice of providing care at times of stress. The way stress disables a marriage is examined, and alcoholism and suicide are considered as a response to extreme stress. A final paper develops a stress education program of student design useful in the field education parish. Dr. Hanchey.

### **PC 40 Pastoral Ministry in Primary and Secondary Schools**

Course work centers on an examination of the particular and general emphases of personal ministry in the school by the chaplain to students, faculty, and staff. Mr. Gibson.

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### **PC 24 Asserting God's Presence: Studies in Pastoral Theology**

Signs of God's action are examined and particular attention is paid to explaining why bad things happen if God is so loving. This course helps prepare for CPE in a hospital setting, and a final paper sketches a student designed parish educational program to help Christians answer, "Why do bad things happen if God is so good?" Dr. Hanchey.

### **PA 43 Parish Management**

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 leadership, the use and delegation of authority, effectiveness of structures, management of time and resources, and planning will be addressed. Dr. Morgan.

### **PC 57 Building Christian Community Through Small Groups**

This seminar focuses on the birth, care, and feeding of Christian small groups, particularly as they can function in the life of a local congregation. A variety of types of groups will be studied including neighborhood Bible studies, personal support and sharing groups, task/action groups including committees and accountability groups. Philosophies of small group ministry will be explored, along with strategies for beginning groups and maintaining them in a church. Dr. Busch.

### **PE 19 Human Growth and the Ministry of Teaching**

The stages of human development, especially in the work of Erik Erikson and Jean Piaget, will be explored—to enable students to work further in the theories of education and moral and faith development (especially represented by Havighurst, Kohlberg, and Fowler). Class members will be asked to make specific observations related to their own participation in faith communities. Dr. Bowman.

SPRING SEMESTER

*Full Semester*

### **PC 202 Seminar in Pastoral Counseling and Psychotherapy**

Videotapes of selected therapeutic orientations are discussed from psychological and theological perspectives. Class discussion and some reality practice provide the practical application of ideas about personal usage. CPE is a prerequisite. Dr. Hanchey.

### **PE 103 Teaching in the Church**

(See fall semester description.)

*Third Quarter*

### **PA 10 The Ministry of Administration**

Administration is a process which engages a person in ministry to a group. The model for such ministry is the parish. This course offers an understanding of administration as the ministry of the priesthood. Mr. Gleason

### **PA 46 The Practice of Christian Stewardship in Family, Church, and World**

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.

### **PA 81 Pastoral Ministry in Town and Country**

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. (Spring of odd years.) Dr. Prichard.

### **PC 41 Pastoral Care of the Chemically Dependent and Their Families**

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. (Limited to 15.) Dr. Roessler.

### **PC 44 Making Believers of Christians: The Episcopal Church Way**

Baptism, the early communion of children, and believer's confirmation help Episcopalians become strong in faith and able bear witness to God in the world, but their help is more potentia than actual without clear visioned clergy leadership about how th components work together. This idea course demonstrates an educational program based on the Prayer Book's baptismal liturgy, develops a pastoral theology for these events, and helps participants prepare a program of their own. Dr. Hanchey.

### **PC 47 Marriage Enrichment and Parish Ministry**

In a fractured and stress-generating world couples need opportunities to enjoy one another in a community of fellow travelers. This is the genesis of marriage enrichment programs. ME programs celebrate not what is wrong with a marriage but what is right in a marriage, and the marriages of those involved in this course will be strengthened. Readings, student-led marriage enrichment events, and field site interviews are the focus of seminar explorations. A final paper develops a student-designed parish marriage enrichment program for later use. Limited enrollment. Dr. Hanchey.

### **PE 62 Practicum: The Ministry of Teaching**

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: PE 61.) Dr. Bowman.

### **PA 31 Creative Christian Education**

When Christian education goes well a congregation grows, and when it does not parish life suffers. This course presents a Sunday morning program of Christian education that 1) manages the nine-month teaching year by dividing it into five seasonal terms, each ending with a show-and-tell festival, 2) includes the parish as a curriculum resource, 3) utilizes a simple and effective method for imaginative Bible study, and 4) develops the method of Gospel drama for exploring Bible studies. Instruction provides hands on use of the model presented in the instructor's *Creative Christian Education* (Morehouse Barlow, 1986), and it works well in both large and small churches. Dr. Hanchey.

### **PA 50 Conflict Management**

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. (Not offered 1988-89.) Dr. Morgan.

### **PA 58 Canon Law**

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. (Permission required for juniors.) Dr. Sunderland.

### **PC 17 The Greying of the Congregation: Ministry and Older Adults**

As the average life expectancy increases, ministry with and on behalf of older adults has become essential in the life of many congregations. Opportunities, strategies and perspectives on ministry with and for older adults need to be recognized and developed by the clergy. Erik Erikson's eight stages of the life cycle, facts and myths about aging, ethics, national monetary policies, health care, retirement, volunteerism, education and support to care givers will be some of the issues addressed in this seminar. Dr. Wohlfort.

### **PC 22 Marriage Counseling and the Parish Pastor**

Several common denominators shape the care needed by persons married or about to be wed. This idea course plots a program to attend the needs of couples planning to be wed, details general marriage trauma and the ways and means of treatment, and offers a diagnostic profile of divorce and the limitations of intervention. The course assumes participant possession of basic listening skills, and deepens diagnostic capability from relational and theological perspectives. Limited enrollment. Dr. Hanchey.

### **PC 41 Pastoral Care of the Chemically Dependent and Their Families**

(See third quarter description.)

### **PC 45 The Prayer Book Offices: Assuaging Hurt and Trauma**

For each of the important pastoral offices of (a) Ministration to the Sick, (b) Reconciliation of a Penitent and (c) the Burial Office, this quarter course seeks to develop understanding of theological foundations, creativity in interpretation, and proficiency in conduct. Case studies are based on actual parochial experiences. Dr. Kryder.

### **PC 82 Anticipating Priesthood**

A practical and reflective course taking a look at the priest as pastor, prophet and teacher, care provider, and leader of individuals and the community of faith, and the responses to be expected from the congregation as priesthood is exercised. Case studies illuminate theory and theology, and personal matters of student interest shape the course syllabus. Dr. Hanchey.

### **PE 20 Curricular Resources for Teaching in the Church**

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.

## **Department of Homiletics**

*Mr. Albritton, Mr. Crum, Dr. Hanchey*

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. Albritton, Mr. Crum, Dr. Hanchey.

### *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, Dr. Hanchev

*Electives*

### **HOM-NT 250 Interpretation for Proclamation**

(See description under NT-HOM 250.)

### **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. (Four credit hours.) Dr. Price and others.

### **LIT 2 Liturgical Music**

The hymns, chants and sung parts of the liturgy in their varying forms. There will be practical experience in the planning and execution of liturgy and a term project in some relevant phase of Liturgical Music. One hour credit. Mr. Albritton.

*Electives*

### **LIT 20 The Liturgy in Spanish**

The number of Spanish speaking congregations in the United States has been growing rapidly within the past ten years. This course is designed to assist students in the public reading of *El Libro de Oracion Comun*, the Spanish language edition of the Book of Common Prayer. An interest in Spanish ministry is required, but a fluency in the language is not needed. Students will be graded on the basis of the progress made in the course. One hour credit. (Pass/Fail.) Dr. VanDevellder, Dr. Prichard.

*First Quarter*

### **LIT 4 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.

SPRING SEMESTER

*Required Courses*

### **LIT 3 Liturgical Music**

A continuation of Lit 2. (One credit hour.) Mr. Albritton.

*Third Quarter*

### **LIT 5 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.

### **LIT 30 Liturgical Theology and Planning**

The first half of this course concentrates upon the roots and meaning of celebration; the Liturgical Movement; the substructures of the Episcopal Church's liturgy; and its architectural, musical and visual arts settings. The second half provides opportunity to plan Prayer Book services in the light of pertinent theological, canonical and aesthetic considerations. Dr. Kryder.

*Fourth Quarter*

### **LIT 6 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 21 The Bible in Spanish**

A one-hour pass/fail continuation of LIT 20, with a special focus on the reading of the Bible in Spanish. Dr. VanDevellder, Dr. Prichard.

### **LIT 35 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.) Dr. 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 clergy person, 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 and Colloquy**

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

### **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*

### **CPE 1 Clinical Pastoral Education**

One quarter (ten-twelve weeks) in an accredited program of 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 20. (Six credit hours.)

### **Department of Mission and World Religions**

*Mr. Jones*

FALL SEMESTER

### **MWR 101 World Religions**

A survey of the worship, code, and creed through which Hindus, Muslims, and Buddhists find and express ultimate meaning, with some comparison to themes of Christian theology. Mr. Jones

SPRING SEMESTER

### **MWR 103 Theologies of the Christian Mission**

The rationale for the Church's mission by representative thinkers from St. Paul to John Stott, Gustavo Gutierrez, and Wilfred Cantwell Smith. Mr. Jones.

### **Special Study in Personal Religion**

*Mr. Gibson*

SPRING SEMESTER

*Electives*

### **PR 101 Personal Religion**

The theology and practice of prayer. A study of our personal devotional life with particular attention given to the devotional use of prayer, Scriptures, and devotional classics. The role of devotional groups within a parish and the teaching of personal religion within a parish setting. Consideration of corporate worship and the sacraments and their relationship to our personal religious life. Mr. Gibson.

### **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. (Will not be offered after Jan. 1989.)

# Requirements for Admission

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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 communal and moral ethos, both within and outside the classroom. 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.

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 he or she has met all the requirements of the canons and has been admitted as a postulant for Holy Orders. Such students who meet all of the requirements of the Master in Divinity degree will receive the Licentiate in Theology (#3, p. 65).

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 to study at this seminary. All applicants must present 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 65.

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



*"He who loves wisdom makes his father glad."* Prov. 29:3a



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### 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).

After submitting the results of a physical examination, a personal statement, and four 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.

In unusual circumstances an otherwise qualified applicant may be admitted to the two-year program of study who is not a college graduate. Such students who meet all of the

requirements of the Master in Theological Studies degree will receive the Licentiate in Theological Studies.

The curriculum and requirements for the M.T.S. degree are given on page 66.

### Students From Countries Other Than the United States

Ordained Anglicans from other nations are welcome to attend Virginia Seminary for one academic year of supplemental theological education. Special financial aid arrangements are available.

Students from other countries must provide documentation of financial support before admission is granted. The Seminary's program is limited to the academic year only.

Accommodations exist for single students only. *Married students from other countries may not bring families.*

Applicants should be in touch with the Overseas Leadership Development Office of the Episcopal Church Center, 815 Second Avenue, New York, NY 10017. The Seminary must have written permission from the applicant's bishop that he wishes him/her to do this study.



*International students with Professor Emeritus Dr. Reginald Fuller: (left to right) The Rev. George Sinabulya (partially obscured), the Rev. Samuel Omolere, the Rev. Owusu-Afriyie (behind Omolere), the Rev. Thomas Chow, Dr. Fuller, and the Rev. Julian Abraham.*

## Diploma in Theology

Prerequisites for the Diploma in Theology are as follows:

1. A minimum of two years of study in Bible, Church History, and Systematic Theology at another acceptable theology school or seminary.

2. Ordination.

3. Demonstration of the ability to use spoken and written English.

The requirements for the Diploma in Theology are given on page 66.

## Full-Time Special Students

Persons not seeking a theological degree may be admitted for a one-year course of full-time study (at least 24 semester hours), at the conclusion of which they may receive a Certificate of Work Accomplished. This is a flexible program that can be designed to fit the particular needs of the student. The program is often entered by those who, after having received a graduate theological degree from a seminary of another tradition, are seeking a year of study focusing on the Anglican tradition in preparation for ordination in the Episcopal church. Such students, after consultation with their bishops and the associate dean for academic affairs, normally include in their year of study such courses as Liturgics, Anglicanism, History of the Protestant Episcopal Church, Major Anglican Theologians, and Anglican Moral Theology. Other persons who fulfill the general requirements for admission to full-time study may also be considered for admission as full-time special students.



*Seminary organist Peg Albritton.*

## All Full-Time Applicants

Completed seminary applications must be received in the Admissions Office by June 15 for the fall semester of the upcoming academic year.

A personal interview with the Admissions Committee is required for all persons applying as full-time students 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.

Full-time students in degree programs or in the ordination process are eligible to apply for financial assistance. Such assistance is given entirely on the basis of need. A financial disclosure form is included in the admissions packet.

## Part-Time 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 is required. Application must be made no later than July 15. Part-time students are not eligible for financial assistance. For further information, please call or write the registrar, Mrs. Barnes.

# Doctor of Ministry Program

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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. 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 include a theological seminar, Bible study, worship, and field studies in the greater Washington area.

3. 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.

4. 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.

5. An oral defense of the thesis project.

## Admission Requirements

Admission is determined by a faculty committee which takes into account a variety of factors which include the following:

1. Experience in ordained ministry of at least five years.
2. A place of full-time ministry: a parish or local church, a denominational or ecumenical office, an institution which one serves as chaplain. Candidates must furnish the Admissions Committee some assurance that they will continue to be engaged in some full-time ministerial service during their participation in the program.
3. A Master in Divinity degree or equivalent degree from an accredited seminary; B average at graduate level normally required.
4. The promise of growth in one's ministry as evidenced by letters from professional colleagues, both ordained and lay.
5. Ecclesiastical endorsement, as evidenced by a letter from the appropriate denominational office and from the Senior Warden/Clerk of Session, etc., which indicates agreement and support of the applicant's participation in the program.
6. Applicant's demonstration of ability to engage in doctoral level work (e.g., a reflection paper and a theological essay).
7. High motivation for professional growth.
8. Interview with Doctor of Ministry Committee, if requested by V.T.S.

For further information, call or write the director of the program, the Reverend Dick Busch.

# Seminary Regulations and Policies

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## 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 of the canons of the Episcopal 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 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 the 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. *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



*"She is far more precious than jewels."* Prov. 31:10a

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Theology provided that they have not received a grade lower than C- in more than six courses, of which not more than four shall be required courses.

4. *Master in Theological Studies*—Students who hold the bachelor's degree from an accredited college or university and who complete the

two-year course of study outlined on page 48 with an average not lower than 2.0, may be admitted to the degree of Master in Theological Studies, provided that they have not received a grade lower than C- in more than four courses, of which not more than three shall be required courses.



5. *Licentiate in Theological Studies*—Those students who can be admitted under A.T.S. regulations without a college degree and who complete the 2-year course of study outlined on page 48 with an average not lower than 2.0, may be admitted to the Licentiate 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. *Diploma in Theology*—Those already ordained persons from other nations who are admitted for one year of study may be granted the Diploma in Theology provided they have fulfilled the following requirements:

- a. one year in residence at Virginia Seminary;
- b. a minimum of 24 hours of credit;
- c. at least one course each in Old Testament, New Testament, Church History, and Systematic Theology;
- d. a grade average of at least 2.0.

7. *Certificate of Work Accomplished*—Students who are not candidates for a degree and who satisfactorily complete one year of special study with at least 24 semester hours of credit will be awarded a Certificate of Work Accomplished.

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

9. *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.

10. *Cross Registration*—Candidates for the M.Div. and M.T.S. degrees 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. This can be taken in any semester.

11. *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.

12. *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 21 and financial information on page 70.

13. *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.



VTS Junior Jack Sutor

### **Policy on Registration**

There will be a formal registration for all students on a designated day each semester.

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 preorientation conference in accordance with the calendar listed on page 82. 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.

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### **Policy on Continuance in Course**

It is the prerogative of the dean to separate from the Seminary those students who in the opinion of the dean do not measure up to the academic, personal, or ethical standards of this institution. Such action may be deemed necessary, for example, in response to patterns of behavior that have a significant disruptive effect on the general welfare of the community, or in cases of cheating on examinations or other violations of trust and mutual respect.

### **Policy on Student Employment**

The Seminary curriculum, including assigned field work under the field education program, is designed with full-time students in mind. 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 regular participation in the worship and other essential activities of the Seminary.

### **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 on Changing Degree Programs**

*From M.Div. to M.T.S.*—Persons wishing to transfer from the M.Div. to the M.T.S. program must signify their intention to do so at least one full academic year before they expect 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 is considering transferring into the M.Div. program is advised to take field education in the second year to avoid extending his or her program into a fourth year. The student should also be aware of the Clinical Pastoral Education requirement.



*VTS Middler Robin Thomas*

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

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

2. A student who marries in course normally will be required to vacate the 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 the dormitory room and meals for the entire semester even when the marriage takes place 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 Statement on Norms of Sexual Behavior**

Because a variety of different, even conflicting, views on issues of sexual morality exists 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 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.

### **Policy on Inclusive Language**

Language reflects, reinforces, and creates reality. This is the case with regard to gender, race, ethnic identity and religion. The integrity of people with various opinions and interpretations on the issue of language is assumed. It is recognized that the English language, always undergoing changes, is in our time rapidly evolving in more inclusive directions. The Virginia Theological Seminary community welcomes this process of change. It is also recognized that exclusive language can work unwitting and unintended harm by distorting reality and excluding members from our community. Therefore, all members of the Virginia Theological Seminary community (students, faculty, administrators and staff) are invited to join together in using language which more adequately reflects the unity of the people of God and the reality of God.

Additional information about the Seminary's policies and regulations is set forth in the Handbook on Academic Regulations and Policies.



# Financial Information

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 adjustments in tuition and fees.

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

	1988-89	
	<i>On Campus Students</i>	<i>Off Campus Students</i>
Tuition .....	\$3,975.00	\$3,975.00
Board <sup>1</sup> .....	1,925.00	575.00
Room .....	1,000.00	—
Student Activities Fee.....	25.00	25.00
Clinical Pastoral Education Fee <sup>2</sup> .....	390.00	390.00
Registration Fee.....	130.00	130.00

**For part-time special students, the following fees are applicable for 1988-89:**

- \$175.00 per hour for credit
- \$ 85.00 per hour for audit
- \$ 20.00 for registration fee<sup>3</sup>

1. Married and other off-campus students attend daily luncheon, Mondays through Fridays. The \$575.00 charge is to cover the cost of these extra meals.

2. First year only. Does not include room and board. This charge is payable through the Business Manager's office not later than April 1.

3. First year only, a one-time nonrefundable fee payable after acceptance at the time of first registration.

**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 full-time applicant upon acceptance is required to pay a registration fee of \$130.00. This sum will not be credited to the tuition fee, but will be used to cover the cost of his or her degree and other expenses at the time of graduation from the Seminary. If the student 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.



*VTS Seniors the Rev. George Sinabulya and the Rev. Owusu-Afriyie.*

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 has three group health and hospitalization plans for students. The rates are quoted below and may vary from year to year. Changes in rates become effective June 1 of each year. The rates quoted are for twelve months.

	<i>Individual</i>	<i>Family</i>
Emtrust .....	\$ 786	\$2,077
CapitalCare .....	1,215	2,991
Kaiser .....	1,156	2,890

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 the 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 \$390.00 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-



*"... do not let her capture you with her eyelashes;"* Prov. 6:25b

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 any needed ecclesiastical vestments.

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. Due to summer program requirements, no housing is available on campus between commencement and orientation.

**NO PETS OF ANY TYPE ARE PERMITTED AT ANY TIME IN THE DORMITORIES OF V.T.S.**

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 receiving financial aid will be required 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.

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## Financial Aid

Virginia Theological Seminary has a financial aid program to which full-time students demonstrating financial need may apply. A financial aid application and guideline book can be obtained from the Coordinator of Financial Aid at any time. New and transfer students should not submit financial aid applications for consideration until they have received official notification of admission.

It is assumed that applicants planning on entering Seminary have begun to think of their financial needs long before applying. If an applicant anticipates having inadequate funds to pay for tuition, fees, and living expenses, the Coordinator of Financial Aid should be contacted for an appointment to discuss ways to meet the unfunded portion of his or her expenses. If possible, the applicant should coordinate this appointment with the admissions interview.

The Seminary assumes that a student will receive support from a variety of sources. Seminary, like all graduate and undergraduate schooling, is expensive. Years of saving will, in many cases, meet just a part of the expenses students will have to bear while attending. Examples of sources from which to seek funds are one's own assets, family, bishop, rector, and private foundations. Seminary grants are awarded to students who prove remaining unmet need after all other possible sources of funds have been exhausted. The Seminary grant is the final component of a student's aid package for each year it is awarded.

The Seminary defines financial need as the difference between the total cost of attending V.T.S. (within the framework of "allowable expenses") and the amount of resources available. Payments for prior debt, educational and otherwise, will not be included as allowable expenses when awarding grants. Applicants with debt should plan to reduce it as much as possible prior to entering seminary. The stated official purpose for V.T.S. scholarship financial aid is to assist men and women, who demonstrate financial need, in financing their education and preparation for ministry.

Tentative grants are awarded as soon as possible after the Coordinator of Financial Aid receives an application. Grants are confirmed once the registration fee has been paid by the applicant, and letters from the applicant's bishop and rector have been received by the Coordinator of Financial Aid indicating anticipated support for the academic year. The deadline date for new and transfer students to apply for financial aid to the Seminary is June 15th.

## Off-campus Housing

The Seminary has a lease arrangement for one- and two-bedroom apartments at Braddock Lee Apartments and one-, two- and three-bedroom apartments at Van Dom Apartments for which married couples/single parents with 1-3 children may apply (after official acceptance to the Seminary). Both complexes are in Alexandria and are near the Seminary. Students who choose to live in these complexes will be eligible to receive a subsidy.

Seminary subsidies for 1988/89 are as follows:

- \$110—married couple without children
- \$140—married couple or single parent with one child
- \$155—married couple or single parent with two children
- \$185—married couple or single parent with three or more children

Rental applications can be obtained from the rental office at either complex or the Financial Aid Office at V.T.S. once a student has been officially accepted to Virginia Seminary. A completed application should be returned to *the Seminary's Financial Aid Office*. Desired occupancy date needs to be clearly indicated on the rental application.

The Coordinator of Financial Aid wait-lists a student for an apartment as soon as an application is received, and the Seminary's registration fee is paid. When an apartment becomes available which meets the student's needs, it is reserved. The student is then notified by the Coordinator of his or her new address.

It is the student's responsibility to keep the Coordinator posted on any changes in anticipated date of arrival. Keys are to be obtained from the *rental office*. It is advisable to call ahead to be certain the office is opened at anticipated arrival time.

For students applying for financial aid, and receiving the housing subsidy, allowable rent on a V.T.S. scholarship application is the amount for the minimum-size apartment which meets the family's essential *needs* (i.e., couple with no children in one-bedroom, couple with one child in two-bedroom, and so on) and is located in the less expensive of the two complexes.

Families with four or more children will need to locate housing individually. The Financial Aid Office occasionally gets information on rental houses and may be able to help. In these instances, housing subsidy may be requested and will be considered on the basis of financial need.

### Summer Programs

A limited amount of scholarship money is available for certain specified approved summer programs.



*The Right Reverend Donald Lord Coggan, former Archbishop of Canterbury, talking with 1988 honors graduate Louise Lusignan after Commencement.*

# Degrees Conferred

## Degrees Conferred October 20, 1987

### Doctor in Divinity

The Right Reverend David Charles  
Bowman  
*Bishop Coadjutor of Western New York*

The Reverend Professor Raymond  
Edward Brown, S.S.  
*Auburn Distinguished Professor of Biblical  
Studies, Union Theological Seminary, New  
York*

The Reverend William Martin Peterson  
*Rector, St. John's Episcopal Church, Centerville,  
Virginia*

The Right Reverend Calvin Cabell Tennis  
*Bishop of Delaware*

## Degrees Conferred May 19, 1988

### Doctor in Divinity

The Reverend Joseph Nathaniel Green, Jr.  
*Rector, Grace Episcopal Church, Norfolk,  
Virginia*

The Right Reverend Agostinho Guilhon  
Sória  
*Bishop of Brasilia*

### Doctor of Humane Letters

Elizabeth-Anne Campbell Campagna  
*Executive Director, Alexandria Community Y,  
1961-85, Alexandria, Virginia*

### Doctor of Ministry

Alfred H. Smith, B.A., M.Div.  
Patricia Menné Thomas, B.A., M. Div.

### Master in Divinity Cum Laude

Hugh Eldridge Brown III, B.A., M.A.  
Mariann Edgar Budde, B.A.  
Jay David Fowler, B.S.E.  
F. Martin Gomik, B.A.  
Louise Jennet Cornish Lusignan, B.A.,  
M.A., M.L.S.

Jacqueline Edith Matisse, B.A., M.T.S.  
Michael Gerard Morse, B.S.  
Walter B. Schilling III, B.A.  
Mary Catherine Miller Sulerud, B.S.  
Oran E. Warder, B.A., M.A.

### Master in Divinity

Edna Jacobs Banes, B.S., M.S.  
Robert Scott Blumenstock, B.A.  
Lois L. Boney, B.A., M.A.  
Paige Randolph Boeholz, B.A.  
Catherine Mary Campbell, B.A.  
Kim Fred Capwell, B.S./B.A.  
Edward A. M. Cobden III, B.A.  
William Eugene Dornemann, B.A., M.A.,  
Ph.D.

William C. Farrington, B.A., M.Ed.  
Randal Arthur Foster, B.A.  
Martha Hughlett Giltinan, B.A., M.A.T.S.  
Patricia Towle Greeves, B.A.  
Mary Alice Grothe, B.A.  
Roger Daniel Hearn, B.S.  
Kelly M. Irish, B.S.  
Julius William Dayo Jackson, A.A., B.A.  
Whitney Alford Jones, B.S.N.  
James Courtney King, B.A.S.  
William Darrow Lyon, B.S, Ph.D.  
Nancy Horton McCarthy, B.A.  
Michael Thomas McEwen, B.A, B.S., M.A.  
Joan Marie Plubell Mattia, B.A.  
Louis Joseph Mattia, B.S.E.  
Robert George Nichols III, B.A.  
Jennie Clarkson Olbrych, B.M.A.  
Barbara Dennison Parini, B.A.  
John Michael Owen Partlow, B.A.  
James Thomas Pearson, B.S.  
Joy Ogburn Phipps, B.A., M.S.W.  
Linda Harriet Ricketts, B.S.E.  
Frederick Edward Scharf, Jr., B.S., M.S.  
Robert Kennedy Smith, B.A.  
M. Filmore Strunk, Jr., B.S.  
Gregory Allen Toumoux, B.S.  
Patricia Anne Vaughn, B.A.  
Mark Edward Waldo, Jr., B.A.  
Phil Abernethy Webb, Jr., B.A.  
Stuart Clary Wood, B.A.



*The Rev. Churchill Gibson, Seminary chaplain, and VTS Middler Charles Gilchrist*



*Seniors on their way to the Missionary Service: the Rev. Nancy McCarthy, left, Martin Gornik, center, and Joan Mattia in background.*

### **Master in Theological Studies**

Julian Abraham, M.Sc., Ph.D.  
 Johannes Otieno Angela, Dip.Th.  
 Anne Beverley Baker, B.S.  
 Thomas Wing-Fu Chow, B.A.  
 Samuel Adejoro Omolere, Cert., Assoc.  
 Dip., B.A.  
 Owusu-Afriyie, Dip.Th.  
 William Carl Roth, B.A., M.S.W.  
 David Livingstone Simpson, Jr., B.A.  
 George W. K. Sinabulya, Cert.

### **Certificates of Work Accomplished**

Reinhard Brandhorst  
 Cynthia Ann Gilliatt Eby, A.B., M.A., Ph.D.  
 Jesse Lee London, B.A.  
 Hans Jurgen Misselwitz, Dr. rer. nat.,  
 Dip.Th.  
 Stephen Phillip Pike, B.A., M.Div.  
 Vicki S. Wesen, B.S., M.Ed.

# Students Enrolled 1987-1988

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## **Master in Divinity**

### **Senior Class**

Edna Jacobs Banes

*Presbyterian*

B.S., Presbyterian College; M.S.,  
University of Nebraska at Omaha;  
Oblate School of Theology

Robert Scott Blumenstock

*Diocese of California*

B.A., San Francisco State College

Lois Lovette Boney

*Diocese of East Tennessee*

B.A., Maryville College; M.A., University  
of Tennessee at Knoxville

Hugh Eldridge Brown III

*Diocese of Southwestern Virginia*

B.A., College of William and Mary; M.A.,  
University of Virginia

Paige Randolph Buchholz

*Diocese of Washington*

B.A., University of North Carolina

Mariann Edgar Budde

*Diocese of Newark*

B.A., University of Rochester

Catherine Mary Campbell

*Diocese of Newark*

B.A., University of South Florida; Texas  
A & M University

Kim Fred Capwell

*Diocese of Newark*

B.S./B.A., William Paterson College

Edward A. M. Cobden III

*Diocese of Long Island*

B.A., Williams College

William Eugene Domemann

*Diocese of Virginia*

B.A., M.A., Ph.D., University of  
Connecticut

William Clarence Farrington

*Diocese of Central Gulf Coast*

B.A., M.Ed., University of West Florida

Randal Arthur Foster

*Diocese of North Carolina*

B.A., University of North Carolina at  
Greensboro

Jay David Fowler

*Diocese of Kansas*

B.S.E., University of Kansas

Martha Hughlett Giltinan

*Diocese of Massachusetts*

B.A., Wheaton College; M.A.T.S., Gordon  
Conwell

Fred Martin Gomik

*Diocese of East Tennessee*

B.A., University of Tennessee at Knoxville

Patricia Towle Greeves

*Church of Christ*

B.A., Duke University

Mary A. Grothe

*Diocese of San Diego*

B.A., University of the Pacific

Roger Daniel Hearn

*Diocese of Easton*

B.S., Babson College

Kelly M. Irish

*Diocese of Ohio*

B.S. Elem. Ed., University of Akron

Julius W. Dayo Jackson

*Diocese of Upper South Carolina*

B.A., Wofford College

Whitney Alford Jones

*Diocese of West Tennessee*

B.S., Vanderbilt University; Fuller  
Theological Seminary

James Courtney King

*Diocese of Connecticut*

B.A./B.S., New Hampshire College

Louise Jennet Lusignan

*Diocese of Washington*

B.A., Pomona College; M.A., Antioch-  
Putney; M.L.S., University of Western  
Ontario

William Darrow Lyon

*Diocese of Ohio*

B.S., University of Illinois; Ph.D.,  
University of Wisconsin

Nancy Horton McCarthy

*Diocese of Southeast Florida*

B.A., Oberlin College

Michael Thomas McEwen

*Diocese of East Carolina*

B.S., Central State University of  
Oklahoma; B.A., Oklahoma City  
University; M.A., University of  
Oklahoma

Jacqueline Edith Matisse

*Diocese of Michigan*

B.A., Albion College; M.T.S., St. John's  
Provincial Seminary

Joan Plubell Mattia

*Diocese of Virginia*

B.A., George Mason University

Louis J. Mattia

*Diocese of Virginia*

B.S.E., Purdue University

Michael Gerard Morse

*Diocese of Northern Ohio*

B.S., Bridgewater State College

Robert George Nichols III

*Diocese of Mississippi*

B.A., Millsaps College; Mississippi  
College School of Law

Jennie Clarkson Olbrych

*Diocese of South Carolina*

B.M.A., University of South Carolina;  
Lutheran Theological Southern  
Seminary

Barbara Dennison Parini

*Diocese of Western Michigan*

B.A., Aquinas College

John Michael Owen Partlow

*Diocese of West Virginia*

B.A., West Virginia University

James Thomas Pearson

*Diocese of South Dakota*

B.S., University of the South

Joy Ogburn Phipps

*Diocese of Alabama*

B.A., Monmouth College; M.S.W., Rutgers  
University

Linda Harriet Ricketts

*Diocese of Washington*

B.S.E., University of Arkansas

Frederick Edward Scharf, Jr.

*Diocese of Southwest Florida*

B.S. Ed., M.S. Ed., State University of New  
York

Walter Bailey Schilling III

*Diocese of Ohio*

B.A., University of Wisconsin at Fribourg,  
Germany

Robert Kennedy Smith

*Diocese of West Virginia*

B.A., West Virginia University

Millard Filmore Strunk, Jr.  
*Diocese of East Tennessee*  
B.S., Carson-Newman College and  
University of Tennessee

Mary Catherine Sulerud  
*Diocese of Minnesota*  
B.S., St. Cloud State University

Gregory Allen Touraoux  
*Diocese of Ohio*  
B.S., Slippery Rock State College

Patricia Anne Vaughn  
*Presbyterian*  
B.A., Wellesley College

Mark Edward Walden, Jr.  
*Diocese of Virginia*  
B.A., Transylvania University

Oran E. Warder  
*Diocese of West Virginia*  
B.A., M.A., Marshall University

Phil Abernethy Webb  
*Diocese of Texas*  
B.A., Baylor University

### Middle Class

Robert Mark Alves  
*Diocese of Washington*  
B.A., University of the South

Susan (Shelley) Baer  
*Diocese of Atlanta*  
A.A., Columbus College; B.A., Bethany  
College; M.Ed., Georgia State  
University

Donald Drew Binder  
*Diocese of Southeast Florida*  
B.S., Pennsylvania State University

Carolyn D. Blake  
*Diocese of Newark*  
Duke University; A.B., Upsala College

Michele B. Bond  
*Diocese of Maryland*  
B.A., Pepperdine University

Elizabeth Persis Bryan  
*Diocese of South Dakota*  
B.A., Northwestern College

Grace L. Cangialosi  
*Diocese of Virginia*  
B.A., University of Michigan; M.A.,  
University of Maryland



Ernest Eugene Chapman  
*Diocese of El Camino Real*  
B.S.F.S., Georgetown University; B.A.,  
University of California at Berkeley;  
M.S. Ed., Ph.D., University of Southern  
California

Ann S. Charles  
*Diocese of Connecticut*  
B.A., Smith College

Cynthia Ann Clark  
*Diocese of Connecticut*  
B.A., Duke University

Mark Robert Cole  
*Diocese of Albany*  
B.S., Empire State College

James Bonham Cook  
*Diocese of West Texas*  
B.S., Trinity University

Robert Joseph DeMartino  
*Diocese of Virginia*  
B.A., George Mason University

John M. DiLeo  
*Diocese of Southwest Florida*  
B.A., Duke University; M.Ed., Ed.S.,  
University of Florida

Mary Anne Domer  
*Diocese of Delaware*  
B.A., Neumann College; Lancaster  
Theological Seminary

Theodore W. Duvall  
*Diocese of Upper South Carolina*  
B.A., University of North Carolina

Thomas R. Finnie  
*Diocese of Pittsburgh*  
B.S./B.A., West Virginia University

Cameron Hoover Fish  
*Diocese of Central New York*  
B.A., Cornell University

Sherry Hardwick Foote  
*Diocese of Virginia*  
B.A., University of Cincinnati



- Charles Waters Gilchrist  
*Diocese of Washington*  
B.A., Williams College
- John C. N. Hall  
*Diocese of Arizona*  
B.A., University of Arizona
- Sandra Louise Harshbarger  
*Diocese of West Virginia*  
B.S., West Virginia University
- Edward Max Hasse  
*Diocese of Newark*  
B.S., Ithaca College
- John Hathaway Heck  
*Diocese of Virginia*  
B.A., University of the South
- Beth Marie Hensley  
*Diocese of Washington*  
B.A., University of Maryland
- Mary Esther Hileman  
*Diocese of Oklahoma*  
B.S., M.S., Ph.D., University of Michigan
- Robert J. Hill  
*Diocese of Western New York*  
B.A., State University of New York at Buffalo
- James W. Hines, Jr.  
*Diocese of Georgia*  
B.S., Auburn University; M.S., Valdosta State College
- Wayne Carlton Hodge, Sr.  
*Diocese of Southwestern Virginia*  
B.S., Virginia State University; M.A., Hollins College
- Larry Donald Hooper  
*Diocese of Southeast Florida*  
B.A., Florida State University
- Samuel Johnson Howard  
*Diocese of North Carolina*  
B.A., Williams College; J.D., Wake Forest University Law School
- Margaret Eileen Ingalls  
*Diocese of East Carolina*  
B.A., Stephen F. Austin University; M.A., Auburn University
- Brad Lee Jackson  
*Diocese of Eastern Kansas*  
B.M., B.M.E., Phillips University; M.M.E., Wichita State University
- Philip Hill Jones  
*Diocese of Texas*  
B.A., University of the South; J.D., Baylor Law School
- Ruth A. Lawson  
*Diocese of Indianapolis*  
B.A., Indiana University
- Frank F. Limehouse  
*Diocese of South Carolina*  
A.B., Wofford College
- William T. Lovell  
*Diocese of Alaska*  
B.A., University of Mississippi
- Anne McRae  
*Diocese of Connecticut*  
B.A., American University
- Daniel Paul Matthews  
*Diocese of East Tennessee*  
B.S., University of the South
- April Dawn Mercur  
*Diocese of Pittsburgh*  
B.S., Penn State University
- Margaret Ann Nattermann  
*Diocese of Western Michigan*  
B.S., Alma College
- James C. Nelson  
*Diocese of Oklahoma*  
B.S., Oklahoma State University
- Jonathan J. Ostman  
*Diocese of Massachusetts*  
B.A., University of Wisconsin; London School of Economics
- William Clay Parnell  
*Diocese of Southeast Florida*  
A.B., M.A., University of Georgia
- Henry L. Pendergrass  
*Diocese of Dallas*  
B.A., Austin College
- William C. Pitner, Jr.  
*Diocese of Georgia*  
B.A., University of the South; M.S.W., University of Georgia
- Althea A. Quarles  
*Diocese of Maryland*  
B.S., Coppin Teachers College; M.A., New York University
- Sandra Denise Richardson  
*Diocese of East Tennessee*  
B.S., Clark College
- Joyce Ann Rowe  
*Diocese of Virginia*  
B.A., James Madison University
- Leon Pharr Spencer  
*Diocese of Alabama*  
B.A., Wake Forest University; M.A., Indiana University; Ph.D., Syracuse University
- Robin E. Thomas  
*Diocese of Maine*  
B.A., William Smith College; M.Ed., University of Maine; Bangor Theological Seminary
- Thomas Gregory Terman  
*Diocese of Indianapolis*  
B.A., Butler University
- Sarah M. Trimble  
*Diocese of Virginia*  
B.A., Florida State University
- Linnea Summers Turner  
*Diocese of Virginia*  
A.B., Duke University; M.A., Wright State University
- John C. Whitnah, Jr.  
*Diocese of Virginia*  
B.A., Gordon College; M.T.S., Gordon-Conwell Theological Seminary
- John Wilme  
*Church of Province of Burma*  
Cert., Holy Cross Theological College; B.A., Rangoon University
- Wesley Wubbenhorst  
*Diocese of Connecticut*  
B.A., Lafayette College; M.S., Fordham University
- Richard Joseph Zalesak  
*Diocese of Texas*  
B.A., University of St. Thomas

### Junior Class

- John B. Bagby  
*Diocese of Alabama*  
B.A., University of Alabama
- Gary J. McGinnis Barker  
*Diocese of Virginia*  
B.A., M.A., University of Virginia

Larry R. Benfield

*Diocese of Texas*

B.S., University of Tennessee at Knoxville;  
M.B.A., Wharton School of University of  
Pennsylvania

Eleanor Lynch Biscoe

*Diocese of Washington*

B.A., M.S.L.S., M.P.A., University of  
Tennessee

Barbara Keller Blakeney

*Diocese of Southern Virginia*

B.A., Randolph Macon Woman's College

Craig Norton Boerett

*Diocese of Rio Grande*

B.B.A., University of Texas

Lee H. Bristol III

*Diocese of New Hampshire*

B.A., Hamilton College

Dale Keith Brudvig

*Diocese of Virginia*

B.S., University of California

James D. Chipps

*Diocese of Virginia*

B.S., College of William and Mary; M.S.,  
Pennsylvania State University

Donald R. Cicchelli, Jr.

*Diocese of Rhode Island*

B.A., Barrington College

Harold James Cobb, Jr.

*Diocese of North Carolina*

B.A., University of North Carolina

Wayne Lee Colton

*Baptist*

B.S., University of Virginia; M.S., State

University College at Plattsburgh, New  
York

Jeremiah Carroll Day

*Diocese of East Carolina*

B.S., U.S. Naval Academy

Lester Earle Durst

*Diocese of Southwest Florida*

B.A., Stetson University; J.D., University of  
Florida Law School

John M. Eidam

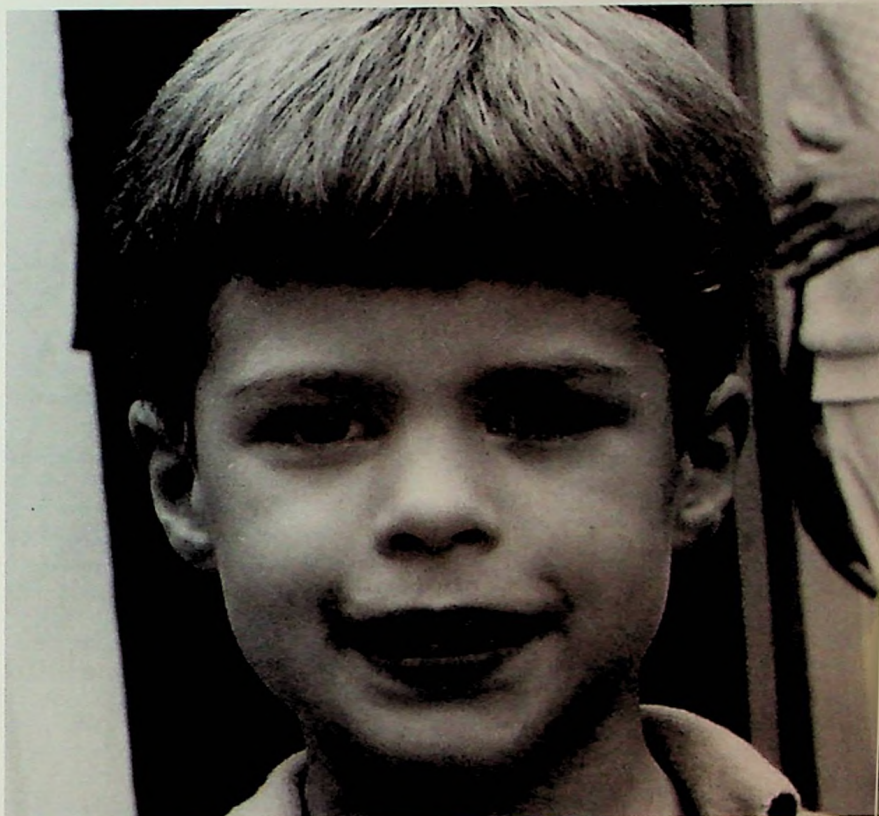
*Diocese of Pennsylvania*

B.S., M.Ed., West Chester State College

Gregory J. Fry

*Diocese of Lexington*

B.S., Northern Kentucky University



"Rejoice, O young man, in your youth . . ." Eccl. 11:9

Claudia McKay Gould

*Diocese of Washington*

B.A., Connecticut College

Elizabeth Morley Green

*Diocese of Texas*

B.A., Wesleyan University

Arthur Bailey Hancock

*Diocese of Tennessee*

B.A., University of the South

Carol Lynn Harlacher

*Diocese of Central Pennsylvania*

B.A., Lebanon Valley College; R.N.

Diploma, Polyclinic Medical Clinic

Phillip Russell Haug

*Diocese of Virginia*

B.S.C.E., University of Nevada; S.M.,

Massachusetts Institute of Technology

Jodene S. Hawkins

*Diocese of Olympia*

B.A., University of Washington

Jane Hooper Heenan

*Diocese of Virginia*

B.S., University of Tennessee

John Ralston Johanssen

*Diocese of Ohio*

B.S., M.A., Ohio State University; J.D.,  
University of Toledo

Marcia E. Johnston

*Diocese of Maryland*

B.A., Bloomfield College; M.S., Loyola  
College

David K. Krause

*Diocese of Oklahoma*

B.A., University of Iowa; M.A., University  
of Oklahoma

Kathleen W. Kurtz  
*Mennonite*  
B.A., Eastern Mennonite College

Mark Alan Lewis  
*Diocese of Virginia*  
B.A., University of the South

Karin Howard Lindsay  
*Diocese of Virginia*  
R.N., Watts Hospital School of Nursing

Dale Allen Lumley  
*Diocese of Virginia*  
B.A., George Washington University

Robin David McCuen  
*Diocese of Arizona*  
B.S., University of Maryland; M.S.,  
University of Southern Illinois

J. Salin Miller  
*Diocese of Oklahoma*  
B.B.A., University of Oklahoma; M.B.A.,  
University of Tulsa

Joseph W. Mitchell  
*Diocese of Mississippi*  
B.S., Southern Methodist University; M.S.,  
University of Houston

Herbert Wheatley Plimpton, Jr.  
*Diocese of East Carolina*  
B.A., Princeton; M.D., University of North  
Carolina

Beth I. Rechter  
*Diocese of Washington*  
B.S., Douglass College; Rutgers University

Harold Vincent Reed  
*Diocese of Virginia*  
B.A., George Mason University

Charles Richmond Rickwald  
*Diocese of Virginia*  
B.A., George Mason University

Roberto Rivera-Carlo  
*Diocese of Virginia*  
B.A., Oral Roberts University; J.D., Rutgers  
University School of Law

Noreen Buckley Seifer  
*Diocese of Washington*  
B.A., Villanova University; M.A., Catholic  
University

Thomazine W. Shanahan  
*Diocese of Washington*  
B.A., Pennsylvania State University; M.A.,  
George Washington University

Tara Kathleen Soughers  
*Diocese of Lexington*  
B.S., New Mexico Institute of Mining &  
Technology; M.A., Rice University

Benjamin E. K. Speare-Hardy II  
*Diocese of North Carolina*  
B.S., St. Augustine's College

Jack Thomas Sutor, Jr.  
*Diocese of Virginia*  
B.A., University of Virginia; J.D.,  
University of Richmond

Joseph Palmer Warren  
*Diocese of Central Gulf Coast*  
B.S., University of Alabama

Christopher Eugene B. Waters  
*Diocese of Oklahoma*  
B.S., Oklahoma State University

Hilary West  
*Diocese of West Virginia*  
B.A., Lebanon Valley College; M.S., Ohio  
University

Richard Charles Wrede  
*Diocese of Newark*  
B.A., Fairleigh Dickinson University; M.S.,  
Columbia University

Carl Walter Wright  
*Diocese of Maryland*  
B.A., Loyola College

### ***Master in Theological Studies***

#### **Second Year Students**

Julian Abraham  
*Church of North India*  
B.Sc., University of Allahabad; M.Sc., Agra  
University; Ph.D., University of  
Gorakhpur

Johannes Otieno Angela  
*Diocese of Kenya*  
Dip.Th., Makerere University

Anne Beverley Baker  
*Diocese of Virginia*  
B.S., Virginia Commonwealth University

Thomas Wing-Fu Chow  
*Diocese of Hong Kong & Macao*  
B.A., Hong Kong Chinese University

Samuel Adejoro Omolere  
*Diocese of Akoko, Province of Nigeria*  
Cert., St. John's College; Cert., Ohio  
University; Assoc. Dip., University of  
Ibadan; B.A., University of Ife

Owusu-Afriyie  
*Diocese of Liberia*  
Cert., Berecum Teacher Training  
College; Dip.Th., Trinity College

William Carl Roth  
*Diocese of Bethlehem*  
B.A., East Stroudsburg University; M.S.W.,  
Marywood College

David L. Simpson, Jr.  
*Diocese of New York*  
B.A., University of Bridgewater; General  
Seminary; New York Theological  
Seminary

George W. K. Simbulya  
*Diocese of Uganda*  
Cert., Namutambo Teachers College;  
Cert., Bishop Tucker Theological  
College

Lisa Dawn Smith  
*Diocese of Maine*  
B.A., Colby College

#### **First Year Students**

Philip Dunstan Baji  
*Diocese of Korogwe, Tanzania*  
Cert., Lutheran Jr. Seminary; Dip.,  
Makerere University

John Lydgate  
B.A., Yale University; Ph.D., London  
University

Amos Amankechinelu Madu  
*Diocese of Jos, Nigeria*  
Dip., College of Northern Bukuru

Mark J. Pruitt  
*Diocese of Pittsburgh*  
B.A., Wheaton College

Carolyn L. Reilly  
*Diocese of Virginia*  
B.S., Appalachian State University; M.A.,  
University of North Carolina

#### **Special Students**

##### **Full-Time**

Lloyd B. Addington  
*Diocese of Virginia*  
B.A., Clark University

Reinhard Brandhorst  
*Westfalen-Kolleg, Bielefeld*  
Kirchliche Hochschule Bethel; University  
of Tübingen

Katherine J. Broadway  
*Diocese of North Carolina*  
B.S., Tennessee Technical University;  
M.Div., Duke Divinity School  
Thomas K. Calhoun  
*Diocese of South Carolina*  
B.B., University of Georgia; M.A., Western  
Seminary  
Nancy J. Conway  
*Diocese of Central Pennsylvania*  
B.S., University of Massachusetts; M.A.,  
Western Virginia College of Graduate  
Studies  
Cynthia A. Eby  
*Diocese of Virginia*  
A.B., Duke University; M.A., Ph.D.,  
University of Michigan  
Sidney J. Hall  
*Diocese of Southern Virginia*  
B.A., Baylor University; B.D.,  
Southwestern Baptist Theological  
Seminary  
Jesse Lee London  
*Diocese of Southern Virginia*  
B.A., St. Augustine's College  
Hans Jurgen Misselwitz  
Dip., F. Schiller University and Humbolt  
University; Academy of Sciences of  
G.D.R.; Sprachenkvikt of the  
Evangelical Church of Berlin  
Stephen P. Pike  
*Diocese of Kentucky*  
B.A., Baylor University; M.Div., Southern  
Baptist Theological Seminary  
Vicki S. Wesen  
*Diocese of North Carolina*  
B.S., Washington State University; M.Ed.,  
North Carolina State University

### Part-Time

Benjamin Boatwright Alexander  
*Diocese of Michigan*  
B.A., University of the South; M.A., Ph.D.,  
University of Dallas  
Katherine Earle Babson  
*Diocese of Virginia*  
B.A., Williams College

Robert A. Becker  
*Diocese of Virginia*  
B.A., George Washington University;  
American University; George Mason  
University  
Eugene Harold Breitenberg, Jr.  
*Presbyterian*  
B.A., College of William and Mary; M.M.,  
Catholic University  
Donna R. Constant  
*Diocese of Virginia*  
B.A., Catholic University of America  
Helen Weems Daley  
*Diocese of Washington*  
B.A., Guilford College; M.P.A., Old  
Dominion University  
Dolores L. Damon  
*Methodist*  
A.B., Asbury College  
Cheryl Rice Deets  
*Diocese of Virginia*  
B.S., Wright State University; M.E.,  
Shippensburg University of  
Pennsylvania  
Wanda M. Fletcher  
*Presbyterian*  
B.S., Alabama A & M; M.Div.,  
Interdenominational Theological  
Center  
Amelia J. Gearey  
B.S., State University of New York; M.S.,  
Ph.D., Florida State University  
Susan Gilpin  
*United Church of Christ*  
B.A., Bryn Mawr; M.A., Columbia  
University Teachers College  
Marcy Galen Heidish  
*Diocese of Washington*  
B.A., Vassar College; M.A., American  
University  
Ronald Eugene Higginbotham  
*Church of Christ*  
B.S., Rose-Hulman Institute of  
Technology; M.S., Ph.D., R.P.I.,  
University of Connecticut  
Katherine H. Jordan  
*Diocese of Virginia*  
B.A., Wells College; M.L.S., University of  
Pittsburgh

Deborah Marie King  
*Diocese of Connecticut*  
Tombrock College  
Thomas E. Marlow, Jr.  
*Diocese of Virginia*  
Emmet V. Mittlebeeler  
*Baptist*  
Carol Beth Morrison  
*Presbyterian*  
B.A., Otterbein College  
Martha A. Morse  
B.A., M.A., Gordon College; J.D., Case  
Western Reserve University Law School  
Mary Jane Newell  
*Diocese of Virginia*  
B.A., Tulane University; M.L.S., University  
of Kentucky  
Anita Dunn Ogden  
*Diocese of Virginia*  
B.I.S., George Mason University  
Linda M. Pallett  
*Diocese of Washington*  
B.S., Pennsylvania State University  
Margaret Catherine Petty  
*Presbyterian*  
B.S., New Mexico State University  
Mary Ann Rapp  
*Diocese of Virginia*  
B.S., George Mason University  
Miriam R. Rock  
*Diocese of Virginia*  
B.A., Jacksonville University; Emory  
University School of Mathematics  
Norma Jean Rogers  
*Diocese of Washington*  
B.A., M.A., Arizona State University;  
Virginia Polytechnic Institute;  
University of Virginia  
Kathryn J. Sides  
*Diocese of Virginia*  
B.A., Messiah College; Shippensburg  
University; George Mason University  
Christine Ruth Whittaker  
*Diocese of Washington*  
B.A., University of Oxford; M.A., Smith  
College; M.A., Yale University; J.D.,  
Georgetown University Law Center

# Calendar

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## *Fall Semester*

August 30 — Tuesday  
Orientation for international students

August 31 — Wednesday  
Faculty/staff chapel service  
First faculty meeting

September 1 — Thursday  
Orientation for new students

September 2 — Friday  
New students orientation and registration

September 3 — Saturday  
Orientation continues for all new students

September 6 — Tuesday  
Fall classes begin  
Registration for all returning students

September 8 — Thursday  
Consortium orientation for new students

September 10 — Saturday  
Orientation for spouses new to the Seminary

September 13 — Tuesday  
Last day to add first quarter courses

September 13-15 — Tuesday-Thursday  
Lay School begins

September 19 — Monday  
Last day to add new courses  
Last day to drop first quarter courses

September 20 — Tuesday  
Quiet Day — No classes

September 26 — Monday  
Convocation of Consortium faculties

October 10 — Monday  
Columbus Day — No classes

October 11 — Tuesday  
Last day to drop a course

October 21 — Friday  
Last day of first quarter

October 23-24, Sunday-Monday  
Alumni/ae Association Executive Committee meeting

October 24 — Monday  
First day of second quarter

October 25-26 — Tuesday-Wednesday  
Alumni/ae Convocation and Lectures

October 31 — Monday  
Last day to add second quarter courses

November 4 — Friday  
Grade deadline for 1st quarter

November 7 — Monday  
Last day to drop second quarter courses

November 15-17 — Tuesday-Thursday  
Last day of Lay School

November 21 — Monday  
Course registration for spring

November 24-25 — Thursday-Friday  
Thanksgiving recess

December 9 — Friday  
Last day of classes

December 12-14 — Monday-Wednesday  
Reading period

December 15-21 — Thursday-Wednesday  
Examination period

December 22 — Thursday  
Christmas holidays begin

January 3 — Tuesday  
Grade deadline

## *Spring Semester*

January 5-10 — Thursday-Tuesday  
General Ordination Exams (seniors).

January 9 — Monday  
Registration and beginning of semester for middlers and juniors

January 16 — Monday  
Martin Luther King's birthday — No classes

January 17 — Tuesday  
Registration and beginning of classes for all other students

January 22 — Sunday  
TEO Sunday

January 24 — Tuesday  
Last day to add third quarter courses

January 24-26 — Tuesday-Thursday  
First day of Lay School

January 30 — Monday  
Last day to add new courses  
Last day to drop third quarter courses

February 6-7 — Monday-Tuesday  
Alumni/ae Association Executive Committee Meeting

February 8 — Wednesday  
Ash Wednesday — Quiet Day — No classes

February 14 — Tuesday  
Last day to drop a course

February 17-19 — Friday-Sunday  
Conference on Ministry

February 20 — Monday  
Washington's Birthday — No classes

March 3 — Friday  
Last day of third quarter

March 6-10 — Monday-Friday  
Spring recess

March 13 — Monday  
First day of fourth quarter

March 17 — Friday  
Grade deadline for third quarter

March 20 — Monday  
Last day to add fourth quarter courses

March 24 — Friday  
Good Friday — No classes

March 27 — Monday  
Last day to drop fourth quarter courses

April 4-6 — Tuesday-Thursday  
Last day of Lay School

April 17 — Monday  
Course registration for fall

April 28 — Friday  
Last day of classes

May 1-5 — Monday-Friday  
Reading period

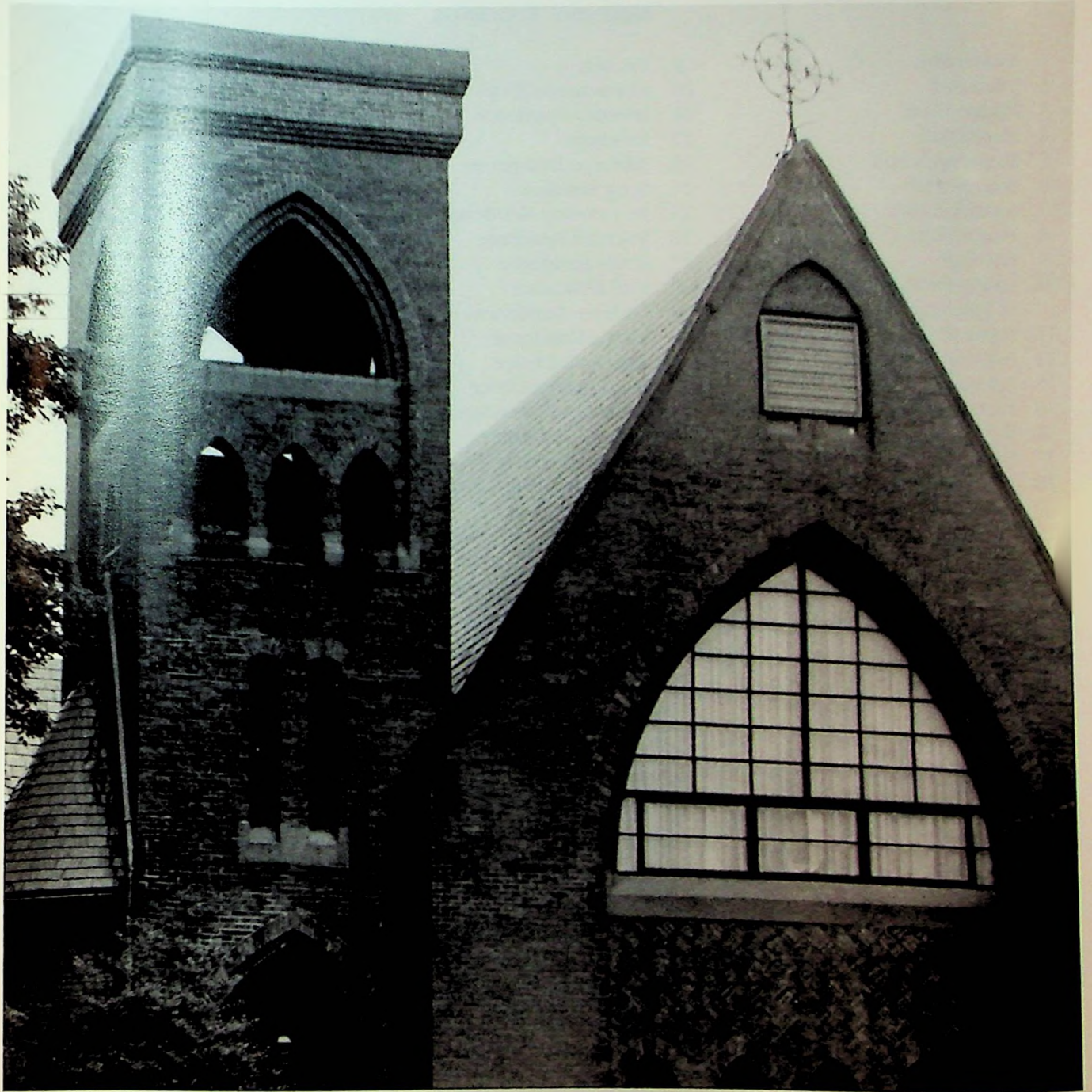
May 8-12 — Monday-Friday  
Examination period

May 10 — Wednesday  
Grade deadline for graduating students

May 15-16 — Monday-Tuesday  
Alumni/ae Association Executive Committee meeting

May 18 — Thursday  
Commencement

May 26 — Friday  
Grade deadline for all students

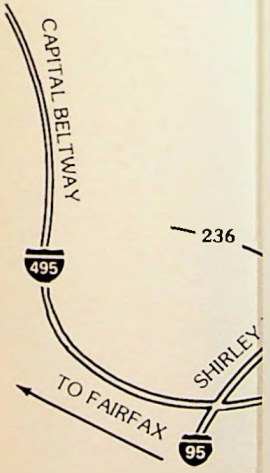
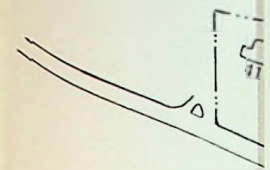


# Map of Campus

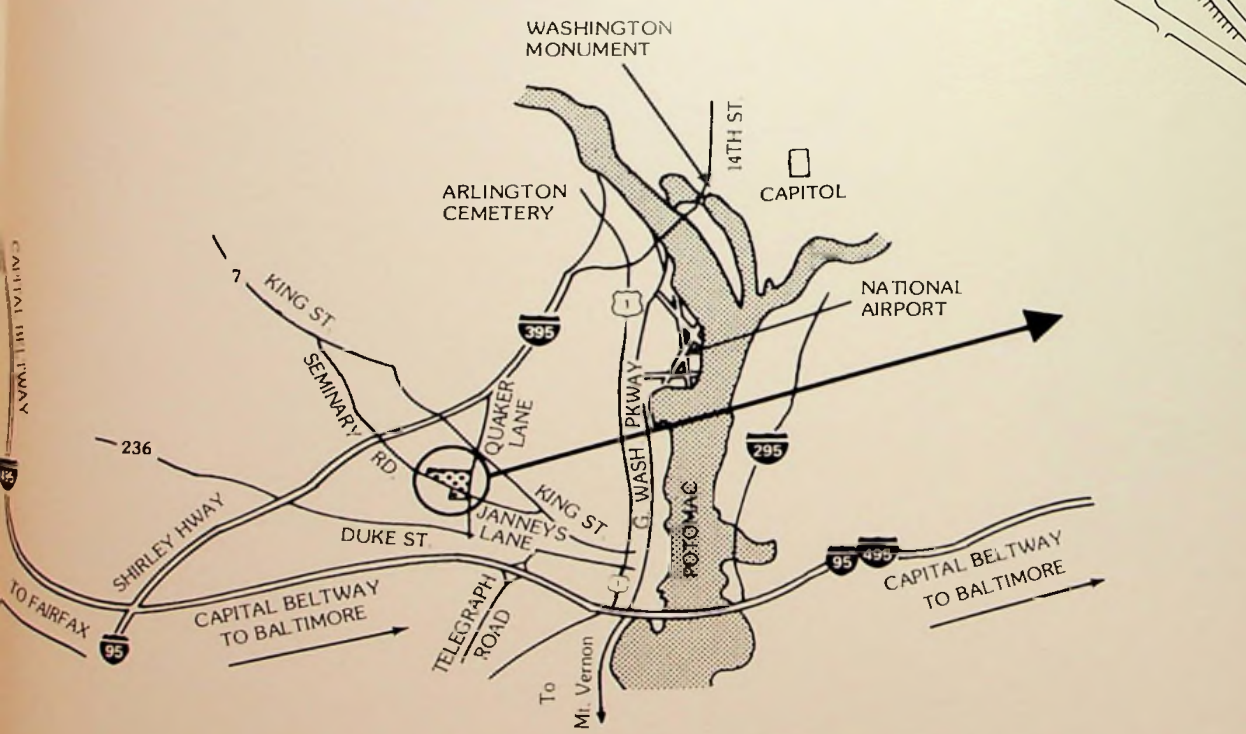
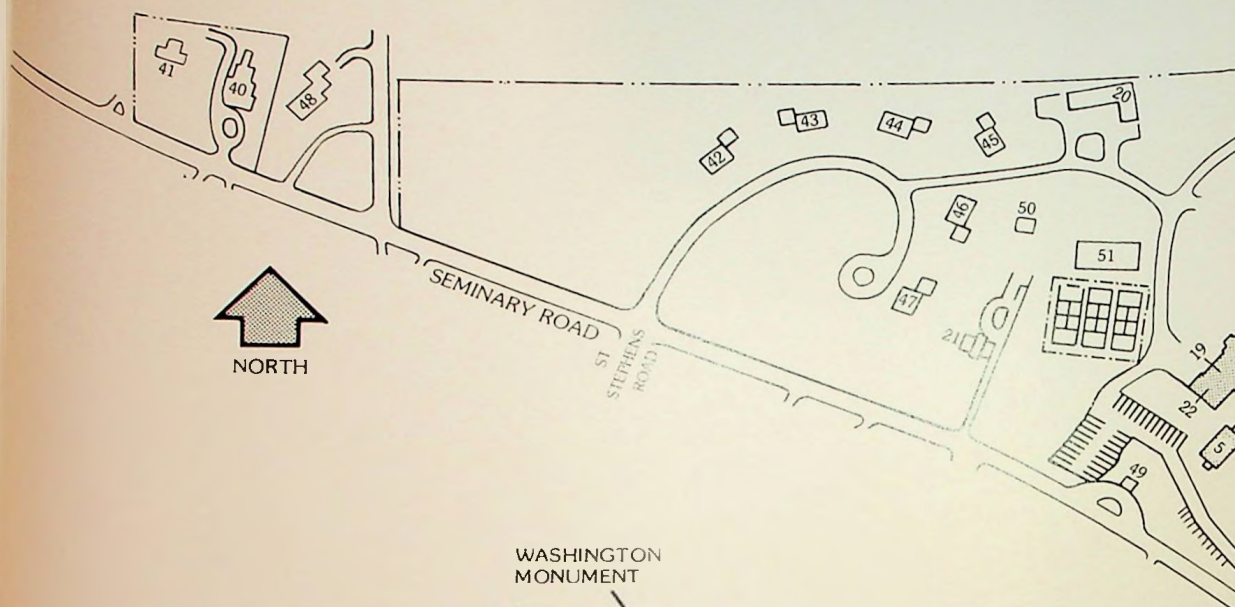
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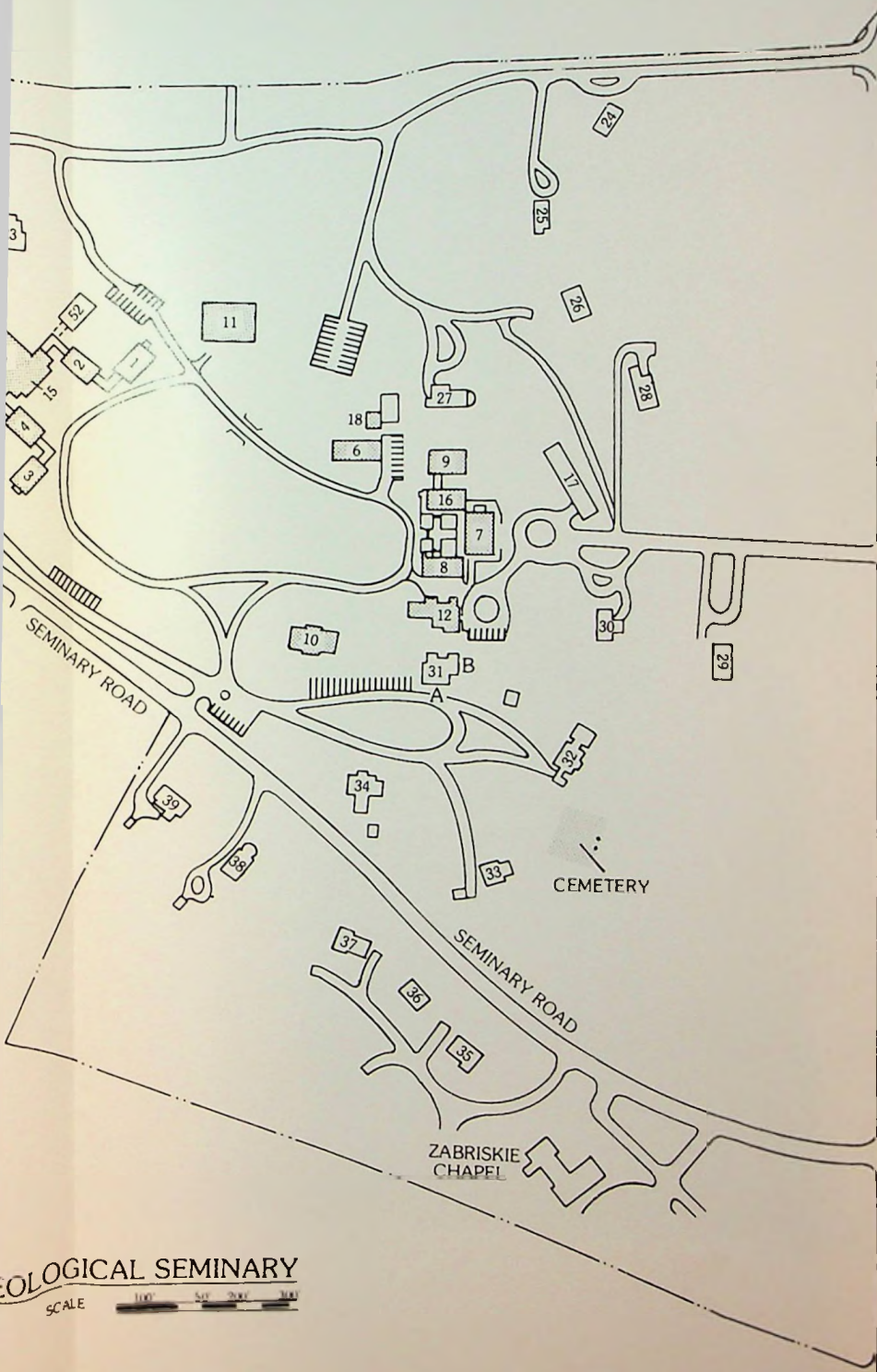
## SEMINARY BUILDINGS

- |  |                           |   |
|--|---------------------------|---|
| 1. Wilmer Hall                         | 19. Kitchen               | 36. Carr Residence                      |
| 2. Johns Hall                          | 20. Maintenance Shop      | 37. Jones Residence                     |
| 3. Madison Hall                        | 21. Eversley Residence    | 38. Stafford Residence                  |
| 4. Moore Hall                          | 22. Infirmary             | 39. Ross Residence                      |
| 5. St. George's Hall                   | 23. Albritton Residence   | 40. Aylor Residence                     |
| 6. Sparrow Hall                        | 24. Scott Residence       | 41. Small Residence                     |
| 7. Aspinwall Hall                      | 25. M. Newman Residence   | 42. Vandevelder Residence               |
| 8. Meade Hall                          | 26. Prichard Residence    | 43. B. Newman Residence                 |
| 9. Key Hall                            | 27. Lewis Residence       | 44. Goodwin Residence                   |
| 10. Center for Ministry<br>of Teaching | 28. Hall Residence        | 45. Bowman Residence                    |
| 11. Payne Library                      | 29. Gleason Residence     | 46. Hancock Residence                   |
| 12. Seminary Chapel                    | 30. Horne Residence       | 47. Parrent Residence                   |
| 14. Refectory                          | 31A. Busch Residence      | 48. Charlton Residence                  |
| 15. Scott Lounge                       | 31B. Hancock Residence    | 49. Post Office                         |
| 16. Bohlen Hall                        | 32. Dean Reid's Residence | 50. Barn                                |
| 17. Bookstore                          | 33. Morgan Residence      | 51. Mollegen Gym<br>("Butterfly House") |
| 18. Boiler House                       | 34. Gibson Residence      | 52. Continuing Education                |
|  | 35. Crum Residence        |   |









**THEOLOGICAL SEMINARY**

SCALE 100' 500' 2000' 3000'

QUAKER LANE

JANNEYS LANE

QUAKER LANE

CEMETERY

ZABRISKIE CHAPEL