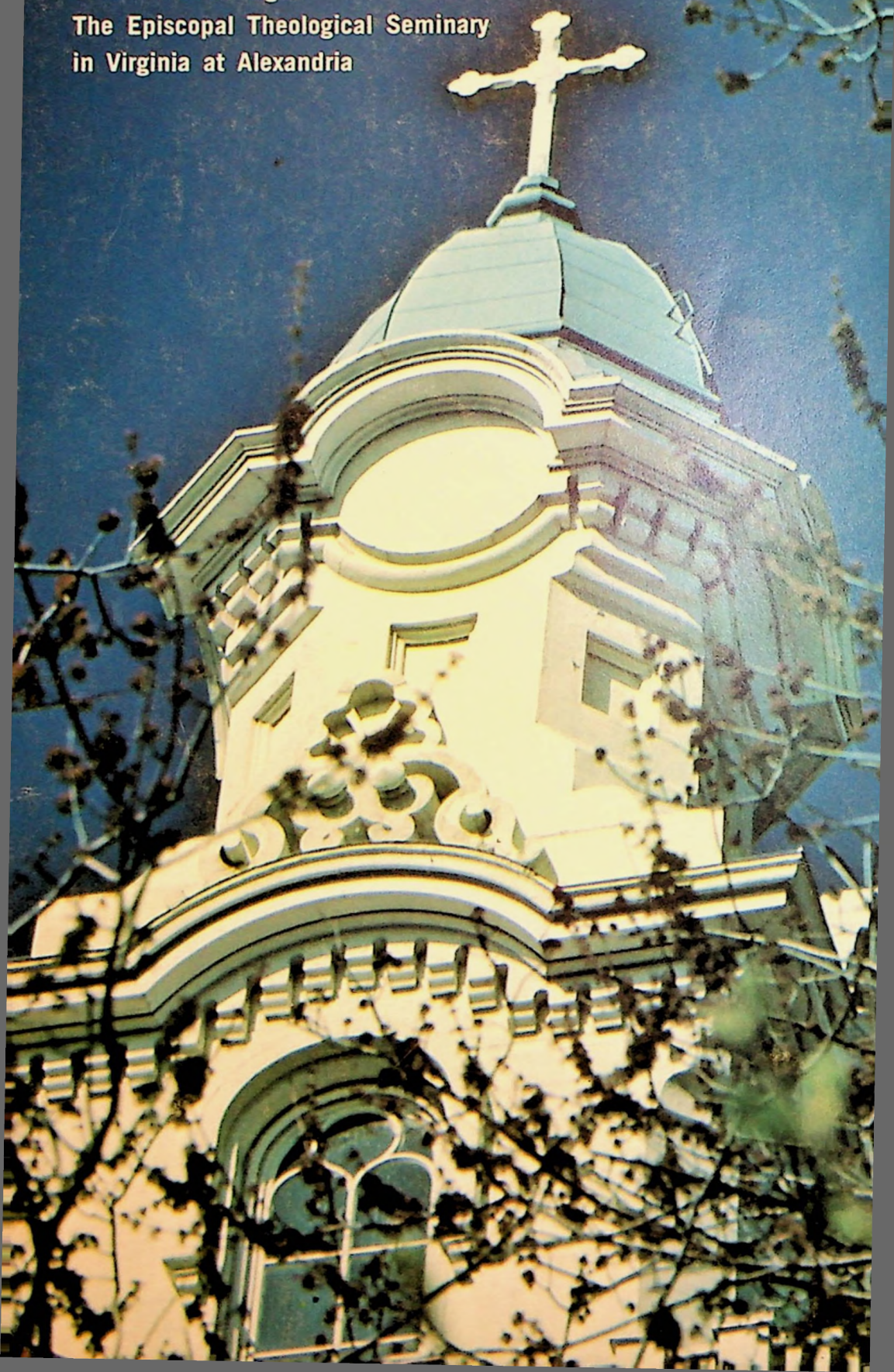


1973-1974 Catalogue

The Episcopal Theological Seminary  
in Virginia at Alexandria





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1973-1974 Catalogue

Virginia Theological Seminary

Alexandria











SEPTEMBER 1973

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*The Virginia Theological Seminary Catalogue*

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## Theological Education for Today

Not all the young men or women who enter a seminary in these days enter with a conversion experience behind them. Many do. However, a far larger number come because of an initial, driving interest in human issues, in social problems and welfare. They seek the resources of Christian faith and insight to enable them to improve the common lot of their fellow men. While in seminary these men and women grow in understanding, commitment and power. Only in time does the Church become for them a central concern.

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







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

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

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



## The Heritage and Purpose of Virginia Seminary

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

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

The Seminary is Protestant both in its unwillingness to conform to any tradition or to heed any ecclesiastical claim which displaces the primary accent upon the Gospel and in its readiness to accept new truth and to fashion the responsibilities and opportunities of a new day. It affirms the importance of the individual Christian's personal relationship to God.

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

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





## Seminary Life

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

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



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

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

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

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

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

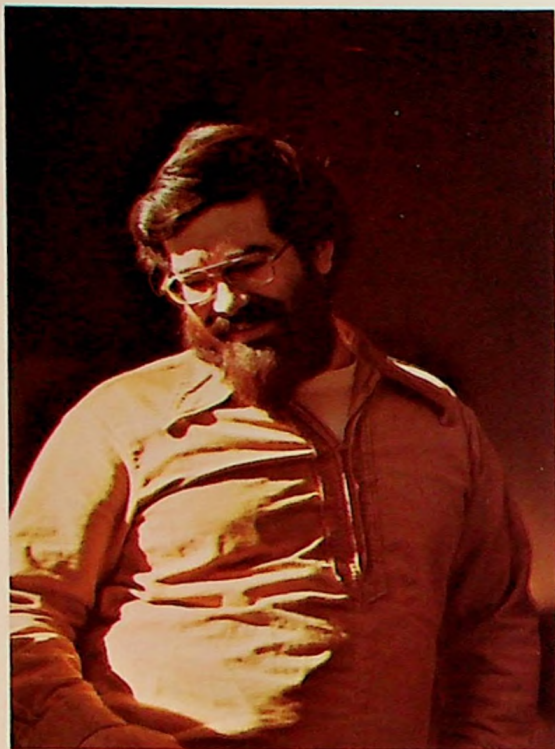




In the following pages, Seminary life is shown through pictures of students, faculty, classrooms and classroom scenes. Any success we may enjoy in our pictorial presentation is due largely to the sensitive eye and skillful camera work of our former student photographer, the Rev. Nicholson B. White ('73), now a teacher-chaplain at St. Francis School, Goshen, Kentucky.

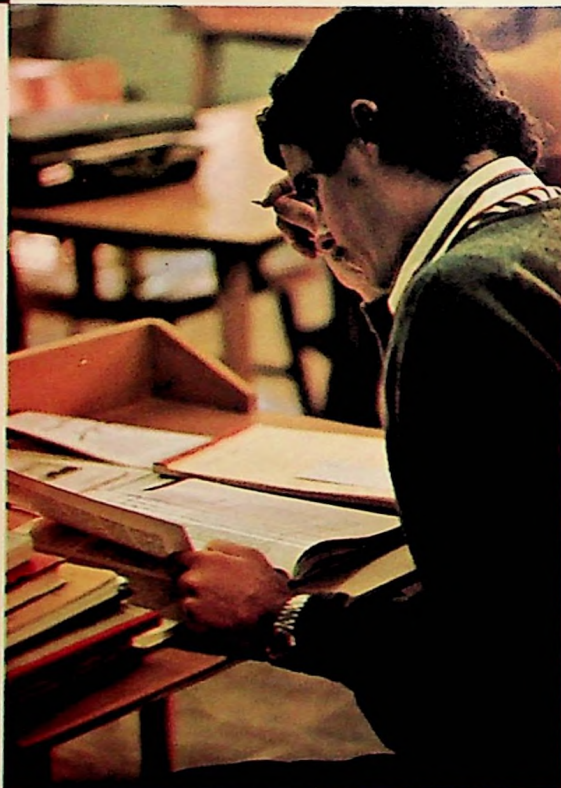
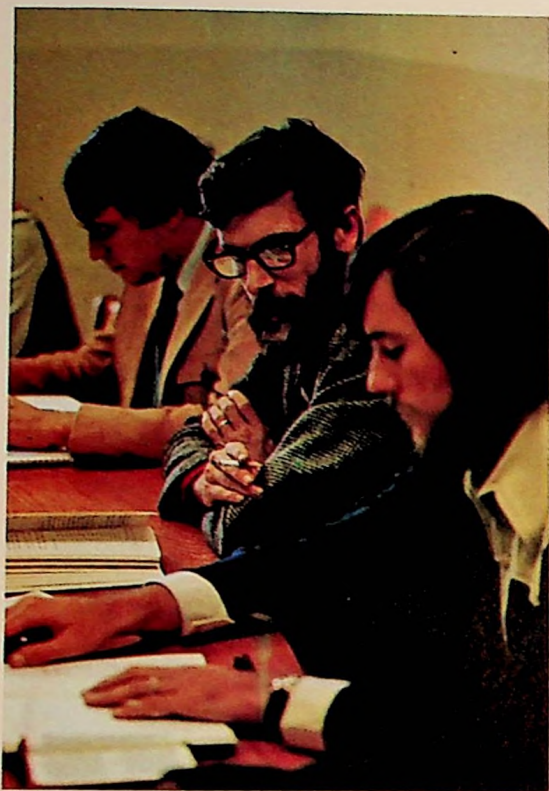


























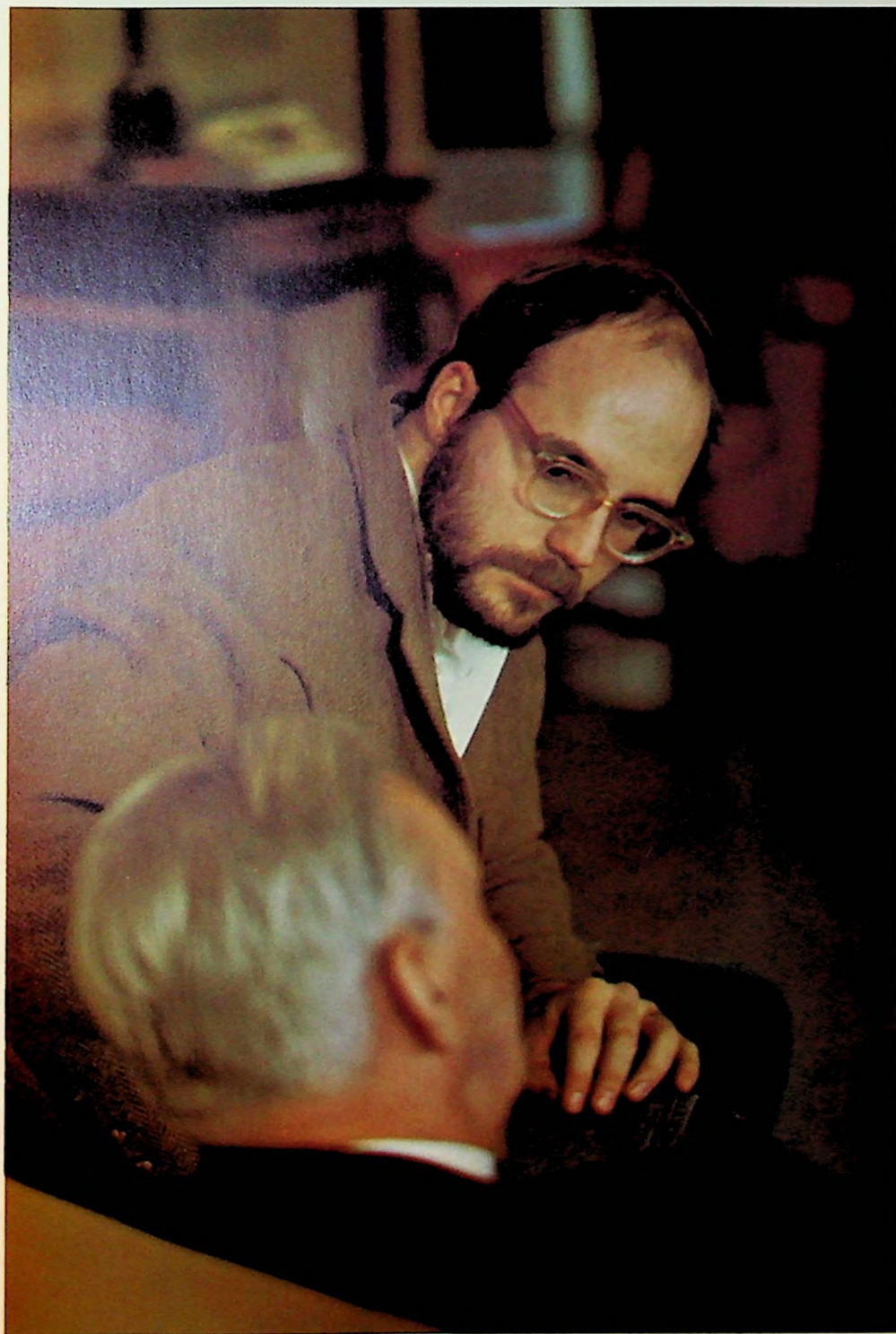




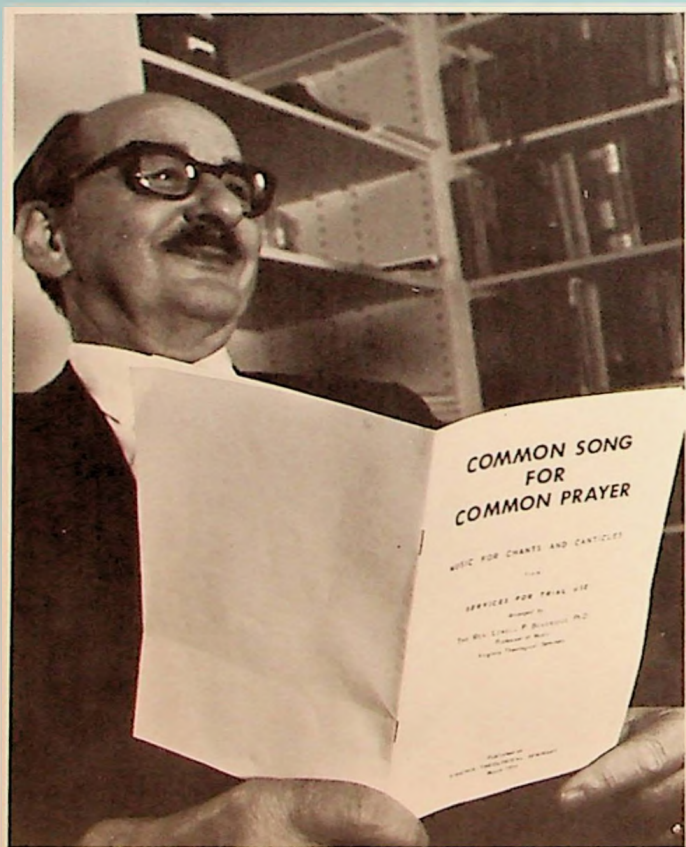












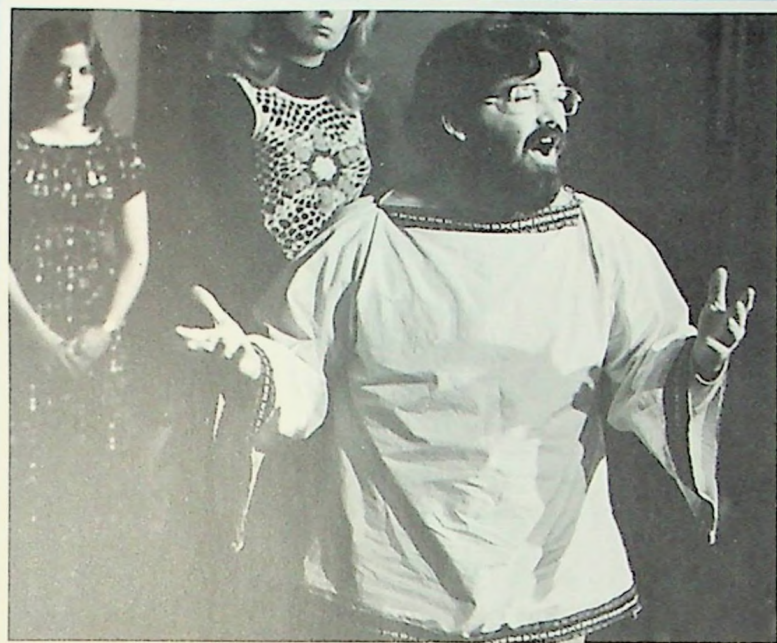
















## **The Married Student**

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

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

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

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

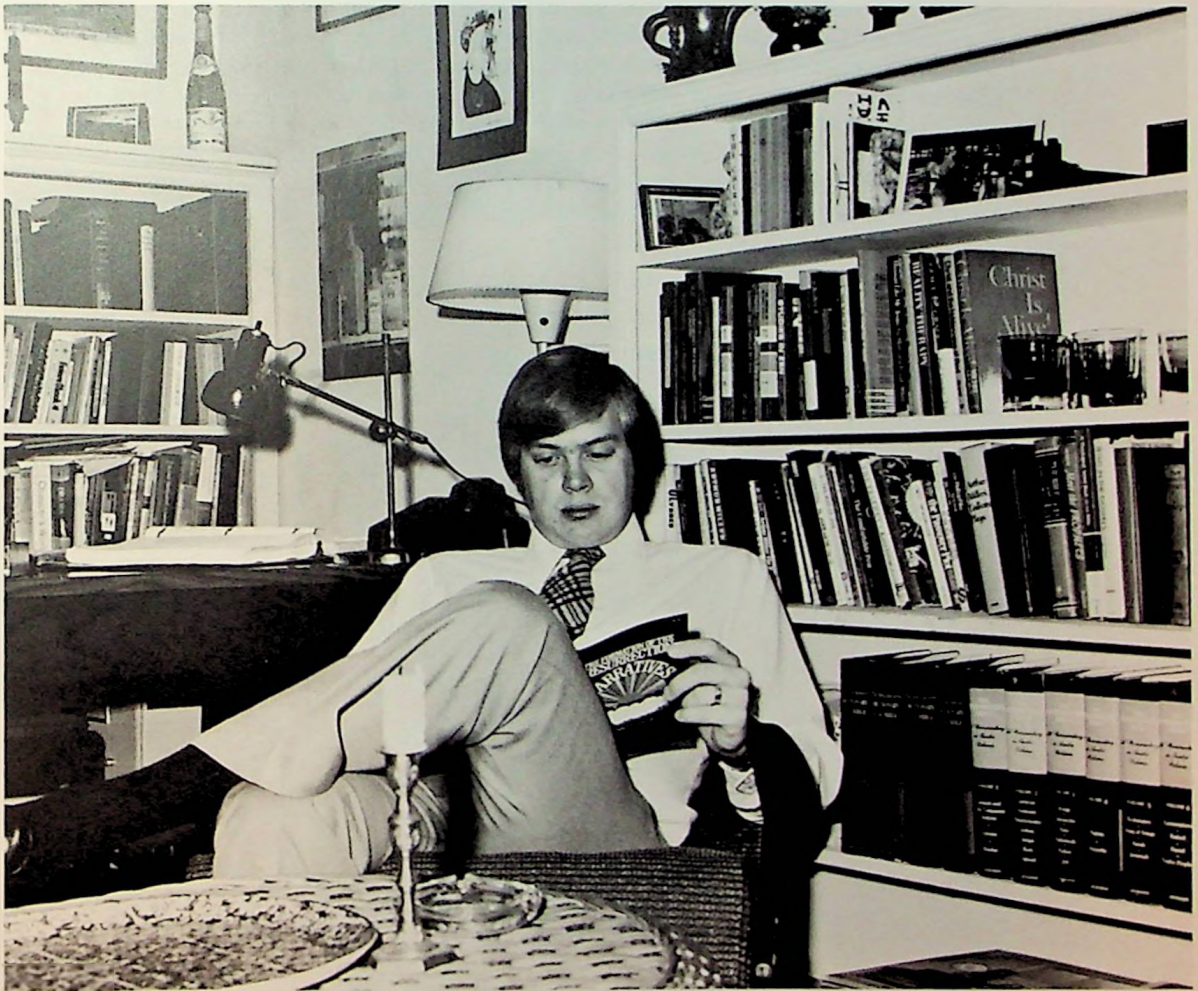


## Unmarried Candidates

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

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

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





## A Brief History - 150 Years of Service

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

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

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

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



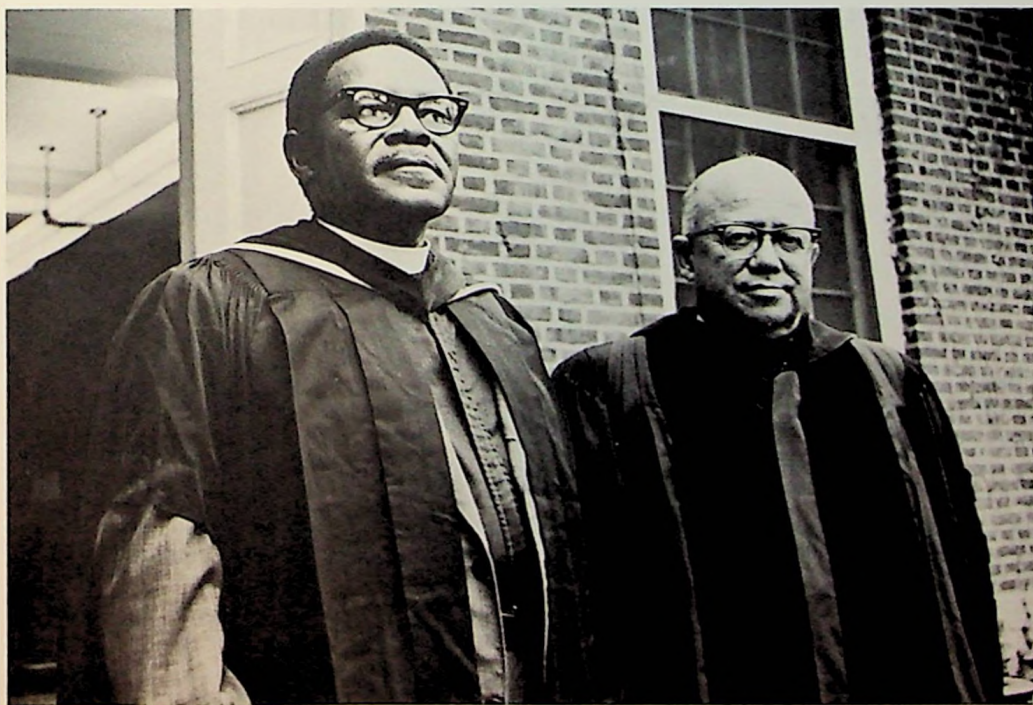


Within ten years graduates of the Seminary had gone out to serve the Church in almost every state between the Alleghenies and the Mississippi and in the territories and states of Missouri, Iowa, Wisconsin, Texas, and California. By 1863 the same missionary spirit had led Virginia graduates to open for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

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

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

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





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

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

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

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

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

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







## Washington Theological Consortium

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

Members of the Consortium are as follows:

The School of Sacred Theology, Catholic University of America

The Cluster of Independent Theological Schools:

DeSales Hall, School of Theology

Dominican College

Oblate College

The School of Religion, Howard University

Episcopal Theological Seminary in Virginia

Lutheran Theological Seminary (Gettysburg)

St. Paul's College

Washington Theological Coalition

Wesley Theological Seminary

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

For the past two years, the Consortium has had as its director the Reverend Lloyd E. Sheneman, a member of the faculty of the Lutheran Theological Seminary at Gettysburg. Father Mark Heath, O.P., has been elected director of the Consortium beginning with the 1973-74 school year.

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

It is our intention that our participation in the Consortium will provide students enrolled in this Seminary with an opportunity for theological study in an ecumenical context which takes advantage of the rich resources of this area for theological education.



## Seminary Education For Ordination: A Beginning and Not an End



Lewis

A common fallacy exists that educational institution "X" has a premium on knowledge and that at that mythical place much as for the character in the song *Alice's Restaurant* "You can get anything you want," or in this case, "You can get EVERYTHING you need." All your questions would be answered and the need for individual initiative would be erased. This, however, is not the world of seminary education in the 1970's.

The experience of seminary life is the experience of a beginning—the laying of a foundation on which the individual, with God's guidance, will build a ministry as unique as the talents he has been given. The quality of Seminary life, the quality of Seminary education, and the available opportunities for enriching this education point this fact out.

Those who become part of the student body become part of a community of men and women from more than thirty states and foreign countries and representing more than 50 dioceses of the Church. Your classmates may be directly from college, or from a career in which they have been engaged for many years. They may be married or single and they represent perhaps the broadest cross-section of the varying traditions in the Church that one possibly will ever find. You worship together, study together, and eat together, and you fast learn that your views are not the only ones extant in the Church.

The Seminary curriculum is a beginning in itself. Work is required in the great disciplines of Biblical Studies, Church History and Theology to provide one with a perspective and a grounding from which the student can develop individual interests and answer individual needs. The idea here is that in a true sense you can't know where you are going unless you have some idea of where you have been, and understanding the impact of the Church on an urban situation, for example, necessitates first beginning to understand what the thing we call the church is and what it believes, as well as understanding the nature of a city.

The possibilities offered by the Washington metropolitan area for enriching this beginning are many. Studying through the Theological Consortium gives one a chance to be in dialogue with other people of other traditions preparing for the ministry who share many of the same doubts as well as the same joys that you have. Field education and the possibilities available in being associated with a parish means a chance to be associated closely with another Christian Community outside of the Seminary. Living in the Washington area, an area very much in the midst of change, is an experience and an education in itself.

Seminary education and Seminary life is not an end, but rather a beginning—not the creation of a finished product at the end of three years, but the opening of the individual to a world in change and a God who renews all things. Virginia Seminary offers not an end, but this kind of a beginning.



## Center for Continuing Education

### In Response to the Need . . .

Begun in 1967 to develop a new model of Mid-Career retraining, more than 200 persons have been enrolled in its regular year-long program. Enrollment continues to be representative of all the major Christian traditions and from several parts of the world.

An endowment makes it possible to charge a modest tuition of \$600 for the entire three-phase year, and there is a possibility of scholarship aid if needed.

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

### The Program . . .

- Concentration on the minister in terms of personal evaluation, retraining, and renewal.
- Collaboration as a mode of learning: twelve to fourteen men and women per six-week term to honor the teaching gifts of those who come.
- Combination off-the-job and on-the-job training in three phases: six weeks at the Seminary, ten months of reporting from back home, a review conference at the Seminary for intensive follow-up.
- Interdisciplinary teaching resources: Human Relations Training, theological reflection, biblical study, worship, and new insights into Institutional Management and Career Assessment.
- Renewal in the personal, spiritual, and theological spheres, and renewal in the spheres of management and life planning.

*For a descriptive brochure with term dates and a Fellowship application form, write or phone the director, the Rev. Robert W. Estill, Virginia Theological Seminary, Alexandria, Virginia 22304. Telephone (703) 370-6600.*





## What Undergirds the Curriculum

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

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

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

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





for the acquisition of information. Accordingly, the ordering of the student's life is left as largely as possible to him. A daily service of common worship is provided, a refectory, a place to live. What use the man or woman makes of these, and what else he does to discipline and strengthen himself is his to determine.

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

Neither of the alternatives was or is likely to be encountered in pure form in any school. But there is an ethos, a point of view in any school, disposed in one direction or the other. At Virginia the emphasis has tended to fall in the direction of the second alternative. It has been a good school for the fully committed and the relatively mature. It is still that. Today, however, theological education is carried on in a climate where men and women have lost the sense of the transcendent. The given of the Christian tradition appears to be sheer obscurantism, and the freedom which Christ bestows looks more like a threat than a promise. A high proportion of students come as men and women in search of faith rather than as men and women clearly committed to a vocation and profession; and at the same time, they come as contemporary students desirous of having a large say in the shaping of their educational program.

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



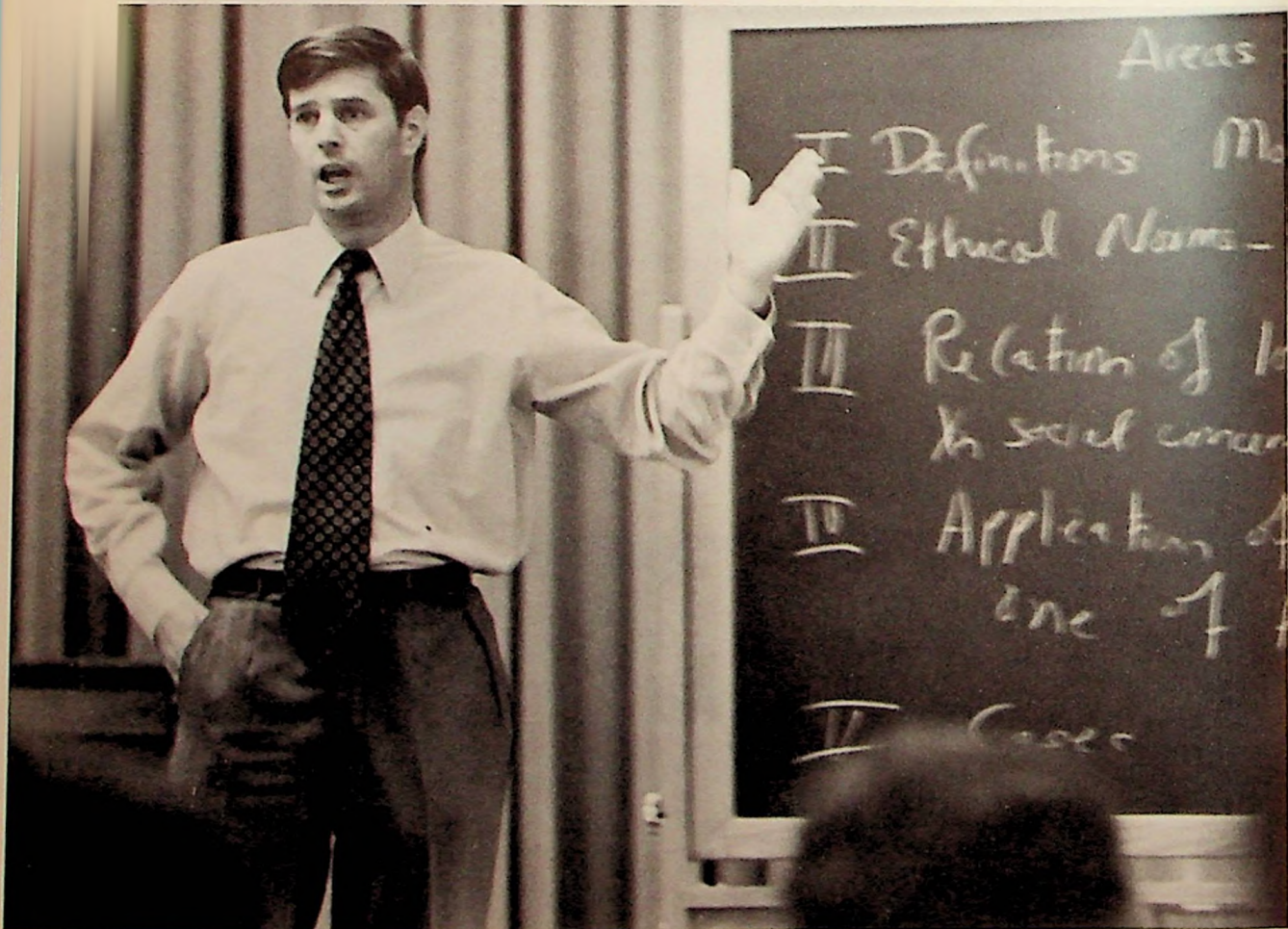


## Methods of Teaching

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

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

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





# Courses of Study

## Master in Divinity

### JUNIOR YEAR

Fall Semester	hours	Middle Term <sup>1</sup>	hours	Spring Semester	hours
Old Testament 1 .....	3	Elective .....	4	Old Testament 2 .....	3
New Testament 1 .....	3			New Testament 2 .....	3
Intro to Biblical Languages NT 4 .....	3			Homiletics 1 .....	3
Liturgical Reading & Music SM 1 <sup>2</sup> .....	2			Elective .....	3
Elective .....	3			Elective .....	3

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

### MIDDLE YEAR

Fall Semester	hours	Middle Term <sup>1</sup>	hours	Spring Semester	hours
Church History 1 .....	3	Elective .....	4	Church History 2 .....	3
Systematic Theology 1 .....	3			Systematic Theology 2 .....	3
Christian Ethics ST 3 .....	3			FE 2 Colloquies .....	2
Field Education 1 Colloquies .....	2			Pastoral Theology 1 .....	3
Elective .....	3			Elective .....	3
(Additional Elective) .....	3			(Additional Elective) .....	3

### SENIOR YEAR

Fall Semester	hours	Middle Term <sup>1</sup>	hours	Spring Semester	hours
Liturgics 1 .....	3	Elective .....	4	Elective .....	3
Homiletics 2 .....	3			Elective .....	3
Pastoral Theology 2 .....	3			Elective .....	3
Elective .....	3			Elective .....	3
(Additional Elective) .....	3			(Additional Elective) .....	3

<sup>1</sup> During the Middle Term each year, students are required to take 4 hours of course work for credit. This requirement may be met either by taking one 4 hour course or two 2 hour courses. In addition to taking regular courses, students may fulfill the requirements in the Middle Term by engaging in special research projects designed by the student and approved by a member of the faculty. It is our hope that a very extensive use of the Consortium will be made during this term.

<sup>2</sup> Required only of students preparing for ordination.



# Master in Theological Studies

## FIRST YEAR

Fall Semester	hours	Middle Term <sup>1</sup>	hours	Spring Semester	hours
Old Testament 1 .....	3	Elective .....	4	Old Testament 2 .....	3
New Testament 1 .....	3			New Testament 2 .....	3
Intro to Biblical Studies NT 4 .....	3			Elective .....	3
Elective .....	3			Elective .....	3
Elective .....	3			Elective .....	3

## SECOND YEAR

Fall Semester	hours	Middle Term <sup>1</sup>	hours	Spring Semester	hours
Church History 1 .....	3	Elective .....	4	Church History 2 .....	3
Systematic Theology 1 .....	3			Systematic Theology 2 .....	3
Christian Ethics ST 3 .....	3			MTS Seminar—Tutorial <sup>2</sup> ..	3
MTS Seminar—Tutorial <sup>2</sup> ..	—			Elective .....	3
Elective .....	3			Elective .....	3
Elective .....	3				



<sup>1</sup> See footnote 1 MASTER IN DIVINITY, page 35.

<sup>2</sup> Candidates for the MTS degree are required to participate in a special seminar-tutorial meeting throughout the second year with a member of the faculty. The student will produce a major term paper on an agreed subject designed to help the student relate the Christian faith to a contemporary issue with significant religious or theological import, and will receive 3 hours credit in the Spring Semester for the year's work.

# Description of Courses

## Department of Old Testament Language and Literature

Dr. Newman, Dr. Ross, Dr. VanDevelder

### FALL SEMESTER

#### *Required Courses*

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

#### *Electives*

O.T. 101 Beginning Hebrew. Dr VanDevelder

O.T. 214 The Deuteronomistic Movement. A study of the origins and development of Deuteronomistic theology in the Pentateuch, the "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 1973-74) Dr. Ross

O. T. 301 Studies in Early Israelite Prophecy. (in Hebrew) Advanced reading in Hebrew and discussion of relevant passages, with special attention to the Balaam oracles and the Elijah-Elisha cycle, concluding with a consideration of the oracles of Amos. Prerequisite: two years of theology. Dr. Ross

### MIDDLE TERM

#### *Electives*

O.T.-S.T. 123M The Authority of the Holy Scriptures. Are the Holy Scriptures really of fundamental authority for the Church and the Christian believer? The Christian Church has always affirmed that they are, but this affirmation is in question today. How did the Church ever come to make this claim? In what ways has the Bible been read in the Church in the past, and what ways of reading it are possible and appropriate today? What does the inspiration of the Bible mean in the light of the historical-critical method of study? How do we avoid reading the Word of God in such a way that we end up with no certain Word from God? How do we relate the Old Testament to the New, and both to the task of preaching and teaching? How can we use the Bible in personal devotions? How seriously does the Church take the canon today? In this course we want to begin to come to grips with some of the burning issues surrounding the role and interpretation of the Holy Scriptures in the Church today. (Not offered 1973-74) 4 hrs. credit. Dr. VanDevelder and Dr. Rodgers

O.T. 207M The Jahwist Epic. A seminar which will deal with the theology of the Jahwist and its relevance in the period of the early monarchy. (Limited to 10). 4 hrs. credit. Dr. Newman



**O.T. 212M Jerusalem Study Tour.** A group study-tour in Palestine during the January Term, 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 throughout Palestine, mentioned in the Bible and will also have ample time to explore the innumerable sites to be found within Jerusalem itself. Pre-registration in the Spring Semester. Students interested should consult Dr. VanDevelder about prerequisites, application procedures and costs. (Limited enrollment). 4 hrs. credit. Dr. VanDevelder

#### SPRING SEMESTER

##### *Required Courses*

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

##### *Electives*

**O.T. 102 Beginning Hebrew.** (Continuation of O.T. 101). Dr. VanDevelder

**O.T. 209 The Bible and the New York Times.** (See C & S 109)

**O.T. 210 Jeremiah.** Jeremiah is viewed as the epitome of the pre-exilic prophetic movement in Israel, in whose life and work most of the major motifs of prophecy are focused. The course examines the prophet's attitude to traditions from the past, to contemporary institutions, and to future prospects beyond the impending doom. Lectures and seminars. Dr. VanDevelder

**O.T. 302 Readings in the Hebrew Bible: The Book of Isaiah.** Dr. Newman

**O.T. 306 Problems in the History and Faith of Early Israel.** A course which will focus on the themes of Promise to the Fathers, Exodus, Covenant, Wilderness Wanderings, and Conquests. Some attention will be devoted to the Old Testament roots of the contemporary Middle East crisis. Dr. Newman

#### Department of

### New Testament Language and Literature

Dr. Mollegen, Dr. Fuller, Dr. Reid, Dr. Ross, Dr. VanDevelder

#### FALL SEMESTER

##### *Required Courses*

**N.T. 1 Introduction to the New Testament: Gospels and Acts.** The first half of a general introduction to the New Testament. The Jewish background. The Gospels as sources for the historical Jesus. The history of the synoptic tradition. The theology of the evangelists. Acts as a source for the history of the early Church and for the life of Paul. (JUNIORS, 1st YEAR MTS). Dr. Mollegen, Dr. Reid

**N.T. 4 Introduction to Biblical Languages.** A study of the main elements of Biblical Hebrew and New Testament Greek followed by a systematic examination of key words in the Bible. (JUNIORS, 1st YEAR MTS). Dr. Reid, Dr. Newman, Dr. VanDevelder, Dr. Ross

*Electives*

- N.T. 201 Readings in St. Mark's Gospel (in English). This course will present a detailed study of the Gospel of Mark in an attempt to understand the author's theology and interpretation of the historical tradition about Jesus. Dr. Reid
- N.T. 209 First Corinthians (in Greek). Exegesis of selected passages in Greek. Dr. Fuller
- N.T. 219 Readings in Hellenistic Greek. Dr. Fuller
- N.T. 302 The Lord's Supper in the Early Church. A seminar. The eucharistic traditions in the New Testament and in other early Christian writings will be studied as evidence for the origin and real development of Christian eucharistic faith and practice. Greek, while an advantage, not required. Dr. Fuller

MIDDLE TERM

*Electives*

- N.T. 101M Elementary New Testament Greek. 2 hrs. credit. Dr. Reid
- N.T. 107M Elementary New Testament Greek. Intensified course—4 hrs. credit. Dr. Ross
- N.T. 207M Johannine Literature. (English with special section for Greek). 4 hrs. credit. Dr. Mollegen
- N.T. 220M Vocation and Ministry in the New Testament. A study of the theology of call and discipleship and of the development of ministerial office in the early Church. Greek, while an advantage, not required. 4 hrs. credit. Dr. Fuller

SPRING SEMESTER

*Required Courses*

- N.T. 2 Introduction to the New Testament: The Epistles. (A continuation of N.T. 1). The Pauline literature as evidence for the life and theology of Paul. The deutero-Pauline and subapostolic literature of the New Testament. (JUNIORS, 1st YEAR MTS) Dr. Fuller

*Electives*

- N.T. 102 Beginning Greek. (A continuation of 101). Dr. Reid
- N.T. 105 Biblical Word Studies. A systematic study of key words in the Bible, undertaken as preparation for the interpretation of the text in English translation and as a foundation for biblical theology. Dr. VanDevellder
- N.T. 206 The Epistle to the Romans. (In English). A detailed study of the epistle. Dr. Reid
- N.T. 211 St. Matthew's Gospel. (In English). The uniqueness of the Matthean mind. Dr. Mollegen
- N.T. 212 St. Matthew's Gospel. (In Greek). Exegesis of selected passages in Greek. Dr. Fuller



Department of  
**Church History**

Dr. Allison, Dr. Woolverton, Mr. Mitchell

FALL SEMESTER

*Required Courses*

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

**Track I:** The course is a survey dealing with the development of the canon, creed, liturgy, and ministry, with special emphasis on the doctrinal aspects of the first four General Councils. In the medieval period the rise of the papacy, medieval monasticism and church/state relations are emphasized. Dr. Woolverton

**Track II:** Primarily for students who have a background in history, the course is a seminar on selected topics in the early Church and early middle ages such as eucharistic thought in the early Church, Christology and Trinitarian thought, church/state relations in the middle ages. Coverage is not attempted. (Enrollment by permission of the instructor). Dr. Woolverton

*Electives*

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

**C.H. 205 The First Four General Councils.** This course will provide opportunity to concentrate more thoroughly on the classical Christian guidelines and the historical development of Trinitarian and Christological teachings in the light of their alternatives and pastoral consequences. (Not offered 1973-74). Dr. Allison

**C.H. 208 Religion in Nineteenth-Century England.** The course is a seminar dealing with the Oxford Movement, liberalism, and the crisis in biblical, historical and philosophical studies. Attention is given to the thought and work of Charles Simeon, John Keble, John Henry Newman, Samuel Taylor Coleridge and Charles Gore. (Not offered 1973-74). Dr. Allison

**C.H. 212 Major Religious Themes in Christianity in America.** (A new course to be offered in 1974-75). The idea of a covenanted community, eschatology and history, concepts of beauty in God and nature, and the experience of awakening (revivals) are dealt with. Differing expressions of these are found in New England puritanism, Edwards, the high churchmen, Emerson, William James, Royce, adventists and pentecostals. Niebuhr and Cone's black theology. (To be limited to 10). Dr. Woolverton

**C.H. 302 Research Seminar in Church History.** (For advanced M.Div. and Graduate Students, limited to a few students). The seminar is designed for those with special interests in Church History who wish to pursue their work under guidance on a regular tutorial basis. (Permission of the instructor required). Dr. Woolverton, Dr. Allison

#### MIDDLE TERM

##### *Electives*

- C.H.-C.S. 105M *The Small American City*. (Not offered 1973-74). 4 hrs. credit. Dr. Woolverton, Dr. Parrent
- C.H. 106M *Study-Tour of Church of England*. Emphasis will be placed on historical and contemporary aspects of its life. (For detailed information, contact Dr. Reginald Fuller or Faculty Office). 4 hrs. credit. Dr. Fuller
- C.H. 201M *The Interpretation of History*. An intensive seminar which explores from a Christian perspective the problems, understanding and meaning of history. The "text" will be Erich Auerbach's *Mimesis: The Representation of Reality in Western Literature*. (Limited to 10). 4 hrs. credit. Dr. Woolverton
- C.H. 202M *The Mission of the Church*. The history, methods, tactics, strategy and present opportunities of the Church's mission with particular emphasis upon the theology of the men involved on the frontiers of Christianity. (Not offered 1973-74). 4 hrs. credit. Dr. Allison
- C.H. 209M *Studies in History and Theology*. The course is a seminar providing opportunity for intensive study in the historical time and thought of a major figure in the period of modern church history. The course has included such men as Jonathan Edwards, William Temple, and Jurgen Moltmann. (Not offered 1973-74, alternates with C.H. 201M). 4 hrs. credit. Dr. Woolverton
- C.H.-HOM. 210M *Evil and the God of Love*. A seminar exploring dimensions of the problem of evil in relation to the God of love, using insights from the Bible and other writers, both past and contemporary, with emphasis upon personal, pastoral and homiletical implications. (Limited enrollment). 4 hrs. credit. Mr. Crum

#### SPRING SEMESTER

##### *Required Courses*

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

Track I: The course is a survey dealing with the Protestant reformation of the sixteenth century, rationalism, the rise of science, the Age of Revolution, and the issues of faith and the emergence of modern schools of thought. Dr. Allison

Track II: Similar to Track II in C.H. 1 (Fall Semester). The course deals with selected readings in Luther, Cranmer, Jewel's *Apology of the Church of England*, Hooker's *Laws*, John Winthrop, the left-wing Puritans, Cambridge Platonists, Schleiermacher, the doctrine of the church in the 19th century: the Oxford Movement, Mercersburg theology and others. Dr. Woolverton

##### *Electives*

- C.H. 104 *Anglicanism*. Christianity in early Britain, the English Reformation, the Caroline Divines, Latitudinarianism, Evangelicals, Tractarians, and modern figures will be treated with special attention to the Prayer Books and official formularies, attempting to outline the distinctive identity and characteristics of Anglicanism. Dr. Allison
- C.H. 105 *The Black Religious Experience in America*. A combination of lecture and discussion seminars. The racial problem in the Church is essentially the



same as the problem that the larger society is facing. The purpose of this course will be to explore the moods and protest movements of the past and present time and the contemporary role of the Church in dealing with the racial problem both within and without the Church. Mr. Mitchell

**C.H. 203 The History of the Protestant Episcopal Church.** Virginia's episcopalianism without bishops, the 18th century American "wars of religion," Seabury's and White's views of distinctiveness, the sirens of Oxford or the chorus of revivals (high and low debate), the Church's involvement with liberal theology, the poor in the post-Civil War epoch, ecumenical action, minorities and newer movements. Interaction with both England and America is emphasized. Dr. Woolverton

**C.H. 204 Reformation Studies.** A study of Christianity from 1500 to 1648 with particular attention to the origin, characteristics and contributions of the Reformation. Continental, counter-Reformation, and English aspects will be treated but special attention will be given to Anglicanism. (Not offered 1973-74). Dr. Allison

**C.H. 301 Religion in Twentieth-Century America.** The course this year will concentrate upon the period since 1950. It will use Langdon Gilkey's *Naming the Whirlwind: The Renewal of God-Language* (1969), the first half of the book, and then will deal with neo-orthodoxy, radical theologies and the phenomenological movement among others. (Enrollment limited to 10). Dr. Woolverton

## Department of

## Theology

Dr. Rodgers, Dr. Trotter, Dr. Mollegen, Dr. Price, Fr. Chelpon, Bishop Baden

### FALL SEMESTER

#### *Required Courses*

**S.T. 1 Introduction to Systematic Theology: Part One.** A constructive development of the basic doctrines of the Christian faith studied with special attention to their inter-relationship. In Part I consideration will be given to (1) the nature and purpose of theology; (2) Revelation: God in human experience and as absolute; Hebrew and Greek traditions of transcendence, evil and deliverance; the problem of authority; (3) God in Christ: Redemption and Incarnation. (Two lectures and one section-discussion per week) (MIDDLELERS, 2nd YEAR MTS). Dr. Price assisted by Dr. Rodgers, Dr. Scott

**S.T. 3 Christian Morals.** The Christian ethic and its application to the orders of human existence: familial, cultural, economic, political and ecclesiastic. Roman Catholic, Protestant and Anglican attitudes to casuistry. (SENIORS—1973-74 only). Dr. Mollegen, Dr. Scott

**Christian Ethics.** The theological foundation of Christian ethics; the norm of Agape and its application in the private and public spheres; Roman Catholic, Protestant, and Anglican views of casuistry. (MIDDLELERS, 2nd YEAR MTS). Dr. Scott, Dr. Parrent

#### *Electives*

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

- S.T. 102 History of Christian Thought: Origins to Reformation. This course will consider the major theological patterns of Christian thought from the apologists to the end of the Middle Ages. Dr. Rodgers
- S.T. 108 The Truth of Jesus. (Not offered 1973-74). Dr. Scott
- S.T. 122 Reinhold Niebuhr's "Nature and Destiny of Man." (Not offered 1973-74). Dr. Rodgers
- S.T. 206 Freedom, Authority and Responsibility. The crisis of authority as it exists today on both sides of the generation gap. Relation of personal autonomy to faith commitment and to the sovereignty of God. The place of individual initiative in the salvation process. (Limited to 15). Dr. Trotter
- S.T. 212 The Kingdom of Christ. The possibility and meaning of the Christian life in the thought of the Anglican theologian, F. D. Maurice. Particular attention will be given to Maurice's theological method as indicating a style of life and action in the world. (Limited to 15). Dr. Trotter

#### MIDDLE TERM

##### *Electives*

- O.T.-S.T. 123M The Authority of the Holy Scriptures. For course description, see O.T.-S.T. 123M under Old Testament. 4 hrs. credit.
- S.T.-LIT 125M Theology of the Eucharist. Various understandings of (1) Christ's presence in the Eucharist and (2) of the Eucharistic sacrifice will be studied against the background of a general sacramental theology. (Lectures and discussion). 4 hrs. credit. Dr. Price
- S.T. 126M The Theology of Retreats: How to Conduct Them. The retreat as an instrument of parish renewal. (4 hours credit). (Limited to 15). Co-teacher will be Bro. Robert J. Eaton of the Franciscan Friars of the Atonement. Dr. Trotter

#### SPRING SEMESTER

##### *Required Courses*

- S.T. 2 Introduction to Systematic Theology: Part Two. A continuation of Part One. The course will consider: (1) God and the world-Creation; (2) God in relation to the human self and human group activity; (3) the Holy Spirit; (4) History and Consummation; (5) the Trinity. Two lectures and one section-discussion per week. (MIDDLEBURY, 2nd YEAR MTS). Dr. Price, Dr. Scott

##### *Electives*

- S.T. 103 History of Christian Thought: The Reformation to the Present Time. (Not offered 1973-74). Dr. Rodgers
- S.T.-HOM 120 Problem of Communication. A seminar. (a) Explore facets of communication problem today, e.g. powerlessness of rational discourse; language as function to will to power in propaganda and ideology; the "technologizing" of speech; the dichotomy between verbal and non-verbal communication. (b) Examination of this problem in light of New Testament theme of Christ the Incarnate Word. (c) Experiments in verbal and non-verbal communication based on insights from (a) and (b) above. (Limited to 8, preference given to Seniors). Mr. Crum, co-teacher Dr. Scott



- S.T. 213 Theology, Philosophy and Depth Psychology. A course designed for students who wish to integrate their theological and psychological insights more consciously and deliberately. Theological theme: Faith and the Atonement. Existential sub-themes: Repenting, loving, believing, hoping. (Limited to 8). Dr. Trotter
- S.T. 214 Christology of the Greek Fathers. (Not offered 1973-74, alternates with S.T. 217). Fr. Chelpon
- S.T. 217 The Anthropology of the Greek Fathers. This course proposes to investigate the nature and destiny of man with special emphasis given to the writings of Irenaeus, Athanasius and Gregory of Nyssa. Fr. Chelpon
- S.T. 224 Theological Ethics: Marriage and Divorce. Cultural attitudes and socio-psychological study of American marriage; ethical consideration of divorce and other problems related to marriage. Dr. Scott
- S.T. 303 Twentieth Century Outlooks and Mentalities. A philosophical method of locating and understanding the same. The possibility and meaning of revelation. This course is designed to assist students in learning to meet the theological and motivational needs of persons today. (Limited to 10). Dr. Trotter
- S.T. 305 Readings in Anglican Thought. Seminar. Readings and weekly discussion of a few formative works in Anglican theology. In 1973-74 the works to be studied will be: Hooker's *Ecclesiastical Polity*, Books 5 and 8; Butler's *Analogy*; Maurice's *Kingdom of Christ*; Temple's *Christianity and the Social Order*. (Limited to 12). Dr. Price

## Department of Church and Society

Dr. Parrent, Dr. Newman, Dr. Davis

### FALL SEMESTER

#### *Electives*

- C & S 103 The Church in Society. The role of the Church in the social order. The course will examine alternative Christian approaches to selected social problems, patterns of Christian social action, and the controversy over the Church's social involvement. Attention will be given also to Church pronouncements and actions on specific issues, especially to their theological and ethical bases. (Not given 1973-74). Dr. Parrent

### MIDDLE TERM

#### *Electives*

- C & S 104M Islam and the Black Muslims. The first part of the course will be devoted toward understanding orthodox Islam and its swift growth into one of the world's monotheistic religions. After that we will look at the sociological and religious factors that gave rise to the Black Muslim movement in this country with special emphasis upon its impact on the cultural aspects of negro life in the United States and its relationship to orthodox Islam. It will be a seminar course with some lectures and field trips to the Islamic Center, the Community Mosque and, if possible, an interview with Lonnie X, Minister of Mosque No. 4, either on the campus or at his office. 4 hrs. credit. Dr. Davis

C & S-CH 105M The Small American City. (Not offered 1973-74) 4 hrs. credit.  
Dr. Parrent, Dr. Woolverton

C & S 114M Contemporary Issues in Social Ethics: Violence and Non-Violence.  
An intensive reading course with seminars, designed to enable the student to explore recent thought on the issues of violence and non-violence, with special attention to Christian writings on both. (Limited to 10). 4 hrs. credit. Dr. Parrent

#### SPRING SEMESTER

##### *Electives*

C & S 108 An Introduction to the Sociology of Religion. An introduction to the study of Religion from a sociological perspective. This has become basic for those interested in the analysis of Religion. Studies of religious groups will be used to illuminate the nature and function of religion within contemporary society. Some knowledge of sociology would be helpful but not required. We will try to utilize data from historical and modern civilizations as well as from primitive groups, presenting both the harmonies and conflicts between religion and institutions using cultural and social factors. Dr. Davis

C & S 109 (Formerly O.T. 209) The Bible and the New York Times. A weekly Auseinandersetzung based on the regular reading of the daily lessons of Morning Prayer and of the daily and Sunday New York Times. The discussion will focus on the relation between biblical faith and contemporary life. (Limited enrollment; permission of the instructor necessary). Dr. Newman

C & S 110 Christianity and the State. An examination of historic Christian attitudes toward the state, patterns of Church-State relations, and current issues involving the relationship of Christians to the state. Attention will be given to the problems of civil disobedience, conscientious objection, religious liberty, tax exemption, school prayers and church lobbying, and to the related judicial decisions. (Not offered 1973-74). Dr. Parrent

C & S 111 The Church and the Economic Order. A study in Christian perspective of problems related to the production, acquisition, possession and use of material goods. Christian attitudes toward work, vocation, leisure, and property will be examined, as well as current issues such as affluence and poverty, third world development, guaranteed income, pollution, business ethics, and national priorities. (Limited to 15). Dr. Parrent

C & S 112 Christian Ethics and Technology. An examination of the impact of technology on modern man and society and its implications for Christian ethics in such areas as medicine, genetics, ecology and the environment, population control, and community life. (Limited to 15). (Not offered in 1973-74). Dr. Parrent

C & S 113 Christian Ethics and International Affairs. Christian perspectives on the relationships among nations. Among the subjects treated will be Christian attitudes toward war and peace, pacifism, the nuclear dilemma, development, the use of power, the national interest, human rights, and international community. Selected foreign policy issues will be examined as illustrations of the perennial problems of statecraft. (Not offered 1973-74). Dr. Parrent



Department of  
**Pastoral Theology**

Dr. Rightor, Mr. Sanders

**FALL SEMESTER**

*Required Courses*

P.T. 2 Ministry and the Church's Rites and Sacraments. The BCP and approved services for Trial Use explored in their pastoral and educational dimensions, both from the point of view of the renewal of parish life and of deepening understanding and expression of Christian life and mission. SENIORS. Dr. Rightor, Mr. Sanders

*Electives*

P.T. 103 The 1973 General Convention and Parliamentary Procedures. Dr. Rightor

**MIDDLE TERM**

*Electives*

P.T. 204M Pastoral Counseling. An introduction to the theology, principles and methods of counseling as a pastor. Open to Middlers and Seniors who have completed Clinical Pastoral Education; others with permission of instructor. 4 hrs. credit. Mr. Sanders

P.T. 302M Pastoral Ministry in Personal and Social Crises. This course is designed to help students understand the social and personal aspects of such recurring pastoral situations as addiction (drugs and/or alcohol), suicide, abortion, retirement, conflict situations in parishes. Each subject is addressed in two sessions. Prerequisite: Clinical Pastoral Education. Preference given to Seniors. 4 hrs. credit. Dr. Rightor

**SPRING SEMESTER**

*Required Courses*

P.T. 1 Pastoral Theology and the Parish Ministry to the Family. Introduction to the theology and history of pastoral care, and its practice as related to sexuality, marriage, and the family. The seminar method will be used and emphasis will be placed on developing competence in this educational process, as well as on the subject matter. Substantial weekly reading required. MIDDLEMERS. Dr. Rightor, Mr. Sanders

*Electives*

P.T. 101 Nature of Man and Ministry. This course is intended to provide the student with a standpoint for understanding ministry to persons at critical stages of their development and in their terminal illnesses. Dr. Rightor

P.T. 201 Parish Administration and Canon Law. (Formerly P.T. 301) The potential of the parish ministry is considered in a study of the mission, process and structure of the local church in the community which it serves. Church polity, Canon Law, and alternative administrative procedures are included in the course. Dr. Rightor

P.T. 308 Town and Country Ministry. An analysis of the special problems and opportunities of ministry in town and country parishes, and of the interacting forces of the Church and the community it serves. (SENIORS ONLY) Bishop Baden

Department of  
**Homiletics**

Mr. Beckwith, Mr. Crum

FALL SEMESTER

*Required Courses*

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

*Electives*

None offered in Fall Semester.

MIDDLE TERM

*Electives*

**CH-HOM 210M Evil and the God of Love.** (See description under Middle Term, Department of Church History). 4 hrs. credit.

**HOM 301M Practice Preaching.** 2 hrs. credit. Mr. Beckwith

SPRING SEMESTER

*Required Courses*

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

*Electives*

**ST-HOM 120 Problem of Communication.** (See description under Spring Semester, Department of Theology).

Department of  
**Speech and Music**

Dr. Beveridge

FALL SEMESTER

*Required Courses*

**S & M 1 Introduction to Liturgical Reading and Music.** This course is designed to prepare students for an effective ministry in planning and conducting liturgical



worship. Each student will receive individual coaching in reading Prayer Book Services and Scripture. Lectures on music, including Plainsong, Anglican Chant, and Hymnody, will be supplemented by recordings, group singing and discussions. Two hours a week. JUNIORS. Dr. Beveridge

*Electives*

None in Fall Semester

MIDDLE TERM

*Electives*

**S & M 102M Music and the Liturgical Arts.** An inquiry into the use of liturgical music in relation to architecture, furnishings, equipment, vestments, ceremonial and personnel in the contemporary Church, based upon assigned reading, seminars, and field trips to churches of various traditions: Orthodox, Roman Catholic, and Protestant. 2 hrs. credit. Dr. Beveridge

**S & M 103M Liturgical Singing.** Workshop in the principles and the practice of liturgical singing for Celebrant, Officiant, Choir and Congregation. Individual instruction in singing the choral parts of Matins, Evensong, Litany and Eucharist. 2 hrs. credit. Dr. Beveridge

SPRING SEMESTER

*Electives*

**S & M 201 Church Music and the Reformation.** Detailed presentation and discussion of basic musical issues related to the faith, doctrine, and worship of the Church as expressed in the writings of the Reformers. Dr. Beveridge

**S & M 301 Music and Theology.** A study of the theological roots of the musical tradition of Christian life and worship based upon the writings of Classical Antiquity, the Bible, the Church Fathers, and other sources from the Middle Ages, Renaissance, and Reformation to the present day. Dr. Beveridge

Department of  
**Liturgics**

Dr. Price, Dr. Beveridge, Dr. Fuller, Mr. Rivers, Mr. Estill, Mr. Pregnell

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. Services for Trial Use. Two 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 conduct of the Daily and Pastoral Offices and the celebration of Holy Communion. SENIORS. Dr. Price and others

*Electives*

None in Fall Semester.

#### MIDDLE TERM

##### *Electives*

**ST-LIT 125M Theology of the Eucharist.** For course description, see ST-LIT 125M under Theology. 4 hrs. credit.

#### SPRING SEMESTER

##### *Required Courses*

None in Spring Semester.

##### *Electives*

**LIT 201 Prayer Book Worship.** This course is designed to supplement the basic course in Liturgics and Conduct of Public Worship, especially for those students planning to enter the ministry of the Episcopal Church from other traditions. Emphasis will be placed upon the knowledge and use of the Book of Common Prayer, the Services for Trial Use and other pertinent material. Dr. Beveridge

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

### Department of Field Education

Mr. Pregnall and others

#### FALL SEMESTER

##### *Required Courses*

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

##### *Electives*

**F.E. 301 Field Education Colloquies.** (Two hours credit) Required for Seniors who did not complete the Middler Colloquy requirement. Elective to other Seniors up to a maximum of 12 students. Following an inductive method, the group will draw learnings from field work experience and relate these to classroom studies. (Not given 1973-74). Mr. Pregnall

**F.E. 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. Seniors only. Limited enrollment. Mr. Pregnall

#### MIDDLE TERM

##### *Electives*

**F.E. 401M Reading and Research in Independent Studies.** (See description under Fall Semester). Mr. Pregnall



#### SPRING SEMESTER

##### *Required Courses*

F.E. 2 Field Education Colloquies. Continuation of F.E. 1. (See description under Fall Semester). MIDDLEBURY. Mr. Pregnall and others

##### *Electives*

F.E. 302 Field Education Colloquies. (See F.E. 301 for description under Fall Semester). (Not given 1973-74).

F.E. 401 Reading and Research in Independent Studies. (See description under Fall Semester). Mr. Pregnall

### Special Study in Personal Religion Mr. Sanders

#### FALL SEMESTER

##### *Electives*

P.R. 301 Personal Religion. The theology and practice of prayer. A study of our personal devotional life with particular attention given to the devotional use of prayer, scriptures and devotional classics. The role of devotional groups within a parish and the teaching of personal religion within a parish setting. Consideration of corporate worship and the sacraments and their relationship to our personal religious life. SENIORS ONLY. (Not given in 1973-74). Mr. Sanders

#### SPRING SEMESTER

##### *Electives*

P.R. 301 Personal Religion. (See description under Fall Semester). (Not given in 1973-74). Mr. Sanders

### Interseminary Program in Church and Society

Special training is available in the fields of industry, technology, and national politics. A course description is given on pages 58 and 59.

### The S.T.M. Seminar

This Seminar, meeting all year in a three-hour session, will involve all S.T.M. candidates and several faculty, representing different disciplines. It will also be open to honor students in the M.Div. Program upon approval of the Graduate Studies Committee. The Seminar's purpose is two-fold. First, to involve the students and faculty in a concentrated, inter-disciplinary study of one central issue or one major figure of contemporary significance. The choice of this issue or figure will be made by the members of the Seminar each year. The second purpose of the Seminar is to promote cohesiveness and mutual learning among S.T.M. candidates in terms of their own special academic interests and projects. Dr. Ross and others



## **The Bishop Payne Library**

The Seminary has a theological library excellent both in its physical design and in its book collections. The Library was built in 1957. It is fully airconditioned and affords ample facilities for study, with individual study desks and typing carrels. The primary aim has been to provide the faculty and students with a broad range of books and bibliographical aids in direct support of the curriculum. At present the Library contains about 100,000 volumes and currently receives more than 400 periodicals. Facilities are available for reading the growing collection of microfilms.

The Library is open from 9:00 a.m. to 5:00 p.m. daily, except Sunday. During the school term evening hours are from 7:00 to 10:30, except Saturday.



## Education in the Field

By THE REV. GORDON T. CHARLTON, JR.

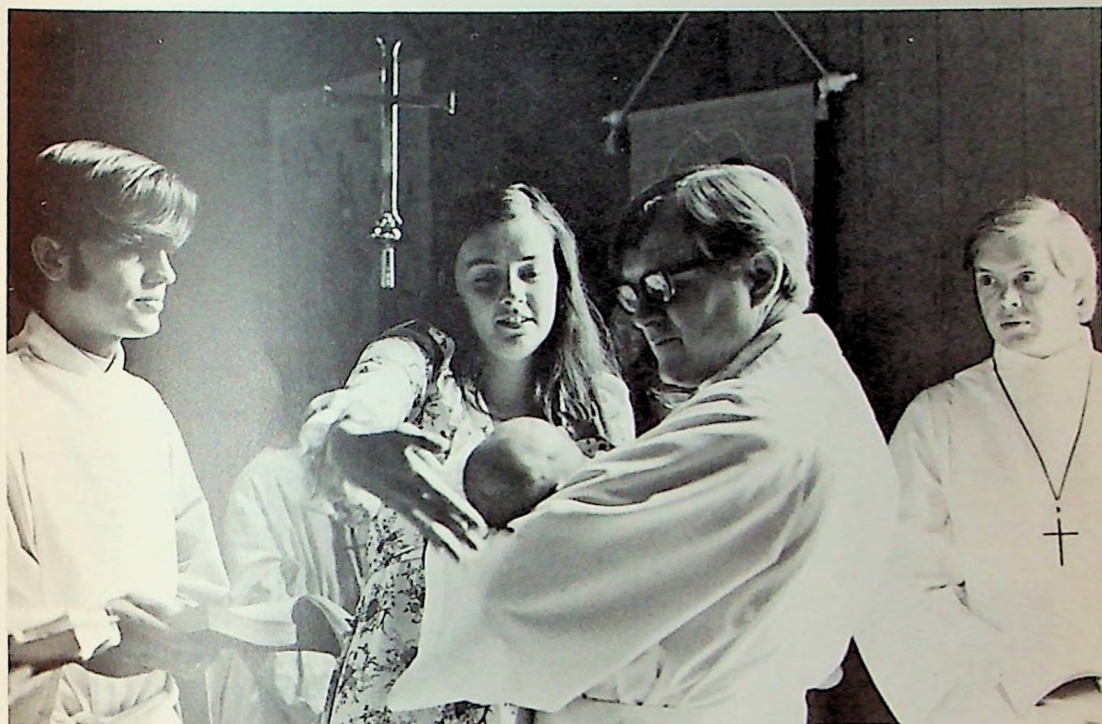
Field Education is a term which encompasses a number of training programs, such as *Clinical Pastoral Education* and *full-year internships* which are described elsewhere in this catalogue. Its principal program, however, consists of two years of part-time supervised field work concurrent with the second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

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

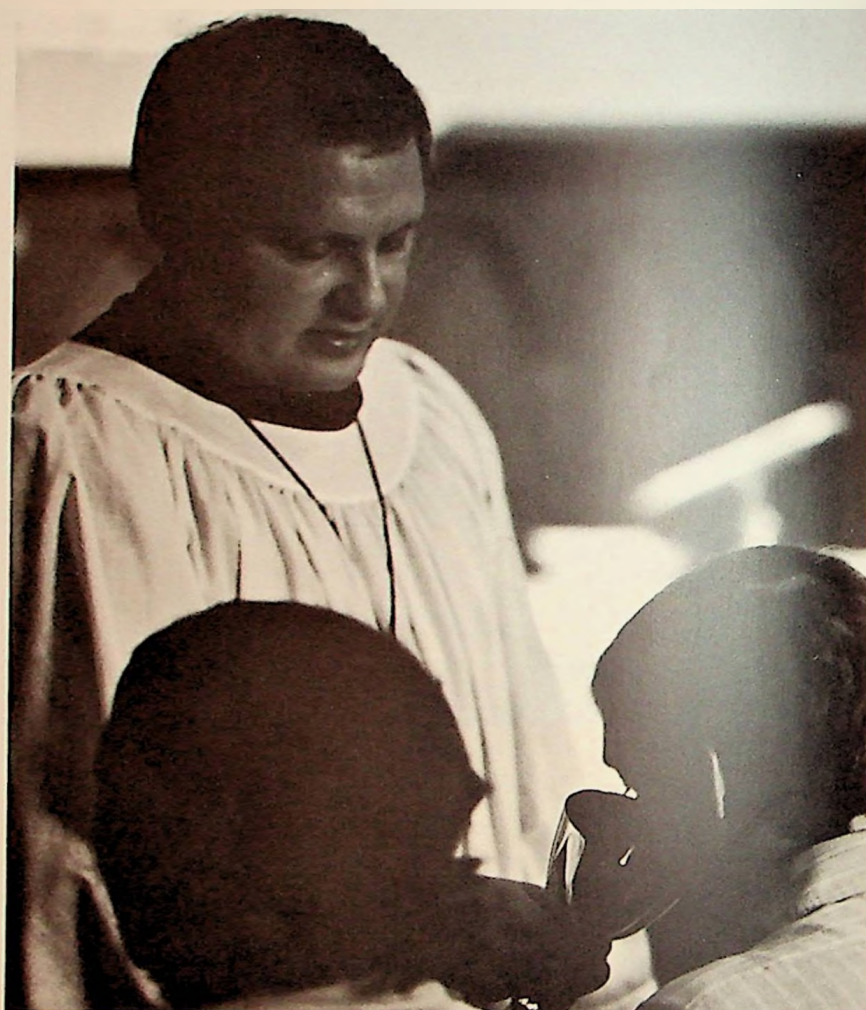
Participation in Field Education is required during the Middle and Senior years. The first of these includes, in addition to field work, a weekly colloquy held at the Seminary in which a faculty member, a parish clergyman and a lay person participate. Here the focus is upon the students themselves, their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

*Bill Pregnall ('58) is Rick Townley's ('73) field education supervisor at St. Augustine's in Washington.*









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

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

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

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

In addition to field work and colloquies, there are elective courses offered through the Field Education Department. These are in the form of individual or group study projects, student-initiated and student-designed, based on data derived from field work and employing an action/reflection learning method.







## Summer Training Programs

By GORDON T. CHARLTON, JR.

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

The first summer is customarily devoted to a quarter of *Clinical Pastoral Education* which is required for graduation (p. 67). Married students may have to live away from their families, though every effort is made to place them at institutions in the Greater Washington area. There are also extra fees and perhaps extra living costs for this specialized training.

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

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

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

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

## Internships

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

There are a number of organized internship programs in various parts of the country, some in parish work, some in urban social work, some in Clinical Pastoral Education and some in industry, technology and politics such as the Interseminary Program in Church and Society (see p. 58). Applications for these are made by the interested students directly to the particular programs, with the knowledge and approval of the Professor of Field Education.

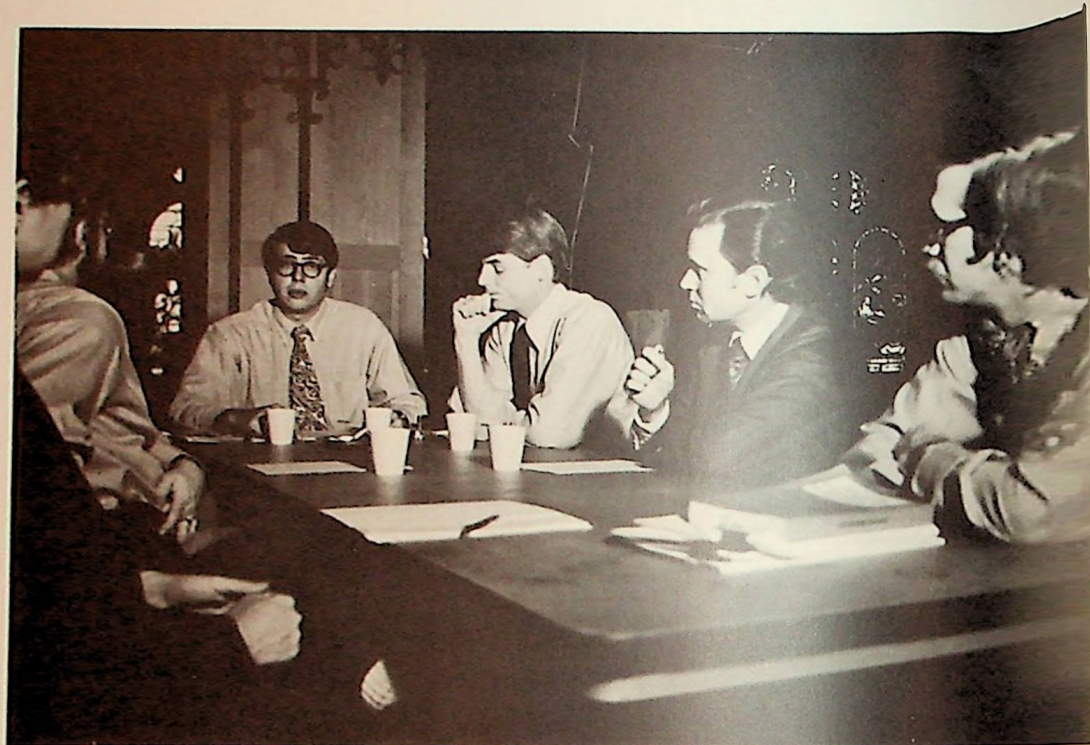
It is also possible to create individual internships for particular students, on their initiative or on that of the sponsoring institution. Such arrangements are subject to approval by the Professor of Field Education as to the nature of the work and the quality of supervision available.

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

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







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

For students who have completed the Middle year, one-year internships (9-12 months) are available for those interested in experiencing direct, in-depth involvement in a major social or political institution as part of their total theological education. An intern-year program in National Politics is provided by Virginia Seminary and a similar program in Urban Affairs is provided by Union Seminary in Richmond, Va. Students from both schools can participate in either of the two programs. Students from other schools, including those of the Washington Theological Consortium, are admitted on a space available basis.

The purposes of the Interseminary Program are (1) the real involvement of theological education in the major institutions of our corporate life; (2) the creation and development of ethical sensitivity and awareness in matters of public policy; (3) the informing of theological education by the realities and complexities of social and political issues and public procedures; (4) the development of the skills of future clergy in understanding and interpreting difficult "theological-social" issues.

The program in National Politics at Virginia Seminary takes advantage of the wealth of resources in Washington. Students in this program generally work as aides in the offices of Senators, Representatives,



and Congressional Committees. Study and involvement in current public issues, and ethical reflection upon these issues, are undertaken in weekly seminar sessions throughout the school year. Experts in relevant areas are invited to meet with the seminar. In their day-to-day responsibilities students learn through personal involvement such things as legislative research techniques, the workings of bureaucracy, and the art of political compromise.

The program in Urban Affairs at Union Seminary draws upon the resources of Richmond's expanding urban complex in such areas as local government, education, drug programs, social services, and other community agencies. The seminar program is designed to give the student a systematic approach to the whole metropolitan area. Placements have been in a variety of areas, including a newspaper, public health, public welfare, and a city councilman's office.

Since 1967, over 60 interns have taken part in the Interseminary Program in Church and Society, working in secular jobs to test their own concepts of social ethics, to gain insight into the structures of man's communal life, and to gain a perspective on the requirements of a public ministry.







*Estill, Porter and Smith*

## Lectureships

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

*The Reinicker Lectureship* was established in 1894 by the generosity of the late Mr. George A. Reinicker of Baltimore.

On October 31, 1972, the Reinicker lectures were presented by three members of the Standing Liturgical Commission: the Rev. H. Boone Porter, Jr., the Rev. Charles W. F. Smith, and the Rev. Robert W. Estill on the theme, "Liturgical Reform: Its Theological and Pastoral Foundations."

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

Since the series began in 1959, Zabriskie lecturers have included James Muilenburg; Alden D. Kelly; The Most Reverend Joost de Blank; Horton Davies; William J. Wolf; Owen Chadwick; Robert T. Handy; Reginald H. Fuller; Eberhard Bethge; Reginald Prenter; and F. W. Dillstone.

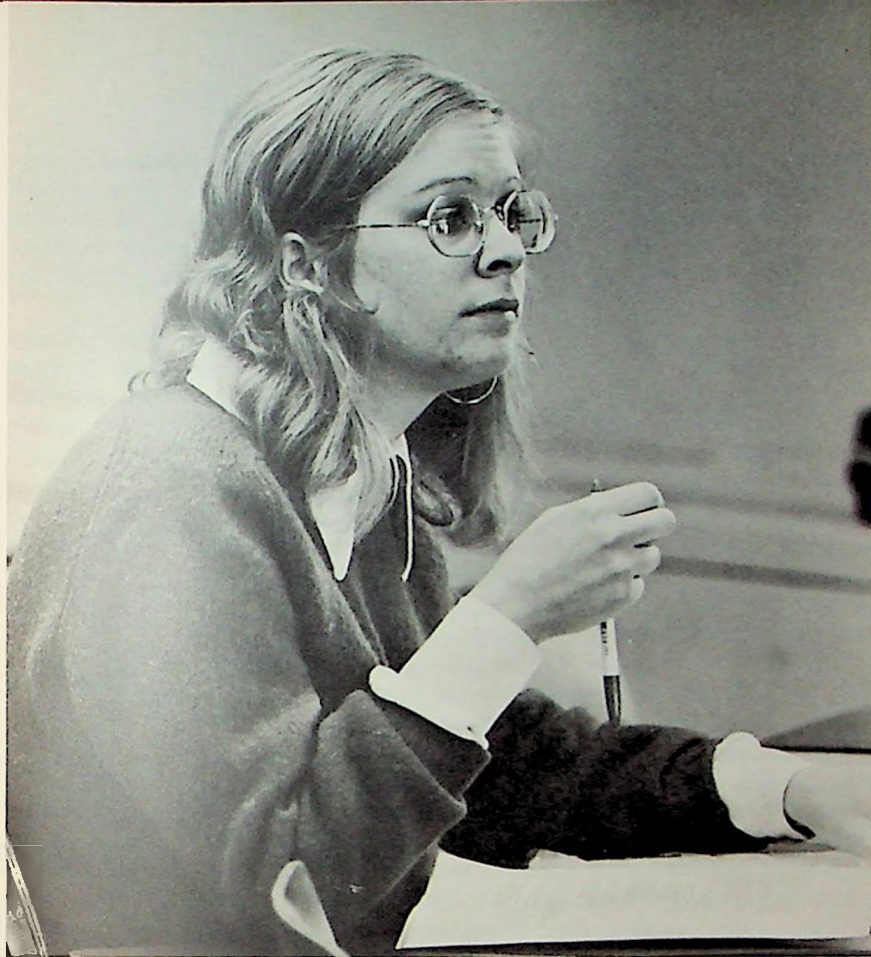
In January, 1973, the Zabriskie lecturer was the Rev. Michael Marshall, Vicar of All Saints, Margaret Street, London. Mr. Marshall was in residence and offered a course during the January term, in addition to giving the Zabriskie Lectures on the subject, "The Spirit of the Church, the Spirit of the World, and the Spirit of the Seventies."

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

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

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

All lectures for the 1973-74 academic year will be combined in an international conference on the subject: "Third World Theology and the Mission of the Church," to be held October 17-19, 1973, in celebration of the Seminary's 150th anniversary.



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

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

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

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

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

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

The two-year program features a curriculum comparable to that of the M.Div. Program—rich in electives and in opportunities for grounding



academics in aspects of contemporary life. M.T.S. candidates are permitted, though not required, to take Clinical Pastoral Education courses in general or mental hospitals or in penal institutions during the summer between their first and second years at Seminary. Some prefer to spend this summer in overseas missions or in supervised editorial, urban, industrial, and governmental positions.

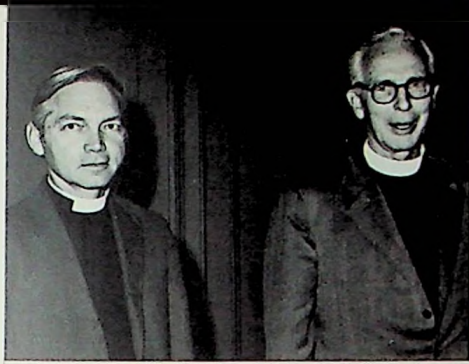
In their second year M.T.S. candidates are permitted, if they wish, to join the Seminary's supervised field-education program, working each week in Washington-area parishes, schools, hospitals, or social agencies. How better can men and women see themselves in relation to other people and to their world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

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

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

Married M.T.S. students live off-campus with their families, while single men and women must apply to live in the dormitories on the Hill, during their first year. Scholarship applications are available for M.T.S. applicants seeking financial assistance from the Seminary. (See page 73.)





## Requirements for Admission

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

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

An applicant who wishes to study for the ordained ministry who is not a college graduate must satisfy the Admissions Committee, through the Bishop and Commission on Ministry of the Diocese concerned, that all examinations have been successfully passed and the requirements described in Title III, Canon 2, Section 5 of the General Canons of the Church have been met.

Although the course of study in the three-year professional degree program (Master in Divinity) is designed to prepare men and women for the ministry of the Episcopal Church, qualified applicants can be accepted who are neither members of the Episcopal Church nor anticipating ordination.

Every applicant who is a postulant for Holy Orders must present satisfactory credentials as to character and fitness for the ministry, including a letter of commendation from the Bishop of the Diocese concerned, certified copies of transcripts showing the academic record for all work accomplished at the under-graduate and, where such work has been undertaken, graduate level, scores on the Graduate Record Examination (GRE), a physical and psychological examination, and a statement indicating adequate resources to finance three years of study. Applicants who are not seeking ordination but wish to be accepted as candidates for a degree must fulfill the same requirements except for the recommendation of a Bishop and his signature of consent required on the financial statement.

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

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



# Seminary Regulations

## Regulations Governing Continuance in Course

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

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

## Requirements for Graduation and Academic Regulations

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

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

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

3. Students who hold the bachelor's degree from an accredited college or university and who complete the two-year Seminary course with an average not lower than C, 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.

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

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





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

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

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

9. A student who for good cause finds himself unable to complete the required work in a course on time may request an extension from the instructor on or before the last day of classes prior to the examination period. If the reason is deemed sufficient by the instructor the earliest new deadline feasible under the circumstances for completion of the course should be set, the form for an "Incomplete Course" should be filled out by the student, signed by the instructor, and returned to the office of the Associate Dean for Academic Affairs. It then becomes the responsibility of the student to see that his work is turned in to the instructor no later than the date agreed upon. If he fails to do so, the grade becomes an F for the course. Note, however, the following schedule for the maximum limits of time for completing work for either an Incomplete or a grade of E:

If a student receives an Incomplete or an E for a course in the

- (1) Fall Semester, the work must be turned in to the instructor no later than the first day of classes following the Spring Vacation;
- (2) January Term, the work must be turned in to the instructor no later than the first day of classes following the Spring Vacation;
- (3) Spring Semester, the work must be turned in to the instructor no later than registration date for the following Fall Semester.

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

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

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

### **Seminary Policy on Student Employment**

The Seminary curriculum, including assigned Field Work under the Field Education Program, is designed with full-time students in mind. Employment for remunerative purposes is discouraged where it is not absolutely necessary, and first year students especially are advised not to attempt it. In cases of need, a student should consult with his advisor before undertaking remunerative employment. In any case, such employment must not interfere with the student's studies, assigned Field Work, or his regular participation in the worship and other essential activities of the Seminary.

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

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

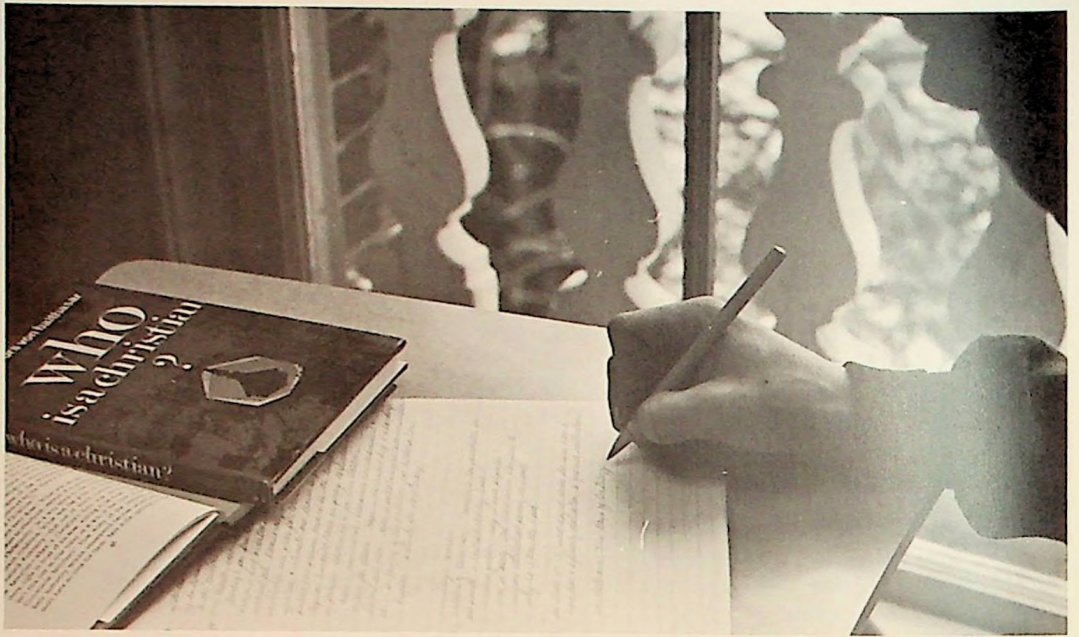
Since students work as chaplain interns on the staffs of their training institutions, applications must be made directly to the centers and each of these makes its own selection of trainees. Virginia Seminary makes this process as easy for its students as possible by handling their applications and by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

The financial aspects of this program are described on pp. 71 and 72. But aside from the tuition which is uniform, other financial matters vary widely from center to center. Some provide room and/or board, some offer stipends, and some provide nothing. Furthermore, a full time 12-week training program, often involving some Sundays and evenings, does not allow opportunity to earn money by outside work. Students must be able to finance the summer's training as occasion requires.

### **Policy Concerning Ordination in Course**

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





## **Master in Theological Studies**

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

After submitting the results of a physical examination, a personal statement, and three letters of reference regarding qualifications for the course, the applicant is required to confer with the Admissions Committee, and to have an interview with the Seminary's Consulting Psychiatrist. Requests for financial assistance should be made, on forms provided by the Seminary, by those who want such assistance.

The curriculum and requirements for the M.T.S. degree are given above on page 36.

At any time prior to receiving the M.T.S. degree a candidate for that degree may apply for admission to the M.Div. program. It cannot be assumed that permission to transfer will be granted automatically. All such applications require the approval of the Dean and faculty. In order for such a person to receive the degree, he or she must complete all the requirements for the M.Div. program; and, therefore, any Candidate for the M.T.S. who thinks he may wish to transfer into the M.Div. program ought to take Field Education in his second year in order to avoid extending his program into a fourth year; and he should also be aware of the Clinical Education requirement. For a description of the M.T.S. program see pp. 61 and 62.

## **The S.T.M. Degree**

Students desiring to be admitted as candidates for the degree of Master in Sacred Theology in this Seminary must be approved by the Admissions and Graduate Study Committees.

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

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



## **Requirements**

The student is expected to plan a coherent program of study which will meet the approval of the Graduate Study Committee. In order to receive the degree the candidate must meet the following requirements:

1. Completion of 24 semester hours of course work with a grade of B or better in each course, including the S.T.M. Seminar, for which 3 hours of credit will be given.

At least 12 of these hours must be taken in courses designed primarily for S.T.M. candidates. These may be either advanced courses or special Reading and Research courses designed by the faculty for S.T.M. candidates. The other 12 hours may be in upper level courses in the M.Div. program, although generally S.T.M. students taking such courses will be expected to do additional work in such courses.

2. Submission of an acceptable thesis demonstrating scholarly competence and the ability to do research in the area of specialization. Six (6) hours of credit will be given for the thesis.
3. The passing of an oral examination covering the area of the thesis and major specialization.
4. The student shall complete the above requirements, including the thesis, within five years from the time of his entrance into the program. In exceptional cases, for reasons which it deems adequate, the Graduate Study Committee may extend the deadline for the submission of the thesis.

Requests for information about this program and for applications should be directed to the Secretary for Admissions.

## **Foreign Students**

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

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

3. Foreign students who wish to be admitted to graduate study may apply for admission as candidates for the S.T.M. degree provided they have a first theological degree and can meet the other admission standards. In order to receive the degree, they must fulfill the requirements stated above.

## Financial Information

### Tuition and Other Fees

Seminary fees are kept at the lowest possible level consistent with the accommodations provided and quality of teaching and training maintained. The total charges as listed below are far less than the actual cost to the Seminary for the education of each enrolled student. The actual cost to the Seminary over and above student charges is more than \$5,500. The remainder is provided (1) by income from established endowment funds, (2) through gifts received from the annual Theological Education Offering and (3) recurring contributions, given individually, by the numerous Friends of the Virginia Seminary. The resulting benefit is immediately reflected in these minimum charges:

	1973-74	
	<i>On Campus Students</i>	<i>Off Campus Students</i>
Tuition .....	\$1250.00	\$1250.00
Board <sup>1</sup> .....	700.00	200.00
Room .....	350.00	—
Library .....	60.00	60.00
Student Activities Fee <sup>2</sup> .....	6.00	7.50
Clinical Pastoral Education Fee <sup>3</sup> .....	200.00	200.00
Registration Fee <sup>4</sup> .....	50.00	50.00
Medical Fee .....	25.00	—
Hospitalization <sup>5</sup> .....	125.75	341.52
Total Charges Junior Year <sup>6</sup> .....	\$2760.75	\$2101.52
Total Charges Middle and Senior Years	\$2510.75	\$1851.52

<sup>1</sup> Married and other off campus students attend daily luncheons, Monday through Fridays. The \$200.00 charge is to cover the cost of these extra meals.

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

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

<sup>4</sup> Registration Fee (first year only). See OTHER CONTRACTUAL OBLIGATIONS (2) below.

<sup>5</sup> Deduct Hospitalization Fee from total charges if student elects not to carry the Seminary's Group Plan. See OTHER CONTRACTUAL OBLIGATIONS (4) below.

<sup>6</sup> Total Charges Junior Year (including Clinical Pastoral Education Fee but not including Student Activities Fee).



### Other Contractual Obligations

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

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

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

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

The only fixed charge in the above is the required hospitalization insurance which for the single student at present costs \$125.75 per year. The Seminary requires a student to have full coverage. Married students are charged \$341.52 a year for full family coverage. Due to increases made by Blue Cross-Blue Shield these charges will vary.

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

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

7. Students should know that there may be costs in connection with Clinical Pastoral Education over the \$200.00 tuition. These costs vary from center to center. A few centers provide stipends, others offer room and/or board, some provide nothing. Students, therefore, should choose the centers to which they apply in accordance with their means. Clinical Education is a full-time occupation, often including Sundays, so there is little opportunity to earn money through outside work during the educational period.

8. For non-resident special students there is a tuition fee of \$50.00 per semester hour when taking courses for credit, and a tuition fee of \$15.00 per semester hour when auditing courses. For all non-resident special students there will be a library fee of \$10.00 per course whether auditing or taking the course for credit.

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

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

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

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

### Scholarship Aid

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

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

From the Seminary, grants of \$2385 or partial grants of lesser amounts are available to a certain number of students where need is demonstrable. These grants or any portion of them may be in the form of a work grant. For Juniors grants are based on 12 months. For Middlers and Seniors grants are based on 9 months only.

Applicants who have been admitted and who intend to seek financial assistance from this Seminary on the basis of need should apply to the Secretary of Admissions for special financial aid forms. When the forms are received and filled out by the applicant they should be forwarded to the Seminary to the attention of the Chairman of the Student Aid Committee.

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

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





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Bishop of Southern Virginia

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110 West Franklin Street, Richmond, Virginia 23220

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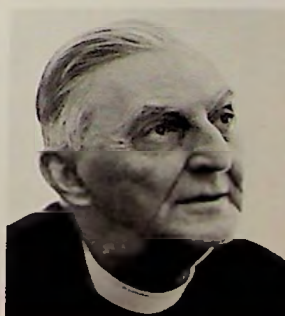
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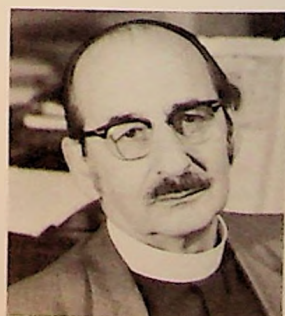
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*Visiting Professor of Liturgics and New Testament*

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*Adjunct Professor in Rural Work*

THE REV. ERNEST E. BRUDER, M.Div., D.D.  
*Chaplain, St. Elizabeth's Hospital, Washington, D. C.*  
*Adjunct Professor in Clinical Pastoral Care*

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*Adjunct Professor in Liturgics*

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*Union Theological Seminary, Richmond, Virginia*  
*Adjunct Professor in the Interseminary Program in Church and Society*

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*Physician to the Seminary*

DR. ROBERT J. WETMORE  
*Consulting Psychiatrist*

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

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William E. Swing

### **Field Work Supervisors**

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Robert H. Andrews	Alden M. Hathaway	Christopher Sherrill
Earl Brill	James Henry	Richard L. Shimpfky
A. Moody Burt	Albert Jones	Berry B. Simpson
Robert Carlson	Roland Jones	John M. Smith
Rodney L. Caulkins	Charles E. Kiblinger	Leslie C. Smith
Dale T. Cropper, Jr.	R. V. Kleinfeldt	Richard L. Stinson
William R. Dennis, Jr.	Herbert W. Lamb, Jr.	Parke Street
William L. Dols, Jr.	Thomas R. Lamond	Jess H. Stribling, Jr.
Burtis M. Dougherty	Gregory J. Lock	Mrs. Louise Sullivan
Kenneth C. Eade	Robert H. Lyles	William E. Swing
Jack N. Eby	John H. Marlin	William Sydnor
Robert W. Estill	McAlister C. Marshall	Jo Tartt
James Fenhagen	Richard Martin	Martin Townsend
George S. Fleming	Michael Moore	David Turner
James H. Fox, Jr.	Edward Morgan	Arthur H. Underwood
Marvin A. Gardner, Jr.	William Opel	David Valen
Robert S. Gillespie, Jr.	Richard Peard	Michael M. Vermillion
Robert Gilman	Robert K. Pierce	John O. von Hemert
James Green	William S. Pregnall	Philip Wheaton
David J. Greer	Gary Price	Hedley Williams
Timothy S. Hall	Stanton R. Ramsey	Ray Wilson
Mrs. Beth Hampton	John Rasberry	John D. Wing, Jr.
William M. Hargett	E. D. Romig	Peter Winterble
John C. Harper		William R. Wooten

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#### **Lay**

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Mrs. Thomas Bauman	Mrs. Yates Dowell	Mrs. Fred Moring
		Mrs. Jovan Porterfield

#### **Clerical**

William L. Dols, Jr.	William S. Pregnall	Jess H. Stribling, Jr.
Roland Jones	Richard L. Shimpfky	Michael M. Vermillion





## Alumni Association 1973-74

### Officers

John C. Harris, Washington, D. C.—*President*  
 Henry B. Mitchell, Charlottesville, Va.—*Vice-President*  
 William C. Spong, Austin, Tex.—*Secretary*  
 James M. Green, Alexandria, Va.—*Treasurer*

### Three-Year Terms Ending

### Executive Committee

May 1974	James M. Green, Alexandria, Va. Henry B. Mitchell, Charlottesville, Va. William C. Spong, Austin, Texas R. Stewart Wood, Indianapolis, Ind.
May 1975	John C. Harris, Washington, D. C. Frederick J. Warnecke, Jr., Upper Montclair, N. J.
May 1976	Allen L. Bartlett, Jr., Louisville, Ky. John Paul Carter, The Plains, Va. Loren B. Meade, Washington, D. C. Alwin Reiners, Jr., Charlotte, N. C.

*Next spring the alumni will elect six members to the Executive Committee, four for three year terms expiring in May 1977 and two for one year terms expiring in 1975. New by-laws adopted at the May 24 meeting increased the size of the Executive Committee from 10 to 12 members making three classes of four each.*

### Year Term Expires

### Alumni Trustees

1974	William A. Yon, Birmingham, Ala.
1975	James C. Fenhagen, Hartford, Conn.
1976	Richard R. Baker, III, Richmond, Va.
1977	William Dols, Alexandria, Va.
1978	A. Theodore Eastman, Allentown, Pa.

## ALUMNI ASSOCIATION BY-LAWS

1. The Alumni Association of the Protestant Episcopal Theological Seminary in Virginia shall be composed of all those listed in the Seminary records as living alumni and all honorary members elected to the association.
2. There shall be an annual meeting during the graduation period at the Seminary.
3. An Executive Committee shall be composed of twelve members, serving three year terms, with four members rotating off each year. (For the year 1973-1974, there will be ten members.)
4. New members shall be elected each spring, prior to the annual meeting, by mailed ballots from association members. The Executive Committee shall conduct the election.
5. Before the election, nominations shall be requested from association members by the Executive Committee.
  - a. Any nomination endorsed by the signatures of ten alumni will be included on the ballot.
  - b. Other names may be added by the Executive Committee.
  - c. At least two names for each vacancy on the Executive Committee will be provided on the ballot.
6. Officers shall be elected from among Executive Committee members, by the Executive Committee, at its meeting each year during the time of commencement.
  - a. Officers shall serve for one year terms, and may be re-elected.
  - b. They shall consist of: President, Vice-President, Secretary, and Treasurer.
7. An alumni representative to the Seminary Board of Trustees shall also be elected each spring, from among current or outgoing Executive Committee members, at the same time as the ballot for the Executive Committee, by association members. At least two nominations for each vacancy for this election shall be made by the Executive Committee.
8. Alumni Trustees shall be ex-officio members of the Executive Committee.
9. Notice 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, prior to the annual meeting.

Adopted at the Annual Meeting  
May 24, 1973







## Degrees Conferred May, 1973

The Degree of Doctor in Divinity was conferred upon:

- The Right Reverend Robert Poland Atkinson, *Bishop Coadjutor*  
Charleston, West Virginia
- The Reverend William Bradford Turner Hastings, *Rector*  
Christ Church, Greenwich, Connecticut
- The Right Reverend H. Coleman McGehee, Jr., *Bishop Coadjutor*  
Detroit, Michigan
- The Very Reverend John Henry Okullu, *Prouost*  
All Saints' Cathedral, Nairobi
- The Reverend Gary Kilmer Price, *Rector*  
Trinity Church, Arlington, Virginia
- The Right Reverend Quintin E. Primo, Jr., *Suffragan Bishop of Chicago*  
The Reverend S. Lester Ralph, *Rector*  
Christ Church, Somerville, Massachusetts and *Mayor of Somerville*
- The Right Reverend Lemuel Barnett Shirley, *Bishop of Panama and the Canal Zone*

The Degree of Master in Sacred Theology was conferred upon:

- George Nana Otong, Dip.Theo., B.D.
- Jess Hawkins Stribling, Jr., B.A., M.Div.

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

- Nicholson Barney White, A.B.
- Wesley Roy Whitten, B.A.

The Degree of Master in Divinity was conferred upon:

- |  |  |
|--|--|
| <ul style="list-style-type: none"> <li>John Laurence Abraham, A.B.</li> <li>Joseph Warren Arps, Jr., A.B.</li> <li>Howard Gene Backus, B.A.</li> <li>Grady Frederic Waddell Barbour, A.B.</li> <li>David J. Bena, B.A.</li> <li>Ned Ford Bowersox, B.S.</li> <li>Randolph Merritt Bragg, B.A.</li> <li>Michael Dulaney Chalk, B.A.</li> <li>John Rhodes Coats, B.A.</li> <li>Edward Allen Coffey, B.A.</li> <li>Robert William Cowperthwaite, B.A.</li> <li>Donald Lynn Cramer, B.S.</li> <li>Robert Charles Cummings, B.A.</li> <li>David Wendell Davenport, B.A.</li> <li>Walter Wesley Dawson, B.S.</li> <li>Richard Thorp Draper, A.B.</li> <li>Richard Ross DuBois, B.S.J.</li> <li>Randolph Curtis Ferebee, A.B.</li> <li>Barry Stephen Geesey, B.A.</li> <li>Edwin Funsten Gulick, Jr., B.A.</li> <li>Michael Erwin Hesse, B.A.</li> <li>Donald Royce Hickman, B.A.</li> <li>Jennings Wise Hobson, III, B.A.</li> <li>Blair Jenkins, III, B.S.</li> <li>Joel Thompson Keys, A.B.</li> </ul> | <ul style="list-style-type: none"> <li>Mark A. Linder, B.S.B.A.</li> <li>Samuel Moore Logan, B.A.</li> <li>Heyward Hunter Macdonald, B.S., M.B.A.</li> <li>William Charles McFeeters, B.S.</li> <li>Samuel Alison Mason, B.A.</li> <li>Frank Clayton Matthews, B.A.</li> <li>John Edward Merchant, B.A.</li> <li>Hartshorn Murphy, Jr., B.A.</li> <li>Robert Earl Outman, III, B.A.</li> <li>Stephen Radcliffe Park, A.B.</li> <li>Gayle Witt Patton, A.B.</li> <li>David West Pittman, B.A.</li> <li>Sam Anthony Portaro, Jr., A.B.</li> <li>Wilson Nathaniel Pyron, Jr., B.S.</li> <li>Robert Theodore Schriber, B.A.</li> <li>Louis Charles Schueddig, Jr., B.S.</li> <li>William Magill Skidmore, Jr., B.Mus.</li> <li>Jethro Larrie Smith, B.B.A.</li> <li>Timothy Lister Steeves, B.A.</li> <li>James Douglas Stirling, B.A.</li> <li>Richard Woodruff Townley, Jr., B.A.</li> <li>Louis Albert Towson, B.S.</li> <li>David Hugh Upton, A.B.</li> <li>Mann Satterwhite Valentine, VI, A.B.</li> <li>Edward Manning Wood, B.A.</li> </ul> |
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The Licentiate in Theology was awarded to:

- William Albert Kolb

The Degree of Master of Theological Studies was conferred upon:

- Samuel Kiwungabudde Busulwa, B.A.
- Ernest Albert Curtin, B.A.

A Certificate of Work Accomplished for Special Studies was awarded to:

- |   |   |
|---|---|
| <ul style="list-style-type: none"> <li>Alan C. Dibden</li> <li>Kyung Jae Kim</li> </ul> | <ul style="list-style-type: none"> <li>W. Lewis Shetler</li> <li>Jane Eathorne Shoemaker</li> </ul> |
|---|---|
- James Andrew Shortess



## Students Enrolled 1972-73

### SENIOR CLASS

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
ABRAHAM, JOHN L., A.B. Dover, Delaware	Colgate University	Delaware
ARPS, JOSEPH WARREN, JR., A.B. Plymouth, North Carolina	University of North Carolina	East Carolina
BACKUS, HOWARD GENE, B.A. Durham, North Carolina	West Virginia Wesleyan Duke Divinity School	West Virginia
BARBOUR, GRADY FREDERIC WADDELL, A.B. Beckley, West Virginia	University of Miami	West Virginia
BENA, DAVID JOHN, B.A. Brooksville, Florida	Stetson University	East Carolina
BOWERSOX, NED FORD, B.S. Leesburg, Florida	Florida State University	Central Florida
BRAGG, RANDOLPH MERRIT, B.A. Richmond, Virginia	Virginia Common- wealth University	Southern Virginia
CHALK, MICHAEL DULANEY, B.A. Kerrville, Texas	North Texas State University	West Texas
COATS, JOHN RHODES, B.A. Apple Springs, Texas	Stephen F. Austin State College	Texas
COFFEY, EDWARD ALLEN, B.A. New York, New York	Randolph-Macon College	Virginia
COWPERTHWAIT, ROBERT WILLIAM, B.A. Gainesville, Florida	Washington and Lee University	Florida
CRAMER, DONALD LYNN, B.S. Phoenix, Arizona	Arizona State College at Tempe	Arizona
CUMMINGS, ROBERT CHARLES, B.A. Stamford, Connecticut	University of Connecticut	Connecticut
DAVENPORT, DAVID WENDELL, B.A. Toccoa, Georgia	Furman University	Atlanta
DAWSON, WALTER WESLEY, B.S. Birmingham, Michigan	Central Michigan University	Michigan
DRAPER, RICHARD THORP, A.B. Rocky Mount, North Carolina	University of North Carolina at Chapel Hill	North Carolina
DU BOIS, RICHARD ROSS, B.S.J. Springfield, Virginia	Ohio University	Virginia
FEREBEE, RANDOLPH CURTIS, A.B. Gastonia, North Carolina	Belmont Abbey College	Western North Carolina
GEESEY, BARRY STEPHEN, B.A. York, Pennsylvania	Lehigh University	Central Pennsylvania
GULICK, EDWIN F., JR., B.A. Catlett, Virginia	Lynchburg College	Southwestern Virginia
HESSE, MICHAEL ERWIN, B.A. Jacksonville, Florida	University of Florida	Florida

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
HICKMAN, DONALD R., B.A. Tulsa, Oklahoma	University of Tulsa	Oklahoma
HOBSON, JENNINGS WISE, III, B.A. Luray, Virginia	Trinity College	Virginia
JENKINS, BLAIR, III, B.S. Raleigh, North Carolina	North Carolina State University	North Carolina
KEYS, JOEL THOMPSON, A.B. Walhalla, South Carolina	Davidson College	South Carolina
KOLB, WILLIAM ALBERT Lynchburg, Virginia	University of Florida	Southwestern Virginia
LINDER, MARK ALLEN, B.S.B.A. Fayetteville, Arkansas	University of Arkansas	Arkansas
LOGAN, SAMUEL MOORE, B.A. Baltimore, Maryland	Johns Hopkins University	Maryland
McFEETERS, WILLIAM, B.S. Fort Worth, Texas	Pennsylvania State University	Dallas
MACDONALD, HEYWARD HUNTER, B.S., M.B.A. Doswell, Virginia	University of Virginia University of North Carolina at Chapel Hill	Virginia
MASON, SAMUEL ALISON, B.A. Huntsville, Alabama	University of the South University of Texas	Alabama
MATTHEWS, FRANK CLAYTON, B.A. Raleigh, North Carolina	Hampden-Sydney College	North Carolina
MERCHANT, JOHN EDWARD, B.A. Charles Town, West Virginia	University of the South	West Virginia
MURPHY, HARTSHORN, JR., B.A. Baltimore, Maryland	University of Maryland	Maryland
OUTMAN, ROBERT E., III, B.A. Linthicum, Maryland	Western Maryland College	Maryland
PARK, STEPHEN R., B.A. Falls Church, Virginia	Shimer College	Virginia
PATTON, GAYLE WITT, A.B. Atlanta, Georgia	University of Alabama	Atlanta
PITTMAN, DAVID WEST, B.A. Staunton, Virginia	Virginia Military Institute	Southwestern Virginia
PORTARO, SAM ANTHONY, JR., B.A. High Point, North Carolina	University of North Carolina at Chapel Hill	Western North Carolina
PYRON, WILSON NATHANIEL, JR., B.S. Little Rock, Arkansas	Little Rock University	Arkansas
SCHRIER, ROBERT THEODORE, B.A. Tampa, Florida	Florida State University	Virginia
SCHUEDDIG, LOUIS CHARLES, B.S. St. Louis, Missouri	Northwestern University	Missouri
SKIDMORE, WILLIAM MAGILL, JR., B.M. Charleston, South Carolina	University of Arizona	South Carolina
SMITH, JETHROE LARRIE, B.B.A. Wadley, Georgia	Georgia State College	Atlanta



<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
STEEVES, TIMOTHY LISTER, B.A. Wellesley, Massachusetts	University of Massachusetts	Massachusetts
STIRLING, JAMES DOUGLAS, B.A. Columbia, South Carolina	University of the South	Upper South Carolina
SWOPE, ROBERT L., B.A. Hickory, North Carolina	University of Florida Concordia Theological Seminary	Western North Carolina
TOWNLEY, RICHARD WOODRUFF, B.A. Elizabeth, New Jersey	Drew University	Newark
TOWSON, LOUIS ALBERT, B.S. Jacksonville, Florida	Florida State University	Florida
UPTON, DAVID H., A.B. Smithfield, North Carolina	University of North Carolina at Chapel Hill	North Carolina
VALENTINE, MANN SATTERWHITE, VI, A.B. Richmond, Virginia	Ohio University	Virginia
WHITE, NICHOLSON BARNEY, A.B. Leesburg, Virginia	Trinity College	Connecticut
WHITTEN, WESLEY ROY, B.A. San Jose, California	San Jose State College	California
WOOD, EDWARD MANNING, B.A. Falls Church, Virginia	College of William and Mary	Southern Virginia

#### MIDDLE CLASS

BASINGER, JAMES, B.A. Short Hills, New Jersey	Texas A. & M. Iowa State University	Newark
BOSMYER, PEGGY SUE, B.A. West Helena, Arkansas	Stevens College University of Arkansas	Arkansas
BOSS, BRUCE, B.A. Lexington, Kentucky	University of Kentucky	Lexington
BROWN, JOHN WILLIAM, A.B. Jacksonville, North Carolina	The Citadel	East Carolina
BROWN, RODNEY KROEHL, A.A., B.M. Alexandria, Virginia	Valley Forge Military Junior College Westminster Choir College	Ohio
CHARLES, WINSTON BREEDIN, B.A. Bennettsville, South Carolina	University of the South	South Carolina
CLEVELAND, ROGER WELLS, B.A. Charleston, W.Va.	Concord	West Virginia
COMMINS, STEPHEN, A.B. Los Angeles, California	University of California	Los Angeles
DAVIS, AUSTIN CHADWICK, B.S. Alexandria, Virginia	Emory University	Virginia
DOWNES, JOSEPH THOMAS, JR., B.S. Ed. Detroit, Michigan	Central Michigan Univ.	Michigan
FULLER, FRANK E., III, B.A. Waco, Texas	The University of Texas	Texas

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
GRAY, DUNCAN MONTGOMERY, III, B.A. Meridian, Mississippi	University of Mississippi	Mississippi
GREGORY, ROBERT MINSON Falls Church, Virginia	Montana State University	Montana
HOGG, PAUL, JR., B.A. Richmond, Virginia	Randolph-Macon College	Southern Virginia
JOHNSON, RICHARD HEISLER, B.F.A. Seabrook, Texas	University of Houston San Jacinto College	Texas
JONES, ANDREW LOVELL, B.A. Huntington, West Virginia	Marshall University	West Virginia
LARSEN, PETER MICHAEL, A.B. Leesburg, Florida	Wofford College	Central Florida
McCOLLEY, JOHN ALLEN, B.A. Millis, Massachusetts	Rutgers University	Southern Virginia
MILLEN, JOHN CLYDE, B.S. Alexandria, Virginia	United States Naval Academy The Monmouth College	Virginia
MILLER, JAMES BARRETT, B.A. Goleta, California	University of California	West Virginia
MILLER, ROBERT FOWLER, II, B.S. Baltimore, Maryland	Towson State College	Maryland
PACKARD, GEORGE ELDEN, B.A. Roanoke, Virginia	Hobart College	Southwestern Virginia
PARK, PATRICIA MERCHANT, B.S. Washington, D. C.	Madison College	Virginia
PITTMAN, WARREN, B.A. Los Angeles, California	Duke University	Los Angeles
PRIOR, ROGER WOOLCOTT, B.A. Jacksonville, Florida	Randolph-Macon College	Virginia
PRUITT, GEORGE R., JR. East Point, Georgia	Truett-McConnell Jr. College Mercer University Georgia State University	West Virginia
REESE, ROBERT EMORY, B.A. Asheville, North Carolina	University of the South	Western North Carolina
REYNOLDS, JOE DOUGLAS, A.B. Marietta, Georgia	The University of Georgia Georgia State University	Atlanta
SCHLEY, JOSEPH HASTINGS, JR., B.A., J.D. Amarillo, Texas	University of the South Southern Methodist University Southern Methodist School of Law	Northwest Texas
SCRUGGS, CHARLES PERRY, B.A. Jacksonville, Florida	Florida State University	Florida



<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
STUHR, THOMAS MILLER, B.G.S. Alexandria, Virginia	University of Nebraska	Virginia
SULLIVAN, MARK CAMPBELL, B.A. Longmeadow, Massachusetts	Kenyon College	Western Massachusetts
TEDESCO, WILLIAM N., A.A., B.A., M.A. Wethersfield, Connecticut	University of Hartford Trinity College	Connecticut
VONROSENBERG, CHARLES, B.A. Fayetteville, North Carolina	University of North Carolina University of the South	East Carolina
WALES, DREW HAWKINS, B.A. La Canada, California	San Fernando Valley State College University of Maryland Defense Language Institute	Los Angeles
WRIGHT, JOHN HAMIL SPEDDEN, B.S. Cambridge, Maryland	University of Maryland Oklahoma State University Southwestern State College University of Southern California	Easton

#### JUNIOR CLASS

BARKER, THOMAS WHITNEY, B.A. Arlington, Virginia	University of Virginia	Virginia
BECKER, RODNEY CRAIG, B.A. Seattle, Washington	University of Washington	Olympia
BELFRY, MARY SUSAN, B.A. Edina, Minnesota	Northwestern University	Minnesota
BENTLEY, JOHN RICHARD, JR., B.A. Tyler, Texas	North Texas State University	Texas
BICKING, DAVID, B.S. Huntington, West Virginia	Penn State University	West Virginia
BREYFOGLE, EDWIN HOWARD, B.A. Canton, Ohio	Ohio University	Ohio
BURROWS, JOHN RICHARD Richmond, Virginia		Virginia
CHENEY, PETER G., B.A. Bethlehem, Pennsylvania	Transylvania College	Bethlehem
DAVIDSON, ALLAN RAY, B.A. Parma, Ohio	Oklahoma State	Ohio
DUPREE, HUGH DOUGLAS, B.A. Jacksonville, Florida	University of the South	Florida
FISHER, RONALD SPENCER, B.S. Severna Park, Maryland	Rensselaer Institute	

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
FREDERICK, LAWRENCE, M.A. Sunnyvale, California	Eastern Montana College	Eastern Oregon
HADDEN, WHITNEY WESLEY, A.B. Greenville, North Carolina	Lynchburg College	Southwestern Virginia
HINSON, WILLIAM HOITTE, B.A. Sanford, North Carolina	University of North Carolina	East Carolina
HOOKE, ALAN BRUCE, B.A. Windsor, Connecticut	William and Mary	Connecticut
ISRAEL, FIELDER, JR., B.A. Washington, D. C.	Washington and Lee University	Washington
JACKSON, KENT LOGAN, B.A. Nashville, Tennessee	University of the South	Tennessee
JENNINGS, ROBERT TALMADGE, B.A. Northfield, Illinois	Centre College of Kentucky	Chicago
JOHNSON, JAMES ARTHUR, B.A. Arnold, Maryland	Shorter College	West Virginia
KELLER, JOHN SPEAKE, B.A. Hyattsville, Maryland	University of Richmond	Virginia
KOENIG, HAROLD OTTO, B.A. Oyster Bay, New York	St. Johns College	Long Island
LONG, THOMAS McMILLEN, B.A. Denver, Colorado	University of Denver	Colorado
MATHEWES, ROBERT GARY, B.A. Charleston, South Carolina	University of South Carolina	South Carolina
MONCRIEF, CHARLES ALLEN, B.S.E.E. Dallas, Texas	University of Texas	Dallas
NELIS, SUZANNE J. Falls Church, Virginia	Connecticut College	Virginia
PINNER, JOSEPH W., JR., B.A. Memphis, Tennessee	Southwestern at Memphis	Tennessee
POWELL, BLANCHE LEE, B.S. Madison, Wisconsin	University of Wisconsin	Milwaukee
RICH, DAVID ARTHUR, B.A. Peoria, Illinois	Bradley University	Southeast Florida
ROBERTS, MALCOLM, III, B.A. Stonington, Connecticut	Windham College	Connecticut
SATTERFIELD, RONALD EDWARD, B.A. Bennettsville, South Carolina	University of Texas	South Carolina
SHOULDERS, DAVID IRA, A.B., M.S. State College, Pennsylvania	Indiana University Penn State University	Central Pennsylvania
VOORHEES, EDWIN H., JR., B.S., M.A. Morehead City, North Carolina	Methodist College DePauw University	East Carolina
WALTON, CHARLES FRIEND, A.B. Asheville, North Carolina	Wofford College	Western North Carolina
WARD, THOMAS REID, JR., B.A., M.A. Meridian, Mississippi	University of the South Oxford	Mississippi



<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
WEATHERHOLT, FLOYD ALLAN, B.A. Cumberland, Maryland	Frostburg State College	Maryland
WHITFIELD, STEPHEN RAY, B.B.A. Dallas, Texas	University of Texas	Dallas
WOOD, RODGERS T., B.S. Johnstown, Pennsylvania	University of Pittsburgh	Pittsburgh
WORKS, BETTY, A.B. Snowville, New Hampshire	Sweet Briar College	New Hampshire
WORTHINGTON, DANIEL OWEN, B.A. Ivy, Virginia	Virginia Commonwealth University	Virginia

#### INTERSEMINARY PROGRAM IN CHURCH AND SOCIETY

<i>Name and Residence</i>	<i>Seminary</i>
CHAMBLEE, DON A., B.A. Cary, North Carolina	Virginia Theological Seminary Alexandria, Virginia
DUNHAM, ROBERT EDWARD, B.A. Clearwater, Florida	Union Theological Seminary Richmond, Virginia
HELGESON, JOHN FREDERICK, B.A. Asheville, North Carolina	Union Theological Seminary Richmond, Virginia
KENNEDY, JAMES KEITH, B.A. Tucker, Georgia	Duke Divinity School Durham, North Carolina
KLINE, DAVID VANGORDON, B.S. Madison, Wisconsin	Virginia Theological Seminary Alexandria, Virginia
KLOTZBERGER, CHARLES FRANK, B.S. Charlotte, North Carolina	Union Theological Seminary Richmond, Virginia
MASON, EDNA CARSON, B.A. Charlotte, North Carolina	Union Theological Seminary Richmond, Virginia
MCCALL, DWIGHT LYNN, A.A., B.A. Haiwassee, Georgia	Union Theological Seminary Richmond, Virginia
RHODES, MARTHA ELAINE, B.A. Davidson, North Carolina	Union Theological Seminary Richmond, Virginia
ROBINSON, JOHN ANDREW, JR., B.A. Greensboro, North Carolina	Union Theological Seminary Richmond, Virginia
SPILMAN, RODNEY EVERETT, JR., B.A. Charleston, South Carolina	Union Theological Seminary Richmond, Virginia
WILKERS, DANIEL CHARLES, B.A. Cherry Hill, New Jersey	Union Theological Seminary Richmond, Virginia
YOUNG, FRANK WHITMAN, B.A. Palos Verdes, California	Virginia Theological Seminary Alexandria, Virginia

## MASTER IN THEOLOGICAL STUDIES

<i>Name and Residence</i>	<i>College</i>
BEASLEY, CARL HUNTINGTON, III, A.B. York, Pennsylvania	Kenyon College
BELKNAP, CHARLES, III, B.A. Haydenville, Massachusetts	Trinity College
BUSULWA, SAMUEL K., B.A. Uganda, Africa	Makerere University
CASKEY, CHARLES CLINTON, B.A. McLean, Virginia	Wake Forest University
CRAIGHILL, ROBERT RUTHERFORD, B.S. McLean, Virginia	U.S. Naval Academy
CURTIN, ERNEST ALBERT, B.A. Springfield, Virginia	William and Mary College
ETHERIDGE, JUDITH ANN, B.A. Helena, Arkansas	University of Arkansas
GORDON, ALEXANDER MILLER, A.B. Raleigh, North Carolina	Davidson College
HATCH, VICTORIA THERESA, B.A. Leesburg, Virginia	American University
LLOYD, SHARON LEE, B.A. College Park, Maryland	University of Maryland
MOORE, ELBERT GARRETT, B.S. Tryon, North Carolina	Western Carolina University
NEUFVILLE, EDWARD D., B.A. Liberia, Africa	Cuttington College
PRAKTISH, BETTY L., B.S. Arlington, Virginia	University of Minnesota
RANDALL, LAURA HELEN GRAHAM, B.A. Atlanta, Georgia	Vanderbilt University
SNYDER, ADELAIDE RODMAN, B.A. Norfolk, Virginia	Old Dominion University
VAIL, BENJAMIN ANTHONY, M.A. Alexandria, Virginia	George Washington University
YATES, JESS HOWARD, B.S. Eau Gallie, Florida	University of Florida

## GRADUATE STUDENTS

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
CHAPPELL, WILLIE, A.B., B.D. Ashland, Virginia	Randolph-Macon College Yale Divinity School	Virginia
HUDSON, BANKS, III Arlington, Virginia		
KIM, KYUNG JAE, B.A. Chunnam, Korea	Seoul National University	
OH, DAVID, B.A.	Soong Sil College St. Michael's Anglican Seminary, Seoul	Seoul, Korea
OTONO, GEORGE NANA, DIP.THEO. Uyo, Nigeria	Lutheran Seminary in Nigeria	
STRIBLING, JESS HAWKINS, JR., B.A., M.Div. Arlington, Virginia	University of North Carolina Virginia Theological Seminary	Virginia
TOWNE, VERNON W. Falls Church, Virginia		



# SPECIAL STUDENTS

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
BERG, LILLIAN McLean, Virginia		
CLARK, BENJAMIN HILL Laurel, Maryland		Washington
COLEMAN, CHARLES Falls Church, Virginia		
DIBDEN, ALAN C. Cambridge, England	Salisbury and Wells Theological College	Ely, England
EATON, ROBERT JOSEPH, B.A., S.T.B. Peoria, Illinois	Immaculate Conception Seminary Catholic University	
GORDON, EDMUND F. Alexandria, Virginia		
HORTON, ANDREW C. Wiltshire, England	Salisbury and Wells Theological College	Salisbury, England
IENNONE, MERCEDES Alexandria, Virginia		
KEMMERER, RAYMOND Washington, D. C.		
NAFUMA, JOEL Uganda, Africa	Bishop Tucker College	Uganda
SHETLER, W. LEWIS, SC.B., A.B., S.C.M. Delhi, New York	Pennsylvania State University	Albany
SHOEMAKER, JANE E. Ellicott City, Maryland	University of Arkansas Wayne State University	Maryland
SHORTESS, JAMES ANDREW, B.A. Alexandria, Virginia	Conception Seminary	Louisiana
SNOWDEN, BARRY Alexandria, Virginia		
WYNKOOP, RICHARD MICHAEL Silver Spring, Maryland	University of Maryland	Seoul, Korea

## Enrollment by Dioceses and Missionary Districts

1 Alabama	1 Liberia	1 Salisbury, England
1 Albany	1 Long Island	2 Seoul, Korea
1 Arizona	4 Los Angeles	5 South Carolina
4 Arkansas	1 Louisiana	1 Southeast Florida
5 Atlanta	7 Maryland	5 Southern Virginia
1 Bethlehem	2 Massachusetts	5 Southwestern Virginia
1 California	2 Michigan	2 Tennessee
3 Central Florida	2 Milwaukee	4 Texas
3 Central Pennsylvania	1 Minnesota	2 Uganda
1 Chicago	2 Mississippi	1 Upper South Carolina
1 Colorado	1 Missouri	25 Virginia
5 Connecticut	1 Montana	2 Washington
3 Dallas	2 Newark	1 West Texas
1 Delaware	1 New Hampshire	9 West Virginia
6 East Carolina	6 North Carolina	1 Western Massachusetts
1 Eastern Oregon	1 Northwest Texas	6 Western North Carolina
1 Easton	3 Ohio	181 Enrollment
1 Ely, England	1 Oklahoma	159 Enrolled and representing 56 Dioceses
5 Florida	1 Olympia	22 Enrolled without Diocesan representation
1 Lexington	1 Pittsburgh	

## Virginia Seminary Calendar 1973-74

### *Fall Semester*

September 6, 7—Thursday, Friday	Orientation and Registration
September 10—Monday	Fall Semester classes begin
September 21—Friday	Last day to change courses
October 18, 19—Thursday, Friday	Sesquicentennial Celebration—No classes
October 22, Monday	Veterans Day—No classes
November 22-25, Thursday-Sunday	Thanksgiving Recess
December 12—Wednesday	Last day of classes
December 13-19—Thursday-Wednesday	Examination period
December 20-January 2—Thursday-Wednesday	Christmas holidays

### *Middle Term*

January 3—Thursday	Middle Term classes begin
January 30—Wednesday	Middle Term Classes end
January 31-February 3—Thursday-Sunday	Term Recess

### *Spring Semester*

February 4—Monday	Spring Semester classes begin
February 15—Friday	Last day to change courses
February 18—Monday	Washington's Birthday—No classes
March 25-29—Monday-Friday	Spring Recess
April 12—Friday	Good Friday—No classes
May 8—Wednesday	Last day of classes
May 9, 10—Thursday, Friday	Senior Exams
May 13-17—Monday-Friday	Exams for Middlers and Juniors
May 23—Thursday	Commencement