

# Virginia Theological Seminary



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## *The Heritage and Purpose of Virginia Seminary*

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

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

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

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

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

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





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## *A Brief History—150 Years of Service*

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

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

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

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

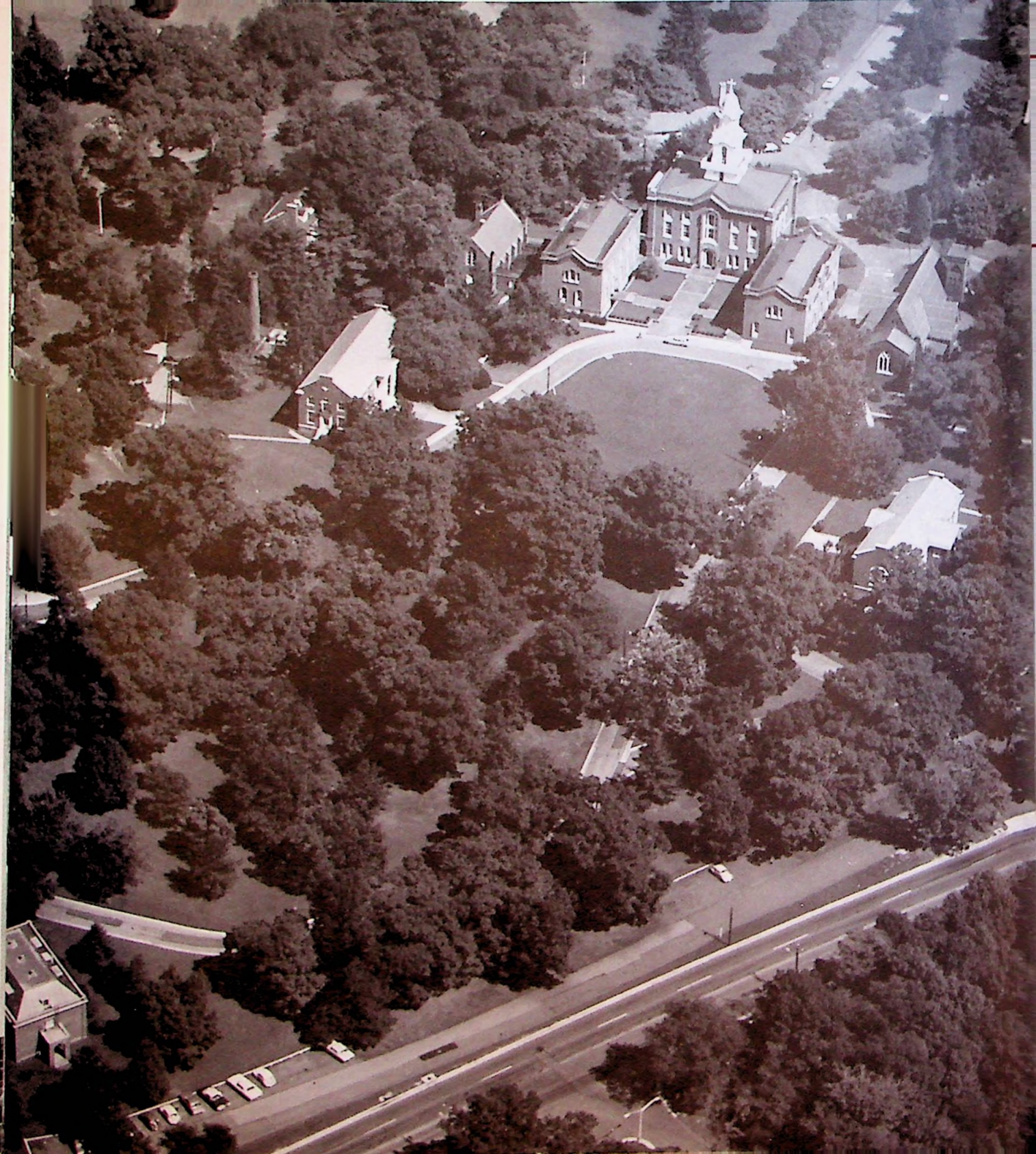
Within ten years graduates of the Seminary had gone out to serve the Church in almost

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

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

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

The Bishop Payne Divinity School, a distinguished black institution, was started by the Virginia Theological Seminary in 1879. It was named for the Rt. Rev. John Payne, an alumnus of the Seminary in the class of 1836, and the first bishop of Liberia. It merged with 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 trus-





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 A BRIEF HISTORY—150 YEARS OF SERVICE
 

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tees of both seminaries elected to merge. Assets of \$88,000 from the Bishop Payne Divinity School plus a \$192,000 grant from the National Council of the Episcopal Church (Executive Council) were used to establish the Bishop John Payne Foundation whose sole purpose is "to further theological education among Negroes." All income from the Foundation is used to encourage and support the education of Black students for the ministry of the Episcopal Church.

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

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

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

Since its founding, the Seminary has fostered and encouraged a close pastoral relationship between teacher and student.

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

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



## *Theological Education for Today*

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

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

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

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

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

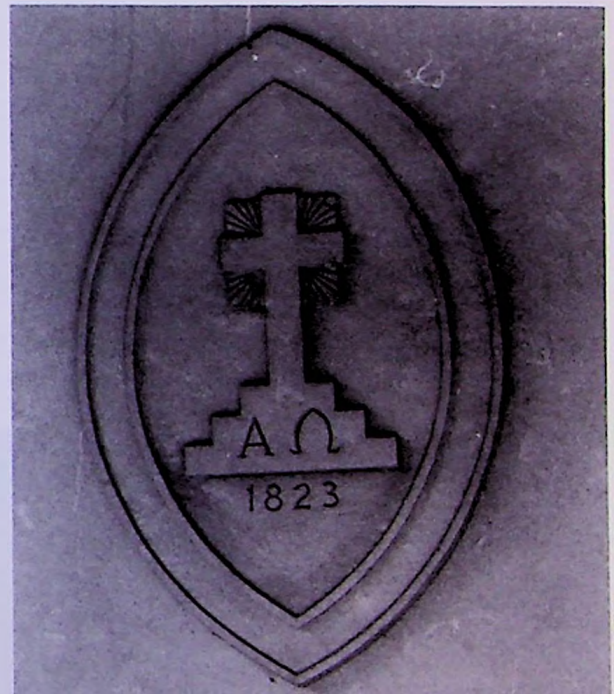


## What Undergirds the Curriculum

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

From that point theological schools have devised some combination of two alternative procedures. One is to give high priority to the content of theology as 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



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

## WHAT UNDERGIRDS THE CURRICULUM

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

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

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

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

This seminary intends to serve and educate students who are fully prepared to enter upon professional education for the ministry, though it seeks also to serve, especially through its Master in Theological Studies program, those who wish to deepen their understanding of the Christian faith and their commitment to Christ but are not seeking ordination. The Seminary's strengths for this task are a faculty whose firm commitment to the classical Christian tradition is itself the motivation for the task of authentic contemporary expression, and an ethos in which the emphasis is upon free, personal appropriation of the Christian faith. That emphasis entails, inside of class and out, the struggle of incessant challenge, questioning, testing. The Christian faith in its manifold forms has woven a vast and varied tapestry of life, and our aim is that the student find his or her own face in that tapestry. The expectation is that at some point each person can return a personal affirmative answer to the question posed in Hymn 80, "Were You There When They Crucified My Lord?"



## *Virginia Seminary Life*

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

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

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

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

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

The Seminary is a community of faith and hope where there is never a shortage of people to lend an ear or a hand. The community endeavor-



## VIRGINIA SEMINARY LIFE

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

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

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

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

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

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



## VIRGINIA SEMINARY LIFE

campus. The Seminary physician is available weekday mornings for those who need medical care. Resident students will find that most of the essentials of life are conveniently provided on the campus.

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

The type and degree of camaraderie developed each year depends on the students. Yet no

single student should worry about being bored living in the dormitories.

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

Married students will find no housing on campus and must look for it in the surrounding community. Subsidized housing for married students is provided by the Seminary (see page 80). Those who wish to take advantage of this subsidized housing will be required to live in the apartment complexes designated by the Seminary. For married students accepted for entrance in the following fall, it is best to begin making housing arrangements as soon as possible.



*The Virginia Seminary community always has many overseas students.*

## VIRGINIA SEMINARY LIFE

Wives or husbands of married students must contend with the problem of finding employment. This is becoming difficult as they must sometimes accept jobs in fields other than the ones for which they have been trained or at levels which are lower than appropriate for their professional experience. Finding quality, affordable child care is another problem. Schools, on the other hand, both public and private, are plentiful and generally quite good.

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

much as their circumstances permit in the life of the Seminary.

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

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





## VIRGINIA SEMINARY LIFE

conduct the worship at stated times during the academic year.

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

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

In the last decade a striking addition to seminary life has been the increasing number of female students, both single and married. This trend began in earnest with the class of 1969 when four women received degrees. Altogether there are 178 alumnae of V.T.S. One Hundred and two are ordained. Forty-eight women were full-time students at the Seminary in 1984-85.

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





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## *This Business of Ministry*

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By John E. Borrego  
Class of 1978

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

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

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

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

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

You do it because the Lord has called you. He has reached out to you and taken hold of you. He has sent you to minister in his name. And he

stays with you in your two or three years on this Hill.

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

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

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

Maybe this strength and renewal by the Spirit will come for you at a community dinner, in a noisy refectory full of seminarians, faculty, and their families. The Spirit is also present in a quiet

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**THIS BUSINESS OF MINISTRY**

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Eucharist, or in a conference with a faculty member who helps you struggle with new questions and new answers.

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

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

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

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



## *The Master in Theological Studies Program*

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

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

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

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

structure of advisee groups and in curriculum requirements.

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

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





## *Education in the Field*

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

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

### **Concurrent Field Education**

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

Other approved training sites may include educational, clinical, or community institutions in which students who are well grounded in parish experience may learn through the practice of

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

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

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

Satisfactory completion of two years of concurrent field education is the norm for M.Div. students. Written evaluations at the end of each semester become the basis of a grade (satisfactory, conditional, unsatisfactory) assigned by the director of field education. A conditional is changed to satisfactory when the student dem-

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## EDUCATION IN THE FIELD

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onstrates in subsequent semesters of field education that the conditional area of performance is fully satisfactory. An unsatisfactory grade is changed to satisfactory when the student has done remedial work required by the faculty and prescribed by the director of field education and when subsequent semesters of field education are fully satisfactory.

To help defray the expenses of participation in the field education program, students are offered

grants from the Seminary. These grants are made possible by contributions to the field education program from participating training sites plus income from a special field education fund of the Seminary. Students may not receive direct payment for services from a training site.

With faculty permission, students who enroll in the Middle-Atlantic Parish Training Program or an equivalent approved summer program may be dispensed from senior field education, pro-



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



## EDUCATION IN THE FIELD

vided petition to the faculty is made by April 1 of the middle year. Faculty approval of the dispensation is contingent upon satisfactory completion of middler field education and the summer program. Students determined by the faculty to be seriously deficient academically at the end of the fall or spring semester, middle year, may be refused permission to do senior field education. Students determined by the faculty to be deficient in field education during the middle year

may be required to do the Middle-Atlantic Parish Training Program or some approved equivalent in addition to senior field education.

A handbook more fully describing field education at the Seminary has been prepared for distribution to students, supervisors, and lay committees.

**First Summer—Clinical Pastoral Education**

Students in the Master in Divinity course



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

## EDUCATION IN THE FIELD

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

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

CPE programs are full-time during the five weekdays, with occasional Sunday duties; thus, it is not practical for students to attempt evening or weekend work at paying jobs. Students must be able to finance this summer's training. The CPE training fee is due on April 1 and is uniform for all students (see *Financial Information*, p. 78). Living expenses are the responsibility of the student. Some CPE centers provide room and/or board, some offer stipends, and some provide only the training.

### Second Summer

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

### Independent Study

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

### Intern Year

A faculty-approved internship of nine to fifteen months, usually following the middle year, involves full-time work under trained supervision and may carry academic credit. If the sponsor is

## EDUCATION IN THE FIELD

an academic institution and the program involves regular seminars, assigned readings, and papers, academic credit usually is given. Internships may be arranged in parishes, urban social work, intercultural settings, Clinical Pastoral Education, or overseas.

Students remain enrolled in the Seminary and return for their subsequent studies without further admissions procedures. Single students in local internships may live in a seminary dormitory. Financial arrangements vary greatly and specific programs must be investigated to determine the student's financial obligations

and/or benefits. Internships which do not carry academic credit are recorded on the student's transcript as "Additional Training Received" if a written satisfactory evaluation is submitted by the supervisor.



Midler seminarian Tom Kryder (left) confers with his field work supervisor, the Reverend Roma Maycock, assistant rector of Saint Aidan's Church.

## *Center for the Ministry of Teaching*

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

All classes in Christian education are taught in the Center, including practice teaching courses in which the seminarians plan and carry out class sessions with children and youth, are videotaped, and then evaluate their experience. (Boys and girls from the Seminary community and surrounding parishes are members of the practice groups.)

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



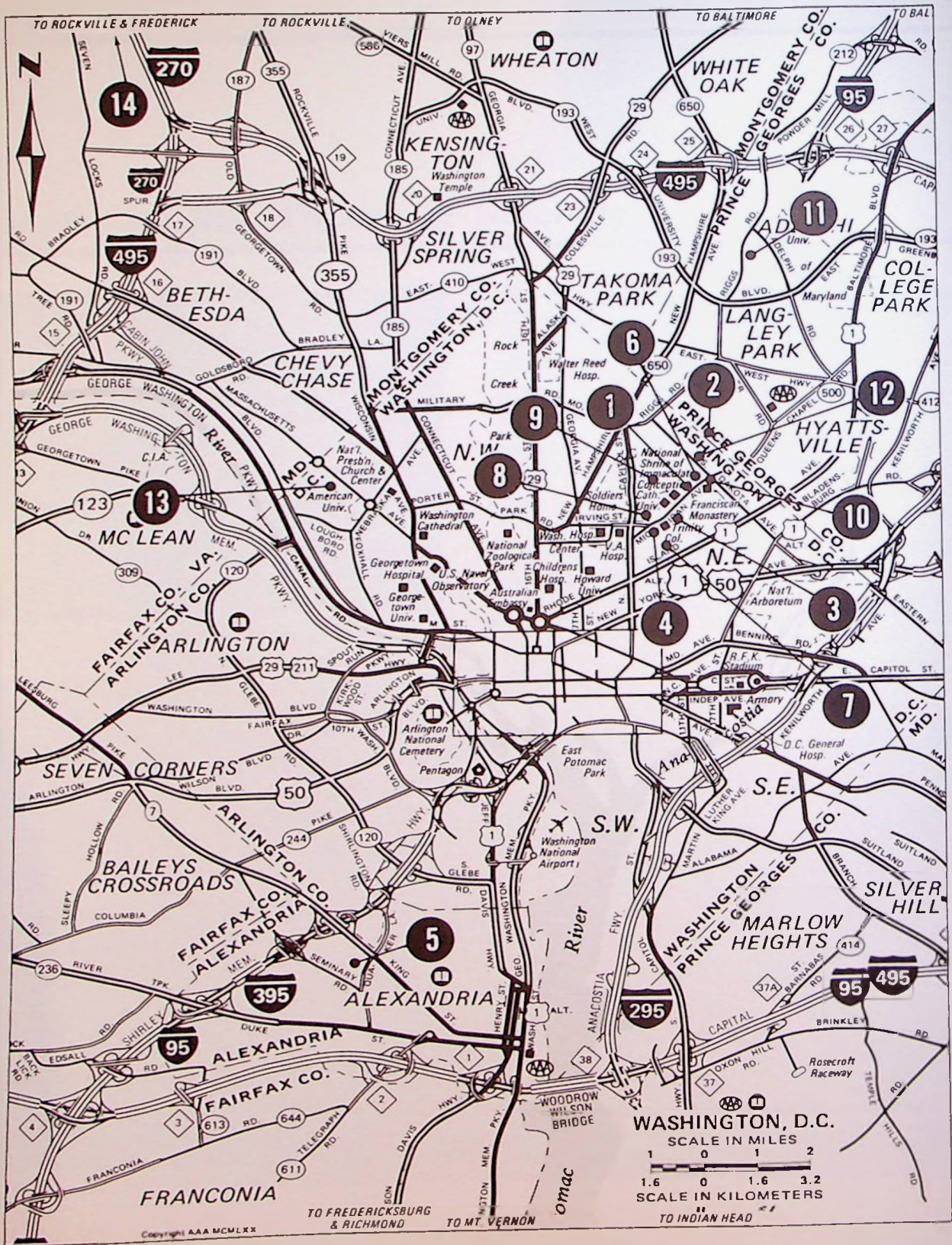
## CENTER FOR THE MINISTRY OF TEACHING

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

Director of the Center is the Rev. Locke E. Bowman, Jr., professor of Christian Education and Pastoral Theology. The consultant/librarian is Mrs. Juanita Csontos (M.T.S., Class of 1984).



*Seminarians Pierre Whalon and Patricia Turk practice-teach a Church school class in the Center's laboratory classroom.*



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## Washington Theological Consortium

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

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

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

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

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

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

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

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

Dominican College (3)

Oblate College (4)

The Protestant Episcopal Theological Seminary in Virginia (V.T.S.) (5)

The Howard Divinity School (6)

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

Washington Theological Union:

Augustinian College (8)

Capuchin College (9)

Holy Name College (10)

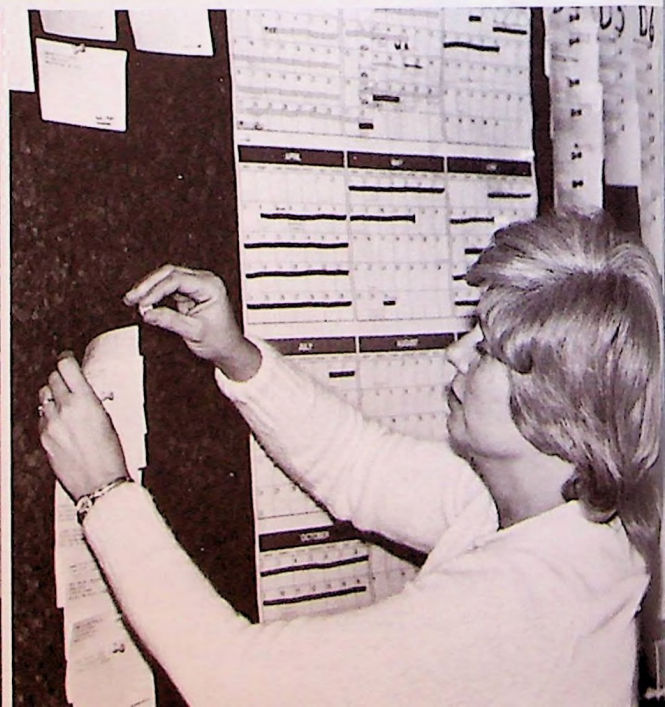
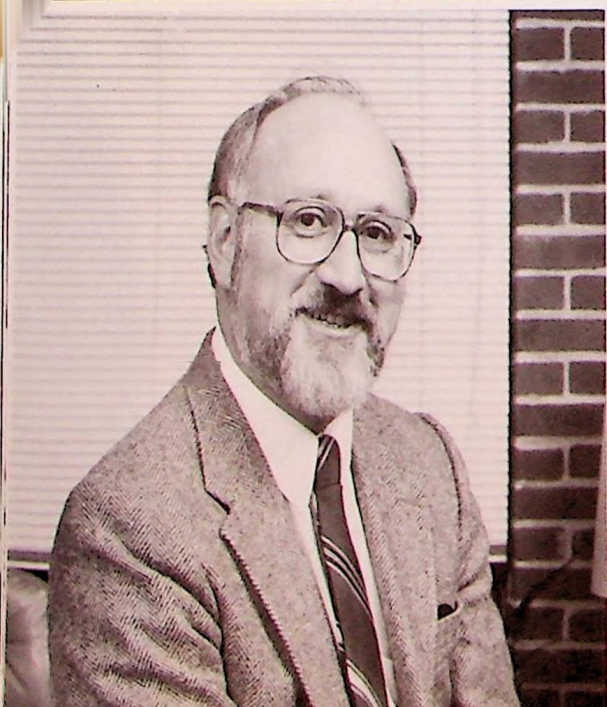
Holy Trinity Mission (11)

Whitefriars Hall (12)

Wesley Theological Seminary (13)

Lutheran Theological Seminary at  
Gettysburg (14)







## Center for Continuing Education

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

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

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

The design of our program varies with the needs of different groups. However, our basic design includes daily Bible study and worship, theological and biblical updating, a four-day

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

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

The cost of the program is \$3,525 per person. However, a fellowship grant of \$2,200 is given to each participant. This means that the balance of \$1,325 includes tuition, room and board. There are some limited scholarship funds available, but each applicant is encouraged to seek scholarship aid from other sources.

This program is open to all ordained persons with at least five years of ministerial experience. Three six-weeks' terms are scheduled each year—fall, winter and spring. Exact dates may be obtained by writing to the director.

The Center for Continuing Education is located on the campus. The Center is a modern

## CENTER FOR CONTINUING EDUCATION

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

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

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

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

### The Summer Refresher

Each year in early June, Virginia Seminary offers the Summer Refresher—an eight-day ecumenical conference for lay and ordained persons. Our programs include lectures, discussions, and workshops led by distinguished Chris-

tian leaders and teachers. In addition, there are opportunities to participate in daily worship and Bible study, to share common concerns, to read and reflect, to meet old friends and make new ones, and to enjoy the greater Washington, D.C. area. Participants are welcome on a residential or non-residential basis. Complete information and application forms may be received by writing to the director.

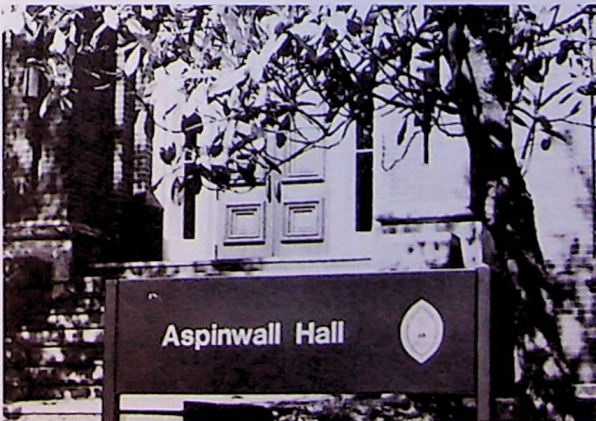
### Short Courses

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



## Lay School of Theology

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



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

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

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

Tentative courses for fall 1985 are:

- Introduction to the Old Testament
- Leadership in Church Groups
- Medical Ethics

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



## Lectureships

### The Reinicker Lectures

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

### The Lester Bradner Lectures

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

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

### The Alexander Clinton Zabriskie Lectures

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

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

In 1981 the Zabriskie Lectures were delivered by Professor John Macquarrie; in 1982, by the Reverend Frederick Buechner. The 1983 Zabriskie Lecturer was Dr. Robert Coles, Pulitzer Prize winning author of *Children of Crisis* and professor of psychiatry and medical humanities at the Harvard University Medical School.

The 1984 Zabriskie Lecturer was Dr. Martin E. Marty, Fairfax M. Cone Distinguished Service Professor of the History of Modern Christianity at the University of Chicago. A widely known scholar and commentator on contemporary religious life, Dr. Marty's lectures were entitled "Modernity: Goal and Goad."

### The Daniel Francis Sprigg Lectures

By the generous provisions of the Rev. William

## LECTURESHIPS

D. Morgan of Baltimore (1855-1942), this lectureship was established in honor of his wife's uncle, the Rev. Daniel Francis Sprigg (d. 1908), a graduate of the Seminary in 1846 and a long-time member of its board of trustees. The Sprigg Lectures were delivered in March 1983 by Professor C. F. D. Moule, former Lady Margaret's Professor of Divinity, University of Cambridge, England. His topic was "The Energy of God:

Rethinking of New Testament Atonement Doctrines."

In March 1985 the Sprigg Lectures were given by the Right Reverend Kenneth Cragg, formerly Bishop of Egypt and currently Assistant Bishop of Oxford. A leading Anglican expert on Islam, Bishop Cragg lectured on "Christian Theology in Cross-Reference."



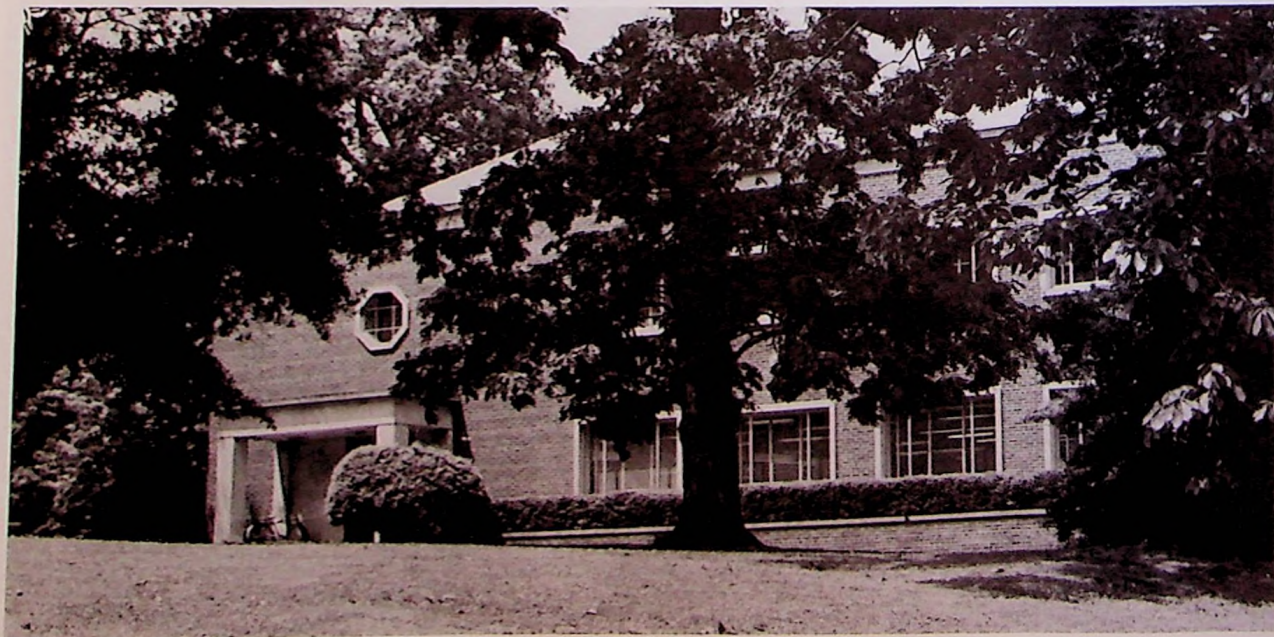
## *The Bishop Payne Library*

The Bishop Payne Library is a symbol and reminder of the union of the Bishop Payne Divinity School with the Virginia Theological Seminary. The library is a modern, fully-equipped facility, efficiently designed to serve students, faculty, graduates of the Seminary and the local clergy.

The book collection dates back to the early years of the nineteenth century and now contains more than 106,000 books. The library also receives 560 periodicals, not counting continuations and publications of learned societies. The growing reference collection is a rich resource of major works of religious scholarship including

bibliographies, encyclopedias, indexes, and commentaries.

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



## 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, Christian Ethics, and Church and Society the case study method is used to deepen students' awareness of the complexity of various problems.

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



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A.B., Harvard University; A.M., Harvard University; B.D., Episcopal Theological School; Th.D., Union Theological Seminary

Dr. Allan M. Parrent  
*Associate Dean for Academic Affairs and the Clinton S. Quin Professor of Church and Society*

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

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

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

The Reverend Mary Belfry Hansley  
*Associate Chaplain and Director of Alumni/ae Affairs*

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

Mr. David H. Charlton  
*Business Manager*

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

The Reverend Dabney J. Carr, III  
*Director of Development and Publications*

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

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

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

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

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



## FACULTY

**Faculty**

The Very Reverend Richard Reid  
*Dean and President and Professor of  
New Testament*

A.B., Harvard University; A.M., Harvard  
University; B.D., Episcopal Theological  
School; Th.D., Union Theological Seminary

The Reverend Murray L. Newman  
*The Catherine N. McBurney Professor of  
Old Testament*

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

The Reverend James F. Ross  
*Professor of Old Testament*

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

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

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

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

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

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

B.A., Harvard University; B.D., Virginia  
Theological Seminary; S.T.D., Union Theo-  
logical Seminary

Dr. Allan M. Parrent  
*The Clinton S. Quin Professor of Church  
and Society*

B.A., Georgetown College; M.A., Van-  
derbilt University; B.D., Vanderbilt University;  
Ph.D., Duke University

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

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

Dr. Marianne H. Micks  
*Professor of Biblical and Historical  
Theology*

A.B., Smith College; M.A., Columbia  
University; B.D., Church Divinity School of  
the Pacific; Ph.D., Yale University; D.D.,  
Church Divinity School of the Pacific

The Reverend David A. Scott  
*Professor of Systematic Theology*

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

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

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

The Reverend Edward Morgan, III  
*Professor of Field Education*

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

The Reverend Locke E. Bowman, Jr.  
*Professor of Christian Education and Pas-  
toral Theology*

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

Dr. B. Barbara Hall  
*Professor of New Testament*

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



Reid



Parrent



Gibson

## FACULTY

The Reverend Howard Hanchey  
*Associate Professor of Pastoral Theology*

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

The Reverend William S. Stafford  
*The David J. Ely Associate Professor of  
Church History*

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

The Reverend Lloyd A. Lewis, Jr.  
*Assistant Professor of New Testament*

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

The Reverend Robert W. Prichard  
*Assistant Professor of Church History*

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

**Professors Emeriti**

The Reverend Robert O. Kevin  
*Professor Emeritus of Old Testament  
Language and Literature*

A.B., University of Pennsylvania; Ph.D.,  
University of Pennsylvania; S.T.B., Philadel-  
phia Divinity School; S.T.D., Philadelphia  
Divinity School

The Reverend Clifford L. Stanley  
*Professor Emeritus of Systematic Theology*

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

The Reverend Lowell P. Beveridge  
*Professor Emeritus of Speech and Music*

B.A., Harvard University; M.A., Harvard  
University; Ph.D., Harvard University

The Reverend Reginald H. Fuller,  
*Professor Emeritus of New Testament*

B.A., Cambridge University; M.A., Cam-  
bridge University; S.T.D., General Theologi-  
cal Seminary; S.T.D., Philadelphia Divinity  
School

The Reverend Henry H. Rightor  
*Professor Emeritus of Pastoral Care*

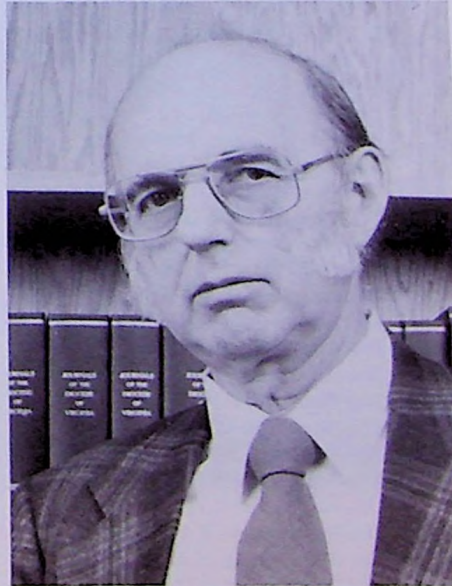
B.A., Princeton University; L.L.B., Har-  
vard University; B.D., Virginia Theological  
Seminary; D.D., Southwestern University

The Reverend Granville Cecil Woods, Jr.  
*Dean and Professor Emeritus*

B.A., Vanderbilt University; B.D., Virginia  
Theological Seminary; S.T.M., Yale Univer-  
sity; D.D., The University of the South



Hansley



Goodwin



Carr

## ADJUNCT PROFESSORS

**Adjunct Professors and Assistants**

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

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

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

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

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

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

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

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

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

The Reverend Henry B. Mitchell, B.S., M.Div.  
*Adjunct Professor in Church History*

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

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

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

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

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

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

**Adjunct Faculty Persons—1984-1985**

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

**Supervisory****Training Associates**

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

**Lay Committee Coordinator**

Mrs. Patricia G. Drake

**Field Work Supervisors**

The Rev. James R. Adams  
The Rev. Anne G. Amy  
The Rev. D. Thomas Andrews  
The Rev. John A. Baldwin  
The Rev. Ralph W. Bayfield  
The Rev. Robert H. Beveridge  
The Rev. William H. Brake, Jr.  
The Rev. Jonathan R. Bryan  
The Rev. Edmund D. Campbell, Jr.  
The Rev. Michael G. Cole  
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The Rev. James J. Denn, C.S.C.  
The Rev. Thomas L. Dixon  
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The Rev. Albert N. Halverstadt, Jr.  
The Rev. Sanford Z. K. Hampton  
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The Rev. David Pollock  
The Rev. Peter R. Powell, Jr.  
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The Rev. Randall L. Prior  
The Rev. Stanton R. Ramsey  
The Rev. Gerald A. Riley  
The Rev. Donald P. Roberts  
The Rev. Edgar D. Romig  
The Rev. Bradford Rundlett  
The Rev. William E. Smalley  
The Rev. S. James Steen  
The Rev. Halsey Stevens III  
The Rev. C. Parke Street III  
The Rev. Jess H. Stribling, Jr.  
The Rev. Roger Tilden  
The Rev. William Tully  
The Rev. Francis H. Wade

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 ADJUNCT FACULTY
 

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Mrs. Betty S. Wanamaker  
 The Rev. David R. Williams  
 The Rev. Paula V. Woods  
 The Rev. William R. Wooten  
 The Rev. John W. Yates II

***Intern Supervisor***

The Rev. Ronald S. Okrasinski

***Colloquy Mentors******Clergy***

The Rev. Roye M. Frye  
 The Rev. Joel A. Gibson  
 The Rev. Jacques B. Hadler, Jr.  
 The Rev. Martha J. Horne  
 The Rev. John C. Millen  
 The Rev. Gerald A. Riley

***Lay***

Mrs. Linda L. Coleman  
 Mrs. Jean A. Ebbert  
 Mrs. Ellyn R. S. Grady  
 Mr. Robert Kershner  
 Mrs. Betty S. Wanamaker  
 Mrs. Constance N. Wilmot

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

***Visiting Listeners***

Mrs. Peggy Bailey  
 Mrs. Ann Baynard  
 Ms. Nancy Brown  
 Rear Admiral Julian T. Burke, Jr.  
 Mr. Malcom A. Campbell, Jr.  
 Mrs. Jan Ferrill  
 Mr. James I. Hardy  
 Mrs. Julie Johnson  
 Mrs. Rosemary Kley  
 Mrs. Gail Krejci  
 Mrs. Jean Lloyd  
 Ms. Nancy Merritt  
 Mrs. Virginia Purves  
 Mrs. Frances C. Sobol  
 Mrs. Louisa Trigg  
 Mrs. Sue Vincent  
 Mrs. Anne Wentz  
 Ms. Sarah Wilcox







## Administration and Staff

### Administration

#### *Office of the Dean and President*

The Very Reverend Richard Reid  
*Dean and President*

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

Mrs. Rae W. Dahlinger  
*Admissions Secretary*

#### *Office of the Associate Dean for Academic Affairs*

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

Mrs. Marilyn H. Marechal  
*Registrar*

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

Mrs. Sara S. Barnes  
*Secretary to the Faculty*

#### *Office of the Chaplain*

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

The Reverend Mary Belry Hansley  
*Associate Chaplain and Director of Alumni/ae Affairs*

Ms. Doris Surratt  
*Secretary to the Chaplains*

Mrs. Margaret J. Albritton  
*Organist*

#### *Office of the Business Manager*

Mr. David H. Charlton  
*Business Manager*

Mrs. Susan Buttrick  
*Secretary to the Business Manager*

Mr. Charles Ivan Boone  
*Accountant*

Mrs. Billie M. Bridges  
*Bookkeeper*

Mrs. Donna E. Kennedy  
*Computer Systems Manager*

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

Ms. Joyce R. Black  
*Switchboard Operator*

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

Ms. Mary Grothe  
*Coordinator of Special Events and Seminary Calendar*

Mr. Thomas Bass  
*Seminary Book Service Manager*

Ms. Mimi Batcheller  
*Seminary Book Service Administrative Assistant*

Mr. Edward D. Beander  
*Shipping Clerk*

Ms. Phaley A. Hilsabeck  
*Accounts Receivable Bookkeeper*

Mr. Alfred Minnich  
*Maintenance Superintendent*

Mrs. Dorothy B. Blish  
*Postmistress*

Mrs. Janet L. Maguire  
*Director, Elderhostel*

#### *Office of Development and Publications*

The Reverend Dabney J. Carr III  
*Director of Development and Publications*

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

Mrs. Jo-Ann R. Murphy  
*Publications Editor*

Miss Mary Margaret Murphy  
*Assistant Director of Development*

Mrs. Lou Alice Collins  
*Research/Data Processing Specialist*

#### *Office of Field Education*

The Reverend Edward Morgan III  
*Director of Field Education*

Mrs. Helen S. Roepke  
*Secretary to the Director of Field Education*

#### *Center for Continuing Education*

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

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

Ms. Kathe H. Wilcox  
*Continuing Education Secretary*

Mrs. Helen A. Bush  
*Continuing Education Secretary*

#### *Library*

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

Mrs. Josephine M. Dearborn  
*Assistant Librarian*

Mrs. Mona Scott  
*Assistant Cataloguer*

Mrs. Linda Burkhardt  
*Library Assistant*

Mrs. Sharon R. Burns  
*Circulation Librarian*

Mr. Lloyd W. Gipson  
*Periodicals Librarian*



## Courses of Study

### Master in Divinity

#### JUNIOR YEAR

<i>Fall Semester</i>		<i>Spring Semester</i>	
	<i>hours</i>		<i>hours</i>
OT 1	Intro to Old Testament..... 3	SP 1	Oral Interpretation of Scripture..... 1
NT 1	Intro to New Testament..... 3	OT 2	Intro to Old Testament..... 3
NT 4	Intro to Biblical Languages..... 3	NT 2	Intro to New Testament..... 3
PT	See requirements on page 59 under heading "Department of Pastoral Theology"..... 3	CH 1	Church History/History of Christian Thought..... 3
	Elective..... 3	HOM 1	Intro to Homiletics..... 3
			Elective..... 3

One quarter of Clinical Pastoral Education (CPE 1) is required and is normally taken in the summer between the junior and middle years. Six hours credit will be given for successful completion of this program.

#### MIDDLE YEAR

<i>Fall Semester</i>		<i>Spring Semester</i>	
	<i>hours</i>		<i>hours</i>
CH 2	Church History/History of Christian Thought..... 3	LIT 11	Liturgical Music..... 1
ST 1	Intro to Systematic Theology..... 3	CH 3	Church History/History of Christian Thought..... 3
ST 3	Christian Ethics..... 3	ST 2	Intro to Systematic Theology..... 3
FE 1	Field Education & Colloquy..... 3	PT	See requirements on page 59 under heading "Department of Pastoral Theology"..... 3
	Elective..... 3	FE 2	Field Education & Colloquy..... 3
			Elective..... 3

#### SENIOR YEAR

<i>Fall Semester</i>		<i>Spring Semester</i>	
	<i>hours</i>		<i>hours</i>
LIT 1	Liturgics..... 3	PT	See requirements on page 59 under heading "Department of Pastoral Theology"..... 3
LIT 2-3-4	See requirements on page 64 under heading "Department of Liturgics"..... 1.5	FE 4	Field Education..... 3
HOM 2	Liturgical Preaching..... 3		Elective..... 3
FE 3	Field Education..... 3		Elective..... 3
	Elective..... 3		Elective..... 3
	Elective..... 3		

#### Notes: Master in Divinity

- 1. Elective Distribution** — Students shall take: one elective in Old Testament, one elective in New Testament (one of the biblical electives must be taken in the senior year), one elective in Systematic Theology, one elective in Ethics or Church and Society.
- 2. Consortium Requirement** — Students are required to take at least one course taught by a member of the faculty of another school in the Washington Theological Consortium or a Consortium sponsored seminar.
- 3. Clinical Pastoral Education Requirement** — Students who plan to participate in Clinical Pastoral Education in the following summer are to register for CPE in the registrar's office at the time of spring semester registration for academic courses. Credit for CPE will be indicated on the student's transcript when the director of field education forwards a satisfactory grade to the registrar's office at the time of the grade deadline for the following fall semester. The CPE supervisor's final evaluation of the student states whether or not the student has successfully completed the program.

## COURSES OF STUDY

4. *Field Education Requirements* — (a) Two years of field education are normally required of all students.

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

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

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

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

6. *Track II*— For an alternative way of completing requirements for the Master in Divinity degree, see p. 71.

## Master in Theological Studies

### FIRST YEAR

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

### SECOND YEAR

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

#### Notes: Master in Theological Studies

1. Candidates for the M.T.S. degree are required to select a field of concentration either in Bible, Theology, Church History, or Pastoral Theology. Twelve hours of their electives must be taken in the field chosen. Three of these hours shall be an independent study project (MTS 401) in the spring semester of the second year. In special cases a student may do a full-year independent study project for six hours' credit. In this independent study project the student will write a major paper on some topic of his or her choosing, bringing to bear on the topic the resources of the various disciplines of theological study. Guidelines for this paper are available in the registrar's office.

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

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

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

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

Cult - public  
worship

THE LORD





Newman



VanDevelde

## Description of Courses

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

### Department of Old Testament Language and Literature

Dr. Newman, Dr. Ross, Dr. VanDevelde

#### FALL SEMESTER

##### Required Courses

#### OT 1 Introduction to the Old Testament

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

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

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

##### Electives

#### OT 101 Beginning Hebrew

Dr. Ross

#### OT 201 Hebrew Reading and Exegesis

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

#### OT 209 Amos and Hosea

An intensive study of the message of Amos and Hosea, their place in the prophetic movement of ancient Israel, and their meaning for the contemporary church. (In English.) (Not offered 1985-86.) Dr. Ross.

#### OT 214 The Deuteronomistic Movement

A study of the origins and development of "Deuteronomistic historical work," and editions of prophetic works, with special reference to the theme of "representing history" as an attempt to make tradition relevant for the present. Dr. Ross.

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

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

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

A course which will focus on the themes of promise to the fathers, exodus, covenant, wilderness wanderings, and conquest. Some attention will be devoted to the Old Testament roots of the contemporary Middle East crisis. (Limited enrollment. Permission of instructor required.) A knowledge of Hebrew, while helpful, is not required. (Not offered 1985-86.) Dr. Newman.

#### SPRING SEMESTER

##### Required Courses

#### OT 2 Introduction to the Old Testament

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

##### Electives

#### OT 102 Beginning Hebrew

A continuation of OT 101. Dr. Ross.

#### OT 202 Hebrew Reading and Exegesis

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

## DESCRIPTION OF COURSES



Ross

**OT 203 Jeremiah and Ezekiel**

An introduction to the prophets and their times and a survey of their main contributions to the theology of the Old Testament by means of the exegesis of key passages. Special attention will be given to the role of Jeremiah and Ezekiel in the prophetic movement as a whole. (Not offered 1985-86.) Dr. Ross

**OT 204 Archaeology and the History of Israel**

A study of the significance of archaeology for understanding and interpreting the Bible. (Not offered 1985-86.) Dr. Ross

**OT 205 The Psalms**

A study of the biblical psalms in terms of their types, theology, and contribution to an understanding of Israel's religious life. Attention will also be given to the use of the psalms in the services of the church. (In English.) (Not offered 1985-86.) Dr. Ross

**OT 206 Second Isaiah and the Faith of Israel**

A study of Isaiah 40-55 with emphasis upon the theological concerns of the prophet in the context of the larger biblical faith: history, revelation, creation, Israel's election, covenant, and the Suffering Servant. Primarily lectures with some discussion. (In English.) (Not offered 1985-86.) Dr. Newman

**OT 207 The Jahwist Epic**

A seminar which will deal with the theology of the Jahwist and its relevance in the period of the early monarchy. (Not offered 1985-86.) Dr. Newman

**OT 208 Job and the Wisdom Literature**

A study of the books of Job, Proverbs, and Ecclesiastes in English, with emphasis on comparisons and contrasts of their unique literary and theological motifs. (Not offered 1985-86.) Dr. Ross

**OT 210 Jeremiah**

Jeremiah is viewed as the epitome of the pre-exilic prophetic movement in Israel, in whose life and work most of the major motifs of prophecy are focused. The course examines the prophet's attitude to traditions from the past, to contemporary institutions, and to future prospects beyond the impending doom. Lectures and seminars. Dr. VanDevelde

**OT 211 The Literature of Judaism between the Testaments**

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

**OT-NT 212 Jerusalem Study Tour**

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

**OT 213 Judaism**

A seminar on Judaism, its history, beliefs, and practices. Special attention will be given to the modern State of Israel as the cutting edge in the development of twentieth century Judaism. The contemporary Jewish-Christian dialogue will also receive some consideration. The seminar will be conducted on an informal basis with field trips and guest lecturers. (Enrollment limited to twelve with permission of instructors required.) (This course does not meet the elective requirements in Old Testament.) (Not offered 1985-86.) Dr. Newman, Dr. VanDevelde



Reid



Lewis

## DESCRIPTION OF COURSES

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

*Dr. Reid, Dr. Micks, Dr. VanDevellder, Dr. Lewis, Dr. Hall*

FALL SEMESTER

*Required Courses*

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

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

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

(See description under OT-NT 4.)

*Electives*

**NT 101 Elementary New Testament Greek**

Dr. Hall.

**NT 103 Greek Reading**

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

**NT 204 Epistle to the Hebrews**

A detailed exegesis of the epistle and study of its theological significance. There will be a section for those who wish to translate the Greek text. Dr. Reid.

**NT 210 First Corinthians in English**

The letter will be studied in English exegetically in the context of a reconstruction of St. Paul's relation with the Corinthian Church and of Pauline theology. There will be a special section for those who wish to translate the Greek text. Dr. Lewis.

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

To be announced.

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

(See description under OT-NT 215.)

**NT 216 The Revelation to John in English**

An exegetical study of the Johannine apocalypse. Prerequisite: NT 1 and NT 2 or equivalent. There will be a special Greek section for those wishing to translate the passages selected. (Not offered 1985-86.) Dr. Lewis.

SPRING SEMESTER

*Required Courses*

**NT 2 Introduction to the New Testament: The  
 Epistles**

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

*Electives*

**NT 102 Elementary New Testament Greek**

A continuation of NT 101. Dr. Hall.

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

Studies in selected passages from the first three Gospels. Attention will be given to ways of using the materials in the parish. Prerequisites: NT 1 and NT 2 or equivalents. Dr. Hall.

**NT 202 Politics and Eschatology in Paul**

A study of the relation between eschatological claims and Christian action in Paul's letters. Selected passages will be studied. Prerequisites: NT 1 and NT 2 or equivalents. Dr. Hall.

**NT 203 Galatians and Philippians**

A detailed exegetical study of these two Pauline epistles. Prerequisites: NT 1 and NT 2 or equivalents. Greek, while an advantage, is not a prerequisite. (Not offered 1985-86.) Dr. Lewis.



Micks

## DESCRIPTION OF COURSES

### NT 206 Epistle to the Romans

A detailed study in English of the epistle. (Not offered 1985-86.) Dr. Reid

### NT 207 The Gospel of John

An exegetical study in English of the Gospel with a view to understanding the author's theology and interpretation of Christ. There will be a special section for those who wish to translate the Greek text. Dr. Reid.

### NT-OT 212 Jerusalem Study Tour

(See description under OT-NT 212.)

### NT 221 The Holy Spirit in the New Testament

A study of understandings of the nature and work of the Spirit in the New Testament writings. (Not offered 1985-86.) Dr. Micks.

### NT-HOM 250 Interpretation for Proclamation

The transition from text to sermon calls upon the preacher to be investigator and imaginer if s/he would be a faithful interpreter of Scripture in relationship to life and of life in relationship to Scripture. What models exist for such interpretation? What is investigated and how is imagination properly used? This joint New Testament and Homiletics course explores possible models and applies them to sermon preparation and preaching. Prerequisites: basic courses in homiletics and Bible. Dr. Lewis and Mr. Crum.

## Department of Church History

Dr. Stafford, Dr. Prichard, Dr. Martensen, Mr. Mitchell

### FALL SEMESTER

#### Required Courses

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

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

#### Electives

### CH 114 Classics of the Christian Journey

Readings of accounts of spiritual pilgrimage given during the course of the history of the Church, including those by Origen, Anthony of Egypt, Gregory of Nyssa, Bernard of Clairvaux, Julian of Norwich, Martin Luther, Teresa of Avila, John Bunyan, and C. S. Lewis. The seminar will attempt to understand the view of Christian life offered by each one, both in its own context and as it might be appropriated now. (Not offered 1985-86.) (Limited to twelve.) Dr. Stafford.

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

The reformation of the church in England and subsequent struggle over its basic institutions. The course will study theological developments, including the Reformers, Hooker, the Caroline Divines, and the English Puritan tradition, especially as they relate to church life and organization. Particular attention will be given to the Books of Common Prayer, the 39 Articles, the Books of Homilies, and the development of rival pastoral theologies. Lectures and seminars. Dr. Stafford, Dr. Prichard.





Stafford



Prichard

## DESCRIPTION OF COURSES

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

Augustine's understanding of the human predicament and God's resolution of it is studied in the context of late antiquity. Participants in the seminar will read in Augustine's writings intensively, especially the *Confessions* and *The City of God*. Permission required for juniors. (Not offered 1985-86.) Dr. Stafford.

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

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

#### SPRING SEMESTER

#### *Required Courses*

### CH 1 The History of the Early Church

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

### CH 3 American and Modern Church History

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

#### *Electives*

### CH 106 The Black Religious Experience in America

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

### CH 107 (Semester) or CH 17 (Quarter Course) Missions

A course in missions is often taught in the spring term by a visiting professor of missions. Instructor and course description will be announced as available.

### CH 110 History of Christian Thought Seminar: Martin Luther

A study of Luther's theology in the religious and theological context in which it developed. The seminar will read in Luther's writings intensively, especially his commentaries on scripture. Permission required for juniors. Dr. Stafford.

### CH III The Great Awakening and the Evangelical Tradition

This class will examine the continuing evangelical tradition in the Episcopal Church with special emphasis upon the Great Awakening of the 18th century and the evangelical revival of the early 19th century. Discussion will focus on such pivotal figures as George Whitefield, the Wesleys, Devereux, Jarratt, William H. Wilmer, William Meade, and Charles P. McIlvaine. (Spring of even years.) Dr. Prichard.

### CH-ST 116 The Quest for Christian Unity

An introductory study of the history, structure, and ecclesiological/ethical implication of the modern ecumenical movement. Dr. Martensen.

### CH 117 Women in the Anglican Tradition

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



## DESCRIPTION OF COURSES

### CH 204 History of Christian Thought Seminar: John Calvin

Calvin's major creation was his biblical theology. He intended it to give form and meaning to every aspect of Christian life, individual and corporate. This seminar focuses on Calvin's biblical theology, especially the *Institutes of the Christian Religion*. There will be particular emphasis on Calvin's grasp of the Scriptures' implications for life. This will all be studied in the context in which Calvin created it: his reformation of Geneva. There will be attention to the powerful influence of Calvin's work on Anglican traditions. (Limited to twelve.) Permission required for juniors. (Not offered 1985-86.) Dr. Stafford.

### Department of Theology

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

FALL SEMESTER

#### Required Courses

### ST 1 Introduction to Systematic Theology: Part One

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

### ST 3 Christian Ethics

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

#### Electives

### ST 101 The Faith of Christians

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

### ST 201 Anglican Moral Theology

This seminar will study selections from major Anglican moral theologians. Our reading will be guided by three interests: distinctive features of Anglican moral theology; usefulness for parish ministry; relation to contemporary non-Anglican ethics. (This seminar satisfies the ethics area requirement.) (Prerequisite: previous or concurrent introductory course in ethics.) (Not offered 1985-86.) Dr. Scott.

### ST 202 The Theology of Karl Barth

This seminar will concentrate on Barth's doctrine of revelation in which he treats the doctrine of God as trinity, the doctrine of the incarnation of the Word, and the doctrine of the Holy Spirit. This is found in the *Church Dogmatics* 1/1 and 1/2. The seminar will focus on these sections but will also discuss the scope of Barth's theology and its place in modern theology. Limited to ten students. Prerequisite: an introductory theology course. Dr. Scott.

### ST 215 Introduction to Eastern Orthodox Theology

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

### ST 218 Human Spirit and Holy Spirit

A historical and constructive study of the place of Spirit in Christian thought and experience. Lectures and seminars. (Not offered 1985-86.) Dr. Price.

### ST 222 The Theology of Paul Tillich

A careful reading of Tillich's *Systematic Theology* (Vols. I-III), with consideration of selected other works. (Prerequisite: ST 1 and 2.) (Not offered 1985-86.) Dr. Price.



Price



Scott

## DESCRIPTION OF COURSES

## SPRING SEMESTER

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

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

*Electives***ST 109 Eve and Adam**

A study of the roles of men and women in Christian tradition with special attention to biblical sources, followed by a theological exploration of the concepts "masculine" and "feminine" as they relate to our understanding of ourselves and of God. Dr. Micks

**ST 111 The Church and Popular Culture**

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

**ST-CS 112 Medical Ethics**

The focus of the seminar will be on moral decision-making about genetic screening, abortion of deformed fetuses, letting babies die, and euthanasia. The seminar will use case studies. (Prerequisite: an introductory course in ethics or permission of the instructor.) (Not offered 1985-86.) Dr. Scott.

**ST 114 Major Anglican Theologians**

A study of the works of Richard Hooker, Frederick Denison Maurice and William Temple. Dr. Micks

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

(See description under CS-ST 116.)

**ST-CH 116 The Quest for Christian Unity**

(See description under CH-ST 116.)

**ST 130 Doctrine of Baptism and Eucharist**

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

**ST 203 Anglicanism**

A study of the development of Anglican theology from the Reformation to the present. Special attention will be devoted to one major figure or group in each period: Cranmer, Hooker, the Cambridge Platonists, Butler, Wesley, the Oxford Movement, Maurice, Gore, and Temple. (Not offered 1985-86.) Dr. Price.

**ST 204 Meanings of Freedom in a Christian  
Context**

An examination of various meanings of freedom in theologically significant contexts, in connection with the definition of human being, in opposition to instinct; in opposition to determinism; in connection with destiny; the significance of political freedom. (Not offered 1985-86.) Dr. Price.

**ST 210 Evil and the God of Love**

A seminar exploring dimensions of the problem of evil in relation to the God of love. How can we believe in a God of love and power in the face of evil? Seminar participants will consider evil both as suffering, such as sickness, death, accidents, and disappointments, which is inflicted on us, and as sin, which exposes itself in the suffering inflicted on others and on ourselves. Insights will be drawn from the Bible and from other writers, both past and contemporary, with emphasis upon personal, pastoral, and preaching implications. (Limited enrollment.) (This course meets the theology elective requirement.) (Next offered spring 1986-87.) Mr. Crum.

## DESCRIPTION OF COURSES



Parrent

**ST 211 Modern Anglican Apologists**

Following consideration of the task of apologetics today, and of the work of such pioneer Anglican apologists as John Jewell, the course will be devoted to critical appraisal of the works of C. S. Lewis, Dorothy L. Sayers, Charles Williams, and several twentieth century American writers. (Not offered 1985-86.) Dr. Micks.

**ST 214 Christology of the Greek Fathers**

A study of classical Christianity investigating the Christology of Irenaeus, Athanasius, Cyril of Jerusalem, Nestorius, Cyril of Alexandria, and the Cappadocians. (Not offered 1985-86.) Fr. Chelpon.

**ST 217 The Anthropology of the Greek Fathers**

This course proposes to investigate the nature and destiny of humanity with special emphasis given to the writings of Irenaeus, Athanasius, and Gregory of Nyssa. (Next offered 1986-87.) Fr. Chelpon.

**ST 220 Doctrine of the Resurrection**

A review of some recent thought regarding the resurrection of Christ, and an examination of its implications for understanding Christ, the Spirit, and the sacraments. (Not offered 1985-86.) Dr. Price.

**ST 302 Readings in Contemporary Theology: Language and Theology**

This seminar will study contemporary theological attempts to use linguistic and communicational models in theology. Emphasis will be given to the Church and to ministry in a communicational framework. Permission required for middlers. (Not offered 1985-86.) Dr. Scott.

**Department of  
Church and Society**

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

FALL SEMESTER

*Electives***CS 103 The Church in Society**

What is the role of the Church in the social order? This course will examine perspectives on the relationship between the Church and society, patterns of Christian social action, and the issue of the Church's social involvement. Attention will be given to Church pronouncements and actions on selected contemporary social issues. Dr. Parrent.

**CS 111 Moral Issues in Economic Life**

The focus of this course will be on moral issues raised by economic activity in the production, acquisition, possession, and use of material goods. The course will examine Christian theological perspectives on nature and the environment, property and its use, and human work as a vocation. Attention will be given to the ethical analysis of economic systems and to selected issues such as hunger, corporate responsibility, church investments, and business ethics. (Not offered 1985-86.) Dr. Parrent.

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

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

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



Bowman

## DESCRIPTION OF COURSES

### CS 401 Reading and Research in Christian Social Ethics

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

#### SPRING SEMESTER

#### Electives

### CS 106 Twentieth Century Christian Social Thought

Beginning with the social gospel, the course will examine contemporary Christian social thought as reflected in Christian realism, the Christian-Marxist dialogue, the theologies of liberation (Black, feminist, third world), the new evangelicals, the ecumenical movement, and contemporary Roman Catholicism. (Not offered 1985-86.) Dr. Parrent.

### CS 109 The Bible and the New York Times

A weekly *Auseinandersetzung* based on the regular reading of the daily lessons of Morning Prayer and of the daily and Sunday *New York Times*. The discussion will focus on the relation between biblical faith and contemporary life (Limited enrollment, permission of the instructor required. Priority given to seniors.) (This course does not meet the elective requirement in Church and Society.) (Not offered 1985-86.) Dr. Newman.

### CS 110 Christianity, Politics, and the State

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

### CS-ST 112 Medical Ethics

(See description under ST-CS 112.)

### CS 401 Reading and Research in Christian Social Ethics

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

### Department of Pastoral Theology

*Dr. Hanchey, Dr. Morgan, Dr. Bowman, Mr. Gibson, Mr. Green, Mrs. Hansley, Mr. Guernsey, Dr. Roessler, Dr. Sunderland, Dr. Busch, Dr. Parrent*

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

#### FALL SEMESTER

#### Full Semester

### PE 103 Teaching in the Church

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



## DESCRIPTION OF COURSES

### *First Quarter*

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

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

#### **PC 11 Pastoral Care at Times of Stress (PC)**

Studies in loss and grief provide entree into the theory, theology, and practice of providing care at times of stress. Suicide is considered as a response to extreme stress. Pastoral tools are designated and used in reference to reading and faculty-provided case materials. (Not offered 1985-86.) Dr. Hanchev.

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

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

#### **PC 24 Identifying Signs of God's Presence and Ministry in Everyday Life**

Scripture's witness, the Book of Common Prayer, everyday life events, and selected tools from the field of pastoral care are used to develop participant appreciation for God's close presence and ministry in everyday life. The metaphors of Immanuel, Grace and Providence, and studies of God's powerlessness, evil, and human freedom provide a means of diagnosing the shape of God's ministry among us. (Not offered 1985-86.) Dr. Hanchev.

#### **PC 41 Pastoral Care of Alcoholics and Other Chemically Dependent Persons**

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

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

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

### *Second Quarter*

#### **PA 21 Evangelism and Church Growth**

Evangelism is defined and explored as both primary (the world) and secondary (the Church). The task of evangelism is considered as proclamation and conversation. The work of identifying signs of God's presence and ministry, the shape of conversion, and providing for nurture and church growth in the practicalities of everyday parish ministry enables class discussion. Also assessed are clergy leadership styles. (Alternate years.) Dr. Hanchev.

#### **PA 52 The Pastoral Ministry of Visitation and Care**

A theology for pastoral care will be explored in conjunction with the consideration of various models of pastoral visiting systems involving both clergy and laity, in light of today's opportunities and limitations. Pastoral needs to be met, resources available, and various approaches to the question of training in visitation skills will be addressed. (Alternate years.) Dr. Morgan.



Albritton



Hanchey

## DESCRIPTION OF COURSES

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

Pastoral care at the hospital bedside, the stress occasioned by illness, ministry to the dying and grieving will be explored through lecture, case discussion, readings, and personal reflections. Pastoral relationships and practice involving the patient, family, hospital, and pastor will be examined from theological perspectives. Dr. Morgan.

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

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

### PC 57 Building Christian Community Through Small Groups

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

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

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

#### SPRING SEMESTER

##### Full Semester

### PC 102 Ministry to the Older Person

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

### PC 202 Seminar in Pastoral Counseling and Psychotherapy

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

### PE 103 Teaching in the Church

(See fall semester description.)

##### Third Quarter

### PA 27 Canon Law

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

### PA 31 Organizing a Parish for Christian Education

The relationship of the classroom to parish worship, the use of scripture's witness and the church year, and the concept of experiential education are explored. Teacher recruitment and team development along with enlivening parental interest provide further practical investigations. Dr. Hanchey.



Morgan

## DESCRIPTION OF COURSES

### PA 43 Parish Management

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

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

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

### PA 81 Pastoral Ministry in Town and Country

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

### PC 22 Marriage Counseling and the Parish Pastor

Common themes in pre-wedding conversations, marriage counseling, and counseling at times of divorce are discussed from theological and psychological perspectives. Discussion will also include providing parish opportunity to celebrate the recovenanting of marriage(s). Dr. Hanchey.

### PC 41 Pastoral Care of Alcoholics and Other Chemically Dependent Persons

(See first quarter description.)

### PC 44 The Pastoral Implications of the Prayer Book Offices

This quarter course explores the pastoral and educational opportunities surrounding (a) Baptism as it relates to birth and adoption, (b) Confirmation, and (c) Marriage. (Not offered 1985-86.) Mr. Gibson.

### PC 47 Marriage Enrichment and Parish Ministry

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

### PC 48 Human Sexuality in Practical and Theological Perspectives

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

### PE 62 Practicum: The Ministry of Teaching

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

#### Fourth Quarter

### PA 50 Conflict Management

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





Crum

## DESCRIPTION OF COURSES

**PC 13 The Ministry of Listening**

A theology of God's ministry in personal crises and the attendant human ministry of listening and conversation are discussed together. Skill building takes place. Assessed is the theory and practice of crisis intervention, paying particular attention to normal and situational (e.g. abortion) crises, and alcohol intervention. Dr. Hanchey.

**PC 30 The Parish as God's Event of Ministry**

The experience of God's presence in liturgical worship and everyday life, his ministry in the formation of occupational decisions and his support of lay ministry, and his invitation to baptism and holy communion are explored using Scripture's witness and pastoral theology. The relationship of baptism, Holy Communion and confirmation are detailed, and a program of confirmation preparation for children and adults is developed. (Alternate years.) Dr. Hanchey.

**PC 45 The Pastoral Implications of the Prayer Book Offices**

This quarter course explores the pastoral and educational opportunities surrounding (a) reconciliation, (b) ministry to the sick, and (c) the burial office. (Not offered 1985-86.) Mr. Gibson.

**PC 82 Anticipating Priesthood**

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

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

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

**Department of  
Homiletics**

Mr. Albritton, Mr. Crum, Mrs. Dinan

FALL SEMESTER

*Required Courses***Hom 2 Liturgical Preaching**

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

*Electives***HOM 401 Independent Study in Homiletics**

Independent study in (1) homiletical methods; (2) individual preachers; (3) communication theory; (4) preaching in relation to theology and/or scripture; or (5) other aspects of homiletics. By contract with the instructor. (Not offered in 1985-86.) Mr. Crum.

SPRING SEMESTER

*Required Courses***HOM 1 Introduction to Homiletics**

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

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

(See description under NT-HOM 250.)

**HOM 401 Independent Study in Homiletics**

(See fall semester description.)



## DESCRIPTION OF COURSES

### Department of Liturgics

*Dr. Price, Mr. Albritton and others.*

#### FALL SEMESTER

##### Required Courses

*In addition to Lit 1 Liturgics, M Div. students must elect Lit 2, Lit 3, or Lit 4 in order to fulfill the liturgics requirement.*

#### LIT 1 Liturgics

The theology and development of Christian worship. Special attention to the biblical roots of the Christian liturgical tradition and to the classical Orthodox and Roman Catholic liturgies. English and American Books of Common Prayer, liturgical renewal in the contemporary Church, proposed revisions. Three hours of lecture and discussion each week. One hour a week will be devoted to work in small groups led by several members of the faculty on the conduct of the Daily and Pastoral Offices and the celebration of the Holy Communion. *Dr. Price and others.*

##### Electives

#### LIT 20 The Liturgy in Spanish

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

##### First Quarter

#### LIT 3 The Origins and Use of Hymns in Worship

Hymnody as an outgrowth of Psalmody and the part they both play in contemporary liturgy. (1.5 credit hours.) *Mr. Albritton.*

#### SPRING SEMESTER

##### Required Courses

##### Third Quarter

#### LIT 4 The Sung Service

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

##### Fourth Quarter

#### LIT 2 The Music of the Liturgy

A brief survey of the music associated with worship in the Judeo-Christian tradition. The emphasis is on the music of our liturgy and how it came to be this way. (1.5 credit hours.) (Next offered 1986-87.) *Mr. Albritton.*

##### Electives

#### LIT 35 Liturgy as Art

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

#### LIT 104 Development and Practice of Liturgical Ministries

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

#### LIT 401 Special Study in Liturgical Music

(By arrangement with the professor.) *Mr. Albritton.*



## DESCRIPTION OF COURSES

*Department of*  
**Field Education**

*Dr. Morgan*

## FALL SEMESTER

*Required Courses***FE 1 Field Education and Colloquy**

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

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

**FE 3 Field Education**

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

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

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

## SPRING SEMESTER

*Required Courses***FE 2 Field Education Colloquies**

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

**FE 4 Field Education**

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

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

(See description under fall semester.)

## SUMMER

*Required Courses***CPE 1 Clinical Pastoral Education**

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

*Special Study in*  
**Personal Religion**

*Mr. Gibson, Mrs. Hansley*

## SPRING SEMESTER

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

The theology and practice of prayer. A study of our personal devotional life with particular attention given to the devotional use of prayer, scriptures, and devotional classics. The role of devotional groups within a parish and the teaching of personal religion within a parish setting. Consideration of corporate worship and the sacraments and their relationship to our personal religious life. Section (a) for juniors taught by Mr. Gibson. The course may not be repeated in the senior year. (Not offered 1985-86).



## DESCRIPTION OF COURSES

### PR 101 (b) Personal Religion

An exploration of the mystery in the midst of the ordinary. An examination of both the particularities and the universalities of our corporate and individual experiences in relation to a God who is for us. Some of the topics included are, e.g., the network of relationships in our common life, the poverty of the human spirit, and discerning the action of God who seeks us—all with an eye towards enlarging our vision of spirituality and engaging in the questions life asks of us. This course invites personal self-revelation as we search alone and together for a broader understanding of God's call to us as his people. Section (b) for seniors taught by Mrs. Hansley. (Not offered 1985-86).

### *Special Programs In Speech and Liturgical Music*

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

#### SPRING SEMESTER

#### *Required Courses*

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

### SP 1 Oral Interpretation of Scripture

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

### LIT 11 Liturgical Music

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



## *Requirements for Admission*

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

### **Master in Divinity**

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

An applicant who wishes to study for the ordained ministry who is not a college graduate must satisfy the Admissions Committee, through the bishop and Commission on Ministry of the diocese concerned, that all examinations have been successfully passed and the requirements described in Title III, Canon 2, Section 6 of the General Canons of the Church have been met. Such students who meet all of the requirements of the Master in Divinity degree will receive the Licentiate in Theology (#4, p. 72).

Although the course of study in the three-year professional degree program (Master in Divinity) is designed primarily to prepare men and women

for the ordained ministry of the Episcopal Church, qualified applicants can be accepted who are candidates for ordination in other denominations or who wish to earn this degree in order to prepare for ministry as lay persons.

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

The curriculum and requirements for the M.Div. degree are given on page 48.

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

### **Master in Theological Studies**

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

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

## REQUIREMENTS FOR ADMISSION

Admissions Committee and to have an interview with the Seminary's consulting psychiatrist.

In unusual circumstances an otherwise qualified applicant may be admitted to the two-year program of study who is not a college graduate. Such students who meet all of the requirements of the Master in Theological Studies degree will receive the Licentiate in Theological Studies.

The curriculum and requirements for the M.T.S. degree are given on page 49.

### All Applicants

Completed seminary applications must be received in the Admissions Office by July 1 for the fall semester of the upcoming academic year.

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.

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

### Diploma in Theology (For students from countries other than the United States)

Persons from other nations who were ordained prior to admission to Virginia Theological Seminary may be admitted for a one-year course of study leading to the Diploma in Theology.

Prerequisites for the Dip.Th. are as follows:

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

The requirements for the Dip.Th. are given on p. 72.

### Special Students

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



## *Doctor of Ministry Program*

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

### **The Purpose**

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

### **Stages of the Program**

1. Completion of a basic 6-week term in the Continuing Education program of V.T.S.
2. Satisfactory completion of two summer residential workshops (four weeks each in duration). There are a number of ingredients in these

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

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

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

5. An oral defense of the thesis project.

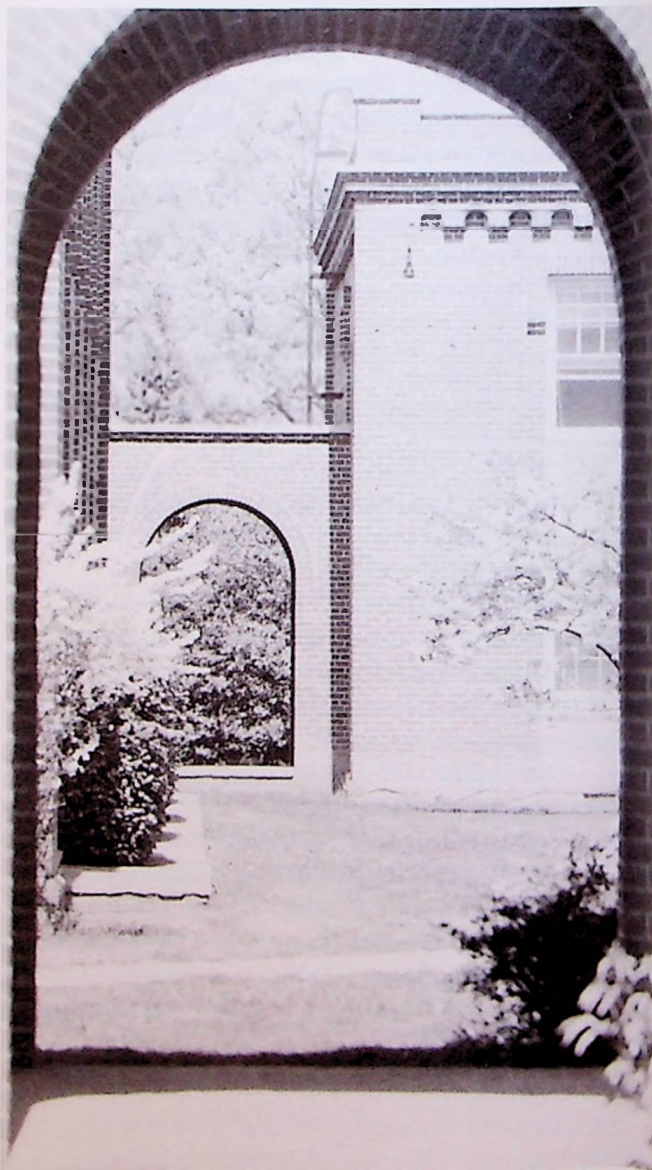
## DOCTOR OF MINISTRY PROGRAM

### Admission Requirements

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

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

For further information, contact the director of the program.





## *Seminary Regulations*

### **Regulations Governing Recommendation for Ordination**

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

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

### **Requirements for Graduation**

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

1. *Honors Degree*—Students who hold a bachelor's degree from an accredited college or university and who complete the full course with

an average not lower than 3.65 may be admitted to the degree of Master in Divinity or Master in Theological Studies with honors.

2. *Master in Divinity*—Students who hold a bachelor's degree from an accredited college or university and who complete the 3-year course of study outlined on page 48 with an average not lower than 2.0, may be admitted to the degree of Master in Divinity provided that they have not received a grade lower than C- in more than six courses of which not more than four shall be required courses.

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

## SEMINARY REGULATIONS

4. *Licentiate in Theology*—Those students who can be admitted under A.T.S. regulations without a college degree and who complete the 3-year course of study outlined on page 48 with an average not lower than 2.0, may be admitted to the Licentiate in Theology provided that they have not received a grade lower than C- in more than six courses of which not more than four shall be required courses.

5. *Master in Theological Studies*—Students who hold the bachelor's degree from an accredited college or university and who complete the two-year course of study outlined on page 49 with an average not lower than 2.0, may be admitted to the degree of Master in Theological Studies, provided that they have not received a grade lower than C- in more than four courses, of which not more than three shall be required courses.

6. *Licentiate in Theological Studies*—Those students who can be admitted under A.T.S. regulations without a college degree and who complete the 2-year course of study outlined on page 49 with an average not lower than 2.0, may be admitted to the Licentiate in Theological Studies provided that they have not received a grade lower than C- in more than four courses of which not more than three shall be in required courses.

7. *Diploma in Theology*—Those already ordained persons from other nations who are admitted for one year of study may be granted the Diploma in Theology provided they have fulfilled the following requirements:

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

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

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

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

11. *Cross Registration*—Candidates for the M.Div. and M.T.S. degrees are required to take at least one course taught by a member of the faculty of another school in the Washington Theological Consortium or a consortium-sponsored seminar. This can be taken in any semester.

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

## SEMINARY REGULATIONS

13. *Clinical Pastoral Education for Juniors (M.Div. Program)*—As in many other seminaries, the policy at Virginia is that the summer following the junior year should be devoted to Clinical Pastoral Education. A description of Clinical Pastoral Education is found on page 23 and financial information on page 78.

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

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

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

2. *Academic Probation*—A student who receives an F, two Ds, or worse in any semester will be placed on academic probation. This regulation applies equally to semester courses and quarter courses. For purposes of academic probation only, a grade of Conditional functions as a C- (i.e., below degree level work but not a basis for probation). Both an Unsatisfactory and a

Conditional grade require remedial work, the successful completion of which results in the grade being changed to Satisfactory. Any student who remains on academic probation for two consecutive semesters will be asked to withdraw from seminary and will not be eligible to reapply until at least a year has elapsed. Any student who is on academic probation for a total of three semesters during his or her seminary career will also be asked to withdraw from the Seminary.

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

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

- (1) fall semester, the re-examination or re-written paper must be completed no

## SEMINARY REGULATIONS

later than the first day of classes following the spring vacation;

- (2) spring semester, the re-examination or rewritten paper must be completed no later than registration date for the following fall semester.

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

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

Failure to complete all the required work other than the examination in a course by the first day of the examination period will result in a failing grade for the work not submitted, except that a student who for good cause finds himself or herself unable to complete the required work in a course on time may request an extension from the associate dean for academic affairs. Such

requests shall be made no later than the last day of classes in a semester and should be made earlier whenever that is possible. The associate dean will then convene a meeting of the Faculty-Student Committee on Incompletes which will hear the student's request and the reason for it. If that committee deems the reason sufficient, a new deadline will be set. This new deadline will be the earliest one feasible under the circumstances. Normally this will be a matter of a few days or at most two weeks. In exceptional cases it may be necessary to grant longer extensions. In all cases, however, the work must be made up not later than the deadlines prescribed for making up conditional grades. The student will be notified of the committee's decision in writing. It then becomes the responsibility of the student to see that the work is turned in to the associate dean for academic affairs no later than the date set.

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

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

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

6. *Audits*—Full-time students may audit

## SEMINARY REGULATIONS

courses with the permission of the instructor. If they wish to have the audited course recorded on their transcripts, they must indicate this on their registration form and fill out an audit form to be signed by the instructor.

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

8. *Policy on Registration*—There will be a formal registration for all students on a designated day each semester. This will be the Friday before the first day of classes in the fall semester and the first day of classes in the spring semester which varies with the respective classes in accordance with the calendar on page 90.

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

Students who for some compelling reason find it a great hardship to be present for registration must petition the faculty in advance for permission to register late. A late registration fee of

\$25.00 will be charged. In the case of a legitimate and duly reported emergency, students may, with permission of the faculty, be permitted to register late. The late registration fee may be waived.

Overseas students, transfer students, and full-time special students entering the Seminary must attend a special required preorientation conference in accordance with the calendar listed on page 90. This will normally begin on the Tuesday of orientation week.

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

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

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

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

*From M.T.S. to M.Div.*—At any time prior to receiving the M.T.S. degree a candidate for that degree may apply for admission to the M.Div. program. It cannot be assumed that permission to transfer will be granted automatically. All such applications require the approval of the dean and faculty. In order for such a person to receive

## SEMINARY REGULATIONS

the degree, he or she must complete all the requirements for the M.Div. program. Therefore, any candidate for the M.T.S. who thinks he or she may wish to transfer into the M.Div. program ought to take field education in his or her second year in order to avoid extending his or her program into a fourth year, and he or she should also be aware of the Clinical Pastoral Education requirement.

### **Policy on Student Employment**

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

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

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

2. A student who marries in course will be required to vacate his or her dormitory room at or before the end of the semester in which he or she is married and should notify the business

office at least two weeks prior to moving. In addition, the student is responsible for all seminary charges for his or her dormitory room and meals for the entire semester even though he or she marries during the semester.

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

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

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

### **Policy Statement on Norms of Sexual Behavior**

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

## SEMINARY REGULATIONS

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

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

3. Faculty and students are expected to lead a life which is "a wholesome example to all people" (BCP pp. 517, 532, 544). In addition to all

that this includes positively in the specific area of sexual behavior, it excludes at least the following: sexual intercourse outside the bonds of marriage, adulterous relationships, and the practice of homosexuality.

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

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



## Financial Information

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

The total charges as listed below are far less than the actual cost to the Seminary for the education of each enrolled student. The actual cost to the Seminary over and above student charges exceeds \$15,000. This remainder is provided (1) by income from established endowment funds, (2) through gifts received from the Annual Parish Giving, and (3) recurring contributions, given individually, by the numerous Friends of Virginia Seminary. The resulting benefit is immediately reflected in these minimum charges:

	1985-86	
	<i>On Campus Students</i>	<i>Off Campus Students</i>
Tuition .....	\$3,600.00	\$3,600.00
Board <sup>1</sup> .....	1,700.00*	500.00**
Room .....	860.00	---
Student Activities		
Fee <sup>2</sup> .....	13.00	16.00
Clinical Pastoral		
Education Fee <sup>3</sup> .....	390.00	390.00
Registration Fee <sup>4</sup> .....	120.00	120.00
Medical Fee .....	85.00	---
Total Junior		
Year Charges <sup>5,6</sup> .....	\$6,755.00	\$4,610.00
Total Charges		
per Middle <sup>5</sup> and		
Senior Year .....	\$6,245.00	\$4,100.00

For part-time special students, the following fees are applicable for 1985-86:

- \$160.00 per hour for credit
- \$ 75.00 per hour for audit
- \$ 16.00 for registration fee<sup>4</sup>

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

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

1. Married and other off-campus students attend daily luncheon, Mondays through Fridays. The \$500.00 charge is to cover the cost of these extra meals.
2. Student Activities fee (paid to Student Council; not part of fees).
3. Clinical Pastoral Education fee (first year only). Does not include room and board. This charge is payable through the Business Manager's office not later than April 1.
4. Registration fee (first year only). For part-time special students, a one-time nonrefundable fee payable after acceptance at the time of first registration.
5. See other Contractual Obligation Item (4), p. 79.
6. Total charges junior year (including Clinical Pastoral Education fee but not including Student Activities fee).



## FINANCIAL INFORMATION

**Other Contractual Obligations**

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

2. Every applicant upon acceptance is required to pay a registration fee of \$120.00. This sum will not be credited to his or her tuition fee, but will be used to cover the cost of his or her degree and other expenses at the time of his or her graduation from the Seminary. If he or she fails to graduate, this sum is not refundable.

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

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

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

5. No student may register in a new semester until all seminary fees (including bookstore bills, library fines, and other debts or financial obligations relating in any way to his or her seminary course during the previous term) have been paid

in full, or until satisfactory assurance is given to the business manager of their early settlement, disclosing the sources from which such settlement may be expected.

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

7. Students should know that there may be costs in connection with Clinical Pastoral Education over the \$390.00 tuition. These costs vary from center to center. A few centers provide stipends, others offer room and/or board, some provide nothing. Students, therefore, should choose the centers to which they apply in accordance with their means. Clinical Pastoral Education is a full-time occupation, often including Sundays, so there is little opportunity to earn money through outside work during the educational period.

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

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

10. The refectory will be open and serving

## FINANCIAL INFORMATION

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

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

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

### Scholarship Aid

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

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

From the Seminary, full or partial grants are

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

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

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

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

### Subsidized Housing for Married Students

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

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



## Alumni/ae Association

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

### EXECUTIVE COMMITTEE 1985-1986

#### Term Expires 1986

The Rev. Theodore H. Evans, Jr. (V.T.S. '61)

#### Treasurer

Stockbridge, Massachusetts

The Rev. Dr. Charles H. Long (V.T.S. '46)

#### Secretary

Cincinnati, Ohio

The Rev. Dr. Charles M. Riddle III (V.T.S. '63)

#### Vice President

Virginia Beach, Virginia

The Rev. Joan A. Smith (V.T.S. '82)

#### President

Cincinnati, Ohio

#### Term Expires 1987

The Rev. Jane Holmes Dixon (V.T.S. '81)

Washington, D.C.

The Very Rev. J. Pittman McGehee (V.T.S. '69)

Houston, Texas

The Rev. Dr. Roy W. Strasburger (V.T.S. '52)

#### Editor, Alumni/ae Newsletter

Saratoga, California

The Rev. James A. Trimble (V.T.S. '56)

Philadelphia, Pennsylvania

#### Term Expires 1988

The Rev. William H. Brake, Jr. (V.T.S. '66)

Lorton, Virginia

The Rev. Canon Timothy B. Cogan (V.T.S. '59)  
Princeton, New Jersey

The Rt. Rev. Jackson E. Gilliam (V.T.S. '48)  
Helena, Montana

The Rev. Mark E. Waldo (V.T.S. '51)  
Montgomery, Alabama

#### One Year Co-opted Member

The Rev. Roseman G. Sullivan (V.T.S. '85)  
Alexandria, Virginia

### Alumni/ae Representatives on The Board of Trustees

#### Term Expires 1986

The Rev. Richard L. Shimpky (V.T.S. '70)  
Ridgewood, New Jersey

#### Term Expires 1987

The Rev. Robert M. Moody (V.T.S. '66)  
Alexandria, Virginia

#### Term Expires 1988

The Rev. Robert H. Johnson (V.T.S. '63)  
Atlanta, Georgia

#### Term Expires 1989

The Rev. Henry I. Louttit, Jr. (V.T.S. '63)  
Valdosta, Georgia

#### Term Expires 1990

The Rev. George N. Price (V.T.S. '60)  
Southwest Harbor, Maine

### Director of Alumni/ae Affairs

The Rev. Mary B. Hansley (V.T.S. '75)

## ALUMNI/AE ASSOCIATION

### ALUMNI/AE ASSOCIATION BY-LAWS

#### Membership

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

#### Meetings

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

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

#### Executive Committee

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

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

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

#### Election of Executive Committee

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

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

Other names may be added by the Executive Committee.

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

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

#### Officers

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

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

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

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

#### Dues

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



## Degrees Conferred



### Degrees Conferred October 16, 1984

#### *Doctor in Divinity*

The Reverend Scott Norton Jones  
*Episcopal Chaplain at Northwestern  
University, Evanston, Illinois*

The Right Reverend Peter James Lee  
*Bishop Coadjutor of Virginia*

The Reverend Doctor Martin E. Marty  
*Fairfax M. Cone Distinguished Service  
Professor of the History of Modern  
Christianity, University of Chicago*

#### *Doctor of Humane Letters*

Mr. Robert S. Potter  
*Attorney and former Chancellor of the  
Diocese of New York*

### Degrees Conferred May 16, 1985

#### *Doctor in Divinity*

The Right Reverend Albert Kenneth Cragg  
*Assistant Bishop of Oxford and former  
Assistant Bishop in the Archbishopric in  
Jerusalem*

The Most Reverend Joseph Mar Irenaeus  
*Bishop of the Mar Thoma Syrian Church of  
Malabar, Bombay-Delhi Diocese*

The Reverend Loren Benjamin Mead  
*Director of the Alban Institute*

The Reverend Professor Nathan A. Scott, Jr.  
*Chairman of the Department of Religious  
Studies, The University of Virginia*

#### *Doctor of Humane Letters*

Mr. Charles Radford Lawrence II  
*President of the House of Deputies of the  
Episcopal Church*

Mr. John T. Rice  
*President, St. Mary's College, Raleigh, North  
Carolina*

## DEGREES CONFERRED

**Doctor of Ministry**

Charles Morton, Riddle III B.A., M.Div.  
Richard Kellogg Toll, B.B.A., M.Div.

**Master in Divinity Cum Laude**

Donnel O'Flynn, B.A.  
Pierre Welte' Whalon, B.Mus., M.S.M.

**Master in Divinity**

David C. Bane, Jr., B.A., M.B.A.  
Robert Lee Banse, Jr., A.B.  
Nan Elizabeth Chandler, B.S., M.H.A., M.S.W.  
Priscilla Hope Davis Cherouny  
Robert Atkinson Davenport, B.A.  
John Joseph Desaulniers, B.S.  
Richard Harrison File, B.A.  
Liston Alphonso Garfield, B.S., M.Ed.  
Robert R. Gepert, B.S.  
Mario Sebastian Gonzalez del Solar, B.A.,  
M.A.

Susan Mann Gresinger, A.B.  
Constance Diane Harris, B.Ed.  
Henry Gibbard Harris, B.B.A., J.D.  
Bruce C. Henne, B.A., M.A.  
John J. Jarrett III, B.A.  
Joseph Keblesh, Jr., B.S.I.M., M.B.A.  
Frank Walter King, A.B.  
R. Quigg Lawrence, Jr., B.S.  
Cynthia Jean Lewis, B.S.N.  
Theodore Howard McConnell, B.A., M.A.  
Frances Jean McCoy, B.A., M.A.  
Norval Harrison McDonald III, B.A.  
Celine Ann McGrath, B.S., M.S.  
John Millar, B.S., M.B.A.  
Zoeann Vicky Laurine Millard, B.A.  
Randall Carl Morgan, B.A.  
Malcolm Fraser Murchison, B.A.  
Richard Evan Sanders, B.A.  
Robert Hails Seawell, B.S.  
Connie M. Shaw, B.A.

John Thomas Sorensen, A.B.  
Carol Hancock Spigner, B.A.  
Charles Bailey Spigner, B.A.  
Rosemari Gaughan Sullivan, B.A., M.S.W.  
Beverly A. Moore Tasy, B.A.  
Robert L. Tedesco, B.A., M.S.  
Patricia Daniel Turk, B.A.  
Arlie Raymond Turner, A.B., M.A.  
Kevin Collins Warner, B.A.

**Master in Theological Studies  
Cum Laude**

Gail Palmer Middlekauff, A.B., J.D.

**Master in Theological Studies**

Charles Edward Dove, B.A.  
Julius Gatambo Gachucho, Dip Ad. Ed.  
James Harry Petersen, B.S.  
Joyce Bogardus Walker, B.A.

**Certificates of Work Accomplished**

Jeanne C. Biggar, B.S., M.S., Ph.D.  
Matthew David, B.S., *in absentia*  
Norman Brooks Graebner, B.A., M.Div.,  
Ph.D.  
Jacqueline Segar Epes Gravatt, B.A., M.S.,  
M.Div., *in absentia*  
Fred Lane Horton, Jr., A.B., B.D., Ph.D.  
Lorene Heath Potter, B.A., M.A., *in absentia*  
David Dermont Rose, B.A., M.Div., *in absentia*  
John Silas, B.S., B.D.



## Students Enrolled 1984-85

### Master in Divinity

#### Senior Class

- David C. Bane, Jr.  
*Diocese of West Virginia*  
B.A., Bethany College;  
M.B.A., West Virginia University
- Robert L. Banse, Jr.  
*Diocese of Hawaii*  
A.B., Georgetown University
- Nan Elizabeth Chandler  
*Diocese of West Virginia*  
B.S., University of Kentucky;  
M.H.A., Xavier University;  
M.S.W., Catholic University
- Priscilla Hope Davis Cherouney  
*Diocese of Washington*  
Cedar Crest College
- Robert A. Davenport  
*Diocese of Kentucky*  
B.A., University of the South;  
M.T.S., Virginia Theological Seminary
- John J. Desaulniers  
*Diocese of Virginia*  
B.S., University of Maryland
- Richard Harrison File  
*Diocese of Virginia*  
B.A., University of Virginia
- Liston Alphonso Garfield  
*Missionary Diocese of the Virgin Islands*  
B.S., Tuskegee Institute;  
M.Ed., Tuskegee Institute
- Robert R. Gepert  
*Diocese of Washington*  
B.S., Point Park College
- Mario Sebastian Gonzalez del Solar  
*Diocese of Washington*  
B.A., University of Maryland;  
M.A., University of Maryland
- Susan Mann Gresinger  
*Diocese of Washington*  
B.A., George Washington University
- Constance D. Harris  
*Diocese of Ohio*  
B.Ed., University of Toledo
- Henry G. Harris  
*Diocese of Ohio*  
B.A., University of Toledo;  
J.D., University of Toledo
- Bruce Charles Henne  
*Diocese of Minnesota*  
B.A., Michigan State University;  
M.A., West Georgia College
- John Jacob Jarrett, III  
*Diocese of Southeast Florida*  
B.A., Florida International University
- Joseph Keblesh, Jr.  
*Diocese of Ohio*  
B.S., University of Akron;  
M.B.A., University of Akron
- Frank Walter King  
*Diocese of East Carolina*  
A.B., University of North Carolina
- Raymond Quigg Lawrence  
*Diocese of Virginia*  
B.S., Central Washington University;  
Union Theological Seminary
- Cynthia Jean Lewis  
*Diocese of Rio Grande*  
B.S.N., University of Texas
- Theodore Howard McConnell  
*Diocese of Michigan*  
B.A., Alma College;  
M.A., Central Michigan University
- Frances Jean McCoy  
*Diocese of West Virginia*  
B.A., Antioch College;  
M.A., Marshall University
- Celine A. McGrath  
*Diocese of Virginia*  
B.S., Dominican College;  
M.S., University of Wisconsin
- John Millar  
*Diocese of Virginia*  
B.S., George Mason University;  
M.B.A., Loyola College
- Zoann Vicky Millard  
*Diocese of Oregon*  
B.A., Portland State University
- Randall Carl Morgan  
*Diocese of West Virginia*  
B.A., Glenville State College
- Malcolm Fraser Murchison  
*Diocese of Long Island*  
B.A., Colgate University;  
Gordon Conwell Theological Seminary
- Donnel O'Flynn  
*Diocese of Washington*  
B.A., St. John's College
- Richard Evan Sanders  
*Diocese of Mississippi*  
B.S., Centenary College of Louisiana
- Robert Hails Seawell  
*Diocese of Central Gulf Coast*  
B.S., Southern Oregon State College
- Connie M. Shaw  
*Diocese of West Virginia*  
B.A., West Liberty State College
- John Thomas Sorensen  
*Diocese of Massachusetts*  
A.B., Boston College
- Carol Hancock Spigner  
*Diocese of New Hampshire*  
B.A., Keene State College
- Charles Bailey Spigner  
*Diocese of Upper South Carolina*  
B.A., University of South Carolina
- Rosemari Gaughan Sullivan  
*Diocese of Virginia*  
B.A., Catholic University of America;  
M.S.W., Catholic University of America
- Beverly A. Tasy  
*Diocese of Central New York*  
B.A., Keuka College
- Robert L. Tedesco  
*Diocese of Virginia*  
B.A., University of Connecticut;  
M.S., Trinity College
- Patricia Daniel Turk  
*Diocese of North Carolina*  
B.A., North Carolina Wesleyan College
- Arlie R. Turner  
*Diocese of West Virginia*  
A.B., Marshall University;  
M.A., Marshall University

## STUDENTS ENROLLED 1984-85

Kevin Collins Warner  
*Diocese of Michigan*  
B.A., Olivet College

Pierre Welte Whalon  
*Diocese of Pittsburgh*  
B.Mus., Boston University;  
M.S.M., Duquesne University

**Middle Class**

Andrew John Archie  
*Diocese of Chicago*  
B.A., Washington and Lee University

Ronald Lee Baird  
*Diocese of Kentucky*  
B.A., University of Louisville

William Marshall Brock  
*Diocese of Upper South Carolina*  
B.A., Clemson University

John Ashmore Brown, Jr.  
*Diocese of Upper South Carolina*  
B.A., Wofford College;  
M.Ed., University of South Carolina

Charles Fredrick Brumbaugh  
*Diocese of Southern Ohio*  
B.S., Miami University

Peggy B. Buelow  
*Diocese of Southern Virginia*  
B.A., University of West Florida  
M.S., University of West Florida

George Morris Calvert  
*Diocese of San Diego*  
A.B., University of California at Berkeley

Todd Lee Cederberg  
*Diocese of Michigan*  
B.A., Wheaton College;  
Fuller Theological Seminary

Charlotte Dudley Cleghorn  
*Diocese of Massachusetts*  
B.A., Boston University;  
M.R.E., Gordon-Conwell Theological  
Seminary

Mary Diane Dianish  
*Diocese of Virginia*  
B.A., University of Richmond

Mark Joseph DiCristina  
*Diocese of Massachusetts*  
B.A., Gordon College;  
Gordon-Conwell Theological Seminary

Samuel Salem Fanous  
*Anglican Diocese of Jerusalem*  
B.A., Tel Aviv University, Israel

Carol Cole Flanagan  
*Diocese of Michigan*  
B.A., Villa Maria College

John Christopher Hardman  
*Diocese of Arkansas*  
B.S., University of Arkansas

Frank Scott Hennessy  
*Diocese of Virginia*  
B.A., University of Virginia;  
General Theological Seminary

Ralph Julian Hill  
*Diocese of Virginia*  
B.S., North Carolina State University;  
J.D., American University

Carol B. Holmes  
*Diocese of Southern Virginia*  
B.A., Hood College;  
M.S., Old Dominion University

Marlowe Keith Iverson  
*Diocese of Southwest Florida*  
B.S., North Dakota State University;  
M.S., University of Vermont

Theodore William Johnson  
*Diocese of Virginia*  
A.B., Franklin and Marshall College;  
Union Theological Seminary

Bennett Green Jones, II  
*Diocese of Ohio*  
B.A., Bowling Green State University

Linda M. Kaufman  
*Diocese of Virginia*  
B.S., George Mason University;  
Gordon-Conwell Theological Seminary

Francis John Kelly  
*Diocese of Central New York*  
B.A., Houghton College

Dexter Williamson Kessler  
*Diocese of Southeast Florida*  
B.A., University of West Florida

Jeanne Wise Kirby  
*Diocese of Maryland*  
A.B., Hood College

Thomas Marshall Kryder  
*Diocese of Western New York*  
A.B., Syracuse University;  
A.M., University of Chicago

Marion DuBois Lucas, III  
*Diocese of South Carolina*  
B.A., Wofford College

Robert Boutell McLeod  
*Diocese of Virginia*  
B.A., Pitzer College;  
M.A., Northwestern University

Beth Cooper McNamara  
*Diocese of Maryland*  
B.A., Ohio Wesleyan University;  
M.A., Johns Hopkins University;  
St. Mary's Seminary

Martha Z. Miller  
*The Presbyterian Church (U.S.A.)*  
B.S., Bowling Green State University

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

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

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

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

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

Joe H. Redmond  
*Diocese of Ohio*  
B.S., Lake Erie College

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



## STUDENTS ENROLLED 1984-85

- Angela Gale Russell  
*Diocese of East Carolina*  
B.A., University of Virginia
- Marshall Dow Sanderson  
*Diocese of South Carolina*  
B.A., The College of Charleston
- Edward Chislom Scott  
*Diocese of North Carolina*  
B.A., University of North Carolina
- Stuart Hardie Smith  
*Diocese of Western North Carolina*  
B.A., Maryville College
- Cynthia N. Taylor  
*Diocese of South Carolina*  
B.A., University of South Carolina
- William Brown Taylor, Jr.  
*Diocese of Southern Virginia*  
B.A., Old Dominion University
- David Hall Teschner  
*Diocese of Rhode Island*  
B.A., University of Rhode Island
- Susan McCorkle Tyree  
*Diocese of Virginia*  
B.F.A., Virginia Commonwealth University
- Linwood Daves Wells  
*Diocese of Southwestern Virginia*  
B.S., Virginia Polytechnic Institute and State University
- Jerre Stockton Williams, Jr.  
*Diocese of Texas*  
B.A., Amherst College;  
J.D., University of Texas
- Conrad Bruce Wilson  
*Diocese of West Texas*  
B.S.Ed., Abilene Christian University;  
M.A., University of Texas at San Antonio
- Junior Class**
- Wilfred Sophia Nelly Allen-Faiella  
*Diocese of Virginia*  
B.A., Bryn Mawr College;  
M.A., Schiller College, Berlin, Germany
- Mark Handley Andrus  
*Diocese of Southern Virginia*  
B.S., University of Tennessee;  
M.Ur.Pl., Virginia Polytechnic Institute and State University
- Charles Mulford Baker, Jr.  
*Diocese of South Carolina*  
B.A., University of Delaware
- Ralph Allan Bethancourt  
*Diocese of Arizona*  
B.A., Arizona State University
- John Hare Bonner, III  
*Diocese of Tennessee*  
B.S., University of Tennessee
- Christopher Vincent Coats  
*Diocese of the Central Gulf Coast*  
B.A., University of West Florida
- Michael Howard Cogsdale  
*Diocese of Western North Carolina*  
B.S., Appalachian State University
- David Coy Dearman  
*Diocese of Louisiana*  
B.S., University of the South
- Todd Matthew Donatelli  
*Diocese of Atlanta*  
A.B., University of Georgia
- Karen Marie Doty  
*The Presbyterian Church (U.S.A.)*  
B.A., University of Washington;  
M.A., University of Northern Colorado
- Sara H. Dover  
*Diocese of Bethlehem*  
B.A., Cedar Crest College
- Mariann B. Edgar  
*Diocese of Newark*  
B.A., University of Rochester
- Gail A. Epes  
*Diocese of Virginia*  
B.A., George Washington University;  
M.Ed., University of Virginia
- Carolyn Wendy Foard  
*Diocese of Central and South Mexico*  
B.A., University of Victoria, Canada
- Edward Ambrose Gumbs  
*Diocese of the Virgin Islands*  
B.A., College of the Virgin Islands, St. Thomas, Virgin Islands
- Peter Rochefort Gustin  
*Diocese of Virginia*  
B.A., Coppin State College;  
St. Mary's Seminary
- John Ford Hardie, Jr.  
*Diocese of West Texas*  
B.A., Tulane University
- Susan Hrostowski  
*Diocese of Mississippi*  
B.A., University of Southern Mississippi
- Caroline S. Janotsky  
*Diocese of Maryland*  
B.S., Towson State University
- Walter H. Kansteiner  
*Diocese of Chicago*  
B.A., Washington & Lee University;  
M.A., American University
- Robert Douglas Koth  
*Diocese of Virginia*  
B.Arch., Virginia Polytechnic Institute and State University;  
M.Arch., Virginia Polytechnic Institute and State University
- Peter Si-Kun Li  
*Diocese of Hong Kong and Macao*  
B.A., B.S.W., McMaster University,  
Hamilton, Ontario, Canada
- Donald Andrew Lowery  
*Diocese of Maryland*  
B.A., Lee College;  
M.A., Loyola College
- Charles Peyton McCabe, III  
*Diocese of West Virginia*  
B.A., Marshall University
- John Stouffer McDuffie  
*Diocese of Southern Virginia*  
B.A., Boston University;  
M.S.W., University of North Carolina
- Byron Bruce Newell  
*Diocese of Virginia*  
B.S., United States Naval Academy;  
M.S., Naval Postgraduate School

## STUDENTS ENROLLED 1984-85

Charles Frederick Parthum III

*Diocese of Washington*

B.S., University of Wisconsin;

J.D., University of Wisconsin

John Robert Pitts

*Diocese of Texas*

B.B.A., Southern Methodist University;

M.B.A., Southern Methodist University;

J.D., Southern Methodist University

Katherine Hancock Ragsdale

*Diocese of Virginia*

A.B., The College of William and Mary

Lois A. Reardin

*Diocese of Central Pennsylvania*

B.S., William Paterson College

Daniel D. Robayo-Hidalgo

*Diocese of Virginia*

B.A., Trinity College

Samuel Sewall Rodman

*Diocese of Western Massachusetts*

B.A., Bates College

Melissa Skelton Rundlett

*Diocese of Upper South Carolina*

B.A., University of Georgia;

M.A., University of South Carolina

Michael Peter Szymanowski

*Diocese of Upper South Carolina*

B.A., University of South Carolina;

M.A., University of South Carolina

Alice Elizabeth Tucker

*Diocese of Texas*

B.A., Swarthmore College

John David Van Dooren

*Diocese of East Carolina*

B.A., University of North Carolina

Elizabeth Ann Walker

*Diocese of West Virginia*

B.S., Concord College

Cheryl Ann Winter

*Diocese of West Virginia*

B.S., Marshall University

Stuart Clary Wood

*Diocese of Virginia*

B.A., George Mason University

Michael H. Wyckoff

*Diocese of Texas*

B.A., Wesleyan University

### Master in Theological Studies

#### Second Year Students

Erwin Risley Brigham

*Diocese of Virginia*

B.S., University of Illinois;

M.A., University of Virginia

Charles Edward Dove

*Diocese of East Carolina*

B.A., East Carolina University

Julius Gatambo Gachuche

*Diocese of Mount Kenya South (The Church of the Province of Kenya)*

Cert., The Church Army Theological College, Nairobi, Kenya;

Cert., St. Paul's United Theological College, Nairobi, Kenya;

Dip. Adult Ed., University of Nairobi, Nairobi, Kenya

Karl Halter

*Diocese of Washington*

Keppler Gymnasium, Freiburg,

Germany;

Baptist Theological Seminary,

Hamburg, Germany;

Mission Bible School, Wiedenest, Germany

Gail Palmer Middlekauff

*Diocese of Washington*

A.B., University of North Carolina;

J.D., Northwestern University

James H. Petersen

*Diocese of Virginia*

B.S., Cornell University;

Virginia Theological Seminary

Joyce Bogardus Walker

*Diocese of Washington*

B.A., MacMurray College

#### First Year Students

Jane E. Allen

*Diocese of Washington*

B.A., University of North Carolina;

B.S.N., Cornell University;

M.S.N., University of Illinois

Marsha K. Bell

*Diocese of Virginia*

B.A., State University of New York at

Binghamton

Wilson Wai-Sang Chan

*The Church of Christ in China (Hong Kong Council)*

B.D., Chinese University of Hong Kong;

Cert. of Teaching, Sir Robert Black College of Education (Hong Kong);

M.Min., Trinity Theological College (Singapore)

Zachary William Maddrey Fleetwood

*Diocese of Virginia*

A.B., Guilford College;

M.Ed., University of Virginia

Patricia T. Greeves

B.A., Duke University

Henry Long Harrison

*Diocese of Upper South Carolina*

B.A., Wofford College

Eva-Liisa Nangula Hauwanga

*Diocese of Namibia (The Church of the Province of Southern Africa)*

B.A., Saint Paul's College

Stephen Kanyaru

*Methodist Church in Kenya*

B.D., Saint Paul's United Theological College (Nairobi, Kenya)

Eliya Singano Mpalahole

*Diocese of Zanzibar & Tanga (The Church in the Province of Tanzania)*

St. Cyprian's Theological College;

St. Mark's Theological College

Virginia Martin Riggs

*Diocese of Virginia*

B.A., Longwood College

George H. Walker

*Diocese of Virginia*

B.S., Iowa State University

## STUDENTS ENROLLED 1984-85

**Special Students****Full-Time**

Jeanne C. Biggar

*Diocese of Virginia*

B.S., South Dakota State University;

M.S., South Dakota State University;

Ph.D., University of North Carolina

Matthew Thandasseril David

*Church of South India*

Dip. Electronics, Air Force College

Normen Brooks Graebner

*Diocese of North Carolina*

B.A., University of Virginia;

M.Div., Duke University Divinity School;

Ph.D., Duke University

Jacqueline Segar Epes Gravatt

*Diocese of Southern Virginia*

B.A., Queens College;

M.S., University of North Carolina;

M.Div., Union Theological Seminary

Fred Lane Horton, Jr.

*Diocese of North Carolina*

A.B., University of North Carolina;

B.D., Union Theological Seminary;

Ph.D., Duke University

Percy W. Jones

*Diocese of Virginia*

A.B., Norfolk State University;

M.S., Old Dominion University;

Union Theological Seminary in Virginia

William David Mullinax

*Diocese of Oklahoma*

B.A., Washburn University;

M.Div., Oral Roberts University

Lorene Heath Potter

*Diocese of Western New York*

B.A., Barnard College;

M.A., State University of New York at

Buffalo

David Dermont Rose

*Diocese of Western North Carolina*

B.A., Lenoir Rhyne College;

M.Div., Bangor Theological Seminary

John Silas

*Church of North India*

B.S., Poona University (India);

B.D., Union Biblical Seminary

**Part-Time**

Robert Andrew Becker

*Diocese of Virginia*

B.A., George Washington University

Nancy Groth Brown

*Diocese of Virginia*

B.A., George Washington University

Jane P. Campbell

*The Presbyterian Church (U.S.A.)*

A.A., George Washington University

Rita Kay Crossman

*United Church of Christ*

B.A., Hunter College

Eliana V. Davidson

*Diocese of North Carolina*

B.A., University of Florida;

M.A., Boston University

Michael Stephan Floch

B.A., Wheaton College

Elizabeth Wilcox Hampton

*Diocese of Washington*

B.S., University of Maryland

Jo-Ann R. Murphy

*Diocese of Virginia*

B.A., Marietta College

Anita Dunn Ogden

*Diocese of Virginia*

B.S., George Mason University

Robert Michael Owens

*Diocese of Virginia*

B.A., Valdosta State College

Jeannine Marie Sorensen

B.A., Albertus Magnus College;

M.A., Emmanuel College

Warren G. Stamp, Jr.

*Diocese of Virginia*

B.A., Denison University;

M.Div., Yale Divinity School

Roger Tilden

*Diocese of Virginia*

B.A., Hobart College;

M.Div., Berkeley Divinity School;

S.T.M., Union Theological Seminary;

D.Min., St. Mary's Seminary and

University

**Intern Students**

Mark T. Pennypacker

*Diocese of Pennsylvania*

B.A., West Chester State College

Randall G. Sartin

*Diocese of Mississippi*

B.S., Liberty Baptist College



## Calendar 1985-86

### Fall Semester

August 26 — Monday  
Orientation for international students  
Orientation and registration for part-time special students

August 27 — Tuesday  
Pre-orientation for transfers and full-time special students; orientation continued for international students.

August 28 — Wednesday  
Faculty/staff chapel service  
First faculty meeting  
Orientation begins for all other new students

August 29-30 — Thursday-Friday  
Orientation continues for all new students

August 30 — Friday  
Registration for all new students

September 3 — Tuesday  
Registration for all returning students  
Fall semester classes begin

September 5 — Thursday  
Consortium orientation for new students

September 7 — Saturday  
Orientation for spouses new to the Seminary

September 17 — Tuesday  
Last day to add new courses

September 17-19 — Tuesday-Thursday  
Lay School begins

September 30 — Monday  
Convocation of Consortium faculties (at Wesley)

October 1 — Tuesday  
Quiet Day — No classes

October 8 — Tuesday  
Last day to drop a course

October 14 — Monday  
Columbus Day — No classes

October 18 — Friday  
Last day of first quarter

October 21 — Monday  
First day of second quarter

October 29-30 — Tuesday-Wednesday  
Alumni/ae Convocation and Lectures

November 8 — Friday  
Grade deadline for 1st quarter

November 19-21 — Tuesday-Thursday  
Last day of Lay School

November 25 — Monday  
Course registration for spring

November 28-29 — Thursday-Friday  
Thanksgiving recess

December 6 — Friday  
Last day of classes

December 9-11 — Monday-Wednesday  
Reading period

December 12-18 — Thursday-Wednesday  
Examination period

December 19 — Thursday  
Christmas holidays begin

January 3 — Friday  
Grade deadline

### Spring Semester

January 3-8 — Friday-Wednesday  
General Ordination Exams (seniors) (There will be no exams on Sunday, January 5)

January 6 — Monday  
Registration and beginning of semester for middlers and juniors

January 13 — Monday  
Registration and beginning of classes for all other students

January 20 — Monday  
Martin Luther King's Birthday — No classes

January 21 — Tuesday  
Christian Unity Service (at Wesley)

January 21-23 — Tuesday-Thursday  
First day of Lay School

January 26 — Sunday  
TEO Sunday

January 27 — Monday  
Last day to add new courses

February 7-9 — Friday-Sunday  
Conference on Ministry

February 12 — Wednesday  
Ash Wednesday — Quiet Day — No classes

February 17 — Monday  
Washington's Birthday — No classes

February 18 — Tuesday  
Last day to drop a course

February 28 — Friday  
Last day of third quarter

March 3-7 — Monday-Friday  
Spring recess

March 10 — Monday  
First day of fourth quarter

March 21 — Friday  
Grade deadline for third quarter

March 25-27 — Tuesday-Thursday  
Last day of Lay School

March 28 — Friday  
Good Friday — No classes

April 18 — Friday  
Course registration for fall

April 25 — Friday  
Last day of classes

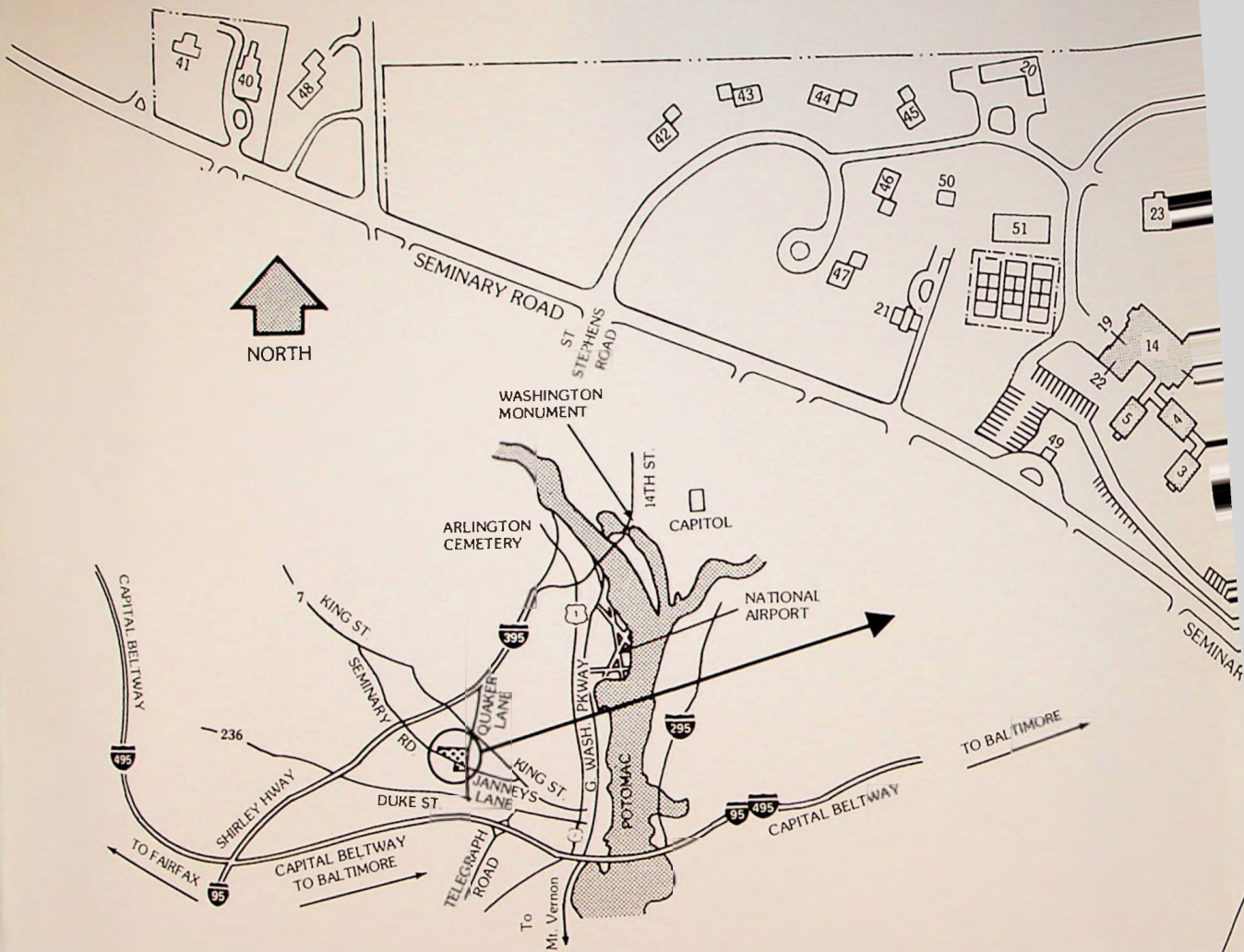
April 28-May 2 — Monday-Friday  
Reading period

May 5-9 — Monday-Friday  
Examination period

May 7 — Wednesday  
Grade deadline for graduating students

May 15 — Thursday  
Commencement

May 23 — Friday  
Grade deadline for all students

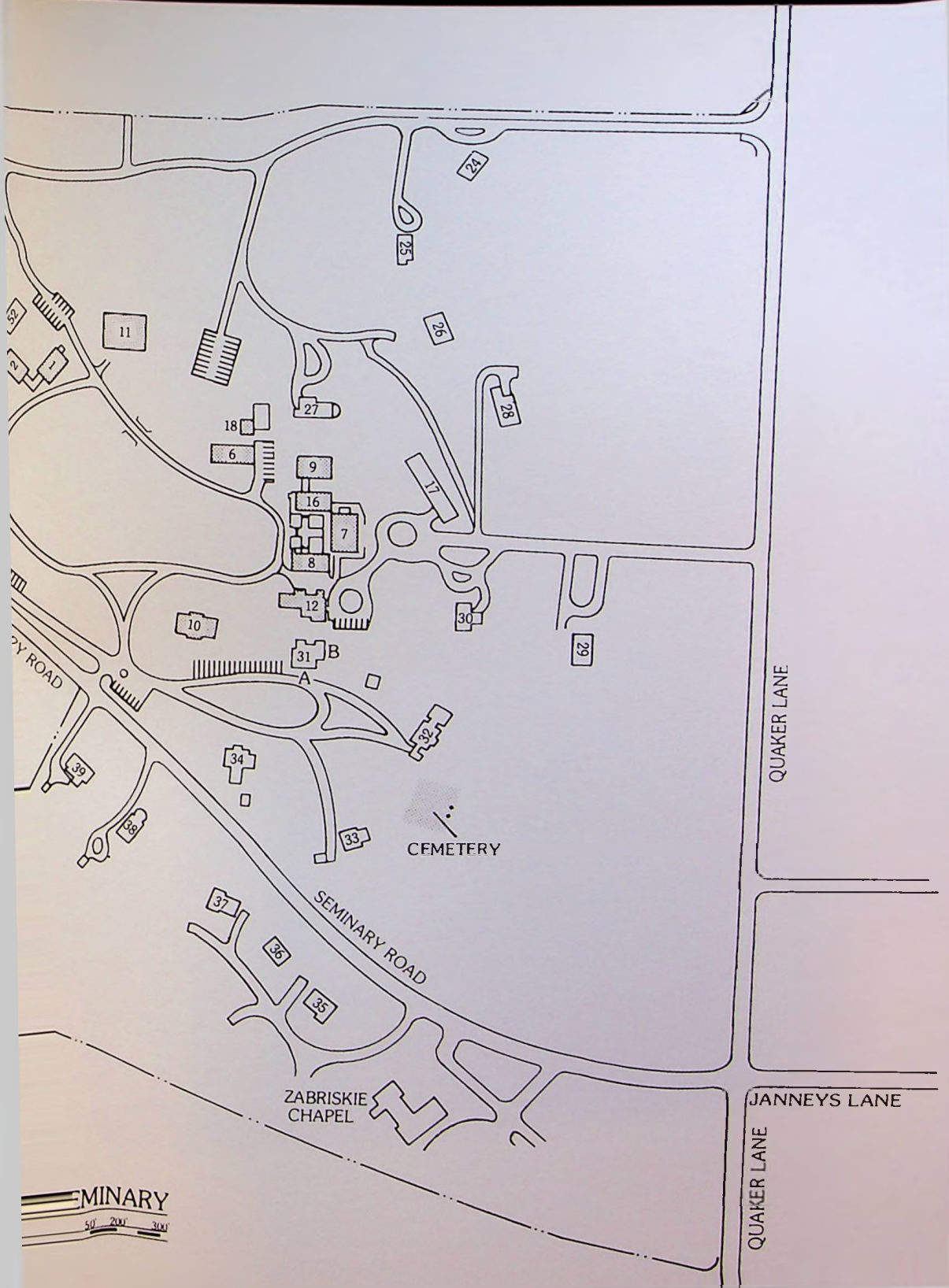


SEMINARY BUILDINGS

1. WILMER HALL	20. MAINTENANCE SHOP	37. MICKS RESIDENCE
2. JOHNS HALL	21. V. T. S. RESIDENCE	38. STAFFORD RESIDENCE
3. MADISON HALL	22. INFIRMARY	39. ROSS RESIDENCE
4. MOORE HALL	23. ALBRITTON RESIDENCE	40. AYLOR RESIDENCE
5. ST. GEORGE'S HALL	24. SCOTT RESIDENCE	41. BEAVER RESIDENCE
6. SPARROW HALL	25. M. NEWMAN RESIDENCE	42. VANDEVELDER RESIDENCE
7. ASPINWALL HALL	26. PRICHARD RESIDENCE	43. B. NEWMAN RESIDENCE
8. MEADE HALL	27. LEWIS RESIDENCE	44. GOODWIN RESIDENCE
9. KEY HALL	28. HALL RESIDENCE	45. BOWMAN RESIDENCE
10. PACKARD LAIRD	29. HANSLEY RESIDENCE	46. HANCHEY RESIDENCE
11. LIBRARY	30. V. T. S. RESIDENCE	47. PARRENT RESIDENCE
12. SEMINARY CHAPEL	31A. BUSCH RESIDENCE	48. CHARLTON RESIDENCE
14. REFECTORY	31B. CRUM RESIDENCE	49. POST OFFICE
15. SCOTT LOUNGE	32. DEAN REID'S RESIDENCE	50. BARN
16. BOHLEN HALL	33. MORGAN RESIDENCE	51. MOLLE GYM
17. BOOKSTORE	34. GIBSON RESIDENCE	52. CONTINUING EDUCATION
18. BOILER HOUSE	35. PRICE RESIDENCE	
19. KITCHEN	36. CARR RESIDENCE	

VIRGINIA THEOLOGIC  
CAMPUS MAP

SCALE



SEMINARY  
50' 200' 300'

QUAKER LANE

JANNEYS LANE

QUAKER LANE

CEMETERY

ZABRISKIE CHAPEL

SEMINARY ROAD

BY ROAD

1985-1986 Catalogue

The Protestant Episcopal  
Theological Seminary  
Alexandria, Virginia

