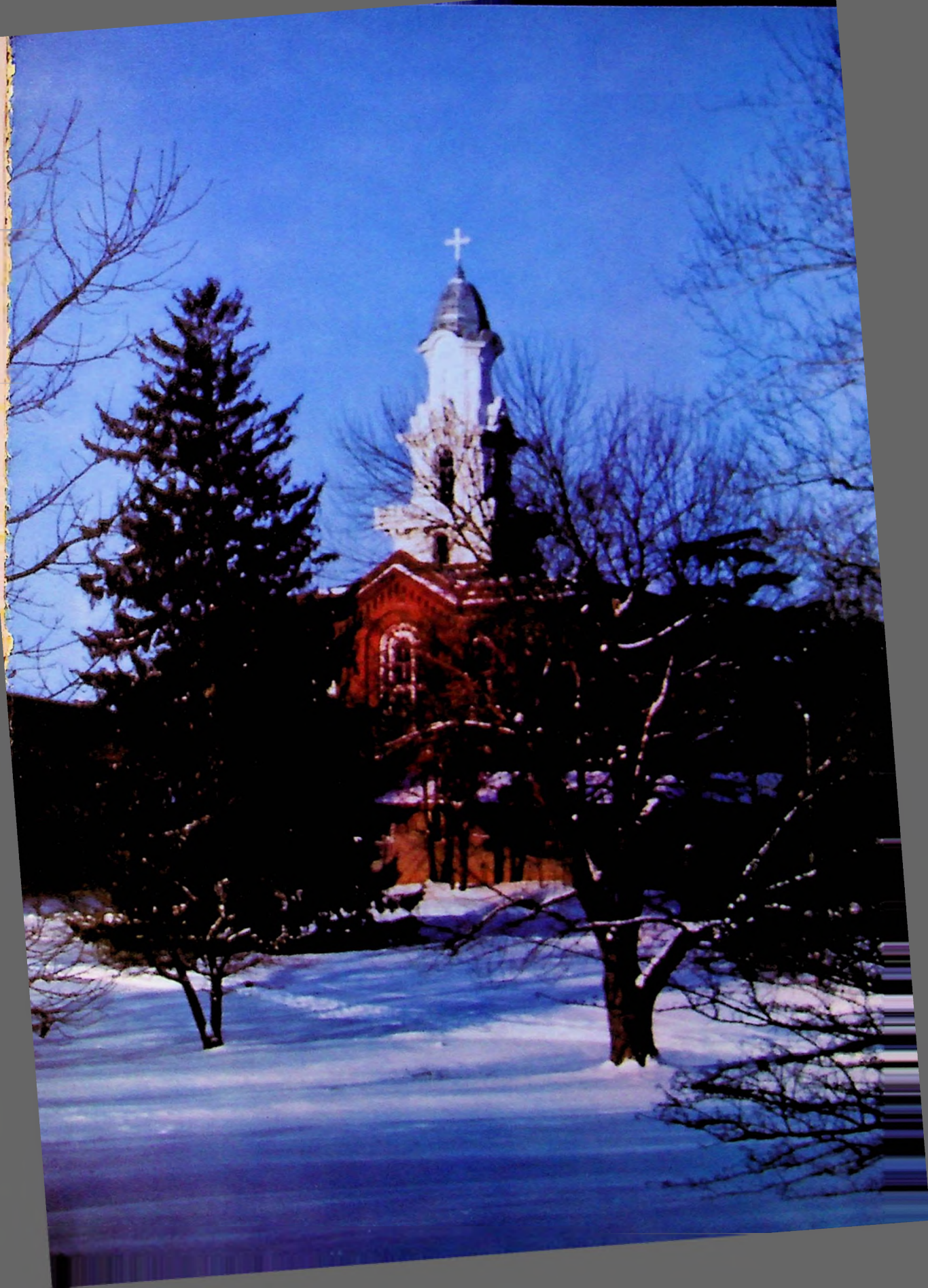


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Catalogue Photography
The Rev. Nicholson B. White ('73)
Mr. Edward F. Burgeni





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The Heritage and Purpose of Virginia Seminary

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

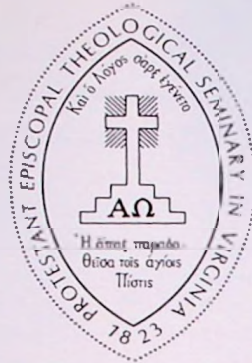
This seminary believes that its primary allegiance is to Jesus Christ. Its first duty is to know Him and to make Him known. It seeks to form lives of strong faith and true piety, fashioned and enriched by personal communion with Christ and to enable men and women out of their own experience to proclaim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

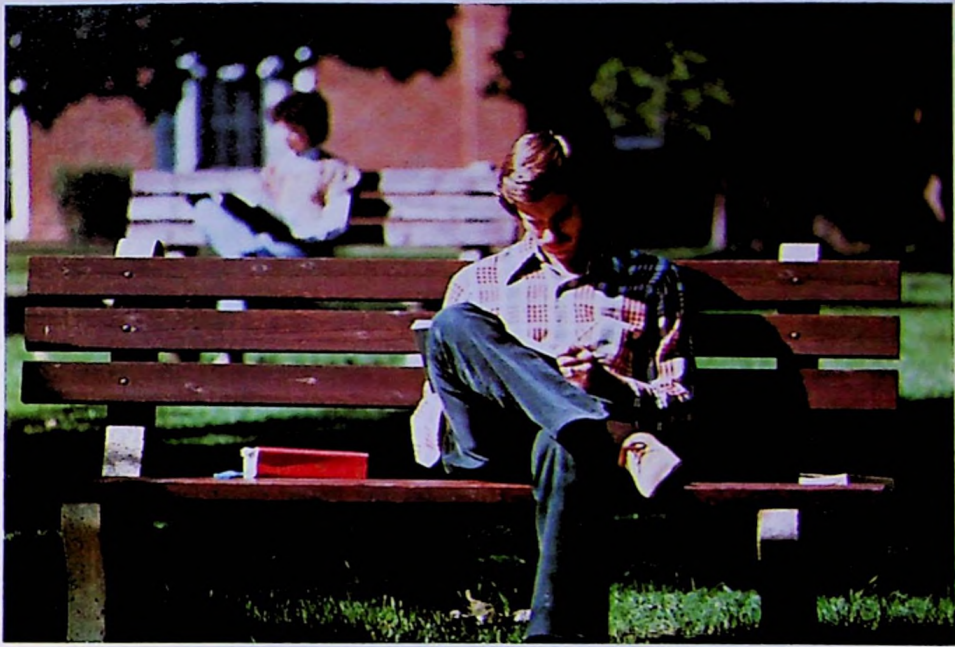
The Seminary is Protestant both in its unwillingness to conform to any tradition or to heed any ecclesiastical claim which displaces the primary accent upon the Gospel and in its readiness to accept new truth and to fashion the responsibilities and opportunities of a new day. It affirms the importance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

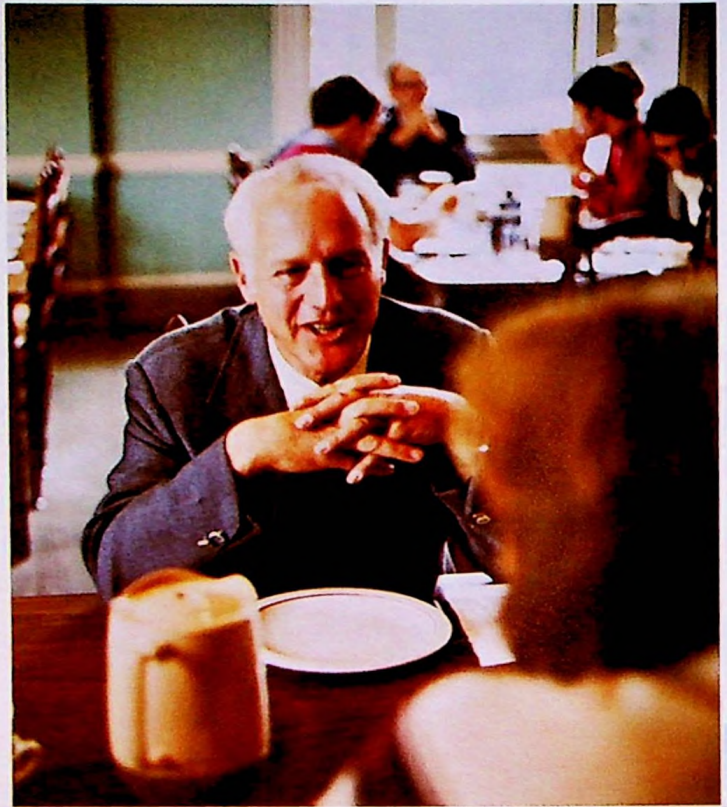
The Seminary is Catholic in its acceptance of the age-long heritage of the Church in its Scriptures and Creeds, in its Sacraments and Orders. Its rule of discipline and worship it finds in the Book of Common Prayer and to this Book it bids its members be loyal as the common order of this Church and as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

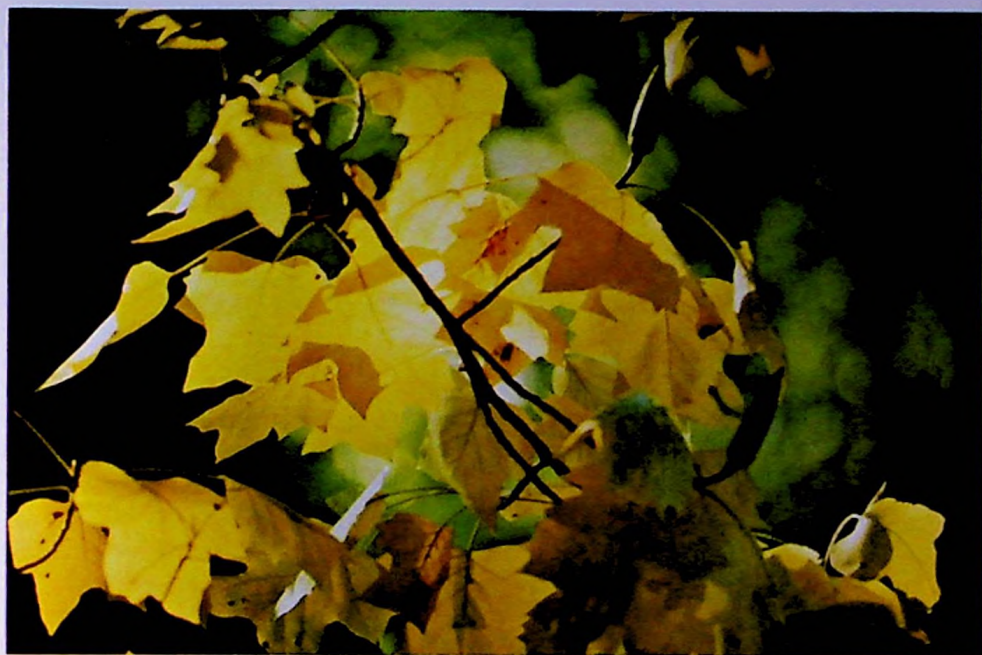
The Seminary believes that through the Gospel of Jesus Christ, and by the enabling power of His Spirit, God called and continues to call His people into the life and mission of the Church that the world may know Christ and be served in His Name. We are committed to the Church as the Body of which Christ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

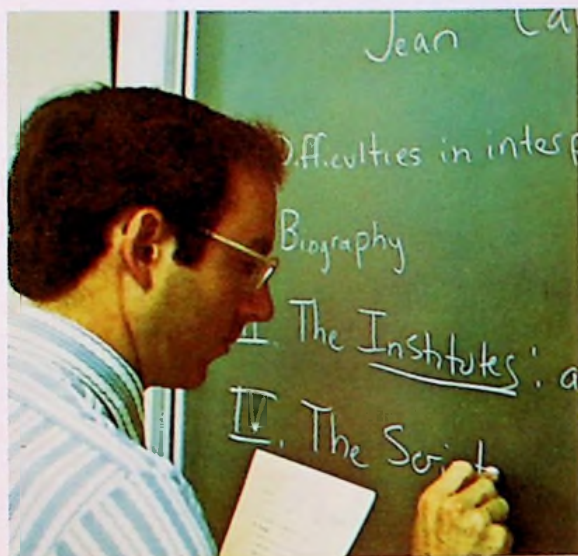
Seminary Life—A Pictorial Overview



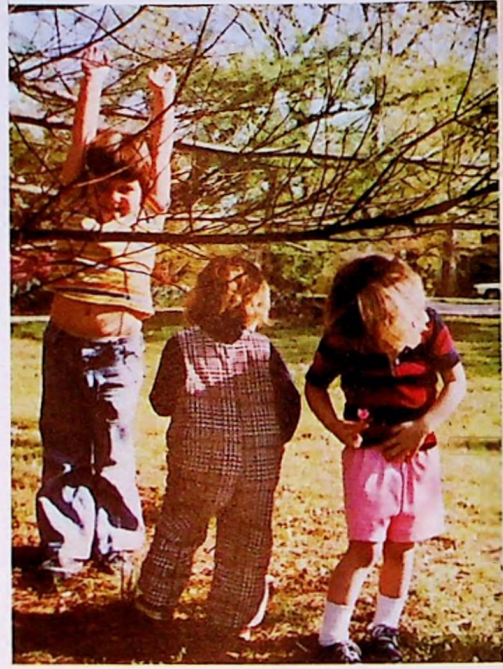
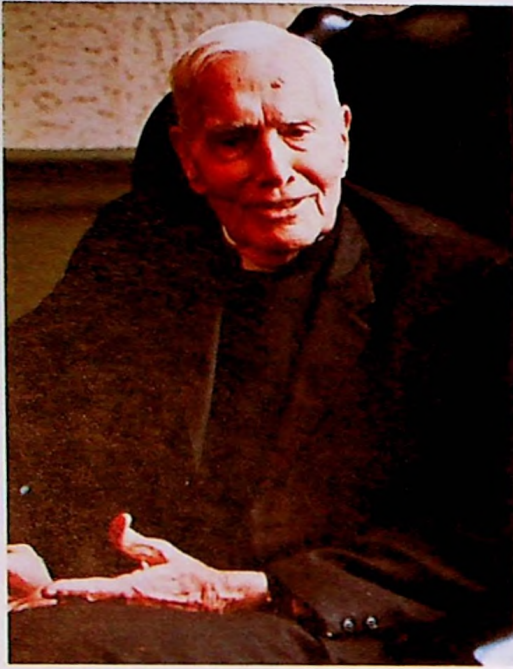


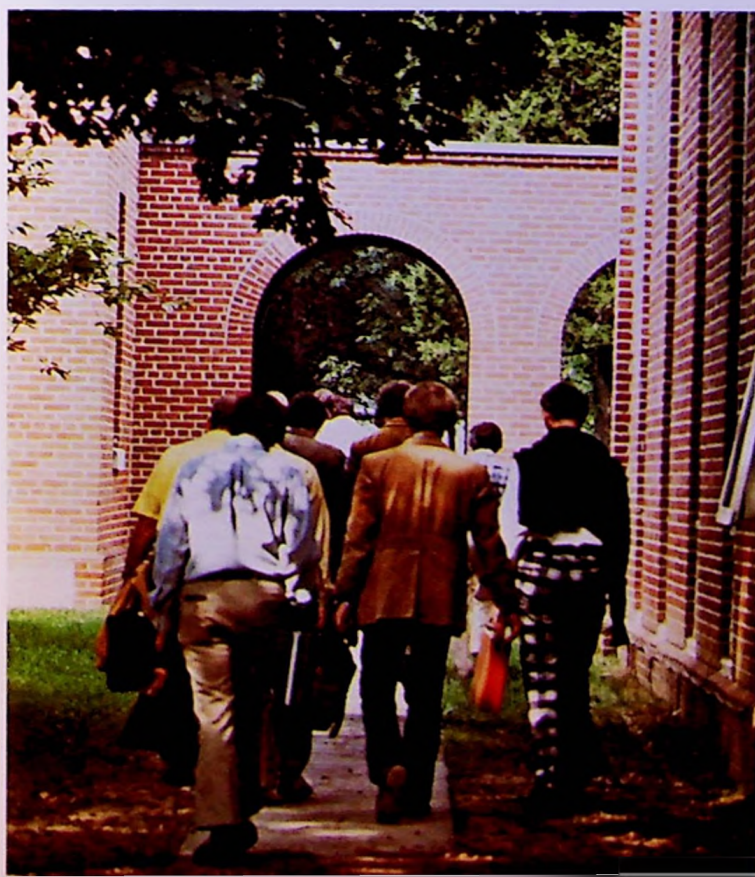
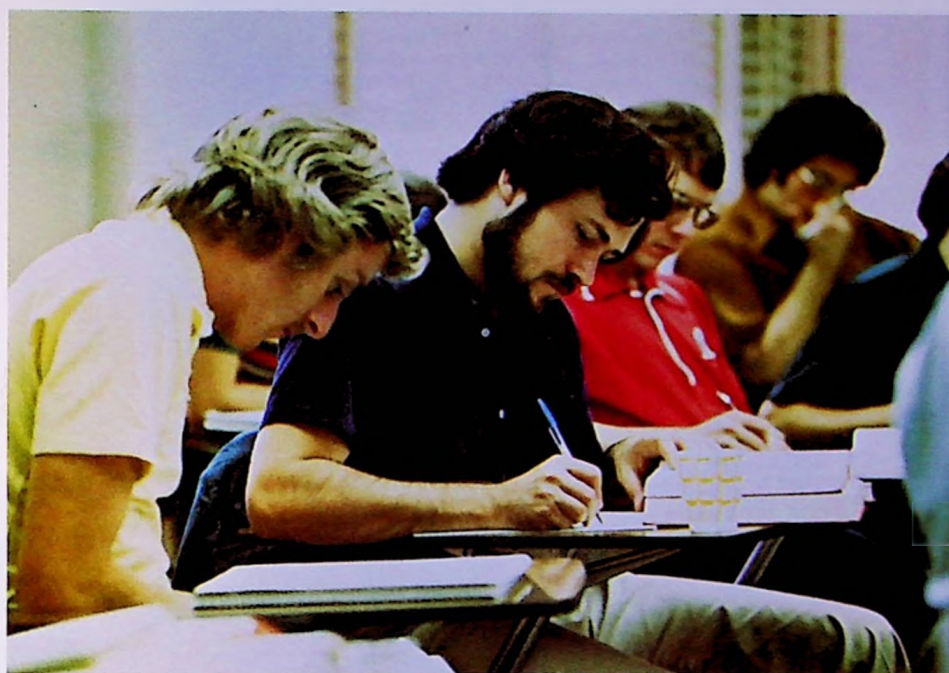
















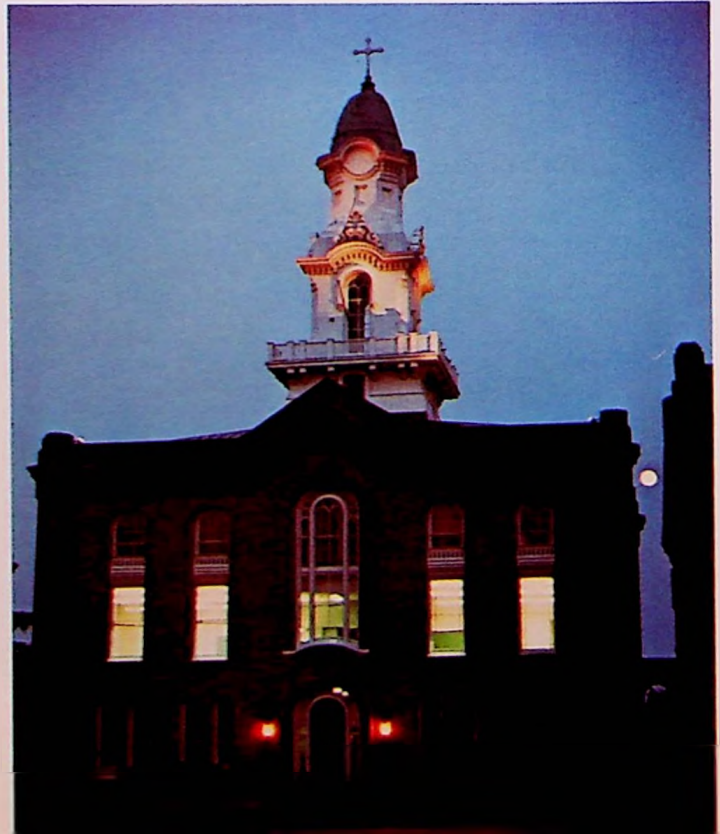
A Brief History—150 Years of Service

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

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

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

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



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

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

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

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

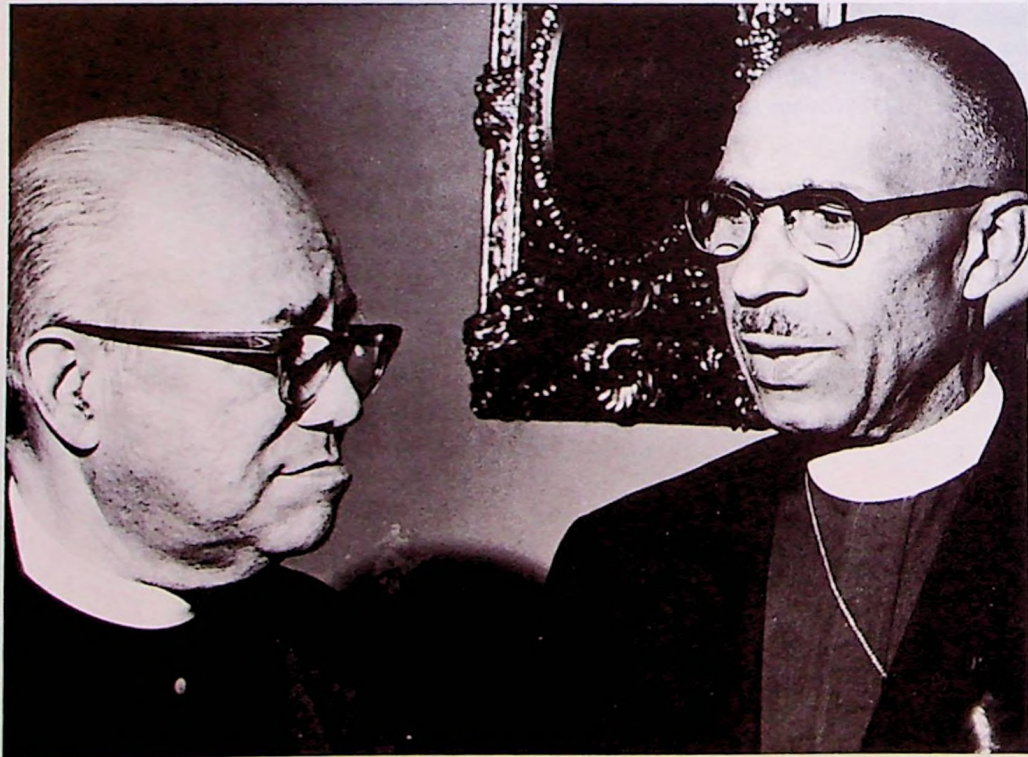


Council) were used to establish the Bishop John Payne Foundation whose sole purpose is "to further theological education among Negroes." All income from the Foundation is used to encourage and support the education of black students for the Ministry of the Episcopal Church.

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

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

The campus itself expresses something of the traditional spirit of Virginia Seminary in the arrangement of its buildings. The Chapel and fourteen other principal buildings, including a library completed in



Dr. John C. Davis and Dr. Odell G. Harris.

1957, form a widely spaced quadrangle in the center of the campus. Circling these buildings in a great arc are twenty-five faculty homes, easily accessible to all students. Since its founding, the Seminary has fostered and encouraged a close pastoral relationship between teacher and student.

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

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





Theological Education for Today

As much as ever before, theological education today should prepare men and women in seminary to proclaim the creating and redeeming grace of God through Christ and the Spirit. World hunger, over-population, 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, 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, Episcopalian, and interdenominational theological faculties in the Washington area enables this to happen.

Finally, theological education today should be profoundly in touch with the physical conditions and the minds and hearts of contemporary Americans. The Seminary faculty is conscious that Christian ministry today is to people in a technological and increasingly urbanized culture. It is a culture in which people seek to extend ever farther the control of autonomous human reason; it is a culture in which people are wary of self-delusions and ideology; it is a culture in which many are hungering for a sense of their own value and identity. In this culture basic institutions, such as the family, schools, and the churches have little unquestioned authority. Therefore, theological education must offer opportunities for field education, practice of professional skills, and theological reflection on faith in action. Virginia Seminary's programs of Church and Society, Internships, and Field Education seek to respond to this need.



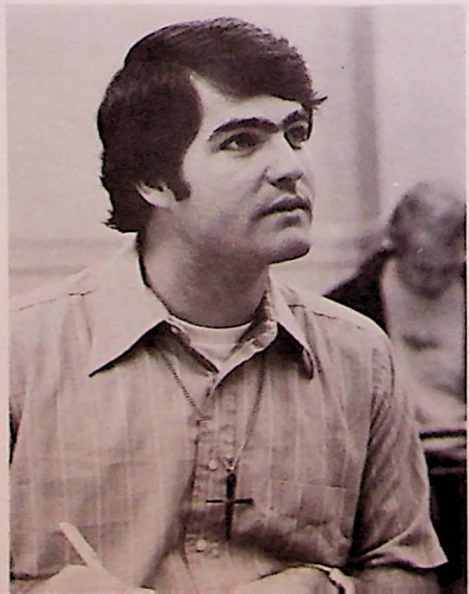
What Undergirds the Curriculum

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

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

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

The alternative procedure is to give the priority to personal appropriation not in proportion to what is given but in proportion to what the individual is capable of receiving. The emphasis in the first procedure is upon order and discipline; in this case the emphasis is upon freedom.



The traditional material is of course presented in the classroom, but with more concern for the relevant than the traditional, for commitment and testimony than for orthodoxy, for personal involvement than for the acquisition of information. Accordingly, the ordering of the student's life is left as largely as possible to him. A daily service of common worship is provided, a refectory, a place to live. What use the men or women make of these, and what else they do to discipline and strengthen themselves is their to determine.

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

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

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



Virginia Seminary Life

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

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

To this new challenge these students bring a wide diversity of backgrounds. Both men and women, directly from college and older, some are foreign students new to America, some are just married, some have children, some are single. . . Each new student brings a unique set of gifts which will help him or her to cope with the tremendous 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 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 community has its sponsored functions such as parties, dances, picnics and sports. These add zest to the life of the students and their families. The women's group on campus (S.O.S.) has been active in supporting the male students' wives and the female students through sharing information about practical essentials such as babysitters and a children's clothing exchange as well as by affirming and enhancing the spiritual life of its members with activities such as days of meditation.

At a deeper level, 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 compassionate servants of the Lord and of His people everywhere.

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

At present, Sparrow Hall and Wilmer Hall are being used as women's dormitories; St. George's Hall, Johns Hall and Madison Hall are being used as men's dormitories. These buildings have 14-18 single rooms. Each room is furnished with a desk, chair, lounge chair and stool, bed, cabinet, drawers and bookcase; most have sinks. There is a common bathroom on each floor and on the first floor a "common room" or student lounge with a television and fireplace. Laundry facilities are available on campus. The Seminary physician is available each morning for those who need medical care. Resident students will find that most of the essentials of life are conveniently provided for on the campus.

Fortunately, the dormitories provide one other asset. On-Hill students rapidly develop friendships and begin to make trips into nearby Washington to take advantage of its many cultural resources. Some of these trips are to local churches to experience the varying forms of worship conducted in the churches of other traditions as well as Episcopal



churches. Countless restaurants, theatres, movies and stores are found in the metropolitan area.

The type and degree of comradery 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 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. The Seminary provides some assistance for students seeking housing. 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 also usually contend with the problem of finding employment. This is becoming more difficult, though the pay scales for existing jobs are usually high. 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, and thus have an opportunity to grow spiritually and intellectually with their spouses during the seminary years. This helps the adjustment to life in the ministry after seminary—especially if this ministry is exercised in a parish setting.

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

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



a special interest in innovative worship may design and lead "experimental" worship services in the chapel at appointed times.

The other daily event which gathers the community is lunch. At this time the faculty and students all come to the Seminary refectory to hear announcements of general interest and to share a common meal. Oftentimes, this is the most convenient time for special interest groups to meet and share ideas and plans.

Married students take turns waiting on tables at lunch. At dinner the single students take responsibility for waiting tables (married students do not eat dinner in the Seminary's refectory except on special occasions).

In the last few years the most striking change in the Seminary has been effected by the increasing number of female students. This trend began in earnest with the class of 1969 when four women received degrees. Altogether there are 61 alumnae of VTS. 23 are ordained. In 1977-78, 37 women were full-time students at the Seminary. Like the men, some are married and live off campus, and some are single and live in the women's dormitories.

Whether male or female, single or married, the community spirit and close fellowship at VTS make it easy for seminarians and their families to put down roots and increase their capacity for open and honest relationships as they go about the awesome experience of Seminary life.



This Business of Ministry

By JOHN E. BORREGO

Class of 1978

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

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

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

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

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

You do it because the Lord has called you. He has reached out to you and taken hold of you. He has sent you to minister in his name. And he stays with you in your two or three years on this Hill.

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

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

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

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



member who helps you struggle with new questions and new answers.

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

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

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

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

Education in the Field

By THE REV. WILLIAM S. PREGNALL

The Department of Field Education facilitates and oversees programs in the field during the middle and senior years concurrent with other 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

The student in the Spring semester, junior year, negotiates a field placement for twelve hours a week beginning in September of the middle year. The Director of Field Education facilitates this process. There are approximately seventy approved parish training sites in the greater Washington area. Many skilled, trained field supervisors are available in every possible kind of church setting from urban to rural, large to small. In addition to a clerical supervisor, each student reflects on ministry with a Lay Committee, members of the parish committed to assist the student in the learning process. In the parish site students lead worship, preach, teach, work on committees, do calling, and become involved in most aspects of parochial life.

Also, there are counseling centers, college campuses, hospitals, schools and other special ministries for those securely grounded in parish experience. It is usually more fruitful educationally to deepen one's involvement and learning by remaining in the same placement two years. A contract, however, is negotiated annually, and students are encouraged to consider their learning goals, including those which can be met best in special ministries, and seek the training site most appropriate for them.

Learning in concurrent field education takes place at several levels. The "how to" learnings are about the practical skills of ministry. The "who am I?" level involves one as a person growing in self-identity. "Is this for me?" is the level of testing vocation for ordained ministry. "Where is God in all of this?" is the level of theological reflection which enables the student to integrate academic and field work in a manner necessary for vital ministry.

Field Education Colloquy is a two and a quarter hour weekly, small group discussion of questions from the above levels of learning based on accounts of actual events in which the student has been involved at his or her training site. A faculty mentor, a lay person, and a local parish priest meet with seven or eight students each week in the Fall and Spring semesters of the middle year. The discussion employs the discipline of reflective learning to better understand self, others, and God. It is an opportunity to bring together academic and field work into an integrated theological education.

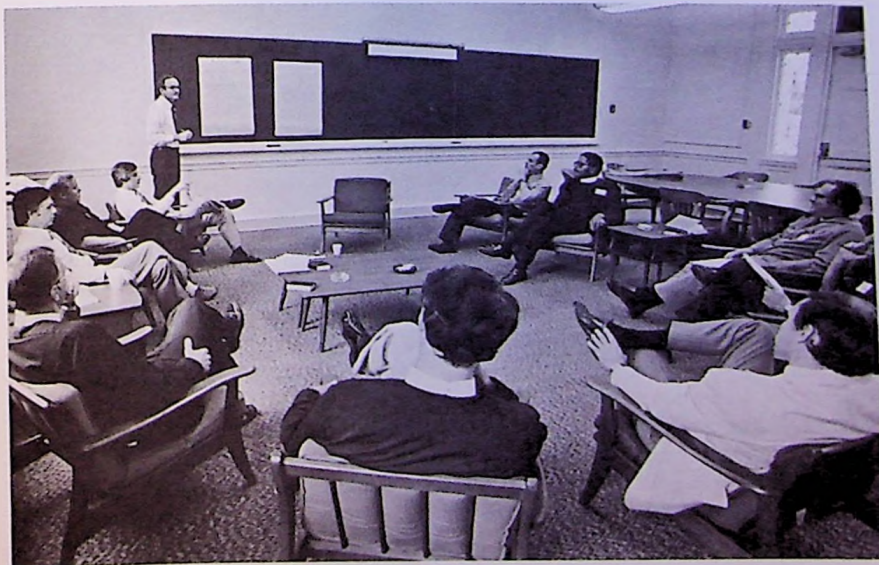
Satisfactory completion of two years of concurrent field education is the norm. Written evaluations of each student are made at the end of each semester by the field supervisor and the colloquy faculty mentor. Based on the data from these evaluations, the Director of Field Education assigns a grade of satisfactory, conditional, or unsatisfactory. A conditional is changed to satisfactory when it is demonstrated 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.

Students may not receive direct payment for services from a training site. Students will receive grants from the Seminary to help defray the expenses of participation in the Field Education program. The basic grant for each student will be determined by the total contributions from the participating parishes plus the income from a special Field Education fund of the Seminary. In addition to the basic grants, increments will be added based upon the distance of the training site from the Seminary.

Two years of Field Education are normally required of all students. With faculty permission, students who enroll in the Mid-Atlantic Parish Training Program (or some other equivalent and approved summer program) may be dispensed from Senior Field Education, provided petition to the faculty is made by April 1 of the Spring semester. If the faculty approves the dispensation, it will be contingent upon satisfactory completion of the summer program. Students determined by the faculty to be seriously deficient academically at the end of the Fall or Spring semester, middle year, may be refused permission to do Senior Field Education. Students determined by the faculty to be deficient in Field Education during the middle year may be required to do the Mid-Atlantic Parish Training Program (or some other equivalent and approved program) in addition to Senior Field Education.

In summary, Field Education concurrent with academic studies provides a dialogue between theory and practice. Training sites are laboratories in which the biblical drama, theology, and history of the church are experienced in ways that challenge the student to begin to integrate



The Rev. William Swing, a trainer of field education supervisors, meets regularly with clergy who supervise VTS students in their parish field work.

thought and behavior. Field experience can also contribute to and test the spiritual formation of the student and assist him or her in the acquisition of the professional skills necessary to begin ministry as an ordained person. A handbook more fully describing Field Education is available upon request.

First Summer—Clinical Pastoral Education

The first summer is devoted to an 11-12 week accredited program in Clinical Pastoral Education for those students in the Master in Divinity Program. Trained and accredited supervisors in mental hospitals, general hospitals, correctional institutions and a few parishes across the nation offer a significant

summer experience in which the student engages in training in pastoral care and undergoes significant personal growth in self-understanding. Six hours academic credit is given for satisfactory completion of CPE.

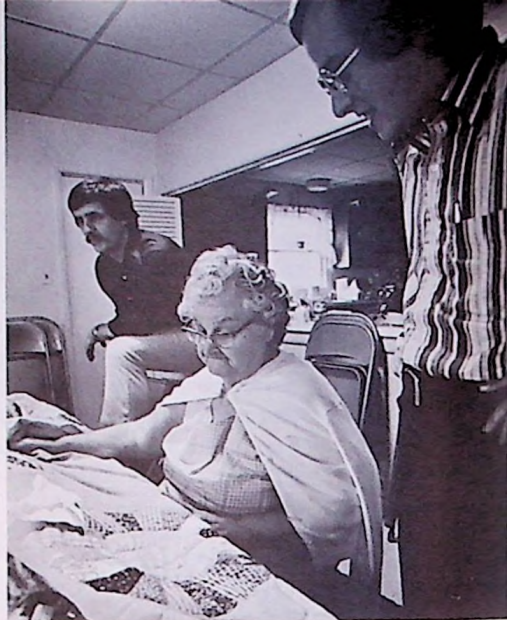
The Field Education Department facilitates the application, the admissions interviews of students, and the placement, but each supervisor of an accredited center selects the trainees.

The Seminary bills the students uniformly for the summer training fee, but other financial matters vary widely from center to center. Some centers provide room and/or board, some offer stipends, and some provide nothing. The programs are full time, and a student cannot engage in evening or week-end work during CPE. Students must be able to finance this summer's training as the situation requires.

Married students whose spouses work are placed, if at all possible, in the Washington, D. C., area, where eight or nine training sites are within one hour's drive. However, students not so placed should be prepared to be separated from their families during the five weekdays throughout this first summer. Those students with spouses not placed locally are usually placed within a two and a half hour drive, thus making week-end commuting home possible.

Second Summer

If CPE has been completed successfully, the Seminary makes no demands on the summer following the middle year with the exception stated above of the faculty prescribing a summer program as a remedial activity for students judged deficient in Field Education. However, many students, through their Bishop's wishes or their own choice, elect to engage in some form of supervised field education. The Mid-Atlantic Parish Training Program, the New England Parish Training Program, a National Parks Chaplaincy Program, and locally designed programs are available to students. The Director of Field Education facilitates student placement in such programs. Financial arrangements vary greatly in these. Basically, they are not opportunities to make money, but neither should a student lose money in participating. A second summer of CPE is also elected by some students. Students have worked in field experiences all over the USA and abroad. The second summer's work is entered





Two senior seminarians in a field education supervisory conference.

upon a student's transcript as "Additional Training Received" if a written satisfactory evaluation is submitted by the supervisor.

Independent Study

The Director of Field Education supervises up to five students each semester in field related, independent study, over and above the required twelve hours. Academic credit is given for this as an elective course. An action-reflection model is employed, with a term paper presenting the learnings.

Intern Year

Some students choose to do an internship of nine to fifteen months, usually following the middle year. A faculty approved internship program involves full time work under trained supervision. Some internships 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. There are approved internships in parishes, urban social work and Clinical Pastoral Education. Other internships are created to meet student needs and the needs of a given parish or institution. Students in approved internships remain enrolled in the Seminary, and they return for their subsequent work without further admissions procedures. Single students engaged in local internship programs may choose to live in one of the seminary dormitories during their intern year. Financial arrangements vary greatly and specific programs would have to be investigated before a student's financial obligations and/or benefits could be accurately discerned. Internships which do not carry academic credit are recorded on the student's transcript as "Additional Training Received."

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 rich faculty, library and student resources. In some cases, the Consortium offers courses in subjects not offered at V.T.S. In other cases, students cross register primarily to gain exposure to a theological tradition different from their own.

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

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

This new venture in theological education is in keeping with the recommendations 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 David M. Murphy is director. Members of the Consortium are listed below. Their locations with respect to this seminary are shown on the accompanying map.

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

The Cluster of Independent Theological Schools:

De Sales Hall, School of Theology (2)

Dominican College (3)

Oblate College (4)

Episcopal Theological Seminary in Virginia (5)

The School of Religion, Howard University (6)

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

Washington Theological Coalition:

Augustinian College (8)

Capuchin College (9)

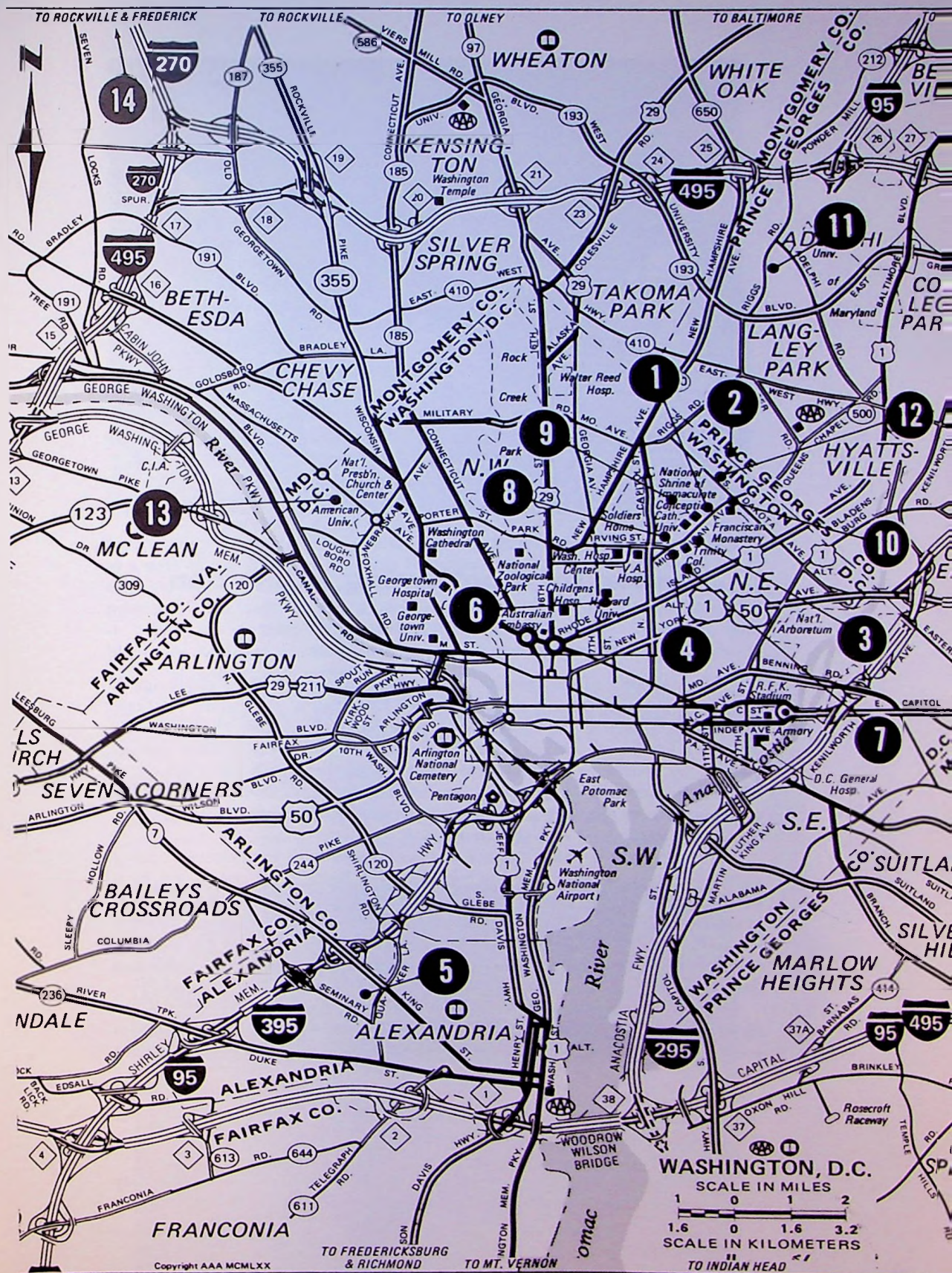
Holy Name College (10)

Holy Trinity Mission (11)

Whitefriars Hall (12)

Wesley Theological Seminary (13)

Lutheran Theological Seminary at Gettysburg (14)





Center for Continuing Education

THE REV. RICHARD A. BUSCH, *Director*

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

The 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. It 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, the basic design includes renewal in personal awareness, serious encounters with biblical and theological content, a crisis intervention workshop, leadership training, conflict management, field visits in the greater Washington, D. C., area, a silent retreat and intensive life and career planning. Each of these elements is turned toward the center of this 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 and on Wednesday evenings. Sunday

worship is left to the decision of the individual, as the Washington area offers many diverse opportunities.

The cost of the program is \$3,000 per person. However, a fellowship grant of \$2,200 is given to each participant. This means that the balance of \$800 is a tuition charge. There are some limited scholarship funds available, but each applicant is encouraged to seek scholarship aid from other sources.

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

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 of the Virginia Theological Seminary in Alexandria, Virginia. 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, squash courts, and an area for jogging are available on the campus. Washers and dryers may be used for a modest fee. Laundry service is available, and a large shopping center is nearby.

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

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

Annual Summer Refresher Course

One of the oldest two-week continuing education courses anywhere is held each summer at Virginia Seminary. Lectures by faculty members,





daily Bible study and worship, and extra workshops and field trips in the Washington area make up the program. Sufficient free time is given, and students are welcome on a residential or non-residential basis. Like all the Continuing Education Programs, this Refresher is open to ordained women and men of any Christian Church. Complete information and application forms may be received by writing the director.

The Doctor of Ministry Program

Certain dimensions of ministry cannot be incorporated into an educational program until the candidate can draw upon the experience of ministerial responsibility. The Doctor of Ministry program is designed to build upon the accumulated experience of practicing ministers. It is oriented to the integration of theological, spiritual and behavioral understandings in the context of continuing responsible engagement in service. This degree is designed for those who are willing to discipline themselves to a demanding program of on-the-job study requiring at least two years. Provision is made for concentration on certain aspects of ministry, but only after the candidate has demonstrated high competence in the integration of theory and practice in the main dimensions of the profession (for details, see page 69).

Individualized Study/Reading Program

Each year a number of clergy avail themselves of the opportunity to stay in the Seminary Guest House for a few days or weeks. Use of the library, individual consultations with faculty members, and suggested reading programs can be arranged by writing the director. The Center publishes a quarterly "Newsletter" which shares reading lists, suggested cassette tapes, and other materials for individual and small group continuing education. A number of clergy support groups are actively meeting, and the Center can put individuals in touch with these.

The Rt. Rev. John E. Hines, a 1933 graduate of the Virginia Theological Seminary, returned to his alma mater in the fall of 1976 to deliver the Sprigg Lectures.



Lectureships

The Reinicker Lectures — By the generosity of the late Mr. George A. Reinicker of Baltimore, a lectureship was founded in October, 1894, which has brought to the Seminary campus a long list of distinguished lecturers over the past eighty years. In October, 1978, the Reinicker Lectures will be given by Professor Henri J. M. Nouwen of Yale Divinity School.

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

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

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

In February of 1978 the Zabriskie Lectures were presented by Professor Bernhard W. Anderson of Princeton Theological Seminary on the subject "The Living Word of the Bible."

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 October, 1975, by Dr. Charles C. West, Professor of Christian Ethics at Princeton Theological Seminary, on the subject "Liberation and Limitation: Power and Responsibility in the Christian Life."

The Sprigg Lectures were given in October of 1976 by the Rt. Rev. John E. Hines, former Presiding Bishop of the Episcopal Church.



The Bishop Payne Library

The Bishop Payne Library commemorates the merger in 1953 of the Virginia Theological Seminary with the Bishop Payne Divinity School. It also honors a distinguished alumnus of the Class of 1836, the Rt. Rev. John Payne, first missionary bishop of Liberia.

The Library has 100,000 volumes and space for 110 readers. More than 400 periodicals are currently received. Through its participation in the Washington Theological Consortium, the extensive collections of the member libraries are available for direct borrowing by our students and faculty.

In June 1976, the Library was linked by computer to the Ohio College Library Center, and through it to the catalogues of more than 900 libraries in 39 states. The data bank contains the full cataloging information for more than 2,500,000 titles, with more than 25,000 being added each day.

The future development of the Library includes a plan for enlarging the building which will double the book capacity, increasing the number of private study carrels, reorganizing the technical processing area and making possible a tighter control of the book circulation and traffic patterns.

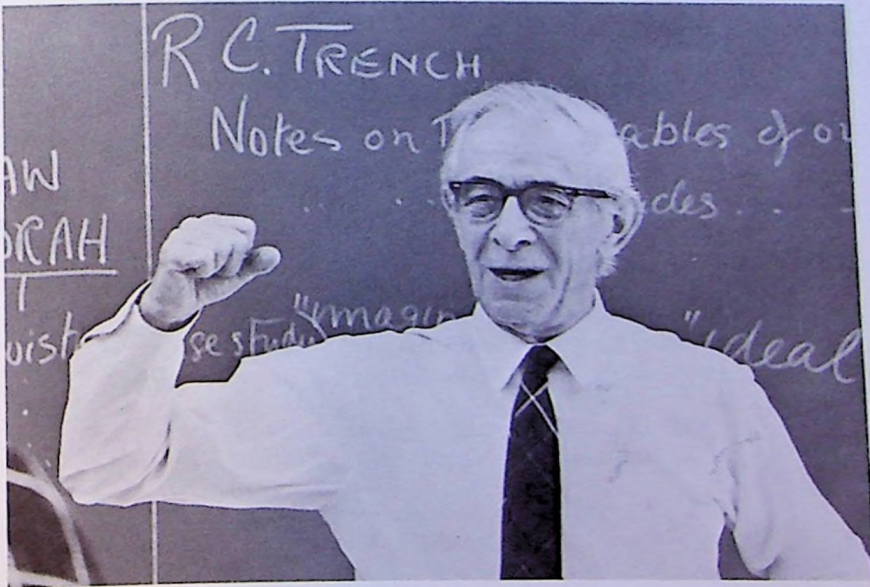
The alumni of the Seminary are welcome to borrow books by mail. Further information concerning this privilege may be obtained from the librarian.

Methods of Teaching

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

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

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





Administration and Faculty

Administration

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THE REV. RICHARD REID, B.D., A.M., TH.D.
Vice-President and Associate Dean for Academic Affairs

THE REV. CHURCHILL J. GIBSON, JR., M.Div.
Chaplain and Associate Dean for Student Affairs

THE REV. GEORGIA H. SHOBERG, M.L.S., M.Div.
Assistant Chaplain

THE REV. WILLIAM W. BLOOD, M.Div.
Business Manager

THE REV. DABNEY J. CARR, III, M.Div.
Director of Development, Alumni Affairs and Publications

THE REV. WILLIAM S. PREGNALL, M.Div., D.Min.
Director, Field Education

THE REV. RICHARD A. BUSCH, M.Div., Ph.D.
The Arthur Carl Lichtenberger Director, Center for Continuing Education

THE REV. BURTON J. NEWMAN, A.B., M.Div., S.T.D.
Assistant Director of the Center for Continuing Education

Faculty

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Dean and President

THE REV. ROBERT O. KEVIN, Ph.D., S.T.D.
Professor of Old Testament Language and Literature, Emeritus

THE REV. CLIFFORD L. STANLEY, M.A., Th.D.
Professor of Systematic Theology, Emeritus

MARION M. KELLERAN, B.A., S.T.D.
Professor of Pastoral Theology, Emeritus

THE REV. JOHN Q. BECKWITH, M.Div.
Professor of Homiletics, Emeritus

THE REV. LOWELL P. BEVERIDGE, M.A., Ph.D.
Professor of Speech and Music, Emeritus

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Professor of Christian Ethics, Emeritus*

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Professor of Philosophical Theology, Emeritus

THE REV. HENRY H. RIGHTOR, M.Div., J.D., D.D.
Professor of Pastoral Care, Emeritus

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Professor of Old Testament

THE REV. JOHN F. WOOLVERTON, M.Div., Ph.D.
*The Arthur Lee Kinsolving Professor of Christianity in America
and Professor of Church History*

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Professor of New Testament

THE REV. JAMES F. ROSS, M.Div., Th.D., D.D.
Professor of Old Testament

JACK H. GOODWIN, M.L.S.
Librarian and Professor in the Seminary

THE REV. G. MILTON CRUM, JR., M.Div.
The Howard Chandler Robbins Professor of Homiletics

THE REV. CHARLES P. PRICE, M.Div., Th.D.
Professor of Systematic Theology

THE REV. REGINALD H. FULLER, M.A., S.T.D.
Professor of New Testament

ALLAN M. PARRENT, M.Div., M.A., Ph.D.
Professor of Church and Society



The Very Rev. Granville Cecil Woods, Jr.



The Rev. Richard Reid



The Rev. Churchill J. Gibson, Jr.



The Rev. Georgia H. Shoberg



The Rev. William B. Blood



The Rev. Dabney J. Carr, III



The Rev. William S. Pregnell



The Rev. Richard A. Busch



The Rev. Burton J. Newman



The Rev. Murray L. Newman



The Rev. John F. Woolterton



The Rev. James F. Ross



Jack H. Goodwin



The Rev. G. Milton Crum



The Rev. Charles P. Price



The Rev. Reginald H. Fuller



Allan M. Parrent



The Rev. Frank R. VanDavelde



The Rev. John R. Whitney



Marianne H. Micks



The Rev. David A. Scott



The Rev. Sherodd R. Albritton



The Rev. Howard Hanchey



William S. Stafford



The Rev. Lloyd Alexander Lewis

THE REV. FRANK R. VANDEVELDER, M.A., M.Div., Ph.D.
Professor of Biblical Languages and Theology

THE REV. JOHN R. WHITNEY, M.Ed., M.Div., Ph.D.
The James Maxwell Professor of Christian Education and Pastoral Theology

MARRIANNE H. MICKS, M.A., M.Div., Ph.D., D.D.
Professor of Biblical and Historical Theology

THE REV. DAVID A. SCOTT, M.Div., Ph.D.
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THE REV. WILLIAM S. PREGNALL, M.Div., D.Min.
Professor of Field Education

THE REV. SHERROD R. ALBRITTON, M.Mus., M.Div.
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WILLIAM S. STAFFORD, M.A., M.Phil., Ph.D.
Assistant Professor of Church History

THE REV. LLOYD A. LEWIS, JR., A.B., M.Div., M.A.
Assistant Professor of New Testament

Adjunct Professors and Assistants

THE RT. REV. JOHN A. BADEN, LL.B., M.Div., D.D.
Adjunct Professor in Rural Work

RUTH T. BARNHOUSE, B.A., M.D., M.T.S.
Adjunct Professor of Pastoral Theology

THE REV. JOHN BURKE, O.P., M.A., S.T.D.
Adjunct Professor in Speech

THE REV. THEODORE H. CHELPON, M.Div., S.T.M.
Adjunct Professor in Patristics

THE REV. GEORGE M. DOCHERTY, M.A., B.D., D.D., Litt.D.
Adjunct Professor in Homiletics

THE REV. J. CARLETON HAYDEN, Ph.D.
Adjunct Professor in Church and Society

THE REV. GEOFFREY M. PRICE, B.S., M.Div.
Adjunct Assistant in Liturgics

THE REV. JOHN RIVERS, M.A., M.Div.
Adjunct Assistant in Liturgics

JOHN E. ROBERTS, M.D.
Physician to the Seminary

ROBERT J. WETMORE, A.B., M.D.
Consulting Psychiatrist

Adjunct Faculty Persons

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

Supervisory Training Associates

William L. Dols, Jr.

William E. Swing

Field Work Supervisors

James R. Adams
Mark S. Anschutz
Ralph W. Bayfield
William A. Beal
Robert Butt
Rodney L. Caulkins
David Chamberlain
Richard L. Corkran, Jr.
Robert H. Crewdson
James R. Daughtry
M. Vernon Davis
Timothy W. Dols
William L. Dols, Jr.
Burtis M. Dougherty
Kenneth C. Eade
Craig E. Eder
Blanche Ellis
Donald Evason
Royce M. Frye
James M. Green

Robert C. Hall, Jr.
John C. Harper
Alden M. Hathaway
Rudy Hines
John W. Howe
Stuart Irvin
John I. Jessup
Ann Jones
David C. Jones
Joseph Kitts
David C. Lord
Gregory Maletta
Richard C. Martin
John M. Miller, Jr.
Edward Morgan, III
Henry L. Myers
William A. Opel
Perry Perkins
David Pollock
Randall L. Prior

Stanton R. Ramsey
Gerald A. Riley
E. D. Romig
Renny Scott
Leslie C. Smith
Charles Stein
Richard L. Stinson
Parke Street
Jess Stribling, Jr.
Noreen Suriner
William E. Swing
Almus Thorp
William Tully
John O. von Hemert
Robert Watson
Harold N. White
John D. Wigner, Jr.
Peter G. Winterble
John W. Wires

Colloquy Mentors

Lay

Scilla Adams
Mary Kent Norton

Perky Pepper
Joyce B. Walker

Betty Wanamaker

Clerical

William L. Dols, Jr.
Edward Morgan, III

Randall L. Prior
Stanton R. Ramsey

Almus Thorp

(Associated with the Seminary through the
Department of Homiletics as Visiting Listeners)

Scilla Adams
Joan Barker
Linda L. Coleman
Sarah M. Gabbert
Marian G. Galland
Marcia K. Hernly
Mary Ellen Kay

Cecile A. Lewis
Frances Helen Mains
Carolyn M. McWright
Willard C. Matthias
Elizabeth F. Parlett
Martha A. Persons
Susan Reichman

Kathryn Renner
Joe D. Renner
Jean Robinson
Joanne N. Vinyard
Betty Wanamaker
Jean Watts
Anne C. Wentz

Courses of Study

Master in Divinity

JUNIOR YEAR

Fall Semester		hours	January Term		hours
OT 1	Intro to Old Testament	3	SP 1	Oral Interpretation of Scripture	1
NT 1	Intro to New Testament	3	Spring Semester		
NT 4	Intro to Biblical Languages	3	OT 2	Intro to Old Testament	3
PT 1	Intro to Ministry	3	NT 2	Intro to New Testament	3
LIT 11	Practical Liturgics	1	CH 1	Church History/History of Christian Thought	3
	Elective	3	HOM 1	Intro to Homiletics	3
				Elective	3

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

MIDDLE YEAR

Fall Semester		hours	Spring Semester		hours
CH 2	Church History/History of Christian Thought	3	CH 3	Church History/History of Christian Thought	3
ST 1	Intro to Systematic Theology ..	3	ST 2	Intro to Systematic Theology ..	3
ST 3	Christian Ethics	3	PT 2	Pastoral Theology & Parish Ministry	3
FE 1	Field Education & Colloquy ..	3	FE 2	Field Education & Colloquy ..	3
	Elective	3		Elective	3

SENIOR YEAR

Fall Semester		hours	Spring Semester		hours
LIT 1	Liturgics	4	FE 4	Field Education	3
HOM 2	Liturgical Preaching	3		Elective	3
FE 3	Field Education	3		Elective	3
PT 3	Foundations of Christian Education	3		Elective	3
	Elective	3		Elective	3

Notes: Master in Divinity

1. Elective Distribution

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

2. Consortium Requirement

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

3. Field Education Requirements

(a) Two years of Field Education are normally required of all students.

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

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

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

4. Faculty Approval of Registration

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

Master in Theological Studies

FIRST YEAR

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

SECOND YEAR

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

Notes: Master in Theological Studies

1. Candidates for the M.T.S. degree are required to select a field of concentration either in Bible, Theology, Church History or Pastoral Theology. Four of their electives must be taken in the field chosen. One of these four shall be an Independent Study project (MTS 401) in the spring semester of the second year in the course of which the student will write a major paper on some topic of his or her choosing bringing to bear on the topic the resources of the various disciplines of theological study.

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

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

Description of Courses

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

Courses whose numbers are followed by an H are half courses meeting either for the first or second half of the semester and carry 1.5 hours' credit. Unless otherwise indicated, all other courses carry 3 hours' credit.

Department of Old Testament Language and Literature

Dr. Newman, Dr. Ross, Dr. VanDevelder

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. Dr. Newman.

Electives

OT 101 Beginning Hebrew. Dr. VanDevelder.

OT 201 Hebrew Exegesis. The Succession Narrative: II Samuel 9-20; I Kings 1-2. Dr. Newman.

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 1978-79.) Dr. Ross.

OT 208 Job and the Wisdom Literature. A study of the books of Job, Proverbs, and Ecclesiastes in English, with emphasis on comparisons and contrasts of their unique literary and theological motifs. (Not offered 1978-79.) 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 1978-79.) Dr. Ross.
- OT 214 **The Deuteronomic Movement.** A study of the origins and development of "Deuteronomic historical work," and editions of prophetic works, with special reference to the theme of "representing history" as an attempt to make tradition relevant for the present. (Not offered 1978-79.) Dr. Ross.
- OT-NT 215 **Major Motifs in Biblical Theology.** An introduction to biblical theology dealing with major motifs in the theology of Old and New Testaments, such as creation, election, covenant, law, salvation, redemption, Kingdom of God. (Not offered 1978-79.) Dr. VanDevelder.

SPRING SEMESTER

Required Courses

- OT 2 **Introduction to the Old Testament.** A continuation of OT 1. Dr. VanDevelder.

Electives

- OT 102 **Beginning Hebrew.** A continuation OT 101. Dr. VanDevelder.
- OT 109 **The Bible and the New York Times.** A weekly *Auseinandersetzung* based on the regular reading of the daily lessons of Morning Prayer and of the daily and Sunday *New York Times*. The discussion will focus on the relation between biblical faith and contemporary life. (Limited enrollment: permission of the instructor required.) (This course does *not* meet the elective requirement in Old Testament.) Dr. Newman.
- OT-ST 123 **The Authority of the Holy Scriptures.** (Not offered 1978-79.) Dr. VanDevelder.
- OT 202 **Hebrew Exegesis. Readings in the Psalms.** Dr. Newman.
- OT 204 **Archaeology and the History of Israel.** A study of the significance of archaeology for understanding and interpreting the Bible. (Not offered 1978-79.) Dr. Ross.
- OT 206 **Second Isaiah.** A study of Isaiah 40-55 with emphasis upon the theological concerns of the prophet: 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. (Limited to 10.) (Not offered 1978-79.) Dr. Newman.
- OT 210 **Jeremiah.** Jeremiah is viewed as the epitome of the pre-exilic prophetic movement in Israel, in whose life and work most of the major motifs of prophecy are focused. The course examines the prophet's attitude to traditions from the past, to contemporary institutions, and to future prospects beyond the impending doom. Lectures and seminars. (Not offered 1978-79.) Dr. VanDevelder.

OT 211 The Literature of Judaism between the Testaments. The theology and the life of the Dead Sea Community and other notable intertestamental writings. (Not offered 1978-79.) Dr. VanDevelder.

OT-NT 212 Jerusalem Study Tour. A group study tour in Palestine 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 Palestinian sites mentioned in the Bible and will also have ample time to explore the innumerable sites to be found within Jerusalem itself. Students interested should consult Dr. Newman about prerequisites, application procedures, and costs. (Limited enrollment.)

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 Conquests. Some attention will be devoted to the Old Testament roots of the contemporary Middle East crisis. (Not offered 1978-79.) Dr. Newman.

Department of
New Testament Language and Literature

Dr. Fuller, Dr. Reid, Dr. Micks, Dr. VanDevelder, Mr. Lewis

FALL SEMESTER

Required Courses

NT 1 Introduction to the New Testament: Gospels and Acts. The first half of a general introduction to the New Testament: the Jewish background; the Gospels as sources for the historical Jesus; the history of the synoptic tradition; the theology of the evangelists; Acts as evidence for Lucan theology. Dr. Micks, Mr. Lewis.

NT 4 Introduction to Biblical Languages. A study of the main elements of biblical Hebrew and New Testament Greek followed by a systematic examination of key words in the Bible. Dr. VanDevelder and others.

Electives

NT 106 Elementary New Testament Greek. An elective for those who wish to continue the study of Greek after the introduction in NT 4. (Last five weeks of the term.) (One credit hour.) Mr. Lewis.

NT 108 Greek Reading. Selected readings from the New Testament and work on vocabulary and grammar. Designed for students who have completed NT 107 or the equivalent. Dr. Reid.

NT-CH 113 The Mission of the Church. The course will include a study of the biblical basis for Christian missionary theology, the history of Christian missions with particular emphasis on the history of missions in the Episcopal Church, and discussion of the writings of selected missionary theologians of the past and present. This will lead to reflection on the issues currently facing Christians as they try to formulate missionary theology and strategy in the changed circumstances of the world today. Dr. VanDevelder, Dr. Woolverton.

- NT 203 Galatians and Philippians. A detailed exegetical study of these two Pauline epistles. Prerequisite: New Testament Introduction or equivalent. Greek, while an advantage, is not a prerequisite. (Not offered 1978-79.) Dr. Fuller.
- NT 206 Epistle to the Romans. A detailed study of the epistle. (In English.) Dr. Reid.
- NT 209 First Corinthians. Exegesis of selected passages in Greek. (Not offered 1978-79.) Dr. Fuller.
- NT-OT 215 Major Motifs in Biblical Theology. (See description under OT-NT 215.) (Not offered 1978-79.) Dr. VanDevelder.
- NT 302 The Lord's Supper in the Early Church. (A seminar.) The eucharistic traditions in the New Testament and in other early Christian writings will be studied as evidence for the origin and development of Christian eucharistic faith and practice. Greek, while an advantage, is not a prerequisite. (Not offered 1978-79.) Dr. Fuller.
- NT 304 Theology of the New Testament. (A seminar.) A comparative study of the methods employed by several standard New Testament theologies. Prerequisites: New Testament Introduction or equivalent and one exegesis course. (Not offered 1978-79.) Dr. Fuller.

SPRING SEMESTER

Required Courses

- NT 2 Introduction to the New Testament: The Epistles. (A continuation of NT 1.) The Pauline literature as evidence for the life and theology of Paul. The deuterio-Pauline and sub-apostolic literature of the New Testament. Dr. Fuller, Mr. Lewis.

Electives

- NT 107 Elementary New Testament Greek. A continuation of NT 106. Mr. Lewis.
- NT 205 The Gospel of Mark. Selected passages of exegesis as a clue to the understanding of the thought of Mark, with especial reference to his Christology. (Not offered 1978-79.) Dr. Fuller.
- NT 207 The Gospel of John. An exegetical study of the gospel with a view to understanding the author's theology and interpretation of Christ. (In English.) (Not offered 1978-79.) Dr. Reid.
- NT 210 I Corinthians. The letter will be studied exegetically in the context of a reconstruction of St. Paul's relation with the Corinthian Church and of Pauline theology. (In English.) (Not offered 1978-79.) Dr. Reid.
- NT 211 The Gospel of Matthew. Selected passages for exegesis as a clue to the theology of Matthew. (In English.) There will be a special section for those wishing to translate the selected passages in Greek. (Not offered 1978-79.) Dr. Fuller.
- NT-OT 212 Jerusalem Study Tour. (See description under OT-NT 212.)
- NT 214 The Gospel of Luke. Selected passages for exegesis as a clue to the theology of Luke. (In English.) There will be a special section for those wishing to translate the selected passages in Greek. Dr. Fuller.

- NT 221 **The Holy Spirit in the New Testament.** A study of understandings of the nature and work of the Spirit in the New Testament writings. Dr. Micks.
- NT 223 **Charles Gore.** A study of this Anglican theologian as an interpreter of scripture. (Not offered 1978-79.) Dr. Fuller.
- NT-HOM 252 **Preaching from the New Lectionary.** A course taught jointly by the New Testament and Homiletics Departments. The course will be based on Year A of the three-yearly propers. Selected periscopes for exegesis, sermon meditation, sermon composition, and delivery. (Next offered 1979-80.) Dr. Fuller, Mr. Crum.
- NT 303 **New Testament Soteriology.** (A seminar.) A study in the interpretation of Jesus' death in the gospel tradition and redaction in Pauline thought. (Not offered 1978-79.) Dr. Fuller.



Department of Church History

Dr. Woolverton, Dr. Stafford, Dr. Hayden

FALL SEMESTER

Required Courses

- CH 2 The History of the Church in the Middle Ages and in the Reformation Period.** In the medieval period, the reconstruction of early Christian faith and teaching according to fresh understandings of sanctity and order, especially in monasticism, papacy, and church/state relations. In the reformation period, the restatement of Christianity on the continent and in England to 1600. Lectures and seminars. Dr. Stafford.

Electives

- CH-CS 105 The Small American City: An Overview for Clergy.** Using the city of Alexandria as a laboratory, this course offers an opportunity to explore how a medium-sized city functions and to understand the nature of some of its problems. Through field trips, meetings with city officials, appropriate readings and group discussion, attention will be focused on such areas as political structure, social agencies, health care, law enforcement, schools, as well as the role of the churches in community life. (Not offered 1978-79.) Dr. Woolverton, Dr. Parrent.
- CH 112 The English Reformation.** The course will study the reformation of the Church of England in the context of continental religious movements during the sixteenth century. Beginning with the developments of the late Middle Ages in England, it will examine the profound changes in church organization, theology, religious life and education, and liturgy which occurred during the reigns of Henry VIII, Edward VI, Mary, and Elizabeth I. Dr. Stafford.
- CH-NT 113 The Mission of the Church.** (See description under NT-CH 113.) Dr. Woolverton, Dr. VanDevelder.
- CH 205 The History of the Protestant Episcopal Church.** Challenges to and changes in the self-identity and structures of the Church of England in colonial America, constitution-making by Episcopalians after the revolution, and the emergence of different interpretations of the church and its ministry in nineteenth- and twentieth-century America. Permission required for juniors. Dr. Woolverton.
- CH 401 Special Reading/Research in Church History.** The course is designed for students interested in pursuing intensive reading of their choice in the writings of a major figure, movement, or tradition in church history. Admission by permission of the instructor. Dr. Woolverton.

SPRING SEMESTER

Required Courses

- CH 1 The History of the Early Church.** The development of characteristic structures and expressions of Christianity in the world of late antiquity: the mutually reinforcing elements of canon, creed, ministry, and liturgy; heresy and schism; catholic Christian teachings in the first four General Councils; the thought of Augustine of Hippo; the emergence of Christianity in Northern Europe and England to 800. Lectures and seminars. Dr. Stafford, Dr. Woolverton.
- CH 3 American and Modern Church History.** 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 down to the present. Lectures and seminars. Dr. Stafford, Dr. Woolverton.

Electives

- CH 105 The Black Religious Experience in America.** A study of the origin and development of Afro-American religion (within the context of United States history). Emphasis on the social, political, and economic functioning of the Black Church. Dr. Hayden.



- 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 1978-79.) Dr. Stafford.
- CH 111 Calvin's Reformation.** A study of the evangelical movement in the city of Geneva, as a case in the relation of theology to popular religious, social, and political movements. Geneva's religious life, social structure, and politics in the late Middle Ages; the formation and victory of an evangelical party; reconstruction of the city's religious and political institutions; and above all, the intense dialogue of Calvin's theological thought with that process. Lectures and discussions. Permission required for juniors. (Not offered 1978-79.) Dr. Stafford.
- CH 203 History of Christian Thought Seminar: Augustine.** Augustine's understanding of the human predicament and how God overcomes it, studied in the context of the church of Hippo. The seminar will read in Augustine's writings intensively, especially the *Confessions* and *The City of God*. Permission required for juniors. Dr. Stafford.
- CH 208 Religious Perspectives in the Church of England in the 19th Century.** The course is a seminar limited to 12 persons dealing with the Evangelical and Apocalyptic Movement in the Church of England, the Oxford Movement, and Christian Socialism as these major trends were exemplified in the nineteenth and early twentieth centuries. Dr. Woolverton.
- CH 401 Special Reading/Research in Church History.** (See fall semester description.) Admission by permission of the instructor. Not offered in this semester 1978-79.) Dr. Woolverton.

Department of
Theology

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

FALL SEMESTER

Required Courses

ST 1 Introduction to Systematic Theology: Part One. A constructive development of the basic doctrine of the Christian faith with special attention to their inter-relationship. In Part One consideration will be given to (1) the nature, scope, and purpose of systematic theology; (2) the doctrine of revelation; (3) the doctrine of God; (4) God in relation to the world as creating it. Dr. Price, Dr. Scott.

ST 3 Christian Ethics. The biblical and theological foundations for the Christian life, the varieties of Christian ethical traditions and modes of analysis, the application of Christian norms to the political, economic, cultural, and familial orders. Dr. Scott, Dr. Parrent.

Electives

ST 101 The Faith of Christians. An introductory study of theology in the light of modern knowledge. Dr. Micks.

ST 114 Seminar: Athanasius. A careful reading (in English) of Athanasius' works, with special attention to his views on salvation and God. Enrollment limited to five. Prerequisite: survey course in systematic theology or course in history of Christian thought. Permission required for juniors. 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. Fr. Chelpon.

ST 218 Human Spirit and Holy Spirit. An historical and constructive study of the place of Spirit in Christian thought and experience. Lectures and seminars. (Not offered 1978-79.) Dr. Price.

ST 224 Theological Ethics Seminar: Christian Marriage. Exploration of current theological and ethical issues surrounding the traditional norms for Christian marriage, e.g., the norms of heterosexuality, indissolubility, procreation, exclusivity. Prerequisite: introductory course in theology and ethics. Dr. Scott.

SPRING SEMESTER

Required Courses

ST 2 Introduction to Systematic Theology: Part Two: As a continuation of Part One, this course will include: (1) God in relation to the world as redeeming it; (2) God as Spirit, in relation to human being as spirit, the Church, and human history as a structure of spirit. Dr. Price, Dr. Scott.

Electives

ST 109 Eve and Adam. A study of the roles of women and men in Christian tradition with special attention to biblical sources, followed by a theological exploration of the concepts "masculine and feminine" as they relate to our understanding of ourselves and of God. Dr. Micks.



ST-CS 112 Medical Ethics. The focus of the seminar will be on moral decision-making about abortion, deformed neonates, and euthanasia. The format will be seminar presentations and case studies. Dr. Scott, Dr. Parrent.

ST-OT 123 The Authority of the Holy Scriptures. (Not offered 1978-79.) Dr. VanDevellder.

ST-LIT 130H Rites of Initiation. First half of semester. Using the new proposed rites of baptism and confirmation as a base of discussion, the course will examine the biblical roots of these rites, historical, theological and practical problems, and the hoped-for resolution. (Not offered 1978-79.) Dr. Price.

ST 131 Introduction to Philosophy. This course is designed for students who have had no previous work in philosophy. It will review basic philosophical problems with particular attention to their bearing on the Christological controversy in the patristic period and on the understanding of revelation in the modern period. Lectures and discussions. (Not offered 1978-79.) Dr. Price.

ST 132 Christian Freedom. The idea of freedom in the history of Christian thought and in contemporary theology. (Not offered 1978-79.) Dr. Micks.

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, Oxford movement, Maurice, Gore, and Temple. Dr. Price.

ST 207H The Central Task of the Church. Second half of semester. Seminar with particular reference to ministry in the local congregation. (Limited to 15.) (Not offered 1978-79.) Dr. Price.

ST 209 Seminar: The Person of Jesus Christ. A study of the Chalcedonian definition of "the two natures," and of current discussion of its adequacy for modern understanding of the person of Christ. Dr. Scott, Dr. Micks.

- ST 214 *Christology of the Greek Fathers*. A study of classical Christianity investigating the Christology of Irenaeus, Athanasius, Cyril of Jerusalem, Basil of Caesarea, Cyril of Alexandria, and the Cappadocians. Fr. Chelpon.
- ST 217 *The Anthropology of the Greek Fathers*. This course proposes to investigate the nature and destiny of man with special emphasis given to the writings of Irenaeus, Athanasius, and Gregory of Nyssa. (Not offered 1978-79.) Fr. Chelpon.
- ST 222 *Theology of Paul Tillich*. A careful reading of Tillich's *Systematic Theology* (Vols. I-III), with consideration of selected other works. Prerequisite: Introduction to Systematic Theology. Dr. Price.

Department of Church and Society

Dr. Parrent

FALL SEMESTER

Electives

- CS 103 *The Church in Society*. What is the role of the Church in the social order? The course will examine alternative views on the relationship between Church and society, patterns of Christian social action, and the controversy over the Church's social involvement. Attention will be given to modern ecumenical social thought, to the question of dealing with social conflict, and to Church pronouncements and actions on selected contemporary social issues. (Not offered 1978-79.) Dr. Parrent.
- CS-CH 105 *The Small American City: An Overview for Clergy*. (See description under CH-CS 105.) (Not offered 1978-79.) Dr. Parrent, Dr. Woolverton.
- CS 111 *Ethics, Economics, and Ecology*. In the light of a doctrine of creation and an ethic of stewardship, the course will examine ethical issues raised by economic activity in the production, acquisition, possession, and use of material goods, giving special attention to its ecological impact. After looking at Christian attitudes toward nature, property, and work, we will study selected issues of economic justice such as hunger, poverty, use of finite resources, business ethics, corporate responsibility, and church investments. Dr. Parrent.
- CS 401 *Reading and Research in Christian Social Ethics*. This course is offered on request to students desiring to explore in depth a major ethicist, a primary theme in ethical theory, or a significant issue in social ethics. Admission by permission of instructor after approval of the study proposal. Dr. Parrent.

SPRING SEMESTER

Electives

- CS 106 *Twentieth Century Christian Social Ethics*. After an historical introduction to Christian social thought, the course will focus on contemporary understanding of the relationship between the Christian community and its social, political, and economic environment. Beginning with the social gospel, we will examine Christian social ethical thought as reflected in Christian Realism, Political Theology, the Christian-Marxist Dialogue, the theologies of Liberation (Black, Feminist, Third World), the New Evangelicals, the Ecumenical Movement, and contemporary Roman Catholicism. Dr. Parrent.

- CS 110 Christianity and the State.** This course will examine historic and contemporary attitudes toward the political order, biblical and theological understandings of the state, patterns of church-state relations, and the role of the Christian as citizen. Attention will also be given to such issues as civil disobedience, conscientious objection, religious liberty, tax exemption, school prayers, and church lobbying, and to the related judicial decisions. (Not offered 1978-79.) Dr. Parrent.
- CS-ST 112 Medical Ethics.** (See description under ST-CS 112.) Dr. Parrent, Dr. Scott.
- CS 114 Christian Ethics and International Affairs.** Christian perspective on the relationships among nations. Among the subjects treated will be Christian attitudes toward war and peace, pacifism, the nuclear dilemma, development, the use of power, the national interest, human rights, and international community. Selected foreign policy issues will be examined as illustrations of the perennial problems of statecraft. (Not offered 1978-79.) Dr. Parrent.
- CS-HOM 205 Parish Ministry and Social Change.** This course will explore and evaluate various patterns and functions of parish ministry as they relate to social issues, social action, and social change. Through readings and class presentations, the course will explore different understandings of what is meant by the church and its interaction with society. Through taped interviews with parishioners, students will gather data on ways in which the parish ministry is in fact affecting the social order. Through the performance of some aspect of parish ministry (e.g., a sermon, a study session, an audio-visual presentation) students will be given an opportunity to develop and explain their conceptual rationale for exercising this aspect of ministry. (Limited enrollment.) (Not offered 1978-79.) Mr. Crum, Dr. Parrent.
- CS 401 Reading and Research in Christian Social Ethics.** (Identical to CS 401, as offered in the fall semester.)

Department of Pastoral Theology

Dr. Whitney, Dr. Pregnall, Bp. Baden

FALL SEMESTER

Required Courses

- PT 1 Introduction to Ministry.** This course is designed to: (1) serve as an introductory consideration of the biblical, theological, and historical foundations underlying the ministry, lay and ordained, of the Episcopal Church; (2) provide students with a conceptual framework for understanding the needs of the persons ministered to as they participate in clinical pastoral education, field education, and further pastoral studies; and (3) create an awareness of the duties and opportunities of the "pastor, priest, and teacher" in the worship and mission of this church. Dr. Whitney, Dr. Pregnall.
- PT 3 Foundations of Christian Education.** An interpretive study of the Church's ministry of teaching and learning in light of its biblical and theological roots and in the context of contemporary religious world-views and identity communities that impinge on the worship and ministry of the Church today. Course elements: (1) one plenary and two discussion sessions weekly; (2) two papers, 8-10 pages. Dr. Whitney.

Electives

- PT 210 Ministry and Normal Life Crises.** A study of the human situation as marked by occasions of birth, maturity (coming-of-age and vocational decision), marriage, moral offense, physical illness, and death. Consequently, the course focuses on the priest's role as friend, teacher, confessor, and responsible officiant at the occasional rites relative to these events as found in the Proposed Book of Common Prayer. Course elements: (1) two lectures and one discussion session weekly; (2) one final take-home examination. Dr. Whitney.

SPRING SEMESTER

Required Courses

- PT 2 Christian Faith in Family Life.** Introduction to the theology of family and its implications for marital and intergenerational relationships and for family involvements in parish life. Studies in sexuality, marriage, baptism, confirmation, and vocation constitute some specific course emphases. Dr. Whitney.
- PT 213 Human Development Theories in Christian Perspective.** An evaluative study of modern and contemporary theories of human personality and development that currently exert influence on Christian understandings of leadership, counseling, and education in the Church. To be considered: Freud, Jung, Fromm, Maslow, Kohlberg, Kubler-Ross, Erikson, Goldman, Allport, Kluckhohn, etc. Course elements: (1) one lecture and two seminars weekly; (2) three papers 7-12 pages (no exams). (Limited to 12.) (Not offered 1978-79.) Dr. Whitney.
- PT 308 Town and Country Ministry.** An analysis of the special problems and opportunities of ministry in town and country parishes, and of the interacting forces of the Church and the community it serves. Bishop Baden.

Department of

Homiletics

Mr. Crum, Mr. Albritton, Dr. Docherty

FALL SEMESTER

Required Courses

- HOM 2 Liturgical Preaching.** Preaching in this course takes special note of the liturgical context and the Church Year. (Basic homiletical theory and skills are assumed.) Sermons will be based on the lessons from Advent through Trinity Sunday. Interpretations of selected lessons illustrative of the liturgical seasons will be presented. Mr. Crum, Mr. Albritton.

Electives

- HOM 102H Radio and Television.** First half of the semester. Archbishop William Temple once declared that religious drama was the most significant method of communicating the Gospel. In many ways radio and television have taken on this challenge. The course aims at familiarizing the student with both the technique and practice of religious broadcasting. The Seminary is equipped with closed system television. Visits will also be arranged to the radio studio of WMAL and the television studio of WTTG. (1.5 credits.) Dr. Docherty.

HOM 103H Biblical Preaching. First half of the semester. All great preaching stems from a true exegesis of the scriptures. The course will seek to lift exegesis, both of the Old and New Testaments, from an academic discipline to the proclamation of the Word of God, and to make biblical exegesis relevant to the contemporary scene. (1.5 credits.) Dr. Docherty.

HOM 401 Special Study in Homiletics. A specially designed course of study for the student who desires further study in (a) homiletical methods, (b) individual preachers, (c) communication theory, (d) preaching in relation to theology and/or scripture, or (e) other aspects of homiletics. By contract with instructor. Mr. Crum.

SPRING SEMESTER

Required Courses

HOM 1 Introduction to Homiletics. The aim of this course is to equip students to preach the gospel by teaching basic homiletical theory and skills in the context of real preaching to the class congregation. The skills include biblical interpretation of human life, development of sermons with the experiential flow of a story, and person-to-person oral communication, as well as the skill of learning through written and oral responses from the congregation. Mr. Crum, Mr. Albritton.

Electives

HOM-CS 205 Parish Ministry and Social Change. (See description under CS-HOM 205.) (Not offered 1978-79.) Mr. Crum, Dr. Parrent.

HOM 210 Evil and the God of Love. A seminar exploring dimensions of the problem of evil in relation to the God of love. How can we believe in a god of love and power in the face of evil? Seminar participants will consider evil both as suffering, such as sickness, death, accidents, and disappointments, which is inflicted on us, and as sin, which exposes itself in the suffering inflicted on others and on ourselves. Insights will be drawn from the Bible and from other writers, both past and contemporary, with emphasis upon personal, pastoral, and preaching implications. (Limited enrollment.) Dean Woods, Mr. Crum.

HOM-NT 252 Preaching from the New Lectionary. (See description under NT-HOM 252.) (Next offered 1979-80.) Dr. Fuller, Mr. Crum.

HOM 401 Special Study in Homiletics. (See fall semester description.) Mr. Crum.

Department of Liturgics

Dr. Price, Mr. Albritton, Dr. Pregnall

FALL SEMESTER

Required Courses

LIT 1 Liturgics. The theology and development of Christian worship. Special attention to the biblical roots of the Christian liturgical tradition and to the classical Orthodox and Roman Catholic liturgies. English and American Books of Common Prayer, liturgical renewal in the contemporary church, proposed revisions. Three hours of lecture and discussion each week. One hour a week will be devoted to work in small groups led by several members of the faculty

on the conduct of the Daily and Pastoral Offices and the celebration of the Holy Communion. The last ten lectures will be delivered by Mr. Albritton. Topics to be covered are the theology of music and its development in the Church with special attention to its biblical roots, its treatment by St. Augustine, and its history in the Middle Ages, the Reformation, and the 20th Century. (Four credit hours.) Dr. Price, Mr. Albritton, and others.

LIT 11 Practical Liturgics. A one-hour class in practical liturgical music is required of all juniors for the entire junior year. The class is 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. (One credit hour.) Mr. Albritton.

SPRING SEMESTER

Required Courses

None.

Electives

LIT 101 The Origins and Use of Hymns in Christian Worship. A study of the music and the poetry of hymns which are in use in our church; based principally on the Hymnal 1940. Lecture and discussion. Mr. Albritton.

LIT 102 Music of the Liturgy. A study of the place, the growth, and the importance of music in liturgical worship. Emphasis will be placed on music as a medium of proclamation, as a vital tool for Christian worship, in history and today. Some experience in music would be helpful but not necessary. (Not offered 1978-79.) Mr. Albritton.

LIT-ST 130H Rites of Initiation. (See description under ST-LIT 130H.) (Not offered 1978-79.) Dr. Price.

LIT 301 Liturgical Planning. Students will engage in planning liturgies of baptism, Eucharist, marriage, and burial using newly authorized rites and incorporating drama, art, and music. There will be an emphasis on the role of lay people working with clergy in the planning and leadership of worship. (Not offered 1978-79.) Dr. Pregnall.

Department of Field Education

Dr. Pregnall

FALL SEMESTER

Required Courses

FE 1 Field Education Colloquies. Colloquies meet once a week for two hours, consist of approximately eight students, one faculty member, one parish clergy-person, and one lay person. Their purpose is to reflect on field work experiences and to integrate them with personal and vocational insights, professional skills, and academic work. Dr. Pregnall and others.

Electives

FE 301 Field Education Colloquies. Required for seniors who did not complete the middler colloquy requirement. Elective to other seniors up to a maximum of eight students. Following an inductive method, the group will draw learnings from field work experience and relate these to classroom studies. Dr. Pregnall.

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. Pregnall.

SPRING SEMESTER

Required Courses

FE 2 Field Education Colloquies. Continuation FE 1. (See description under fall semester.) Dr. Pregnall and others.

Electives

FE 302 Field Education Colloquies. (See description under FE 301.) Dr. Pregnall.

FE 401 Reading and Research in Independent Studies. (See description under fall semester.) (Not offered in this semester 1978-79.) Dr. Pregnall.

SUMMER

Required Courses

Clinical Pastoral Education. One quarter (10-12 weeks) in an accredited program of A.C.P.E. 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 34. (Six credit hours.)

**Special Study
in
Personal Religion**
Mr. Gibson, Ms. Shoberg

SPRING SEMESTER

Electives

PR 101 Personal Religion. The theology and practice of prayer. A study of our personal devotional life with particular attention given to the devotional use of prayer, scriptures, and devotional classics. The role of devotional groups within a parish and the teaching of personal religion within a parish setting. Consideration of corporate worship and the sacraments and their relationship to our personal religious life. Mr. Gibson, Ms. Shoberg.

**Special Program
in**

Speech
Fr. Burke

JANUARY TERM

Required Courses

SP 1 Oral Interpretation of Scripture. A one-week intensive course in the effective oral communication of the sacred scriptures in the liturgy. (One credit hour.) Fr. Burke and others.

Requirements for Admission

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

Master in Divinity

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

An applicant who wishes to study for the ordained ministry who is not a college graduate must satisfy the Admissions Committee, through the Bishop and Commission on Ministry of the Diocese concerned, that all examinations have been successfully passed and the requirements described in Title III, Canon 2, Section 6 of the General Canons of the Church have been met. Such students who meet all of the requirements of the Master in Divinity degree will receive the Licentiate in Theology (#3, p. 73).

Although the course of study in the three-year professional degree program (Master in Divinity) is designed to prepare men and women for the ministry of the Episcopal Church, qualified applicants can be accepted who are not members of the Episcopal Church.

Every applicant who is a candidate for Holy Orders must present satisfactory credentials as to character and fitness for the ministry, including a letter of commendation from the Bishop of the Diocese concerned, certified copies of transcripts showing the academic record for all work accomplished at the under-graduate level, and, where such work has



been undertaken, graduate level, scores on the Graduate Record Examination (GRE), evidence of a satisfactory physical and psychological examination, 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 53.

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 Examinations (GRE) within the last five years.

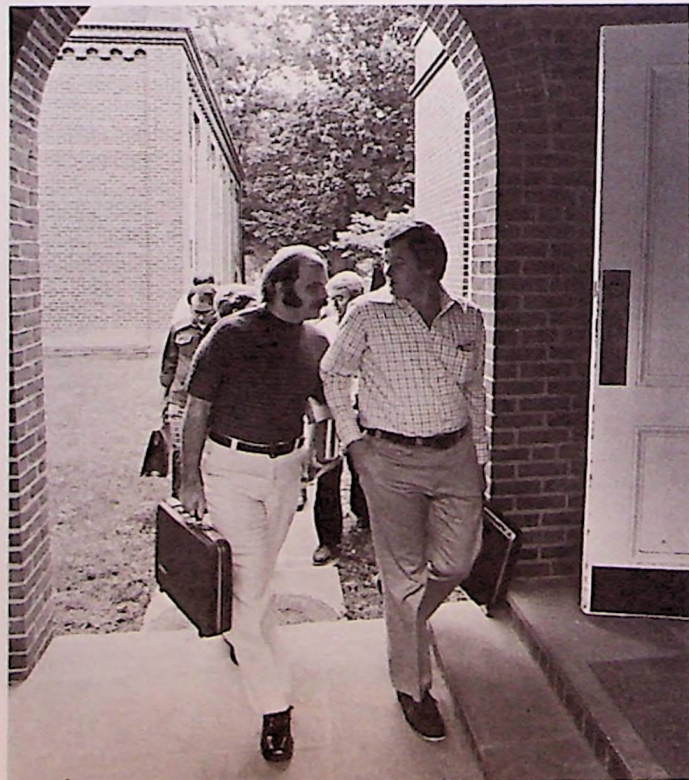
After submitting the results of a physical examination, a personal statement, and three letters of reference regarding qualifications for the course, the applicant is required to confer with the Admissions Committee, and to have an interview with the Seminary's Consulting Psychiatrist. Requests for financial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

The curriculum and requirements for the M.T.S. degree are given on page 54.

All Applicants

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

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



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 VTS.
2. Application for, and admission to, the D. Min. Program. Applicants should be advised that participation in the 6-week term does not insure admission to this degree program.
3. Satisfactory completion of two summer residential workshops (four weeks each in duration). There are a number of ingredients in these sessions. There will be the use of the candidates' own situational case studies in four key areas of ministerial practice (a. theological and ethical aspects of ministry; b. general pastoral aspects of ministry; c. communicative and educative aspects of ministry; d. organizational and administrative aspects of ministry). In making use of the case studies, a colleague group and two faculty persons will critically assess concrete situations arising in ministry and the candidates' own practice of ministry. In addition, these summer sessions will also include a theological seminar, Bible study, worship and field studies in the greater Washington area.
4. Individualized preparation for action-reflection exams. Each candidate will prepare a self-evaluation in the light of workshop critiques and faculty counsel and then outline an individual program for further preparation for action-reflection exams. This may include a reading list, summer refresher courses, conferences, laboratories, or other forms of education at Virginia Seminary or elsewhere.
5. A thesis project in some area associated with the practice of ministry. Each candidate will have some latitude in selecting a topic as long as two dimensions are articulated in his or her report: first, some dimension of his or her work as a minister; and second, the correlation and mutual illumination between the chosen area and appropriate elements of classical theological disciplines to illuminate this dimension or area of ministry.
6. An oral defense of the thesis project.

Seminary Regulations

Regulations Governing Recommendation for Ordination

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

Annual evaluations of the student's academic and personal qualifications for the ordained ministry are required under Title III, Canon 3, Section 4 to be submitted to the bishop and the candidate. At the end of the three-year period the faculty is required to give a judgment about the candidate's personal qualifications for the ministry of this Church. This means that each man or woman enters seminary with the understanding that he or she is beginning a period of evaluation because the faculty cannot give its recommendation unless the candidate has convinced them that he or she has the necessary personal as well as academic qualifications.

Requirements for Graduation

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

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

2. *Master in Divinity*—Students who hold a bachelor's degree from an accredited college or university and who complete the 3-year Course of Study outlined on page 53 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 ATS regulations without a college degree and who complete the 3-year Course of Study outlined on page 53 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 54 with an average not lower than 2.0, may be admitted to the degree of Master in Theological Studies, provided that they have not received a grade lower than C- in more than four courses, of which not more than three shall be required courses.

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

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

7. *Residency Requirements for Degrees*—Subject to limitations set by the faculty, courses in other accredited institutions may be counted

toward the M.Div. and M.T.S. Two years of study in residence in this Seminary are required for the M.Div. degree.

8. *Cross Registration*—Beginning with students entering seminary in September, 1975, candidates for the M.Div. degree are required to take at least one course taught by a member of the faculty of another school in the Washington Theological Consortium or a Consortium sponsored seminar during their three years in seminary.

9. *Reduced Load in Middle or Senior Year*—Students who have completed the Intern Program in Church and Society or who have sufficient extra credits may reduce their load to three courses in either semester of their Middle or Senior year.

10. *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 37 and financial information on pages 77-78.

Requirements Governing Continuance in Course and Academic Regulations

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

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

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

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

(1) Fall Semester, the work must be turned in to the instructor no later than the first day of classes following the Spring Vacation;

(2) Spring Semester, the work must be turned in to the instructor no later than registration date for the following Fall Semester.

4. *F in a Required Course*—An F in any course becomes a permanent part of the student's record. In the case of a required course the credit must be made up by retaking the course or an approved equivalent at

the Seminary or at one of the other schools of the Washington Theological Consortium. In the case of an elective the credit can be made up by repeating the same elective or by taking another elective giving an equivalent amount of credit.

5. *Incomplete Work*—All work in a course should normally be completed not later than the date assigned by the instructor. In cases of demonstrable need an extension may be granted by the instructor provided that the 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 shall be set. This new deadline will be the earliest one feasible under the circumstances. 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 of Academic Affairs no later than the date set.

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

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

6. *Change in Course Registration*—

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

Policy on Changing Degree Programs

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

From M.T.S. to M.Div.—At any time prior to receiving the M.T.S. degree a candidate for that degree may apply for admission to the M.Div. program. It cannot be assumed that permission to transfer will be granted automatically. All such applications require the approval of the Dean and faculty. In order for such a person to receive the degree, he or she must complete all the requirements for the M.Div. program; and, therefore, any candidate for the M.T.S. who thinks he or she may wish to transfer into the M.Div. program ought to take Field Education in his or her second year in order to avoid extending his or her program into a fourth year; and he or she should also be aware of the Clinical 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 advisor before undertaking remunerative employment. In any case, such employment must not interfere with the student's studies, assigned Field Work, or his regular participation in the worship and other essential activities of the Seminary.

Policy on Marriage in Course

1. Students who are candidates for ordination are reminded that if they plan to be married in course they should discuss their forthcoming marriage with their bishop.

2. All students who marry in course will be required to vacate their dormitory rooms at or before the end of the semester in which they are married and should notify the Business Office at least two weeks prior to moving. In addition, students are responsible for all Seminary charges for dormitory rooms and meals for the entire semester even though they should be married 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 request 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.

Students From Countries Other Than the United States

The Diploma in Theology is granted by the Protestant Episcopal Theological Seminary in Virginia to persons from other nations ordained prior to admission after the successful completion of one year of study.

Prerequisites for the Dip. Th. are as follows:

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

Requirements are:

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

Financial Information

Tuition and Other Fees

Seminary fees are kept at the lowest possible level consistent with the accommodations provided and quality of teaching and training maintained. The total charges as listed below are far less than the actual cost to the Seminary for the education of each enrolled student. The actual cost to the Seminary over and above student charges is approximately \$6,000. The remainder is provided (1) by income from established endowment funds, (2) through gifts received from the annual Theological Education Offering and (3) recurring contributions, given individually, by the numerous Friends of the Virginia Seminary. The resulting benefit is immediately reflected in these minimum charges:

	<i>On Campus Students</i>	<i>Off Campus Students</i>	<i>Part-time Special Students</i>
Tuition	\$1800.00	\$1800.00	\$75.00/hr for credit 25.00/hr for audit
Board ¹	1000.00	285.00	—
Room	550.00	—	—
Library	100.00	100.00	20.00/course
Student Activities Fee ²	6.00	7.50	—
Clinical Pastoral Education Fee ³	250.00	250.00	—
Registration Fee ⁴	75.00	75.00	15.00
Medical Fee	50.00	—	—
Total Charges Junior Year ⁵	\$3825.00	\$2510.00	—
Total Charges Middle and Senior Years	\$3500.00	\$2185.00	—

¹ Married and other off campus students attend daily luncheons, Monday through Fridays. The \$285 charge is to cover the cost of these extra meals.

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

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

⁴ Registration Fee (first year only). For part-time special students, a one-time nonrefundable fee payable after acceptance at the time of first registration.

⁵ See OTHER CONTRACTUAL OBLIGATIONS (2) p. 78 and (4) p. 78.

⁶ Total charges junior year (including Clinical Pastoral Education Fee but not including Student Activities Fee).

Other Contractual Obligations

1. One-half of all seminary fees are due and payable on or before the opening day of school, and 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 ~~\$75.00~~ ^{\$80.00}. This sum will not be credited to his or her tuition fee but will be used to cover the cost of his or her degree and other expenses at the time of his or her graduation from the Seminary. If he or she fails to graduate, this sum is not refundable.

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

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

The Seminary's Group Plan for hospitalization coverage is currently \$420.00 for single students and \$1,080.00 for married students, to include family coverage, for the year. Due to increases made by Blue Cross-Blue Shield these charges will vary from year to year.

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

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

7. Students should know that there may be costs in connection with Clinical Pastoral Education over the \$250.00 tuition. These costs vary from center to center. A few centers provide stipends, others offer room and/or board, some provide nothing. Students, therefore, should choose the centers to which they apply in accordance with their means. Clinical Education is a full-time occupation, often including Sundays, so there is little opportunity to earn money through outside work during the educational period.

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

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

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.

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

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

Scholarship Aid

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

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

From the Seminary, grants of \$2925.00 or partial grants of lesser amounts are available to a certain number of students where need is demonstrable. These grants or any portion of them may be in the form of a work grant. For Juniors grants are based on 12 months. For Middlers and Seniors grants are based on 9 months only.

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

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

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



Virginia Theological Seminary

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(Dates in parentheses indicate the expiration of the present elective term.)

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Post Office Box 3510, Greenville, Delaware 19807

MR. LAURANCE M. REDWAY, *Treasurer* (1983)
1705 H Street, N.W., Washington, D. C. 20006

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THE REV. LOUIS C. SCHUEDDIG, *President of the Alumni Association*
2965 Wycloff Drive, Southeast, Grand Rapids, Michigan 49506

THE REV. JERRY W. FISHER, *Graduated President of the Student Body*
St. Christopher's-by-the-River, Gates Mills, Ohio 44040

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THE REV. WILLIAM S. PREGNALL

THE REV. FRANK R. VANDEVELDER

Student Representatives

MR. WALTER W. KESSLER, *President of the Student Body*

MS. SUSAN W. BAKER



Alumni Association 1978-79

Officers

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Vice-President: The Rev. David J. Greer, Warrenton, Va.

Secretary: The Rev. John T. Broome, Greensboro, N. C.

Treasurer: The Rev. G. LaRue Downing, Wilmington, N. C.

*David Greer
Dyke Shimpfky
Perry Williams*

Year Term Expires

Executive Committee

- | | |
|------|---|
| 1979 | The Rev. W. Murray Kenney, Cambridge, Mass.
The Rev. Thomas D. Bowers, Atlanta, Ga.
The Rev. D. Raby Edwards, Richmond, Va.
The Rev. Louis C. Schueddig, Grand Rapids, Mich.
The Rev. Mary Chotard Doll, Dayton, Ohio
(coopted member) |
| 1980 | The Rev. Blanche L. Powell, Manassas, Va.
The Rev. John T. Broome, Greensboro, N. C.
The Rev. David J. Greer, Warrenton, Va.
The Very Rev. Perry R. Williams, Cleveland, Ohio |
| 1981 | The Rev. Clyde E. Beatty, Raleigh, N. C.
The Rev. G. LaRue Downing, Wilmington, N. C.
The Rev. Richard L. Shimpfky, Ridgewood, N. J.
The Rev. Hunsdon Cary, Jr., Palm Beach, Fla. |

Alumni Representatives on the V.T.S. Board of Trustees

- | | |
|------|---|
| 1979 | The Rev. Henry B. Mitchell, Detroit, Mich. |
| 1980 | The Rev. John C. Harris, Washington, D. C. |
| 1981 | The Rev. John P. Carter, Charlottesville, Va. |
| 1982 | The Rev. James L. Tucker, Houston, Tex. |
| 1983 | The Rev. Scott N. Jones, Evanston, Ill. |



ALUMNI ASSOCIATION BY-LAWS

1. The Alumni Association of the Protestant Episcopal Seminary shall be composed of all those listed in the Seminary records as living alumni and all honorary members elected to the association.
2. There shall be an annual meeting during the Fall Alumni Convocation at the Seminary.
3. An Executive Committee shall be composed of twelve members, serving three year terms, with four members rotating off each year.
4. New members shall be elected each spring by mailed ballots from association members. The Executive Committee shall conduct the election.
5. Before the election, nominations shall be requested from association members by the Executive Committee.
 - a. Any nomination endorsed by the signatures of ten alumni will be included on the ballot.
 - b. Other names may be added by the Executive Committee.
 - c. At least two names for each vacancy on the Executive Committee will be provided on the ballot.
6. Officers shall be elected from among Executive Committee members, by the Executive Committee, at its first meeting after the time of election of members.
 - a. Officers shall serve for one year terms, and may be re-elected.
 - b. They shall consist of: President, Vice-President, Secretary and Treasurer.
7. Members of the Executive Committee are expected to attend all meetings. Persons habitually absent will be replaced by the Executive Committee.
8. An alumni representative to the Seminary Board of Trustees shall also be elected each spring, from among current or outgoing Executive Committee members, at the same time as the ballot for the Executive Committee, by association members. At least two nominations for each vacancy for this election shall be made by the Executive Committee.
9. Alumni Trustees shall be ex-officio members of the Executive Committee.
10. 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.

As Amended at the Annual Meeting
May 2, 1977





Degrees Conferred May 1978

The Degree of Doctor in Divinity was conferred upon:

The Reverend Robert Hugh Andrews, *Rector, St. Andrew's Episcopal Church, Arlington, Va.*

The Reverend James Corner Fenhagen II, *Director, Church and Ministry Program,
Hartford Seminary Foundation*

The Right Reverend Edward Witker Jones, *Bishop of Indianapolis*

The Right Reverend Gerald Nicholas McAllister, *Bishop of Oklahoma*

The Degree of Doctor of Humane Letters was conferred upon:

Ms. Verna J. Dozier, *Assistant Director, Department of English, Washington, D. C.,
Public Schools, Retired; Consultant to Religious Systems*

The Right Reverend W. Moultrie Moore, Jr., *Bishop of Easton*

The Right Reverend John Thomas Walker, *Bishop of Washington*

The Degree of Doctor of Ministry was conferred upon:

George Martin Bean, B.S., B.D.

Stanley Graham Harrell, B.A., M.Div.

Howard Raymond Kearby, B.A., M.A., M.Div.

Cornelius Allan Zabriskie, B.E., B.D.

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

Anne Louise Gavin Amy, B.A.	✓ Marshall Harrison Brown, B.A.
John Taylor Arms IV, A.B.	Janice Ellen Nunnally-Cox, B.S.
Roxana McBane Atwood, B.A.	Albert D. Jousset, Jr., B.A.
✓ John Edward Borrego, B.A.	Paula VanArsdale Woods, B.A.
William John Bradbury, A.B.	Stephen F. Zimmerman, B.A.

The Degree of Master in Divinity and Licentiate in Theology was conferred upon:

John Galloway Bancroft, B.A.	Martin Franklin McCarthy, B.A.
L. Lynn Griffith Borrego, B.A.	Thomas Bernard McCusker, A.B., M.A.
Mary Wood Brake, B.A.	Edward Timberlake McNabb, Jr., B.A.
Thomas Preston Brindley, B.S.	David Lee Manning, B.A.
Linda Harrell Bruno, B.A.	✓ Ernest G. Matijasic, B.A.
Jerome Burns, B.A., J.D.	Martyn Minns, B.S.
Florence Ledyard Canfield, B.A.	Timothy Hunter Murphy, B.S.
Gary Cline, B.S.	James Arthur Newman II, B.S.
Mary Chotard Doll, B.A.	Anne Louise Orwig, B.A.
Douglas Donald Dunn III, B.S.	Tak Yue Pong, B.Ed., M.S.
W. Joseph Eastman, A.B.	Thomas Morgan Prichard, A.B.
Jerry William Fisher, B.A.	Donald Park Roberts, B.A.
Burt H. Froelich, A.B.	William Franklin Edward Robey, B.A.
John Douglas Hiers, Jr., B.A.	John Dennis Smart, B.A., M.A.
Lynn Corpening Honeycutt, A.A.	William Edward Spaine, B.A.
Geoffrey Robert Imperatore, B.A.	John Bruce Stewart, B.A.
Richard Ian James, A.B.	Harry B. Stock, B.A.
Hays Maclean Junkin, B.A.	Steven Roberts Strane, B.A.
Neil Gedney Lebhar, A.B., M.T.S.	Paul E. Stricklin, B.S.
Charles Whittier Livermore, B.A.	Samuel Weaver Tinsley, B.B.A., M.B.A.
Nicholas Paul Needham Lubelfeld, B.A., Dip.Th.	Alan George Vander Mallie, B.A., B.S.
✓ Jeremiah Ward, B.S.	

The Degree of Master in Theological Studies was conferred upon:

Elizabeth Floyd Adams, A.B.	Kathrine Komenak Stricklin, A.B.
William Thornton Babel, B.A., M.A.	Nancy Eaton Swanson, B.A.
B. Beth Burbank, B.A.	Henrietta Rhodes Williams, B.A.

A Diploma in Theology was awarded to:

Patrick Rajinder Lal	Mack Mtwalo David Sibande
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Certificates of Work Accomplished were awarded to:

Elizabeth Cardenas, B.A.	Anne Swiger Scharon, B.A., M.Div.
Robert Paul Mathison, B.S., M.Div.	Philemon Sudayi

Students Enrolled 1977-78

SENIOR CLASS

<i>Name, Residence and (Diocese)</i>	<i>College</i>
AMY, ANNE GAVIN, B.A. Washington, D. C. (Washington)	Adelphi University
ARMS, JOHN TAYLOR, IV, A.B. Fairfield, Conn. (Connecticut)	Hamilton College
ATWOOD, RONANA MEBANE, B.A. Springfield, Va.	Columbia Teachers College Queens College
BANCROFT, JOHN GALLOWAY, B.A. Houston, Tex. (Texas)	Texas A & M University
BORREGO, JOHN EDWARD, B.A. Alexandria, Va. (Oklahoma)	Yale University
BORREGO, L. LYNN GRIFFITH, A.A., B.A. Alexandria, Va. (California)	West Valley College San Jose State University
BRADBURY, WILLIAM JOHN, A.B. Atlanta, Ga. (Atlanta)	University of Georgia
BRAKE, MARY WOOD, B.A. Alexandria, Va. (Virginia)	University of North Carolina American University
BRINDLEY, THOMAS PRESTON, B.S. Port Arthur, Tex (Texas)	Lamar University
BROWN, MARSHALL HARRISON, B.A. North Miami, Fla. (Southeast Florida)	University of South Florida
BRUNO, LINDA HARRELL, B.A. Thousand Oaks, Calif. (California)	California State University at Los Angeles Claremont School of Theology
BURNS, JEROME, B.A., J.D. Jackson, Miss. (Mississippi)	Jackson State University Southern University
CANFIELD, FLORENCE LEDYARD, B.A. Washington, D. C. (Michigan)	Colorado Women's College University of Massachusetts
CLINE, GARY LAMAR, B.S. Martinsburg, W. Va. (West Virginia)	University of North Carolina
COX, JANICE ELLEN, B.S., M.T.S. Arlington, Va. (Washington)	Bowling Green State University Ashland College American University Virginia Theological Seminary
DOLL, MARY CHOTARD, B.A. Columbus, Ohio (Southern Ohio)	Oberlin College Lutheran Theological Seminary
DUNN, DOUGLAS DONALD, III, B.S. Norfolk, Va. (Southern Virginia)	Old Dominion University University of Sydney
EASTMAN, WILLIAM JOSEPH, A.B. Beaufort, N. C. (East Carolina)	Atlantic Christian College East Carolina University
FISHER, JERRY WILLIAM, B.A. Shaker Heights, Ohio (Ohio)	Ohio State University
FROEHLICH, BURT H., A.B. Alexandria, Va. (Southern Ohio)	Morehead State University University of Kentucky
HIERS, JOHN D., JR., B.S. Tampa, Fla. (Southwest Florida)	University of South Florida
HONEYCUTT, LYNN C., A.A. Lakeland, Fla. (Virginia)	St. Petersburg Junior College Washington International College

<i>Name, Residence and (Diocese)</i>	<i>College</i>
IMPERATORE, GEOFFREY ROBERT, B.A. Great Neck, N. Y. (Long Island)	Hofstra University
JAMES, RICHARD IAN, A.B. Tucson, Ariz. (Arizona)	Kenyon College
JOHNSON, BILLY EUGENE Alexandria, Va. (Tennessee)	Tuskegee Institute Memphis State University
JOUSSET, ALBERT DE MEE, B.A. Dover, N. H. (New Hampshire)	William Penn College
JUNKIN, HAYS MACLEAN, B.A. York, Pa. (Central Pennsylvania)	Washington and Jefferson College
LEBHAR, NEIL GEDNEY, A.B., M.T.S. Westport, Conn. (Connecticut)	Princeton University Gordon-Conwell Theological Seminary
LIVERMORE, CHARLES WHITTIER, B.A. Memphis, Tenn. (Tennessee)	Westminster College
LUBELFELD, NICHOLAS PAUL NEEDHAM, JR., A.B., Dip. Th. Dayton, Ohio (Michigan)	University of Michigan University of Durham
MCCARTHY, MARTIN FRANKLIN, B.A. McLean, Va. (Virginia)	Emory and Henry College
MCCUSTER, THOMAS BERNARD, III, A.B., M.A. Milton, Mass. (Pittsburgh)	Ashland College Duquesne University
McNABB, EDWARD TIMBERLAKE, JR., B.A. Nashville, Tenn. (Tennessee)	University of the South
MANNING, DAVID LEE, B.A. Falls Church, Va. (Virginia)	University of Kentucky
MATIJASTIC, ERNEST G., B.A. Aliquippa, Pa. (Pittsburgh)	Pennsylvania State University Seabury-Western Theological Seminary
MINNS, MARTYN, B.S. Alexandria, Va. (Connecticut)	Birmingham University
MURPHY, TIMOTHY HUNTER, B.S. Alexandria, Va. (Alabama)	University of Alabama
NEWMAN, JAMES ARTHUR, B.S. Edina, Minn. (Minnesota)	University of Minnesota
ORWIG, ANNE LOUISE, B.A. Berca, Ky. (Lexington)	Berea College St. Olaf College
PONG, TAK-YUE, B.ED., M.S. Hong Kong (Taiwan)	National Taiwan Normal University University of Wisconsin—Stout
PRICHARD, THOMAS MORGAN, A.B. Alexandria, Va. (Virginia)	Kenyon College
ROBERTS, DONALD PARK, B.A. Hampton, Va. (Southern Virginia)	Denver University
ROBEY, WILLIAM FRANKLIN, B.A. Indian Head, Md. (Maryland)	Frostburg State College
SEILS, DONALD DAVIS, B.A. Arlington, Va. (Texas)	University of Houston
SMART, JOHN DENNIS, B.A., M.A. Waco, Tex. (Texas)	Baylor University University of Texas
SPAINE, WILLIAM EDWARD, B.A. Oklahoma City, Okla. (Oklahoma)	University of Oklahoma

<i>Name, Residence and (Diocese)</i>	<i>College</i>
STEWART, JOHN BRUCE, B.A. Upper Monclair, N. J. (Newark)	Hobart College
STOCK, HARRY B., B.A. Morgantown, W. Va. (West Virginia)	West Liberty State College West Virginia University
STRANE, STEVEN ROBERTS, B.A. Coronado, Calif. (San Diego)	San Fernando Valley State College San Diego State University
STRICKLIN, PAUL EUGENE, A.S., B.S. Birmingham, Ala. (Alabama)	Walker College University of Alabama
TINSLEY, SAMUEL WEAVER, III, B.B.A., M.B.A. Charleston, W. Va. (West Virginia)	University of Kentucky
TURNER, MELVIN EUGENE Kensington, Md. (Washington)	Loop Junior College Northern Baptist Theological Seminary
VANDER MALLIE, ALAN GEORGE, B.A., B.S. Annandale, Va. (Tennessee)	Regis College Alfred State Technical College University of Tennessee
WARD, JEREMIAH, B.S. Houston, Tex. (Texas)	Lamar University
WOODS, PAULA VANARSDALE, B.A. Lorton, Va. (Virginia)	Oklahoma State University
ZIMMERMAN, STEPHEN FRANCIS, B.A. Alexandria, Va. (Southeast Florida)	University of the South

MIDDLE CLASS

ALBRITTON, GEORGE WASHINGTON, JR., B.A. Houston, Tex. (Texas)	University of Texas
ATAMIAN, THOMAS MICHAEL, B.A. Chicago, Ill. (Chicago)	University of South Alabama
BAKER, SUSAN WOODS, B.A. Alexandria, Va. (Minnesota)	Ohio Wesleyan University St. John's University
BEPPER, GERALD KING, A.B. Beaufort, S. C. (Eastern Newfoundland and Labrador)	University of North Carolina
BILLOW, WILLIAM PIERCE, B.A. Chicago, Ill. (Chicago)	Coe College University of Washington
BOHR, GWYNETH, G., A.B., M.S. Falls Church, Va. (Washington)	Radcliffe College Simmons School of Social Work Inter/Met Theological Seminary
BURCHARD, RUSSELL CHURCH, B.A., M.P.A. Alexandria, Va. (Rhode Island)	University of North Carolina American University George Washington University Gordon-Conwell Theological Seminary
BYRUM, JAMES EDWARD, B.A. Houston, Tex. (Texas)	Michigan State University
COYE, ALFREDO LEOCADIO, A.A., B.A. Belize City, Belize (Southwest Florida)	Edison Community College University of South Florida
CROWDER, TOMLIN PEACOCK, B.A. Baltimore, Md. (Maryland)	Johns Hopkins University
FISHBURNE, DONALD ALLSTON, B.A. Charleston, S. C. (South Carolina)	University of the South

<i>Name, Residence and (Diocese)</i>	<i>College</i>
GLAZIER, GEORGE HENRY, JR., B.A. Alexandria, Va. (West Virginia)	Washington and Lee University Marshall University
GRIFFLE, ROBERT LESLIE, B.B.A. Houston, Tex. (Texas)	The University of Texas
HARRIS, VINCENT POWELL, B.A. Jacksonville, Fla. (Florida)	Morehouse College
HEYDT, CHARLES READ, A.B., M.S. Alexandria, Va. (Western North Carolina)	Dartmouth College Northwestern University
HOLLIDAY, CHARLES THOMAS, B.S., M. Ed. Alexandria, Va. (Virginia)	James Madison University
HUNTINGTON, FREDERIC DUBOIS, A.B., M.A. Alexandria, Va. (Arizona)	Colgate University University of Arizona
JOHNSON, DWIGHT ROMEO ZAUNNAH, B.A. Monrovia, Liberia (Liberia)	St. Augustine's College
KEBBA, ELAINE MARGUERITE, B.S., M.S. Laurel, Md. (Washington)	University of Maryland University of North Carolina
KEMPSSELL, HOWARD FREDERIC, JR., B.A. Madison, N. J. (Newark)	Emory University University of Richmond
KESLER, WALTER WILSON, B.S. Alexandria, Va. (San Diego)	United States Naval Academy Albert-Ludwigs Universität (Freiburg, West Germany)
KLINGELHOFER, STEPHAN ERNEST, B.A., LL. B. Chevy Chase, Md. (Washington)	Yale University Duke University
LONG, ROBERT HAROLD, B.S. Charlottesville, Va. (Southwestern Virginia)	Lynchburg College
MCEachern, BEVERLEY C., B.S. Atlanta, Ga. (Atlanta)	Florida State University Candler School of Theology
MARSTON, ROBERT DANDRIDGE, B.A. Gainesville, Fla. (Virginia)	University of Virginia University of Florida
MAY, RICHARD ERNEST, B.S. Newark, Del. (Delaware)	University of Delaware
PACKARD, LAURENCE KENT, B.A. Tryon, N. C. (Tennessee)	Wake Forest University University of Tennessee
PUOPOLO, ANGELO JOSEPH, JR., A.A., B.S. Vienna, Va. (Maryland)	Catonsville Community College Towson State University
RICH, NOEL DAVID, B.S. Palmer, Alaska (Alaska)	University of Alaska Pennsylvania State University
ROGERS, FIELDING GANT, JR., Paris, Ky. (Washington)	University of Kentucky Gallaudet College
RUTENBAR, CHARLES MARK, B.A. St. Joseph, Mo. (West Missouri)	Missouri Western State College Southern Methodist University
SPENCER, MEREDITH JONES, B.S. Alexandria, Va. (Mississippi)	Millsaps College
STUBE, PETER BROWNELL, B.A. Falls Church, Va. (Montana)	University of North Carolina Columbia Bible College Eastern Nazarene College
THOMAS, PATRICIA MENNÉ, B.A. State College, Pa. (Central Pennsylvania)	University of California University of Southern California
THOMPSON, CHARLES CHRISTOPHER, B.A. Wheeling, W. Va. (West Virginia)	Marshall University West Liberty State College

Name, Residence and (Diocese)
WAGGONER, JAMES EDWARD, JR., B.A.
 Huntington, W. Va. (West Virginia)
WESTCOTT, JOHN WESLEY, B.A.
 Mamaroneck, N. Y. (New York)
YANDELL, GEORGE SHAW, B.A.
 Knoxville, Tenn. (Tennessee)

College
 Marshall University
 State University of New York
 American University
 Iona College
 Emory University

JUNIOR CLASS

ADAMS, GLADSTONE BAILEY, B.S.
 Towson, Md. (Maryland)
BROWN, WILLIS DONALD, B.A.
 Washington, D. C. (Washington)
BUECHNER, FREDERICK ALVIN, B.A.
 Savannah, Ga. (Georgia)
DE VRIES, BARBARA THOMAS, B.A.
 Westport Island, Maine (Maine)
FLOWERS, WILLIAM MAC, A.S., B.S.
 Point Pleasant, W. Va. (West Virginia)
GABLE, DAVID LEE, B.A., M.S., M.A., PH.D.
 Memphis, Tenn. (Tennessee)
GRAY, JAY PATRICK, B.A.
 Houston, Tex. (Texas)
HAGUE, WILLIAM, B.A.
 Pebble Beach, Calif. (California)
HAHNEMAN, GEOFFREY MARK, B.A.
 Houston, Tex. (Texas)
HOUCK, IRA C., III
 Mt. Lebanon, Pa. (Pittsburgh)
JORDAN, LA RAE, B.S.
 Billings, Mont. (Montana)
LEIBHART, LINDA DIANNE, B.S.
 York, Pa. (Central Pennsylvania)
LEWIS, IRWIN MORGAN, A.B., M.ED.
 New Rochelle, N. Y. (Southern Virginia)
MCCAMMON, GEORGE WILLIAM, B.S.
 Longwood, Fla. (Central Florida)
MOSS, MICHAEL PATRICK, B.A.
 Spartanburg, S. C. (Upper South Carolina)
REEDER, CHARLES WILLIS, B.A.
 Alexandria, Va. (Ohio)
SAWYER, ROBERT CLAREMONT, B.A.
 Alexandria, Va. (Southern Virginia)
SCHADT, STUART E., B.A.
 Austin, Tex. (Texas)
SEIGNIOUS, FRANCIS PELMOIN, B.S., J.D.
 Kingstree, S. C. (South Carolina)

Wake Forest University
 Towson State University
 Texas Technical University
 University of Virginia
 Connecticut College
 Marshall University
 Jacksonville State University
 University of Mississippi
 Memphis State University
 University of St. Thomas
 University of Virginia
 Baylor University
 University of South Carolina
 University of Pittsburgh
 Rocky Mountain College
 Pacific Lutheran University
 Millersville State College
 Pennsylvania State University
 The College of William and Mary
 The University of the South
 University of Florida
 University of South Carolina
 University of Akron
 Randolph-Macon College
 University of Texas
 The Citadel
 University of South Carolina School of Law

<i>Name, Residence and (Diocese)</i>	<i>College</i>
SEITZ, CHRISTOPHER REESE, B.A. Clearwater, Fla. (Central Florida)	University of North Carolina
STANFORD, DAVID DE WITT, B.A. Winter Park, Fla. (Washington)	Johns Hopkins University Young Life Institute
TARPLEE, CORNELIUS CALEB, JR., B.A., M.A. Alexandria, Va. (Virginia)	Oberlin College University of Wisconsin
TRIFI, ANTHONY JOSEPH, B.S. Alexandria, Va. (Texas)	Indiana State University
WILLIAMS, CHAD, A.A., B.A. Oroville, Wash. (Spokane)	Wenatchee Valley College Western Washington State College Seattle Pacific College
WINSTON, WILLIAM LITTLETON, JR., B.A. Arlington, Va. (Virginia)	University of Richmond

MASTER IN THEOLOGICAL STUDIES

First Year Students

CÁRDENAS, ELIZABETH, B.A. Neuvo León, México (Northern México)	Instituto Tecnológico y de Estudios Superiores de Monterrey (Monterrey, México)
DALLAM, HOPE HARLAN, B.A. Bel Air, Md. (Maryland)	Wells Towson State University University of Notre Dame
DIEDERICH, MARGARET SPEAR, A.B. Annandale, Va. (Virginia)	Wesleyan College University of California at Los Angeles University of Virginia University of Hartford
DIXON, JANE HOLMES, B.A., M.A.T. Bethesda, Md. (Washington)	Randolph-Macon Woman's College Vanderbilt University
GILBERT, PAUL EDWARD, B.A. Charleston, S. C. (South Carolina)	Wesleyan University
HUTSON, HARRIET SUE, A.B. Falls Church, Va. (Virginia)	Dickinson College
IMAGIE, VICTOR N., B.A. Anambara State, Nigeria (Niger, West Africa)	Bluffton College
IROGBU, JOSHUA EJIKEME, B.S., DIP.ED. Ubakala, Umuahia, Nigeria (Aba, West Africa)	Towson State University St. John's College (Diobu P.H., Nigeria)
LINEKER, GEORGE BRUCE, B.S. Alexandria, Va. (Virginia)	University of Maryland
LLOYD, SARAH M., B.A. Chapico, Md. (Washington)	Michigan State University
McFALL, JOSEPH ARTHUR, B.A. Alexandria, Va. (Virginia)	University of Virginia
MANSON, JOSEPH LAWTON, A.B. Indianapolis, Ind. (Indianapolis)	Indiana University Christian Theological Seminary
MILLNER, BOLLIN MADISON, JR., B.A. Kinston, N. C. (East Carolina)	University of Richmond
MILLS, EDWARD JAMES, III, B.S. Charleston, W. Va. (West Virginia)	West Virginia University West Virginia Wesleyan College

<i>Name, Residence and (Diocese)</i>	<i>College</i>
MUNDA, ELUZAI GIMA, DIP.TH., DIP.C.ED. Juba, Sudan (Rumbek, West Africa)	Trinity College Immanuel College
MURPHY, WILLIAM L., B.S., M.ED. Arlington, Va. (Southern Ohio)	California State Teacher's College Ohio University
OLIPHANT, HENDRIKA M., B.A. Sumner, Md. (Washington)	University of Colorado

Second Year Students

ADAMS, ELIZABETH FLOYD, B.A. Charleston, W. Va. (West Virginia)	Wilmington College Morris Harvey College
ANCKER, SHARON DOLORES VIRGINIA, B.A. Alexandria, Va. (Southern Virginia)	Pacific University The College of William and Mary
BABEL, WILLIAM THORNTON, B.A., M.A. Springfield, Va. (Virginia)	Yale University American University
BETSHER, MARK R., B.A. Alexandria, Va. (Western Massachusetts)	Barrington College
BURBANK, B. BETH, B.A. Washington, D. C.	George Fox College
CHAMBLEE, DON ALLEN, A.B. Arlington, Va. (North Carolina)	University of North Carolina
CHEADLE, PEG GARNER, B.A. Alexandria, Va.	Trinity College University of New Hampshire Salem State College
FOX, GEORGE EDGAR, B.A. Wilmington, Del. (Delaware)	Wesley Junior College University of Delaware
GIARDINA, DENISE DIANA, B.A. Charleston, W. Va. (West Virginia)	West Virginia Wesleyan College
GRIEB, ANNE KATHERINE, B.A., J.D. Mt. Rainier, Md. (Washington)	Hollins College Catholic University
HARLAN, LOWELL BOSTICK, B.S. Alexandria, Va. (Virginia)	Indiana University University of Maryland
STRICKLIN, KATHRINE KOMENAK, A.B. Charlotte, N. C. (South Carolina)	Converse College
SWANSON, NANCY EATON, B.A. Herndon, Va. (Rochester)	William Smith College
WILLIAMS, HENRIETTA RHODES, A.A., B.A. Oxon Hill, Md. (Washington)	Bowie State College Prince Georges Community College
WINDEL, MARIAN KATHLEEN, B.A., M.S.C.A. Bethesda, Md. (Washington)	Ohio University American University



SPECIAL STUDENTS

Full-Time

<i>Name, Residence and (Diocese)</i>	<i>College</i>
KAPENDA, AARON GRANT, DIP.TH. Blantyre, Malawi, Central Africa	United Theological College (Mkhoma, Malawi, Central Africa)
LAL, PATRICK RAJINDER, B.A., DIP.TH. New Delhi, India (Delhi)	University of Delhi (New Delhi, India) Bishop's College (Calcutta, India)
MAGUIRE, JANET LEWIS, A.B., A.M., M.A. Alexandria, Va. (Virginia)	University of California New York University George Washington University
MATHISON, ROBERT PAUL, B.S., M.Div. Durham, N. C. (Central Gulf Coast)	Huntington College Duke University Divinity School
MPANGO, GERARD ELIAS Kasulu, Tanzania (Western Tanganyika)	St. Philips Theological College (Kongwa, Tanzania)
SCHARON, ANN S., B.A., M.Div. St. Louis, Mo. (Missouri)	Bridgewater University Eden Theological Seminary
SIBANDE, MTWALO MACK DAVID, DIP.TH. Mzuzu, Malawi, Central Africa	United Theological College (Mkhoma, Malawi, Central Africa)
SUDAYI, PHILEMON Dodoma, Tanzania (Central Tanganyika)	St. Philips Theological College (Kongwa, Tanzania)
WILLIAMS, DAVID ALEXANDER, A.A. Oxon Hill, Md. (Washington)	Prince Georges Community College

Part-Time

ALLIN, MARY FRANCES, B.A. Chevy Chase, Md. (Washington)	Trinity College, University of Toronto (Toronto, Canada)
ALLSHOUSE, MARCIA ANN, B.G.S., M.S. Manassas, Va. (Virginia)	University of Nebraska American University
BOHR, KATHERINE ALDEN, B.A. Washington, D. C. (Washington)	Middlebury College American University
BRITT, BARBARA K., B.S. Alexandria, Va.	Texas Technological University
BRYAN, JONATHAN RANDOLPH, B.A., M.A., PH.D. Alexandria, Va. (Virginia)	University of Virginia George Washington University American University
COLEMAN, CHARLES G., B.S. Falls Church, Va.	Carnegie Institute of Technology
COMBER, NANCY BENNER, A.A., A.B., M.A. Arlington, Va. (Virginia)	Ohio State University George Washington University Virginia Polytechnic University
FAHNESTOCK, CLAIR CAROLINE, B.A. Summitt, New Jersey	Hollins College Regent College (Vancouver, British Columbia)
GRESINGER, SUSAN MANN, B.A. Fort Washington, Md. (Washington)	Wellesley College George Washington University
HATHAWAY, ALDEN, B.S., B.D. Springfield, Va. (Virginia)	Cornell University Episcopal Theological Seminary
JOHNSTON, PHILIP GILCHRIST, B.S., B.D. Springfield, Va. (Lexington)	University of Kentucky

<i>Name, Residence and (Diocese)</i>	<i>College</i>
LARKIN, AMY MABEL, B.S.N. Alexandria, Va. (Virginia)	University of Cincinnati
MAYCOCK, ROMA L., B.S., Alexandria, Va. (Virginia)	Iowa State University
MEAGHER, LAURA YOUNGBLOOD, A.B. Alexandria, Va. (Virginia)	The College of William and Mary
MOORE, WILLIAM DONALD, B.A., M.Div. McLean, Va.	Virginia Polytechnic University Emory University School of Theology Rutgers, The State University of New Jersey
PENNIMAN, MORGIA J. ANDERSON, B.A. Rockville, Md. (Washington)	University of Minnesota Radcliffe College
RIEGERT, MARION GRALTON Alexandria, Va. (Washington)	Bryn Mawr College
SCHULTIS, ORVA LEWIS, B.A. Alexandria, Va.	Louisiana State University University of Southwestern Louisiana
SPARKMAN, DANIEL RICHARD, B.A. Oxon Hill, Md.	Northwest Christian College University of Oregon
STRIBLING, ANN JONES, B.S. Annandale, Va.	Westhampton College University of Richmond

INTERN STUDENTS

BIRNEY, JAMES GILLESPIE, III, B.A. Queenstown, Md. (Easton)	Williams College
ROBINSON, DAVID GORDON, JR., B.A. Seaford, Del. (Delaware)	Salisbury State College



Calendar 1978-79

Fall Semester

August 30 — Wednesday
First Faculty Meeting

August 31 - September 1 — Thursday - Friday
Orientation and Registration

September 5 — Tuesday
Fall Semester Classes Begin

September 14 — Thursday
Consortium Orientation for New Students

September 19 — Tuesday
Last Day to Change Courses

September 25 — Monday
Consortium Faculty Convocation

October 5 - 6 — Thursday - Friday
Alumni Convocation

October 9 — Monday
Columbus Day — No Classes

October 10 — Tuesday
Last Day to Drop a Course

October 18 — Wednesday
Quiet Day — No Classes

November 23 - 24 — Thursday - Friday
Thanksgiving Recess

December 4 — Monday
Pre-Registration for Spring

December 8 — Friday
Last Day of Classes

December 11 - 12 — Monday - Tuesday
Reading Period

December 13 - 15, 18 - 19 —
Wednesday - Friday, Monday - Tuesday
Examination Period

December 20 - January 13 —
Wednesday - Saturday
Christmas Holidays

January 3 — Wednesday
Grade Deadline

January Term (Juniors Only)

January 8 - 12 — Monday - Friday
Program in Oral Interpretation of Scripture

Spring Semester

January 3 - 10 — Wednesday - Wednesday
General Ordination Examinations

January 14 — Sunday
Spring Semester Begins

January 29 — Monday
Last Day to Change Courses

February 19 — Monday
Washington's Birthday — No Classes

February 20 — Tuesday
Last Day to Drop a Course

February 28 — Wednesday
Ash Wednesday — Quiet Day — No Classes

March 12 - 17 — Monday - Saturday
Spring Recess

April 13 - 16 — Friday - Monday
Easter Vacation

April 17 — Tuesday
Pre-Registration for Fall

April 27 — Friday
Last Day of Classes

April 30 - May 4 — Monday - Friday
Reading Period

May 7 - May 11 — Monday - Friday
Examination Period

May 9 — Wednesday
Grade Deadline for Graduating Students

May 17 — Thursday
Commencement

May 28 — Monday
Grade Deadline for All Other Students