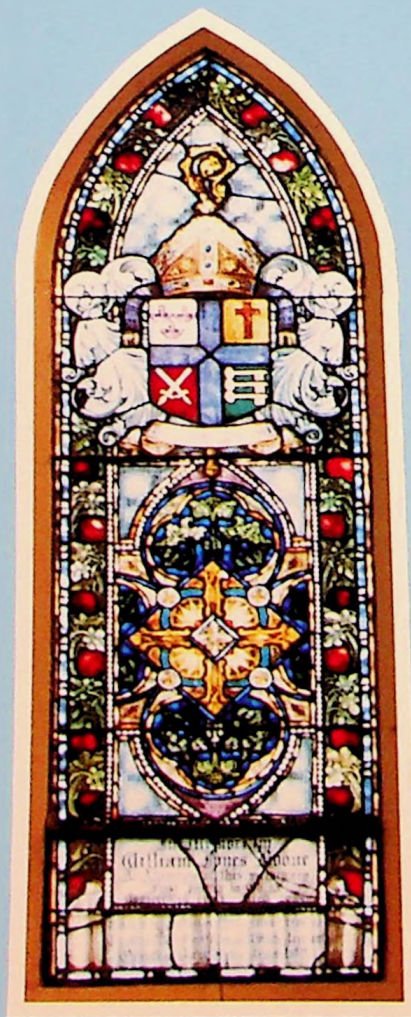
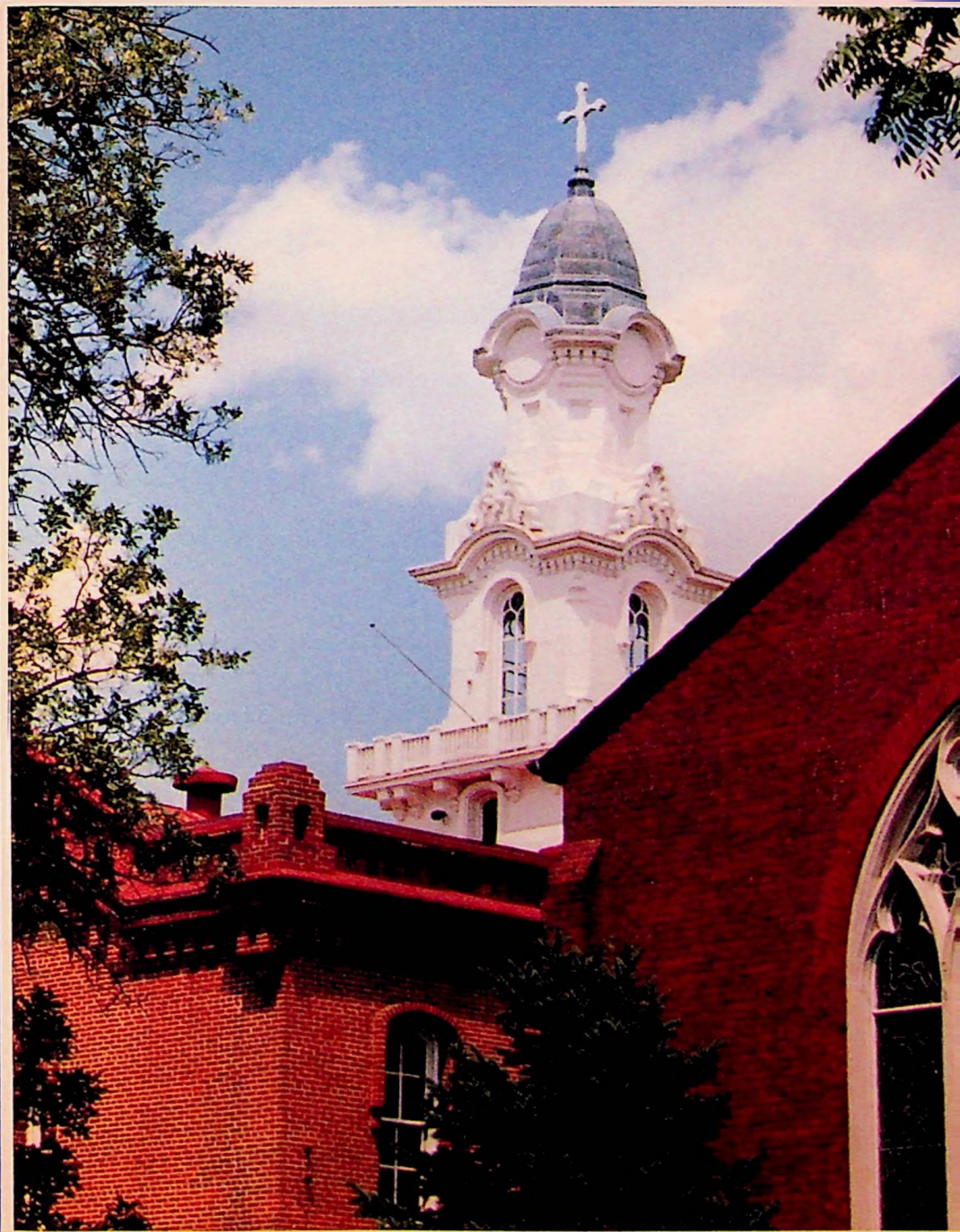


1986-1987 Catalogue
The Protestant Episcopal
Theological Seminary
Alexandria, Virginia

Suppl



Virginia Theological Seminary



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For additional information write:

The Office of the Dean
The Virginia Theological Seminary
Alexandria, Virginia 22304

Telephone: (703) 370-6600

CATALOGUE STAFF

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

Editor: Alexandra Spaih

Photography: Don Fear
Elizabeth Walker
Lloyd Wolf

Printing: Lewis Printing Company
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Mission Statement

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

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

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

The Heritage and Purpose of Virginia Seminary



In the Providence of God this seminary was founded in 1823 to educate men for the ministry of Christ's church. During its long life it has sought to fulfill this purpose, guided by a few clear principles of belief and action. In loyalty and devotion to these principles its graduates have served the church faithfully at home and have carried the Gospel to other lands. In

continuity with this tradition the Seminary now seeks to prepare both men and women for leadership, either as clergy or lay persons, in the church and in the world. The Seminary envisions the education of men and women who will know how to relate the content of the faith to contemporary issues and concerns and who will be capable of and motivated for continued learning. It looks forward to the graduation of persons of strength and humility

whose duty is to serve God by serving the people of God in their mission to the world.

This seminary believes that its primary allegiance is to Jesus Christ. Its first duty is to know him and to make him known. It seeks to form lives of strong faith and true piety, fashioned and enriched by personal

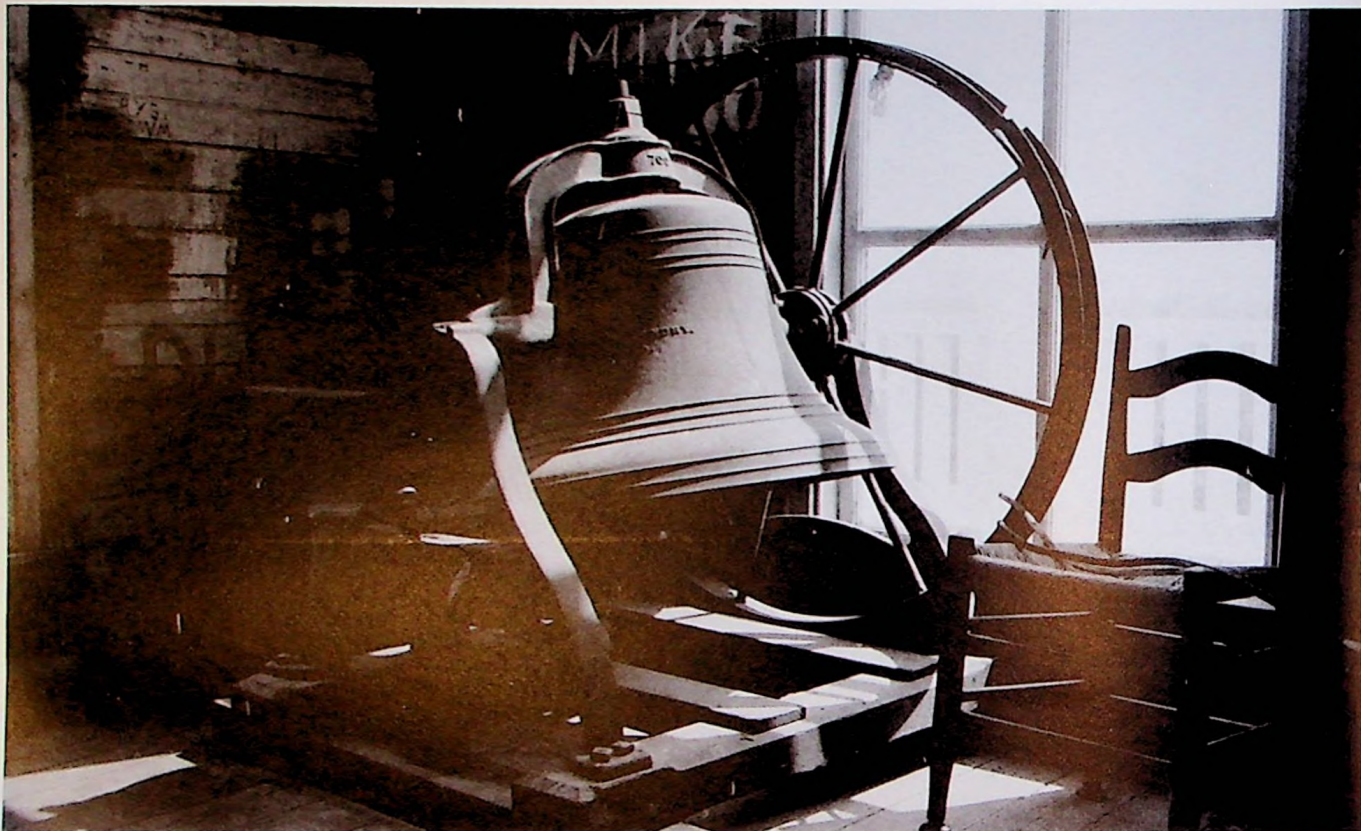
communion with Christ and to enable men and women out of their own experience to proclaim him to others as Lord and Savior. That is the Seminary's evangelical conviction which it allows no other emphasis to hide or minimize.

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

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

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

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



A Brief History—1823-1986

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 Virginia Seminary on June 3, 1953. At the time, enrollment at the black seminary had dropped to only three students. Limited funds to rebuild and revitalize were

available. However, in the belief that separate theological education was a mistake, the trustees of both seminaries elected to merge. Assets 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 have markedly strengthened the ecumenical dimension of the educational program. As it expands its role, it is seeking to remain faithful to its best missionary and pastoral traditions.

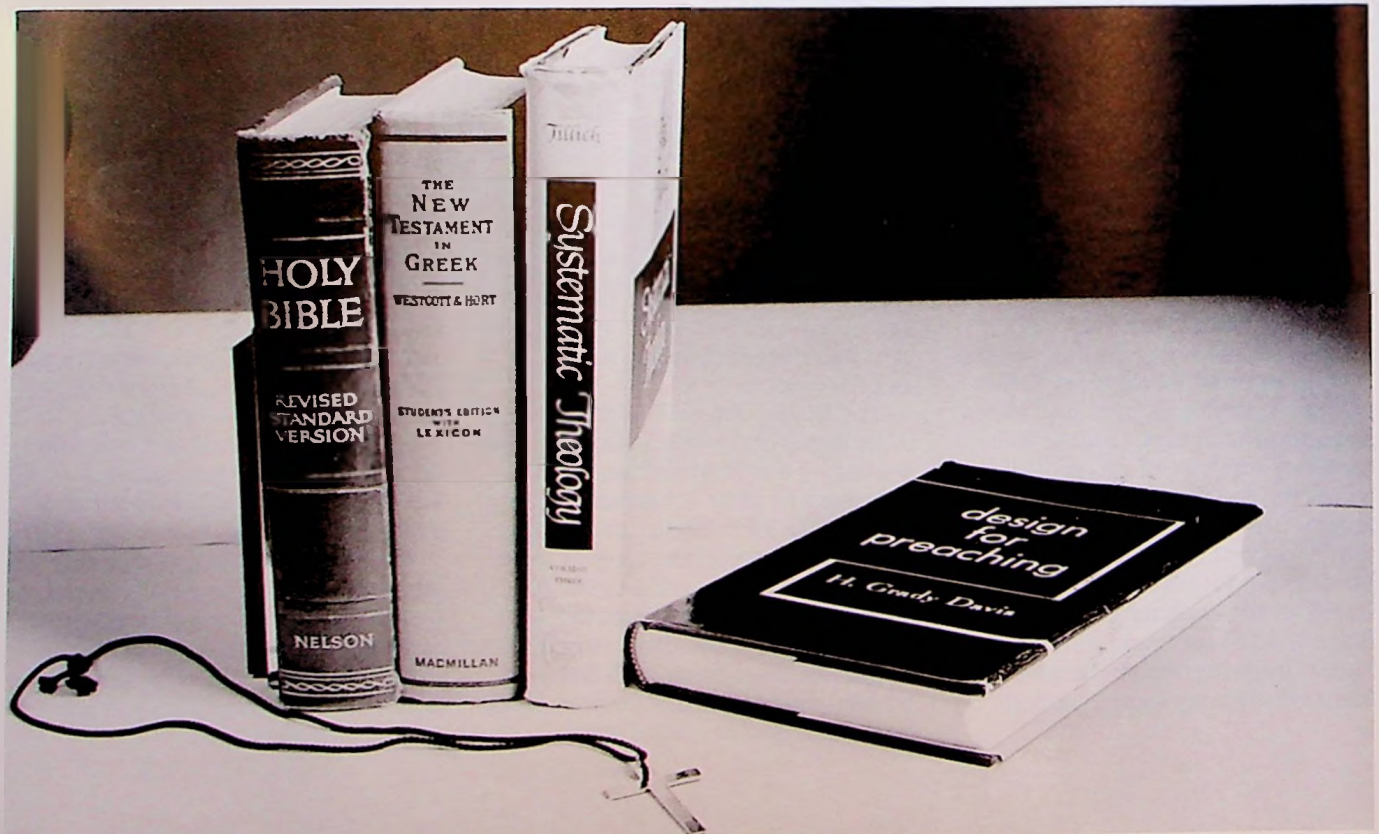
In 1985 this goal was furthered when the Center for the Ministry of Teaching was opened, providing assistance to the students in pursuit of quality in their teaching ministry, and a library of resources and special parish programs.

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

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

Nine of the fifty campus buildings, including four faculty residences, four academic buildings, and the chapel, were built before the turn of the century, some before the Civil War. Since 1950 twenty-two new buildings have been erected, including five dormitories, the refectory and student lounge, and fifteen faculty homes. To these have

been added more recently a continuing education building and a recreation building. The numerous additions made to the original physical plant of the Seminary blend so well it is difficult to distinguish the old from the new.



What Undergirds the Curriculum

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

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

From that point theological schools have devised some combination of two alternative procedures. One is to give high priority to the content of theology as an historically-given body of tradition to be mastered. In academic work the emphasis falls upon what the Bible says, what the "facts" of church history are, what traditional Christian doctrine says, and what according to that doctrine the office of the church and its ministry is. Outside the classroom the same concern is reflected in the



provision of a full ordering of the student's life centered around the daily offices which the church developed in the days of a relatively unified Christendom—the structuring of the day around periods devoted to the praise of God and meditation upon his word in Scripture. A disciplined life in dormitory and refectory as well give expression to the same end, which is the induction of a man or woman into what is given in the Christian tradition.

The alternative procedure is to give the priority to personal

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



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

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

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

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

The Seminary assumes high levels of maturity and motivation on the part of its students and encourages them in independent work to the full extent of their abilities. At the same time, the diversity of methods employed in both core curriculum

and elective courses gives ample opportunity for learning through lectures, reading programs, and other methods of a more structured nature.

The Christian faith in its manifold forms has woven a vast and varied tapestry of life, and our aim is that the student find his or her own face in that tapestry. The expectation is that at some point each person can return a personal affirmative answer to the question posed in Hymn 172, "Were You There When They Crucified My Lord?"

Theological Education for Today

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.



Protective plexiglass creates a ghostly effect in the windows of the Seminary chapel.

Finally, theological education today should be profoundly in touch with the physical conditions and the minds and hearts of contemporary Americans. The Seminary faculty is conscious that Christian ministry today is to people in a technological and increasingly urbanized culture. It is a culture in which people seek to extend ever further the control of autonomous human reason; it is a culture in which people are wary of self-delusions and ideology; it is a culture in which many are hungering for a sense of their own value and identity. In this culture basic

institutions, such as the family, schools, and the churches have little unquestioned authority. Therefore, theological education must offer opportunities for field education, practice of professional skills, and theological reflection on faith in action. Virginia Seminary's programs of church and society, internships, and field education seek to respond to this need.

Virginia Seminary Life

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

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

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

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

It is at this point that Virginia Seminary offers a very great resource. That resource is the community. Virginia Seminary encompasses about 500 men, women, and children among its faculty, staff, and students and their families 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 endeavors to be a place to celebrate the joys of life as well as a place where its members have all the support they need in times of trouble.

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

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



"The fruit of the righteous is a tree of life" . . . Proverbs 11:30.

compassionate servants of the Lord and of his people everywhere.

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

One's perspective of the Seminary is affected markedly by where one lives. At present, Madison Hall and Wilmer Hall are being used as women's dormitories. St. George's Hall and Johns Hall are being used as men's dormitories. These buildings have 14-18 single rooms. Each room is typically furnished with a desk, chair, lounge chair and stool, bed, cabinet, drawers, and bookcase; most have sinks. There is a common bathroom on each floor and on the first floor a "common room" or

student lounge with a fireplace. Laundry facilities are available on campus. 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.



John Denver at the world hunger benefit concert at Washington Cathedral.

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.

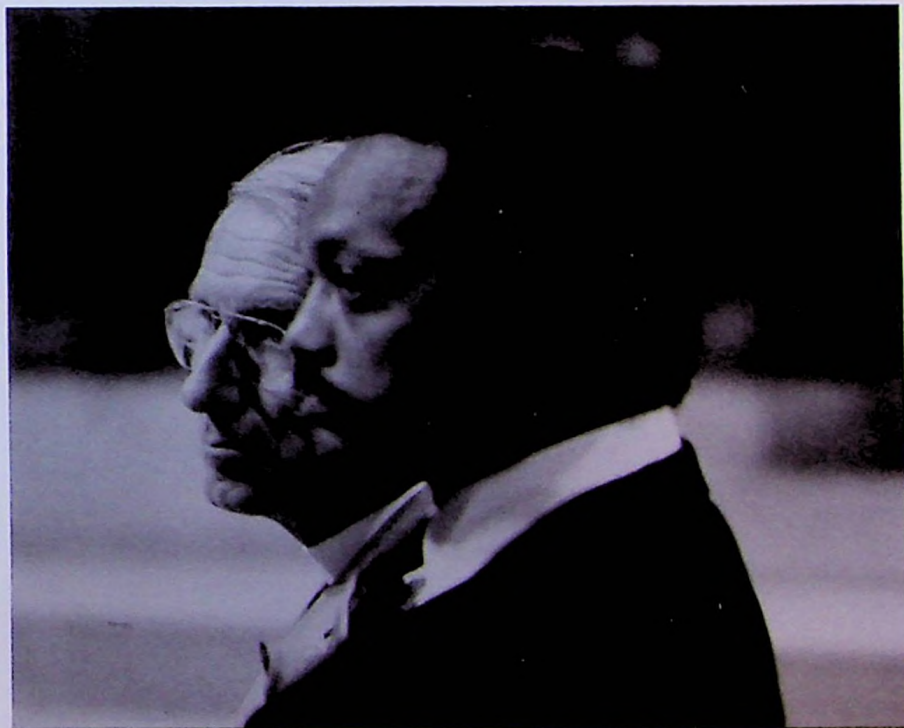
The type and degree of camaraderie developed each year depends on the students. Yet no single student should worry about being bored living in the dormitories.

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 71). Those who wish to take advantage of this subsidized housing will be required to live in the apartment complexes designated by the Seminary. For married students accepted for entrance in the following fall, it is best to begin making housing arrangements as soon as possible.

Wives or husbands of married students must contend with the problem of finding employment. 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.



The Rev. Provost Charles Perry (V.T.S. '61) and the Rev. Jesse Jackson at Washington Cathedral



"Many are the plans in the mind of a man . . ." Proverbs 19:21.

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

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

The other daily event which gathers the community is lunch. At this time the faculty, staff, and

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

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

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. At present approximately one-third of the students are women.

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.



Seminarians Marilla Whitney and Jo-Ann Murphy.

This Business of Ministry

By the Reverend 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.

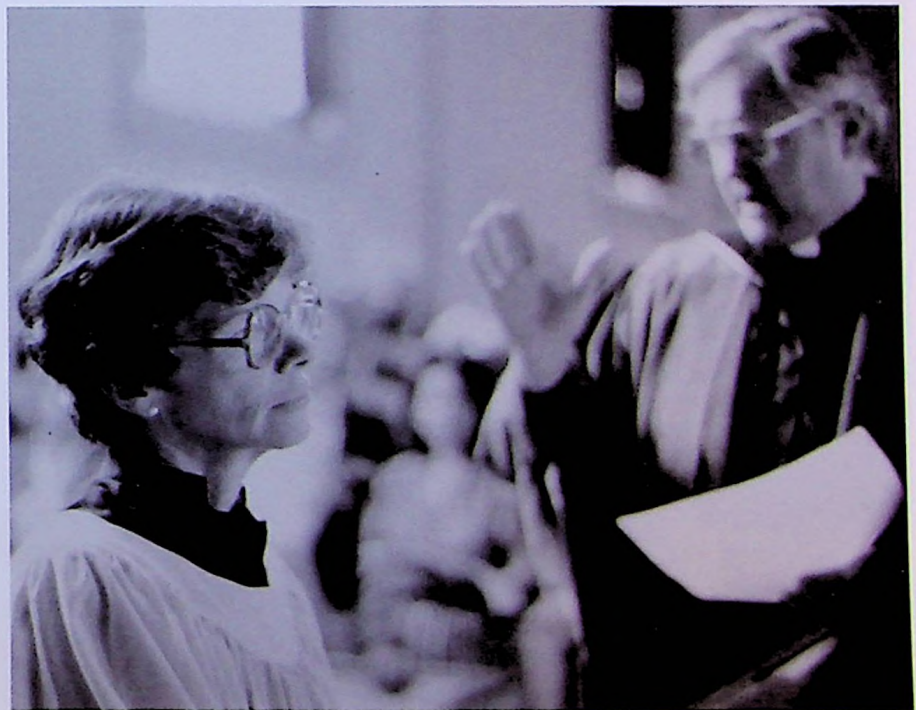
Maybe this strength and renewal by the Spirit will come for you at a community dinner, in a noisy refectory full of seminarians, faculty, and their families. The Spirit is also present in a quiet Eucharist, or in a conference with a faculty member who helps you struggle with new questions and new answers.

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 middler year, to the sadness of the last weeks on the Hill as you begin to face saying goodbye to the class that has shared the joy and sorrow of life together at this special place. You have learned what it is to be one in the Spirit—and you will carry that with you always.

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

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

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



Seminary Organist Peg Albritton.

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



Seminarian Eliya Singano.

Education in the Field

*By the Rev. Edward Morgan III,
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 an individual supervisor and with a lay committee, members of the parish committed to assist in the learning process. In parish sites students lead worship, preach, teach, visit, serve on committees, and become involved in special aspects of parish life.



Other approved training sites may include educational, clinical, or community institutions in which students who are well grounded in parish experience may learn through the practice of special ministries. Most students experience deeper involvement and learning by remaining in the same placement for two years; however, the student-site contract is negotiated annually, and students are encouraged to seek the training site which best provides experience related to learning goals.

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

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



Seminarian Edward Gumbs with Dean and Mrs. Reid.

evaluations at the end of each semester become the basis of a grade (satisfactory, conditional, unsatisfactory) assigned by the director of field education. A conditional is changed to satisfactory when the student demonstrates in subsequent semesters of field education that the conditional area of performance is fully satisfactory. An unsatisfactory grade is changed to satisfactory when the student has done remedial work required by the 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, provided petition to the faculty is made by April 1 of the middle year. Faculty approval of the dispensation is contingent upon satisfactory completion of 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 devote the summer following the junior year to an eleven- to twelve-week program in Clinical Pastoral Education. Certified supervisors in accredited mental hospitals, general hospitals, correctional institutions, and a few parishes across the nation offer a significant experience in which the student engages in training in pastoral care and undergoes personal growth in self- and professional identity. Six hours academic credit is given for satisfactory completion of CPE.

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

CPE programs are full-time during the five weekdays, with occasional Sunday duties; thus, it is not practical for students to attempt evening or weekend work at paying jobs.

Students must be able to finance this summer's training. The CPE training fee is due on April 1 and is uniform for all students (see *Financial Information*, p. 69). Living expenses are the responsibility of the student. Some CPE centers provide room and/or board, some offer stipends, and some provide only the training.

Second Summer

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

Independent Study

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

Intern Year

A faculty-approved internship of nine-to-fifteen months, usually following the middle year, involves full-time work under trained supervision and may carry academic credit. If the sponsor is an academic institution and the program involves regular seminars, assigned readings, and papers, academic credit usually is given. 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.

Center for the Ministry of Teaching

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

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

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

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

Director of the Center is the Rev. Locke E. Bowman, Jr., professor of



Christian Education and Pastoral Theology. The consultant/librarian is Juanita Csontos (M.T.S., Class of 1984).

Washington Theological Consortium

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

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

To this end students in any member school of the Consortium are permitted to take courses for credit in any other member school at no additional cost. In addition there are opportunities for exchanges of faculty for particular courses and for participation in consortium seminars led by a faculty team representing two or more member schools.

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. All students in the M.Div. and M.T.S. programs are required to take at least one consortium course.

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

The School of Religious Studies,
Catholic University of America
The Cluster of Independent
Theological Schools:
De Sales Hall, School of
Theology
Dominican College
Oblate College

The Protestant Episcopal Theological Seminary in Virginia

The Howard Divinity School
St. Paul's College (Associate Member)

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

Wesley Theological Seminary

Lutheran Theological Seminary at
Gettysburg



Seminarian Pete Gustin, left, and Kelly Chatman from Gettysburg Lutheran Theological Seminary.

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, worship and looking ahead.

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

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

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

Worship is an integral part of the six-week residency. (The Seminary community worships every morning.) Sunday worship is left to the decision of the individual. The

Washington area offers many diverse opportunities to observe different styles of parish ministry. Visits to these congregations are encouraged.

The cost of the program is \$3,700 per person. However, a fellowship grant of \$2,200 is given to each participant. This means that the balance of \$1,500 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 Department of Continuing Education is attracting a growing number of men and women, both clergy and lay and from all denominations, with its diverse programs.

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

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

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

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

The Summer Refresher

Each year in early June, Virginia Seminary offers the Summer Refresher—an eight-day ecumenical conference for lay and ordained persons. Our programs include lectures, discussions, and workshops led by distinguished Christian leaders and teachers. In 1986, the leaders were Dr. Frederick Borsch of



Busch

Wilcox



Smiley

Newman

Princeton University, Dr. Stanley Hauerwas of Duke Divinity School, and Dr. Charles Price, Professor of Systematic Theology here at V.T.S. 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 area. Participants are welcome on a residential or non-residential basis. Complete information and application forms may be received by writing to the director.

Short Courses

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

Lay School of Theology

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

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

Students in the Lay School of Theology may take courses as auditors or may enroll for credit toward the Diploma in Theological Studies. The diploma is awarded for the satisfactory completion for credit of six courses, four of which are

required: Introduction to Christian Theology, Introduction to Old Testament, Introduction to New Testament, and The Worship of the Church. *(These credits are not transferrable to Virginia Seminary or to other academic institutions.)*

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

Tentative courses for fall 1986 are:
Marriage: For Better, For Worse
To Care for the Sick: Ministry of the Whole Church

Christian Theology

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 George A. Reinicker of Baltimore, a lectureship was founded in October 1894 which has brought to the Seminary campus a long list of distinguished lecturers over the past ninety years. The most recent 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 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."]

Recent Zabriskie Lectures were delivered by Professor John Macquarrie; the Reverend Frederick Buechner; Dr. Robert Coles, Pulitzer Prize winning author of *Children of Crisis*; and Dr. Martin E. Marty, Professor of the History of Modern Christianity at the University of Chicago.

The 1985 Zabriskie Lectures were delivered by Dr. Ann Belford Ulanov, Professor of Psychiatry and Religion at Union Theological Seminary in New York City. A leading authority in her field, Dr. Ulanov's lectures were entitled "The Wisdom of the Psyche."

The Daniel Francis Sprigg Lectures

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

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."



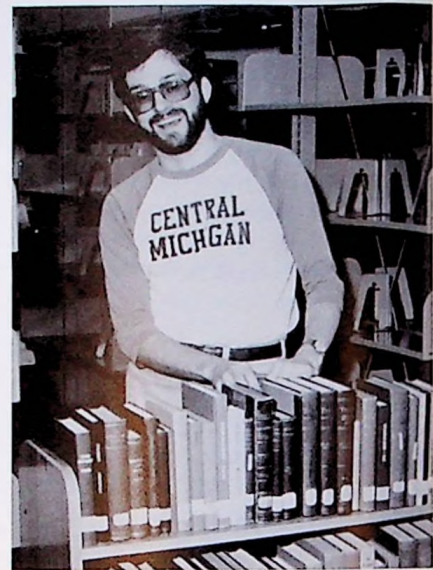
1985 Zabriskie Lecturer, Dr. Ann Belford Ulanov

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.



Seminarian Todd Cederberg.



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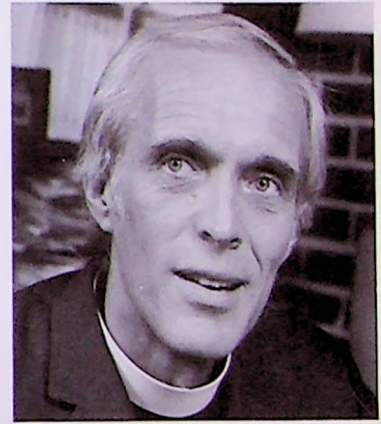
The Arthur Carl Lichtenberger Director of the Center for Continuing Education and Professor of Continuing Education

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

The Reverend Sherodd R. Albritton

Professor of Homiletics, Speech, and Music

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



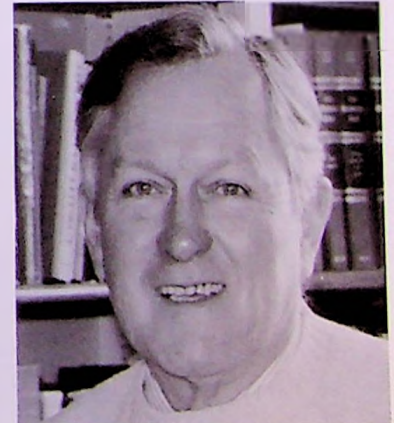
Busch



VanDevelder



Micks



Albritton

The Reverend David A. Scott

Professor of Systematic Theology and Ethics

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

The Reverend Edward Morgan III

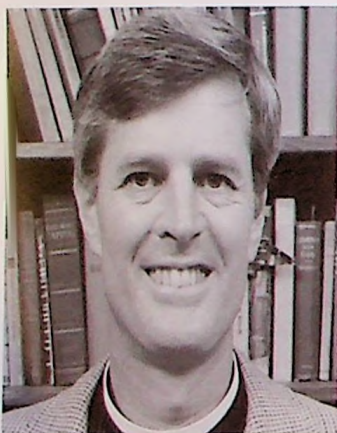
Professor of Field Education

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

The Reverend Locke E. Bowman, Jr.

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

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



Scott



Morgan



Bowman



Charlton

David H. Charlton

Business Manager

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

B. Barbara Hall

Professor of New Testament

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

The Reverend Burton J. Newman

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

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



Hall



B. Newman



Hanchey



Stafford

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

The Reverend Martha J. Horne

Assistant to the Dean
A.B., Duke University; M.Div., Virginia Theological Seminary



Prichard



Lewis

Adjunct Professors and Faculty

Adjunct Professors and Assistants

- The Reverend Vienna C. Anderson, B.A., M.F.A., D.Min.
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 Paul Clasper, A.B., B.D., S.T.M., Th.D.
Visiting Professor in Church History
- The Reverend Rebecca W. Dinan, B.A., M.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. Guemsey, B.A., M.Div.
Adjunct Professor in Pastoral Theology
- The Reverend R. Lansing Hicks, B.A., B.D., Th.D.
Visiting Professor in Old Testament
- Mr. 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. Kenneth Chen, B.S., M.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. William Frank, B.D., B.M.E., M.D.
Consulting Psychiatrist

Adjunct Faculty Persons 1985-1986

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

Supervisory Training Associates

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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. Mark S. Anschutz
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The Rev. William Hague
The Rev. Sanford Z. K. Hampton
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The Rev. John W. Yates II

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Colloquy Mentors

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Mrs. Ann Baynard
Mr. Malcom Campbell
Mr. and Mrs. J. Stephen Caples
Ms. Barbette Cosby
Mrs. Marion Galland
Mrs. Karin Howard
Mrs. Frances C. Sobol
Ms. Elisabeth Tasker
Mr. Richard P. Thomsen
Mrs. Allein Ward



Hilda Chisholm, Secretary to the Dean.

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

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The Reverend Churchill J. Gibson, Jr.
Chaplain and Associate Dean for Student Affairs
Ms. Doris Surratt
Secretary to the Chaplain
Mrs. Margaret J. Albritton
Organist

Office of the Business Manager

Dr. David H. Charlton
Business Manager
Ms. Joyce R. Black
Secretary to the Business Manager
Mrs. Susan Buttrick
Coordinator of Financial Aid and Off-Campus Housing
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
Mrs. Melissa Ames
Communications Assistant

Mrs. Roxanne Marshburn, R.D.
Dining Service Manager
Ms. Mary Grothe
Manager of Moore Hall and Dormitories
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. Barbara Stafford
Director, Elderhostel

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The Reverend Dabney J. Carr III
Director of Development and Publications
Mrs. Wendy W. Hoge
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Ms. Alexandra Spaight
Publications Editor
Mrs. Lou Alice Collins
Research/Data Processing Specialist

Office of Field Education

The Reverend Edward Morgan III
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
Ms. Bridget Smiley
Continuing Education Secretary

Center for the Ministry of Teaching

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

Ms. Juanita Csontos
Consultant/Librarian

Mrs. Patricia Jenkins
Administrative Assistant

Mr. Cal Dearborn
Circulation Assistant

Mrs. Peg Albritton
Circulation Assistant

Library

Mr. Jack Goodwin
Librarian and Professor in the Seminary

Mrs. Josephine M. Dearborn
Assistant Librarian

Mr. John Herrmann
Assistant Cataloguer

Mrs. Sharon R. Burns
Circulation Librarian

Ms. Elaine Kipp
Periodicals Librarian

Mr. Alan VanClief
Acquisition Librarian

Mrs. Sonya Rego
Secretary to the Head Librarian



Joyce Black, Secretary to the Business Manager.



Wendy Hoge, Secretary to the Director of Development.



Billie Bridges, Bookkeeper.



Tom Bass, Seminary Book Service Manager.



Sara Barnes, Secretary to the Faculty.

Courses of Study

Master in Divinity

Junior Year

| <i>Fall Semester</i> | | <i>hours</i> | <i>Spring Semester</i> | | <i>hours</i> |
|----------------------|------------------------------------|--------------|------------------------|--|--------------|
| OT 1 | Intro to Old Testament | 3 | SP 1 | Oral Interpretation of Scripture | 1 |
| NT 1 | Intro to New Testament | 3 | OT 2 | Intro to Old Testament | 3 |
| OT/NT 4 | Intro to Biblical Languages | 3 | NT 2 | Intro to New Testament | 3 |
| ST 1 | Intro to Systematic Theology | 4 | HOM 1 | Intro to Homiletics | 3 |
| | Elective | 3 | | Elective | 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>hours</i> | <i>Spring Semester</i> | | <i>hours</i> |
|----------------------|--|--------------|------------------------|--|--------------|
| CH 1 | Church History/History of Christian Thought | 3 | LIT 11 | Liturgical Music | 1 |
| CE 1 | Christian Ethics | 4 | CH 2 | Church History/History of Christian Thought | 3 |
| FE 1 | Field Education & Colloquy | 3 | FE 2 | Field Education & Colloquy | 3 |
| | Elective | 3 | | Elective | 3 |
| | Elective | 3 | | Elective | 3 |
| | | | | Elective | 3 |

Senior Year

| <i>Fall Semester</i> | | <i>hours</i> | <i>Spring Semester</i> | | <i>hours</i> |
|----------------------|----------------------------|--------------|------------------------|-----------------------|--------------|
| LIT 1 | Liturgics | 4 | FE 4 | Field Education | 3 |
| HOM 2 | Liturgical Preaching | 3 | | Elective | 3 |
| FE 3 | Field Education | 3 | | Elective | 3 |
| | Elective | 3 | | Elective | 3 |
| | Elective | 3 | | Elective | 3 |



Seminarians Anne Kersting and Mark Waldo.

Notes: Master in Divinity

A. Elective Distribution

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

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

B. Consortium Requirement

Students are required to take at least one course taught by a member of the faculty of another school in the Washington Theological Consortium or a Consortium-sponsored seminar. Normally this should be one of the elective courses.

C. Clinical Pastoral Education Requirement

In addition to the 95 semester hours listed above, students are required to take one quarter of Clinical Pastoral Education. This is normally taken in the summer between the junior and middle years. Six hours credit will be given for successful completion of this program, making a total of 101 semester hours required for the M.Div. degree.

D. Biblical Language Requirement

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

E. Field Education Requirement

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

F. Faculty Approval of Registration

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

Master in Theological Studies

First Year

| <i>Fall Semester</i> | | <i>hours</i> | <i>Spring Semester</i> | | <i>hours</i> |
|----------------------|------------------------------------|--------------|------------------------|------------------------------|--------------|
| OT 1 | Intro to Old Testament | 3 | OT 2 | Intro to Old Testament | 3 |
| NT 1 | Intro to New Testament | 3 | NT 2 | Intro to New Testament | 3 |
| OT/NT 4 | Intro to Biblical Languages | 3 | | Elective | 3 |
| ST 1 | Intro to Systematic Theology | 4 | | Elective | 3 |
| | Elective | 3 | | Elective | 3 |

Second Year

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

Notes: Master in Theological Studies

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

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

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

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

4. Students are required to take at least one course taught by a member of the faculty of another school in the Washington Theological Consortium or a Consortium-sponsored seminar. Normally this should be one of the elective courses.

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

6. The biblical language requirement may be fulfilled in one of three ways. (See Note "D" under the M.Div. curriculum on p. 42.)

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



Description of Courses

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

Department of Old Testament Language and Literature

Dr. Newman, Dr. Ross, Dr. VanDevellder, Dr. Hicks, Dean Reid

FALL SEMESTER

Required Courses

OT 1 Introduction to the Old Testament

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

OT-NT 4 Introduction to Biblical Languages

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

Electives

OT 101 Beginning Hebrew

Dr. Ross.

OT 201 Hebrew Reading and Exegesis

A study of the Hebrew text of the Succession Story, II Samuel 9-20; I Kings 1-2. Dr. Ross.

OT 209 Amos and Hosea

An intensive study of the message of Amos and Hosea, their place in the prophetic movement of ancient Israel, and their meaning for the contemporary church. (In English.) (Not offered 1986-87.) 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. (Not offered 1986-87.) Dr. Ross.

OT 215 English Exegesis of the Psalms

The Psalms in Israel's worship. An exegetical study of selected Psalms, with special attention to their literary structure, theological motifs, and liturgical use—ancient and modern. Dr. Hicks.

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. (Not offered 1986-87.) Dr. VanDevellder.

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 1986-87.) 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. Newman.

OT 202 Hebrew Reading and Exegesis

Selections to be announced. Dr. 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 1986-87.) 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 1986-87.) 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 1986-87.) 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.) 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 1986-87.) 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 1986-87.) 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. Lectures and seminars. (Not offered 1986-87.) Dr. VanDevelder.

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.) (Not offered 1986-87.) Dr. VanDevelder.

OT-NT 212 Jerusalem Study Tour

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

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 1986-87.) Dr. Newman, Dr. VanDevelder.

Department of New Testament Language and Literature

Dr. Reid, Dr. VanDevelder, Dr. Lewis, Dr. Hall, Mr. Crum

FALL SEMESTER

Required Courses

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

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

NT-OT 4 Introduction to Biblical Languages

(See description under OT-NT 4.)

Electives

NT 101 Elementary New Testament Greek

Dr. Lewis.

NT 103 Greek Reading

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

NT 204 Epistle to the Hebrews

A detailed exegesis of the epistle and study of its theological significance. There will be a section for those who wish to translate the Greek text. (Not offered 1986-87.) Dean Reid.

NT 208 Luke/Acts

Study of the structure and content of Luke's two-volume work, with special attention to Luke's theological contribution. Exegesis of selected passages. NT 1 and 2 or the equivalent are prerequisites. Dr. Hall.

NT 210 First Corinthians in English

The letter will be studied in English exegetically in the context of a reconstruction of St. Paul's relation with the Corinthian Church and of Pauline theology. There will be a special section for those who wish to translate the Greek text. (Not offered 1986-87.) Dr. Lewis.

NT 212 Pauline Pastoralia

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

NT-CH 113 The Mission of the Church

To be announced.

NT-OT 215 Major Motifs in Biblical Theology

(See description under OT-NT 215.)

NT 217 Feminine Images in New Testament

Examination of feminine images in the New Testament, with attention to the literary and historical contexts in which they occur. Study of the theological significance of these images. Prerequisites are NT 1 and 2 or the equivalent. Dr. Hall.

SPRING SEMESTER*Required Courses***NT 2 Introduction to the New Testament: The Epistles and Johannine Literature**

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

*Electives***NT 102 Elementary New Testament Greek**

A continuation of NT 101. Dr. Lewis.

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

Studies in selected passages from the first three Gospels. Attention will be given to ways of using the materials in the parish. Prerequisites: NT 1 and NT 2 or equivalents. (Not offered 1986-87.) Dr. Hall.

NT 202 Politics and Eschatology in Paul

A study of the relation between eschatological claims and Christian action in Paul's letters. Selected passages will be studied. Prerequisites: NT 1 and NT 2 or equivalents. (Not offered 1986-87.) 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 1986-87.) Dr. Lewis.

NT 205 The Gospel of Mark

Study of the structure and content of Mark's Gospel, with special attention to Mark's theological contribution. Exegesis of selected passages. Prerequisites are NT 1 and 2 or the equivalent. Dr. Hall.

NT 206 Epistle to the Romans

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

NT 207 The Gospel of John

An exegetical study in English of the Gospel with a view to understanding the author's theology and interpretation of Christ. There will be a special section for those who wish to translate the Greek text. (Not offered 1986-87.) Dean Reid.

NT-OT 212 Jerusalem Study Tour

(See description under OT-NT 212.)

NT 216 The Revelation to John in English

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

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. (Next offered 1987-88.) Dr. Lewis and Mr. Crum.

Department of Church History

Dr. Stafford, Dr. Prichard, Dean Clasper, 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 107 The Christian Mission in Global Perspective

An analysis of current understandings of mission, with special reference to the Christian mission in Asia. Attention will also be given to mission and inter-faith dialogue. The aim of the course is, through historical study, to encourage the growth of dialogical persons. Dean Clasper.

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

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

CH 118 The Anglican Church and the Church Fathers

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

CH 203 History of Christian Thought Seminar: Augustine

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

CH 205 The History of the Protestant Episcopal Church

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

SPRING SEMESTER

Required Courses

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 110 History of Christian Thought Seminar: Martin Luther

A study of Luther's theology in the religious and theological context in which it developed. The seminar will read in Luther's writings intensively, especially his commentaries on Scripture. Permission required for juniors. (Not offered 1986-87.) Dr. Stafford.

CH 111 The Great Awakening and the Evangelical Tradition

This class will examine the continuing evangelical tradition both within and outside of 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, Jonathan Edwards, the Wesleys, Devereux Jarratt, William H. Wilmer, William Meade, and Charles Finney. (Spring of even years.) Dr. Prichard.

CH 114 Classics of the Christian Journey

Readings of accounts of spiritual pilgrimage given during the course of the history of the Church, including those by Origen, Anthony of Egypt, Augustine, Gregory of Nyssa, Bernard of Clairvaux, Julian of Norwich, Martin Luther, Teresa of Avila, and John Bunyan. The seminar will attempt to understand the view of Christian life offered by each one, both in its own context and as it might be appropriated now. (Limited to twelve.) Dr. Stafford.

CH-ST 116 The Quest for Christian Unity

An introductory study of the history, structure, and ecclesiological/ethical implications of the modern ecumenical movement. This course meets the Consortium requirement as well as the Systematic Theology election requirement. 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.

CH 119 A Christian Adventure in Understanding Asian Religions

This course will provide for Christians an exposure to some of the living religious traditions of Asia: Hinduism, Theravada Buddhism, Mahayana Buddhism, Tibetan Buddhism, Confucianism, Taoism and Zen. The challenges to Christian Faith by the "Perennial Philosophy" and Neo-Gnosticism will be examined. Dean Casper.

CH 204 History of Christian Thought Seminar: John Calvin

Calvin's major creation was his biblical theology. He intended it to give form and meaning to every aspect of Christian life, individual and corporate. This seminar focuses on Calvin's biblical theology, especially the *Institutes of the Christian Religion*. There will be particular emphasis on Calvin's grasp of the Scriptures' implications for life. This will all be studied in the context in which Calvin created it: his reformation of Geneva. There will be attention to the influence of Calvin's work on Anglican traditions. (Limited to twelve.) Permission required for juniors. Dr. Stafford.

Department of Theology

Dr. Price, Dr. Micks, Dr. Scott, Fr. Chelpon, Dr. Martensen, Mr. Crum

FALL SEMESTER

Required Courses

ST 1 Introduction to Systematic Theology

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

ST 3 Authority and Interpretation of Scripture

This course introduces the Bible as a theological source and norm for Christian faith and life. Besides addressing the Bible's authority, this course also studies current methods of biblical interpretation (e.g. structuralism, rhetorical, reader-response, canonical) with special attention to their theological assumptions and pastoral applications. (Not offered 1986-87.) Dr. Scott.

ST 5 The Christian Doctrine of God

This course addresses: Our knowledge of God (Revelation and Faith); God's Nature (Trinity); God as Creator. (Fulfills the middler requirement for ST 1 in 1986-87 under the old curriculum.) Dr. Scott.

ST 7 Human Spirit and Holy Spirit

This course will examine Christian teaching about God as Spirit. The word "spirit" will be studied, the development of the understanding of the Spirit of God in Scripture traced, and the place of Spirit and spirit in Christian thought and experience considered. (Not offered 1986-87.) Dr. Price.

Electives

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. (Not offered 1986-87.) 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 222 The Theology of Paul Tillich

A careful reading of Tillich's *Systematic Theology* (Vols. I-III), with consideration of selected other works. (Prerequisite: the two introductory courses in Theology.) Dr. Price.

SPRING SEMESTER

Required Courses

ST 4 Doctrine of Revelation

The Christian teaching about revelation will be developed, with particular attention to its role in modern theology as the answer to the fundamental epistemological question, "How do we know God?" Topics to be considered: revelation as personal; revelation as salvation; revelation in relation to faith and reason; revelation as mediated by nature and historical events; the history of revelation culminating in the revelation through Christ. (Not offered 1986-87.) Dr. Price.

ST 6 The Person and Work of Jesus Christ

An exploration of Christology and Soteriology in the light of Scripture, tradition, and contemporary theological thought. (Fulfills the middler requirement for ST 2 in 1986-87 under the old curriculum.) Dr. Micks.

ST 8 Church and Sacraments

A study of the doctrine of the church in biblical and historical theology, and of contemporary ecclesiology including the ecumenical movement. This will be followed by examination of the concepts of sacraments and sacramentality in the life of the church and of the Christian. (Not offered 1986-87.) Dr. Micks.

Electives

ST 109 Eve and Adam: Theological Anthropology

A study of the nature of human beings, and of the roles of men and women in Scripture, tradition, and present society. Special emphasis is placed on the biblical concepts of partnership. Dr. Micks.

ST 114 Major Anglican Theologians

A study of the works of Richard Hooker, Frederick Denison Maurice and William Temple. (Next offered 1987-88.) Dr. Micks.

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. (Not offered 1986-87.) Dr. Price.

ST 203 Anglicanism

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

ST 204 Meanings of Freedom in a Christian Context

An examination of various meanings of freedom in theologically significant contexts: in connection with the definition of human being; in opposition to instinct; in opposition to determinism; in connection with destiny; the significance of political freedom. (Not offered 1986-87.) Dr. Price.

ST 210 Evil, Anger, and God

(Formerly Evil and the God of Love.) A seminar which explores: (1) evil as both sin and suffering, (2) anger, as a response to evil, directed both at people and at God, (3) the appropriateness of anger directed at God in the light of the biblical witness to God as the inflictor of evil and what to make of this witness, (4) the issues of human freedom, bondage, and responsibility for evil, (5) the Cross as not only justifying humanity for the evil we do but also as justifying God for the evil he inflicts, (6) the role of the gospel in preventing and alleviating evil. These issues will be explored with personal and pastoral application in mind. (Limited enrollment.) (Offered in 1986-87 and 1988-89.) Mr. Crum.

ST 211 Modern Anglican Apologists

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

ST 214 Christology of the Greek Fathers

A study of classical Christianity investigating the Christology of Irenaeus, Athanasius, Cyril of Jerusalem, Nestorius, Cyril of Alexandria, and the Cappadocians. (Not offered 1986-87.) 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. Fr. Chelpon.

ST 220 Doctrine of the Resurrection

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

ST 302 Readings in Contemporary Theology: The Theology of Story and Narrative

Theologians today are reappropriating Jesus' method of teaching. Beginning with parables, this seminar will consider fiction, biography, and autobiography as channels of theological discourse. (Prerequisite: the two introductory courses in Theology or equivalent.) Dr. Micks.

Department of Christian Ethics and Contemporary Society

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

FALL SEMESTER

Required Course

CE 1 Christian Ethics (Formerly ST 3)

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

Electives

CE 103 The Church in Society

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

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

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

CE 111 Ethics, Economics, and Ecology

The focus of this course will be on moral issues raised by economic activity in the production, acquisition, possession, and use of material goods. The course will examine Christian theological perspectives on nature and the environment, property and its use, and human work as a vocation. Attention will be given to the ethical analysis of economic systems and to selected issues such as hunger, corporate responsibility, church investments, and business ethics. Dr. Parrent.

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

Secular occupations are often not recognized as ministry or vocations. Similarly, worship is often not recognized as a ministry to society.

This failure to recognize the ministry of the scattered church as "kings/queens" in their occupational domains or the ministry of the gathered church as "priests" in their worship can lead to a split between religion and life, to a lack of support for parishioners in their daily work, and to laments that "the church" is not doing anything.

In examining these neglected dimensions of ministry, this course will explore how much the church is actually doing through the occupations and worship of its members.

The course may be taken either as a quarter (CE 16) or semester (CE 116) course. During the first quarter, learning will be by seminar presentations and discussions by instructor and students based on readings and past experiences. During the second quarter, the focus will be on doing research or a project in the field. Mr. Crum.

CE 201 Anglican Moral Theology

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

Electives

CE 104 Twentieth Century Christian Social Thought

Beginning with the social gospel, the course will examine contemporary Christian social thought as reflected in Christian realism, the Christian-Marxist dialogue, the theologies of liberation (Black, feminist, third world), the new evangelicals, the ecumenical movement, and contemporary Roman Catholicism. (Not offered 1986-87.) Dr. Parrent.

CE 106 The Black Religious Experience in America

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

CE 108 The Church and Popular Culture

An analysis of various forms of popular culture (film, TV, novels, music, sports) in relation to cultural values as those values affect the Christian community. Participation requires attendance at several forms of pop culture, e.g., film, sports events. (Limited to ten.) (Not offered 1986-87.) Dr. Scott.

CE 110 Christianity, Politics, and the State

This course will examine biblical and theological perspectives on the state, the development of normative Christian political thought, alternative approaches to politics, and contemporary issues in church state relations. (Not offered 1986-87.) Dr. Parrent.

CE 202 Medical Ethics

The focus of the seminar will be on moral decision-making about genetic screening, abortion of deformed fetuses, letting babies die, and euthanasia. The seminar will use case studies. (Prerequisite: an introductory course in ethics or permission of the instructor.) (Not offered 1986-87.) Dr. Scott.

CE 207 The Bible and the New York Times

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

Department of Pastoral Theology

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

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

FALL SEMESTER

Full Semester

PE 103 Teaching in the Church

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

First Quarter

PA 18 Perspectives on Parish Ministry

This course will consider some of the issues raised in 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

Studies in loss and grief provide entree into the theory, theology, and practice of providing care at times of stress. The use of prayer in pastoral care is assessed, and suicide is considered as a response to extreme stress. Pastoral tools are designated and used in reference to reading and faculty-provided case materials. Dr. Hanchey.

PC 14 Pastoral Relationships from Three Perspectives

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

PC 24 Pastoral Theology: Celebrating Signs of God's Presence and Ministry

Scripture's witness, the Book of Common Prayer, everyday life events and selected metaphors (Immanuel, Grace, Providence, etc.) along with studies of God's powerlessness, human freedom, and evil provide a means to identify God's everyday ministry among us. Dr. Hanchey.

PE 61 Readings: The Ministry of Teaching

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

Second Quarter

PC 13 The Ministry of Listening

Using selected case studies and videotapes, this idea course explores the importance and employment of listening in pastoral care, and develops as well a theology for listening along with several skill building tools. Dr. Hanchey.

PA 21 Evangelism, Renewal, and Church Growth

Evangelism is considered from the perspectives of proclamation and conversation. The work of identifying signs of God's presence is detailed, the shape of conversion and the growth of faith explored, and the ways and means of organizing a parish for evangelism and the marks of effective clergy leadership assessed. Dr. Hanchey.

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

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

PC 12 Pastoral Ministry to the Hospitalized and Dying

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 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. (Limited to 10.) Dr. Roessler.

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 psychological and theological perspectives. Class discussion and some reality practice provide the practical application of ideas about personal usage. CPE is a prerequisite. Dr. Hanchey.

PE 103 Teaching in the Church

(See fall semester description.)

Third Quarter

PA 58 Canon Law (Formerly PA 27)

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

PA 43 Parish Management

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

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. Guemsey.

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 41 Pastoral Care of Alcoholics and Other Chemically Dependent Persons

(See second quarter description.)

PC 44 The Prayer Book Offices: Part One

This idea course is designed to generate numerous ministry possibilities when using the following Prayer Book offices: Baptism as it relates to birth, adoption, and the early communion of children; Confirmation, also as it relates to the ministry of the laity and their occupations; and marriage. Attendant explorations center on ministry to parents, newcomers, and the lapsed. Dr. Hanchey.

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.) 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. Hanchey, and others.

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 31 Organizing a Parish for Christian Education

This idea course details the relationship between the classroom, parish worship, Bible stories, the themes of the church year, and the concept of experiential education. Creative programs of Christian education result. Teacher recruitment and team development, along with enlivening parental interest provide more practical investigations. Dr. Hanchey.

PA 50 Conflict Management

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

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 recovenancing of marriage(s). Dr. Hanchey.

PC 45 The Prayer Book Offices: Part Two

This quarter course explores the pastoral and educational opportunities surrounding (a) reconciliation, (b) ministrations to the sick, and (c) the burial office. Dr. Kryder.

PC 82 Anticipating Priesthood

A practical and reflective course taking a look at the priest as pastor, prophet and teacher, care provider, and leader of individuals and the community of faith, and the responses to be expected from the congregation as priesthood is exercised. Case studies illuminate theory and theology, and personal matters of student interest shape the course syllabus. (Not offered 1986-87.) 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, Mr. Crum, Mrs. Dinan.

Electives

HOM 401 Independent Study in Homiletics

Independent study in (1) homiletical methods; (2) individual preachers; (3) communication theory; (4) preaching in relation to theology and/or Scripture; or (5) other aspects of homiletics. By contract with the instructor. (Not offered in 1986-87.) 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, Mrs. Dinan.

Electives

HOM-NT 250 Interpretation for Proclamation

(See description under NT-HOM 250.)

HOM 401 Independent Study in Homiletics

(See fall semester description.)

**Department of
Liturgics**

Dr. Price, Mr. Albritton and others

FALL SEMESTER

Required Courses

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. (Pass/Fail.) 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

Electives

LIT 101 Liturgical Planning

This course will give participants an opportunity to plan services according to the Book of Common Prayer and also their surroundings and the things used in them, in the light of pertinent theological, canonical, and aesthetic considerations. Dr. Kryder.

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.

LIT 34 Advanced Practicum

Extended consideration and practice of the roles of deacon and priest in the Pastoral Offices. Ms. Anderson.

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.) Mr. Albritton.

LIT 21 The Bible in Spanish

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

LIT 35 Liturgy as Art

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

Department of Field Education

Dr. Morgan

FALL SEMESTER

Required Courses

FE 1 Field Education and Colloquy

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

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

FE 3 Field Education

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

Electives

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

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

SPRING SEMESTER

Required Courses

FE 2 Field Education 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 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

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. Mr. Gibson.

Special Programs In Speech and Liturgical Music

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

SPRING SEMESTER

Required Courses

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

SP 1 Oral Interpretation of Scripture

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

LIT 11 Liturgical Music

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

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 communal and moral ethos, both within and outside the classroom. Applicants for entrance to the Seminary undertake such participation and respect.

Master in Divinity

To apply for admission to the Master in Divinity program one must be a graduate of an accredited college and otherwise qualified. 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 he or she has met all the requirements of the canons and has been admitted as a postulant for Holy Orders. Such students who meet all of the requirements of the Master in Divinity degree will receive the Licentiate in Theology (#3, p. 62).

Although the course of study in the three-year professional degree program (Master in Divinity) is

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

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

The curriculum and requirements for the M.Div. degree are given on page 62.

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 four letters of reference regarding qualifications for the course, the applicant is required to confer with the Admissions Committee and to have an interview with the Seminary's consulting psychiatrist.

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

The curriculum and requirements for the M.T.S. degree are given on page 62.



Dean Reid.

**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 Diploma in Theology 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 Diploma in Theology are given on p. 63.



Students representing nine different countries outside the United States attended V.T.S. during the 1985-86 academic year.

Full-Time Special Students

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

All Full-Time Applicants

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

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

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

All full-time students are eligible to apply for financial assistance. Such assistance is given entirely on the basis of need. A financial disclosure form is included in the admissions packet.

Part-Time Special Students

Persons not seeking a theological degree can be considered for admission as part-time special students to take not more than two courses per semester. To apply for admission as a part-time special student, one must be a graduate of an accredited college and otherwise qualified. A personal interview is required. Application must be made no later than August 15. Part-time students are not eligible for financial assistance. For further information, please call or write the registrar, Mrs. Marechal.



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

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

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

5. An oral defense of the thesis project.

Admission Requirements

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

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

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

Seminary Regulations

Regulations Governing Recommendation for Ordination

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

Annual evaluations of the student's academic and personal qualifications for the ordained ministry are

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

Requirements for Graduation

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

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



2. *Master in Divinity*—Students who hold a bachelor's degree from an accredited college or university and who complete the 3-year course of study outlined on page 41 with an average not lower than 2.0, may be admitted to the degree of Master in Divinity provided that they have not received a grade lower than C- in more than six courses, of which not more than four shall be required courses.

3. *Licentiate in Theology*—Those students who can be admitted under A.T.S. regulations without a college degree and who complete the 3-year course of study outlined on page 41 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.

4. *Master in Theological Studies*—Students who hold the bachelor's degree from an accredited college or university and who complete the two-year course of study outlined on page 43 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.



Students gather with homiletics professor Milton Crum, second from left, for informal discussion outside the Seminary chapel.

5. *Licentiate in Theological Studies*—Those students who can be admitted under A.T.S. regulations without a college degree and who complete the 2-year course of study outlined on page 43 with an average not lower than 2.0, may be admitted to the Licentiate in Theological Studies provided that they have not received a grade lower than C- in more than four courses, of which not more than three shall be required courses.

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

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

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

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

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



Faculty housing

Two years of full-time study in residence in this seminary are required for the M.Div. degree and one year for the M.T.S. degree.

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

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

12. *Clinical Pastoral Education for Juniors (M.Div. Program)*—As in many other seminaries, the policy at Virginia is that the summer following the junior year should be devoted to Clinical Pastoral Education. A description of Clinical Pastoral Education is found on page 23 and financial information on page 69.

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



Academic Regulations

1. *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.

2. *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's work improves 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

Seminarians Sandy Walker, Caroline Janouski, and Daniel Robayo.

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:

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

3. *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.

4. *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 no higher than a D will be given for the late work.

If a student who has received such a warning fails to turn the work in or during his or her seminary career 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.

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

6. *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.



"Let your father and mother be glad, let her who bore you rejoice." Proverbs 23:25.

Policy on Registration

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

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

Students who for some compelling reason find it a great hardship to be present for

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

Overseas students, transfer students, and full-time special students entering the Seminary must attend a special required preorientation conference in accordance with the calendar listed on page 82. This will normally begin on the Tuesday of orientation week.

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

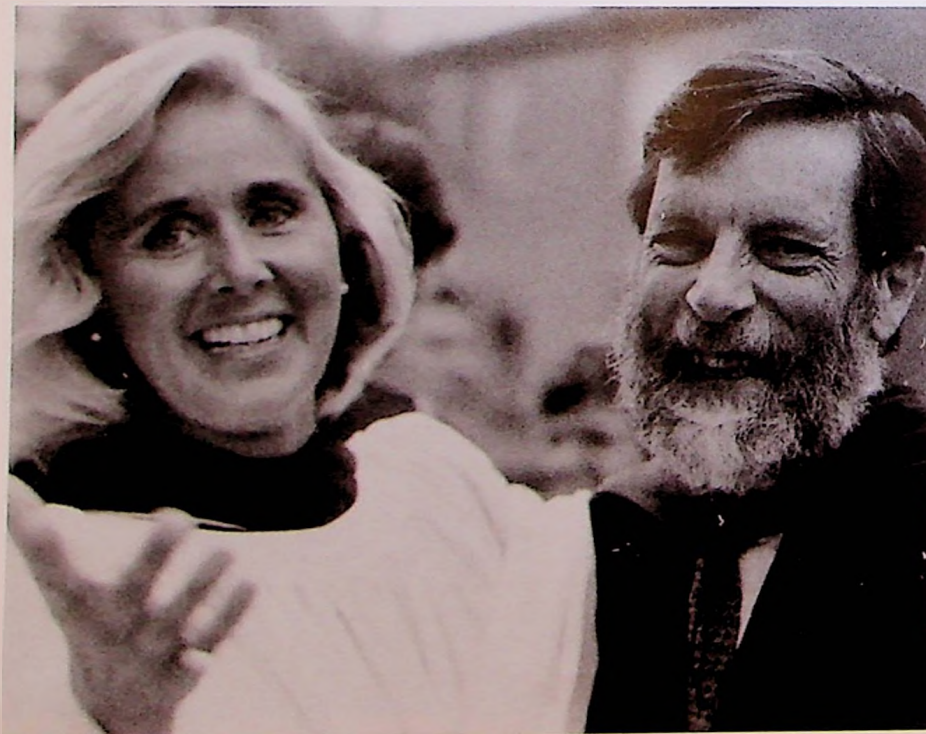
- (1) During the first two weeks of a semester students may change elective courses.
- (2) Students who overelect may drop an elective course without penalty during the first five weeks of a semester.

Policy on 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. Such action may be deemed necessary, for example, in response to patterns of behavior that have a significant disruptive effect on the general welfare of the community, or in cases of cheating on examinations or other violations of trust and mutual respect.

Policy on Changing Degree Programs

From M.Div. to M.T.S.—Persons wishing to transfer from the M.Div. to the M.T.S. program must signify their intention to do so at least one full academic year before they expect to receive the M.T.S. degree and must complete all the requirements for the latter degree. The transfer must also be approved by the faculty.



Honors graduate Jane Morse and Old Testament professor Jim Ross.

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

Therefore, any candidate for the M.T.S. who is considering transferring into the M.Div. program is advised to take field education in the second year to avoid extending his or her program into a fourth year. The student should also be aware of the Clinical Pastoral Education requirement.

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 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 marriage is planned in course he or she should discuss the forthcoming marriage with his or her bishop.

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

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

Policy 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 exists in the Episcopal Church, the larger Christian community, and the society at large, the board of trustees states the following policy as applicable to this seminary.

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

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

3. Faculty and students are expected to lead a life which is "a wholesome example to all people" (BCP pp. 517, 532, 544). In addition to all that this includes positively in the specific area of sexual behavior, it excludes at least the following: sexual intercourse outside the bonds of marriage, adulterous relationships, and the practice of homosexuality.

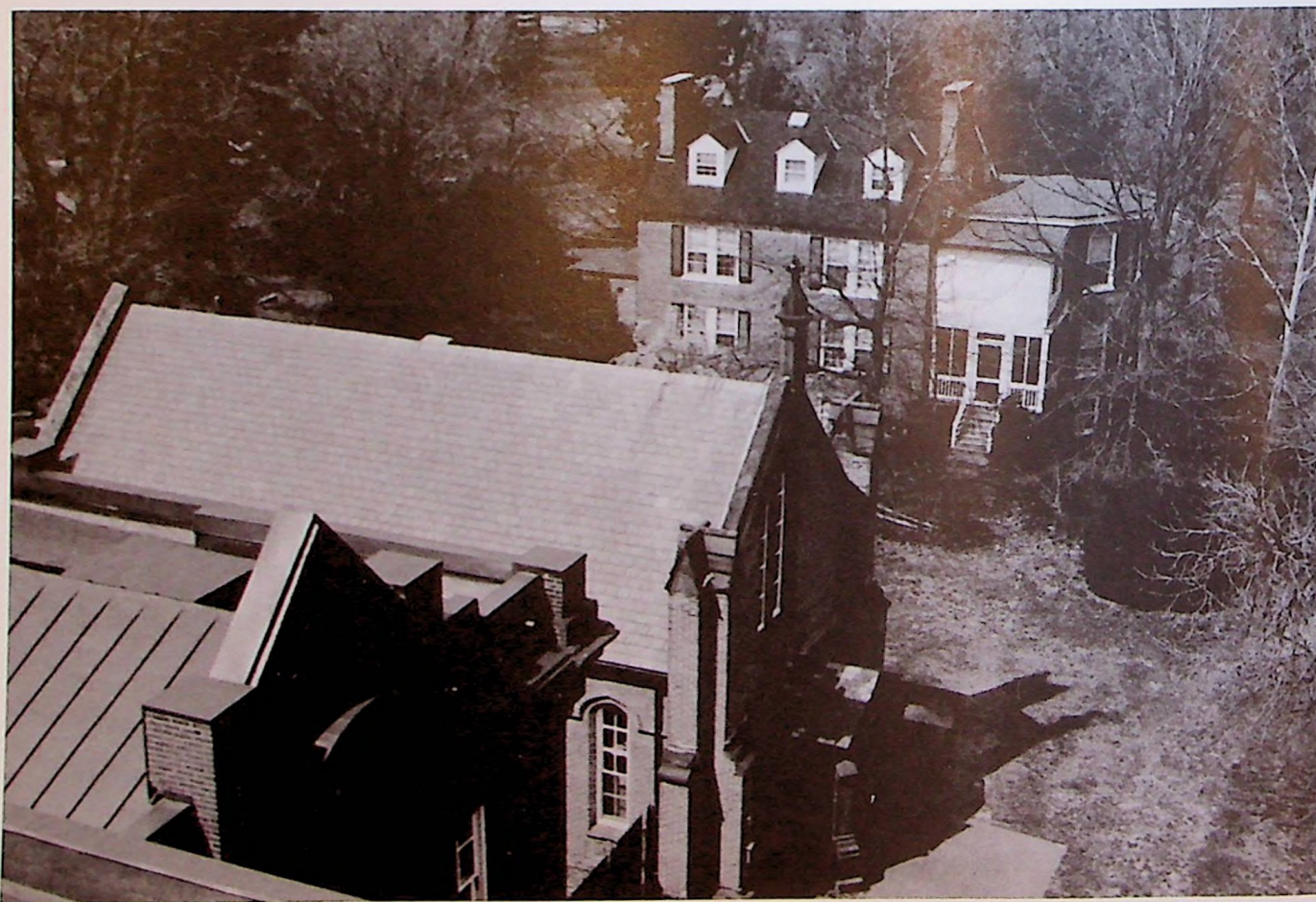
4. The proper Christian approach to cases of sexual immorality, as to all immorality, should be pastoral, not legalistic and merely condemnatory.

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

Policy on Inclusive Language

Language reflects, reinforces, and creates reality. This is the case with regard to gender, race, ethnic identity and religion. The integrity of people with various opinions and interpretations on the issue of language is assumed. It is recognized that the English language, always undergoing changes, is in our time rapidly evolving in more inclusive directions. The Virginia Theological Seminary community welcomes this process of change. It is also

recognized that exclusive language can work unwitting and unintended harm by distorting reality and excluding members from our community. Therefore, all members of the Virginia Theological Seminary community (students, faculty, administrators and staff) are invited to join together in using language which more adequately reflects the unity of the people of God and the reality of God.



Financial Information

Seminary fees are kept at the lowest possible level consistent with the accommodations provided and quality of teaching and training maintained. Students must anticipate annual adjustments in tuition and fees.

The total charges as listed below are far less than the actual cost to the Seminary for the education of each enrolled student. This remainder is provided (1) by income from established endowment funds, (2) through gifts received from 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:

| | 1986-87 | |
|--|--------------------|---------------------|
| | On Campus Students | Off Campus Students |
| Tuition | \$3,700.00 | \$3,700.00 |
| Board ¹ | 1,800.00* | 530.00** |
| Room | 900.00 | --- |
| Student Activities Fee..... | 20.00 | 20.00 |
| Clinical Pastoral Education Fee ² | 390.00 | 390.00 |
| Registration Fee ³ | 125.00 | 125.00 |
| Medical Fee | 90.00 | --- |

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

- \$ 170.00 per hour for credit
- \$ 80.00 per hour for audit
- \$ 17.00 for registration fee³

*\$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 \$530.00 charge is to cover the cost of these extra meals.

2. 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.

3. Registration fee (first year only). For part-time special students, a one-time nonrefundable fee payable after acceptance at the time of first registration.



Other Contractual Obligations

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

2. Every applicant upon acceptance is required to pay a registration fee of \$125.00. This sum will not be credited to the tuition fee, but will be used to cover the cost of his or her degree and other expenses at the time of graduation from the Seminary. If the student fails to graduate, this sum is not refundable.

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

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

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

| | <i>Individual</i> | <i>Family</i> |
|----------------------------------|-------------------|---------------|
| Blue Cross/ Blue Shield | \$ 750 | \$2,005 |
| CapitalCare | 1,025 | 2,700 |
| Kaiser | 1,075 | 2,690 |

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

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

7. Students should know that there may be costs in connection with Clinical Pastoral Education over the \$390.00 tuition. These costs vary from center to center. A few centers provide stipends, others offer room and/or board, some provide nothing.

Students, therefore, should choose the centers to which they apply in accordance with their means. Clinical Pastoral Education is a full-time occupation, often including Sundays, so there is little opportunity to earn money through outside work during the educational period.

8. Each student supplies for himself or herself any needed ecclesiastical vestments.

9. Students living in seminary dormitories are required to clean and care for their own rooms, including windows. Dormitories will be open for occupancy during the academic year 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.**



"The Lord has made everything for its purpose . . ." Proverbs 16:4.

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

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

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

Scholarship Aid

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.

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

Applicants may request financial assistance from the Seminary, and forms are included in the admissions packet. Completed forms should be returned to the admissions office together with the application.

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 who 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.

Off-campus Housing

Off-campus housing in Alexandria is expensive. Certain housing is subsidized (see below) for married students and single parents with dependent children living at home. The subsidy, along with needs-based scholarship grants, significantly reduces costs to students. Interested persons should inquire at the business office when computing budgets.

The Seminary provides housing subsidies at the following rates:

| | <i>Per Month</i> |
|--|----------------------|
| A couple with no children | \$110 |
| A couple or single parent with one child | \$140 |
| A couple or single parent with two children | \$155 |
| A couple or single parent with three or more children | \$185 |

Summer Programs

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



The Rev. Locke Bowman.

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 1986-1987

Term Expires 1987

The Rev. Jane Holmes Dixon (V.T.S. '81)
Vice President
Laurel, Maryland

The Very Rev. J. Pittman McGehee
(V.T.S. '69)
Secretary
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)
President
Philadelphia, Pennsylvania

Terms expires 1988

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

The Rev. Canon Timothy B. Cogan
(V.T.S. '59)
North Andover, Massachusetts

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

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

Term Expires 1989

The Rev. Lloyd S. Casson (V.T.S. '64)
New York, New York

The Rev. David J. Greer (V.T.S. '55)
Shreveport, Louisiana

The Rev. M. Sue Reid (V.T.S. '76)
Columbus, Ohio

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

One Year Co-opted Member

The Rev. Linda M. Kaufman (V.T.S. '86)
Tappahannock, Virginia

Alumni/ae Representatives on the Board of Trustees

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

Term Expires 1991

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

Director of Alumni/ae Affairs

The Rev. Dabney J. Carr III (V.T.S. '60)

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 1 of each year.



Degrees Conferred



Bishop Robert Atkinson and honorary degree recipient Madeleine L'Engle

Degrees Conferred October 29, 1985

Doctor in Divinity

The Right Reverend William
Franklin Carr

*Suffragan Bishop of the Diocese of West
Virginia*

The Right Reverend Edward
Cole Chalfant

Bishop Coadjutor of the Diocese of Maine

The Reverend Edward Dudley
Colhoun, Jr.

*Rector of St. Paul's Episcopal Church,
Winston Salem, North Carolina*

The Reverend John Reeves Frizzell, Jr.
*Rector of St. Alban's Episcopal Church,
Amandale, Virginia*

The Right Reverend George Lazenby
Reynolds

Bishop of the Diocese of Tennessee

The Right Reverend Frank Harris Vest, Jr.
*Suffragan Bishop of the Diocese of North
Carolina*

The Right Reverend Don A. Wimberly
Bishop of the Diocese of Lexington

Doctor of Humane Letters

Dr. Ann Belford Ulanov
*Professor of Psychiatry and Religion at Union
Theological Seminary, New York*

Degrees Conferred May 15, 1986

Doctor in Divinity

The Reverend Avery Dulles, S. J.
*Ordinary Professor of Systematic Theology,
The Catholic University of America, School of
Religious Studies*

The Right Reverend Rogers Sanders
Harris

Suffragan Bishop of Upper South Carolina

The Right Reverend Samir Hanna Kafity
*President Bishop of the Episcopal Church in
Jerusalem and the Middle East*

The Right Reverend Gerard Elias Mpango
Bishop of Western Tanganyika

Doctor of Humane Letters

Raymond Frederick Glover
General Editor, Hymnal 1982

Madeleine L'Engle
Author

Doctor of Ministry

Harold Layton Cooper, Jr., B.S.E., M.Div.

John Vincent Dabney, B.A., M.Div.

John Franklin Flora III, B.A., M.Div.

William Anthony Guthrie, B.A., L.Th.,
Dip.Th.

Thomas Carl Kehayes, A.B., M.Div.

Donald William Keyser, B.S., B.D.

John Adkins Moulton II, A.B., M.Div.

John Randolph Price II, A.B., S.T.M.

Master in Divinity Cum Laude

Peggy Butterbaugh Buelow, B.A., M.S.
F. Scott Hennessy, B.A.

Thomas Marshall Kryder, A.B., A.M.

Beth Cooper McNamara, B.A., M.L.A.

Jane Anderson Morse, B.A., M.A.T.

Angela Gale Russell, B.A.

Jerre Stockton Williams, Jr., B.A., J.D.

Master in Divinity

Andrew John Archie, B.A.
Ronald Lee Baird, B.A.
William Marshall Brock, B.A.
John Ashmore Brown, Jr., B.A., M.Ed.
Charles Frederick Brumbaugh, B.S.Ed.
George Morris Calvert, B.A.
Todd Lee Cederberg, B.A.
Charlotte Dudley Cleghom, B.A., M.R.E.
Mary Diane Dianish, B.A.
Mark Joseph DiCristina, B.S.
Samuel S. Fanous, B.A.
Carol Cole Flanagan, B.A.
John Christopher Hardman, B.S.
Ralph Julian Hill, B.S., J.D.
Marlowe Keith Iverson, B.S., M.S.
Theodore William Johnson, A.B.
Bennett Green Jones II, B.A.C.
Linda Margaret Kaufman, B.S.
Francis John Kelly III, B.A.
Dexter Williamson Kessler, B.A.
Jeanne Wise Kirby, A.B.
Marion DuBois Lucas III, B.A.
Robert Boutell McLeod, B.A., M.A.
Jeffrey David Murph, B.A.
R. Thad Parker, B.A., M.S.W.
Mark Todd Pennypacker, B.A.
Linda Anne Goodwin Poindexter, B.A.
Joseph H. Redmond, Jr., B.S.
Maria Wornom Rippe, B.A., M.S.L.S.
Marshall Dow Sanderson, B.A.
George Randall Sartin, B.S.
Edward Chisolm Scott, B.A.
Stuart Hardie Smith, B.A.
Cynthia Nan Taylor, B.A.
William Brown Taylor, Jr., B.A.
David Hall Teschner, B.A.
Susan McCorkle Tyree, B.F.A.
Lynwood D. Wells, B.S.
Conrad Bruce Wilson, B.S.Ed., M.A.

Master in Theological Studies

Erwin Risley Brigham, B.S., M.A.
Wilson Wai-sang Chan, B.Div., M.Min.
Carolyn Wendy Foard, B.A.
Eva-Liisa Nangula Hauwanga, B.A.
Walter H. Kansteiner III, B.A., M.A.
Stephen Kanyaru M'impwii, B.D., Lic.Th.
Eliya Singano Mpalahole, B.D.
Bruce Robert Replogle, B.A.
Virginia Martin Riggs, B.S.
George H. Walker, B.S.C.E.

Diploma in Theology

Luis Currea G., B.A.

Certificates of Work Accomplished

Premlata Ashirvadam, B.A., M.A., B.Ed.
Margaret Gardiner Custer, M.R.E., M.Div.
Anne Leslie Yount Manson, A.B., M.Div.
Ute Köhler Sartin, Assoc. in Econ.
Jeffrey Hamilton Seiler, B.A., M.Div.
Richard L. Vinson, B.A., M.Div.
Charlotte Egerton Waldrop, B.A., M.Div.



Seminarian Cheryl Winter, waiting to lead the Commencement procession.

Students Enrolled 1985-1986

Master in Divinity

Senior Class

Andrew John Archie
Diocese of Chicago
B.A., Washington & 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 A. 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

Todd Lee Cederberg
Diocese of Michigan
B.A., Wheaton College

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

Mary D. Dianish
Diocese of Virginia
B.A., University of Richmond

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

Samuel Fanous
Diocese of Jerusalem
B.A., Tel-Aviv University

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

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 & Marshall College, Union
Theological Seminary in New York

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

Linda M. Kaufman
Diocese of Virginia
B.S., George Mason University

F. 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
B.A., Hood College

Thomas Marshall Kryder
Diocese of Western New York
B.A., Syracuse University; M.A., 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.L.A.,
Johns Hopkins 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

Mark Todd Pennypacker
Diocese of Pennsylvania
B.A., West Chester State College

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

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

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

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

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

G. Randall Sartin
Diocese of Mississippi
B.S., Liberty Baptist College

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

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

Cynthia Nan 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; B.S.,
Liberty Baptist College

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

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

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

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

Middle Class

Wilfred Sophia Nelly Allen-Faiella
Diocese of Virginia
B.A., Bryn Mawr College; M.A., Schiller
College

Mark Handley Andrus
Diocese of Southern Virginia
B.S., University of Tennessee; M.U.P.,
Virginia Polytechnic Institute & State
University

Charles Mulford Baker
Diocese of South Carolina
B.A., University of Delaware

Ralph A. Bethancourt
Diocese of Arizona
B.A., Arizona State University

John Hare Bonner III
Diocese of East Tennessee
B.A., University of Tennessee

Christopher Vincent Coats
Diocese of 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.J., University of Georgia

Karen Marie Doty
Presbyterian
B.A., University of Washington; M.A.,
University of Northern Colorado

Sara H. Dover
Diocese of Bethlehem
Pembroke College; Cert., Katherine
Gibbs School; B.A., Cedar Crest
College

Mariann B. Edgar
Diocese of Newark
B.A., University of Rochester

Keith Roger Emerson
Diocese of Ohio
B.A., Grove City College; Gordon-
Conwell Theological Seminary

Gail A. Epes
Diocese of Virginia
B.A., George Washington University;
M.Ed., University of Virginia

Zachary W. M. Fleetwood
Diocese of Virginia
A.B., Guilford College; M.Ed., University
of Virginia

Edward Ambrose Gumbs
Diocese of Virgin Islands
B.A., College of the Virgin Islands

Peter Rochefort Gustin
Diocese of Virginia
B.A., Coppin State College; St. Mary's
Seminary College; Los Angeles Valley
College

John F. Hardie
Diocese of West Texas
B.A., Tulane University

Susan Hrostowski
Diocese of Mississippi
B.A., University of Southern Mississippi



The 1986-87 Student Body officers are John Pitts, president, left; Michael Szymanowski, treasurer; and Zachary Fleetwood, secretary, right.

- Caroline S. Janofsky
Diocese of Maryland
B.S., Towson State University
- Robert Douglas Koth
Diocese of Virginia
B.Arch., Virginia Polytechnic Institute and State University; M.Arch., Virginia Polytechnic Institute and State University
- Linda Jean Kramer
Diocese of Washington
B.A., Colorado Women's College
- Peter Si-Kun Li
Diocese of Hong Kong and Macao
B.A., McMaster University; B.S.W., McMaster University
- 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
- Martha Z. Miller
Presbyterian
B.S., Bowling Green State University
- Jo Ann Rapp Murphy
Diocese of Virginia
B.A., Marietta College
- Byron Bruce Newell
Diocese of Virginia
B.S., U.S. Naval Academy; M.S., U.S. Naval Postgraduate School
- 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
- Jeffrey Bryan Powers
Diocese of East Carolina
B.A., University of Tennessee; Duke University Divinity School
- Katherine Hancock Ragsdale
Diocese of Virginia
A.B., College of William and Mary
- Lois A. Reardin
Diocese of Central Pennsylvania
B.S., William Patterson College
- Daniel Dario 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
- Carolyn Jean Schmidt
Diocese of Minnesota
B.A., Wells College; United Theological Seminary of the Twin Cities
- Michael Peter Szymanowski
Diocese of Upper South Carolina
B.A., University of South Carolina; M.A., University of South Carolina
- Randall W. Trego
Diocese of Massachusetts
B.A., Gordon College; Gordon-Conwell Theological Seminary
- Alice Elizabeth Tucker
Diocese of Texas
B.A., Swarthmore College
- John David Vandooren
Diocese of East Carolina
A.A., Montreat-Anderson College; B.A., University of North Carolina
- Elizabeth Ann Walker
Diocese of West Virginia
B.S., Concord College
- Marilla Jane Whitney
Diocese of Spokane
B.A., University of California; M.I.S., University of Montana; M.Ed., Fort Wright College
- Cheryl Ann Winter
Diocese of West Virginia
B.S., Marshall University
- Stuart Clary Wood
Diocese of Virginia
A.A., Ferrum College; B.A., George Mason University
- Michael Hirsch Wyckoff
Diocese of Texas
B.A., Wesleyan University

Junior Class

- Robert Scott Blumenstock
Diocese of California
B.A., San Francisco State College
- Lois L. Boney
Diocese of East Tennessee
B.A., Maryville College; M.A., University of Tennessee at Knoxville
- Hugh Eldridge Brown III
Diocese of Southwestern Virginia
B.A., College of William & Mary; M.A., University of Virginia
- Paige Randolph Buchholz
Diocese of Washington
B.A., University of North Carolina at Greensboro
- Catherine Mary Campbell
Diocese of Texas
B.A., University of South Florida; Texas A & M University
- Kim Fred Capwell
Diocese of Newark
B.S./B.A., William Paterson College
- Edward A. M. Cobden III
Diocese of Long Island
B.A., Williams College
- William Clarence Farrington
Diocese of Central Gulf Coast
B.A., University of West Florida; M.Ed., University of West Florida
- Randal Arthur Foster
Diocese of North Carolina
B.A., University of North Carolina at Greensboro
- Jay David Fowler
Diocese of Kansas
B.S.Ed., University of Kansas
- Fred Martin Gornik
Diocese of East Tennessee
B.A., University of Tennessee at Knoxville

Roger Daniel Hearn
Diocese of Easton
B.S., Babson College

Bryan Link Manning Hunt
Diocese of West Texas
B.A., University of Texas at Austin

Kelly M. Irish
Diocese of Ohio
B.S., University of Akron

Julius W. Dayo Jackson
Diocese of Upper South Carolina
A.A. Acct., Spartanburg Technical College;
B.A., Wofford College

James Courtney King
Diocese of Connecticut
B.A./B.S., New Hampshire College

Christine Ann Leedy
Diocese of Connecticut
B.A., Denison University

Jesse Lee London
Diocese of North Carolina
B.A., St. Augustine's College

Louise Jennet Lusignan
Diocese of Washington
B.A., Pomona College; M.A., Antioch-
Putney Graduate School of Education;
M.L.S., University of Western Ontario

William Darrow Lyon
Diocese of Ohio
B.S., University of Illinois; Ph.D.,
University of Wisconsin

Michael Thomas McEwen
Diocese of East Carolina
B.S., Central State University of
Oklahoma; B.A., Oklahoma City
University; M.A., University of
Oklahoma

Joan Plubell Mattia
Diocese of Virginia
B.A., George Mason University



"The Slingstones" V.T.S.' own student musicians

Louis J. Mattia
Diocese of Virginia
B.S.E., Purdue University

Michael Gerard Morse
Diocese of Ohio
B.S., Bridgewater State College

Robert George Nichols III
Diocese of Mississippi
B.A., Millsaps College; Mississippi
College School of Law

Barbara Dennison Parini
Diocese of Western Michigan
B.A., Aquinas College

Clifford George Parks
Diocese of Southeast Florida
B.A., Trinity College; M.S., Southern
Connecticut State University

John Michael Owen Partlow
Diocese of West Virginia
B.A., West Virginia University

James Thomas Pearson
Diocese of South Dakota
B.S., South Dakota State University

Joy Ogburn Phipps
Diocese of Alabama
B.A., Monmouth College; M.S.W., Rutgers
University

Linda Harriet Ricketts
Diocese of Washington
B.S.E., University of Arkansas

Frederick Edward Scharf, Jr.
Diocese of Southwest Florida
B.S.Ed., State University of New York;
M.S.Ed., State University of New York

Walter Bailey Schilling III
Diocese of Ohio
B.A., University of Wisconsin at Friburg,
Germany

Nancy Horton Seng
Diocese of Southeast Florida
B.A., Oberlin College

Mary Jane Shortt
Diocese of Michigan
B.A., Saginaw Valley State College

Barrett Godwin Smith
Diocese of Louisiana
B.A., University of Southern California

Robert Kennedy Smith
Diocese of West Virginia
B.A., West Virginia University

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

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

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

Linnea Summers Turner
Diocese of Virginia
A.B., Duke University; M.A., Wright State
University

Patricia Anne Vaughn
Presbyterian
B.A., Wellesley College

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

Oran E. Warder
Diocese of West Virginia
B.A., Marshall University; M.A., Marshall
University

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

Master In Theological Studies **Second Year Students**

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

Wilson Wai-Sang Chan
Council of Hong Kong
B.D., Chung Chi College; Cert., Sir Robert
Black College of Education; M.Min.,
Trinity Theological College

Carolyn Wendy Foard
Diocese of Central and Southern Mexico
B.A., University of Victoria, Canada

Trish T. Greeves
United Church of Christ
B.A., Duke University

Karl M. Halter
Diocese of Washington
Baptist Theological Seminary; Berkeley
Baptist Divinity School

Henry Long Harrison
Diocese of Upper South Carolina
B.A., Gardner-Webb College

Eva-Liisa Nangula Hauwanga
Diocese of Namibia
B.A., St. Paul's College

Walter H. Kansteiner
Diocese of Chicago
B.A., Washington & Lee University; M.A.,
American University

Stephen Kanyaru
Methodist Church in Kenya
B.D., St. Paul's United Theological
College

Bruce Robert Replogle
Diocese of Massachusetts
B.A., William and Mary; Gordon-Conwell
Theological Seminary

Virginia Martin Riggs
Diocese of Virginia
B.S., Longwood College

Eliya Singano Mpalahole
Diocese of Zanzibar & Tanga in Tanzania
Cert., St. Cyprian's Theological College;
B.D., St. Mar's Theological College

George H. Walker
Diocese of Virginia
B.S.C.E., Iowa University

First Year Students

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

Marsha K. Bell
Diocese of Virginia
B.A., State University of New York

Ann Moorehead Churchill
Diocese of Southwest Florida
B.A., Harvard College

Suheil Salman Dawani
Diocese of Jerusalem
A.A., Bir Zeit University; B.Th., Near East
School of Theology, Beirut

Mary Grace
Diocese of Southwest Florida
B.A., University of New Orleans

Anne Elizabeth Kersting
Diocese of West Virginia
B.S., West Virginia University

Joseph Dae-Yong Lee
Diocese of Seoul
B.Th., Yonsei University

Gaelyn Haun Wagner
Presbyterian
B.A., University of Texas

Special Students

Full-Time

Premilata Ashirvadani
Church of North India
B.A., University of Saugar; B.Ed.,
Ravishankar University; M.A.,
Ravishankar University

Louis Alejandro Currea
Diocese of Southeast Florida
Major Seminary, Bogota; B.A., Florida
International University

Margaret Gardiner Custer
Diocese of Washington
A.A., Georgetown Visitation Junior
College; M.R.E., Catholic University of
America; M.Div., St. Mary's Seminary
and University

William Eugene Dornemann
Diocese of Virginia
B.A., University of Connecticut; M.A.,
University of Connecticut; Ph.D.,
University of Connecticut

Anne Leslie Yount Manson
Diocese of Virginia
A.B., College of William and Mary; M.Div.,
Union Theological Seminary in
Virginia

Jeffrey Hamilton Seiler
Diocese of Massachusetts
B.A., Framingham State College; M.Div.,
Gordon-Conwell Theological Seminary

Richard Lee Vinson
Diocese of Washington
B.A., West Virginia Wesleyan College;
M.Div., Wesley Theological Seminary

Charlotte Egerton Waldrop
Diocese of Western North Carolina
B.A., University of North Carolina

Part-Time

Kay Dell Bailey
Diocese of Virginia
B.Med., Sam Houston State University

Edna Jacobs Banes
Presbyterian
B.S., Presbyterian College; M.S.,
University of Nebraska at Omaha

Martha Mathilda Bay
Diocese of Virginia
A.D., Brigham Young University

Jane P. Campbell
Presbyterian
A.A., George Washington University

Inga-Britta Sigred Elgrona
Diocese of Washington
A.B., Barnard College

Dorothy Finnegan Heil
Presbyterian
A.B., Duke University

Marjorie Inscho MacFarland
Presbyterian
B.A., Rutgers University; Douglass
College

Frances B. Nicolai
Diocese of Virginia

Anita Dunn Ogden
Diocese of Virginia
B.A., George Mason University

Robert Michael Owens
Diocese of Virginia
B.A., Valdosta State College

Donald Park Roberts
Diocese of Virginia
B.A., University of Denver; M.Div.,
Virginia Theological Seminary

Helen Curtice Shea
Diocese of Virginia
B.A., George Washington University; M.A.,
University of Florida

Sarah Jeanne Townsend
Diocese of Virginia
B.A., Western Maryland College

Sarah M. Trimble
Diocese of Virginia
B.A., Florida State University

John Timothy Wagner
Presbyterian
B.A., Wake Forest University

J. Herbert Waldrop
Diocese of Western North Carolina
A.B., High Point College; M.Div., Duke
University Divinity School

Christine Ruth Whittaker
Diocese of Washington
B.A., University of Oxford; M.A., Smith
College; M.A., Yale University; J.D.,
Georgetown University Law Center



Dorm life with Bruce Replogle, left, Hank Harrison, and Bryan Hunt, right.

Calendar

Fall Semester

August 25 — Monday
Orientation for international students
Orientation and registration for part-time special students

August 26 — Tuesday
Pre-orientation for transfers and full-time special students; orientation continued for international students

August 27 — Wednesday
Faculty/staff chapel service
First faculty meeting
Orientation begins for all other new students

August 28-29 — Thursday-Friday
Orientation continues for all new students

August 29 — Friday
Registration for all new students

September 2 — Tuesday
Registration for all returning students
Fall semester classes begin

September 4 — Thursday
Consortium orientation for new students

September 6 — Saturday
Orientation for spouses new to the Seminary

September 9 — Tuesday
Last day to add first quarter courses

September 16 — Tuesday
Last day to add new courses
Last day to drop first quarter courses

September 16-18 — Tuesday-Thursday
Lay School begins

September 29 — Monday
Convocation of Consortium faculties (at Wesley)

September 30 — Tuesday
Quiet Day — No classes

October 7 — Tuesday
Last day to drop a course

October 13 — Monday
Columbus Day — No classes

October 17 — Friday
Last day of first quarter

October 20 — Monday
First day of second quarter

October 19-20, Sunday-Monday
Alumni/ae Association Executive Committee meeting

October 21-22 — Tuesday-Wednesday
Alumni/ae Convocation and Lectures

October 27 — Monday
Last day to add second quarter courses

November 3 — Monday
Last day to drop second quarter courses

November 7 — Friday
Grade deadline for 1st quarter

November 18-20 — Tuesday-Thursday
Last day of Lay School

November 24 — Monday
Course registration for spring

November 27-28 — Thursday-Friday
Thanksgiving recess

December 10 — Wednesday
Last day of classes

December 11-12 — Thursday-Friday
Reading period

December 15-19 — Monday-Friday
Examination period

December 20 — Saturday
Christmas holidays begin

January 2 — Friday
Grade deadline

Spring Semester

January 5-9 — Monday-Friday
General Ordination Exams (seniors).
(There will be a mid-week break.)

January 5 — Monday
Registration and beginning of semester for middlers and juniors

January 12 — Monday
Registration and beginning of classes for all other students

January 19 — Monday
Martin Luther King's Birthday — No classes

January 20 — Tuesday
Christian Unity Service (at Wesley)
Last day to add third quarter courses

January 20-22 — Tuesday-Thursday
First day of Lay School

January 25 — Sunday
TEO Sunday

January 26 — Monday
Last day to add new courses
Last day to drop third quarter courses

February 6-8 — Friday-Sunday
Conference on Ministry

February 16 — Monday
Washington's Birthday — No classes

February 17 — Tuesday
Last day to drop a course

February 27 — Friday
Last day of third quarter

March 2 — Monday
First day of fourth quarter

March 4 — Wednesday
Ash Wednesday — Quiet Day — No classes

March 9 — Monday
Last day to add fourth quarter courses

March 9-13 — Monday-Friday
Spring recess

March 16 — Monday
Last day to drop fourth quarter courses

March 20 — Friday
Grade deadline for third quarter

March 31-April 2 — Tuesday-Thursday
Last day of Lay School

April 17 — Friday
Good Friday — No classes

April 20 — Monday
Course registration for fall

April 24 — Friday
Last day of classes

April 27-May 1 — Monday-Friday
Reading period

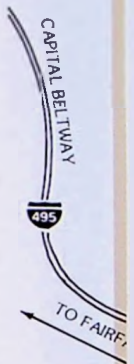
May 4-8 — Monday-Friday
Examination period

May 6 — Wednesday
Grade deadline for graduating students

May 10-12 — Sunday-Tuesday
Alumni/ae Association Executive Committee meeting

May 14, Thursday
Commencement

May 22 — Friday
Grade deadline for all students



- 1. WII
- 2. JOI
- 3. MA
- 4. MC
- 5. ST.
- 6. SP/
- 7. ASI
- 8. ME
- 9. KE'
- 10. PAC
- 11. LIB
- 12. SEM
- 14. REF
- 15. SCI
- 16. BOI
- 17. BOI
- 18. BOI
- 19. KIT