



1972-1973 Catalogue
The Episcopal Theological Seminary
in Virginia at Alexandria



"...happy the people who have the LORD for their God."

1972-1973 Catalogue

Virginia Theological Seminary

Alexandria

*"Happy are the people in such a case as ours;
happy the people who have the LORD for their God."*

PSALM 144:15
New English Bible



SEPTEMBER 1972

The Virginia Theological Seminary Catalogue

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Theological Education for Today

Few indeed are the young men or women who enter a seminary in these days with a conversion experience behind them. A far larger number enter because of an initial, driving interest in human issues, in social problems and welfare. They seek the resources of Christian faith and insight to enable them to improve the common lot of their fellow men. While in seminary these men and women grow in understanding, commitment and power. Only in time does the Church become for them a central concern.

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





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

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

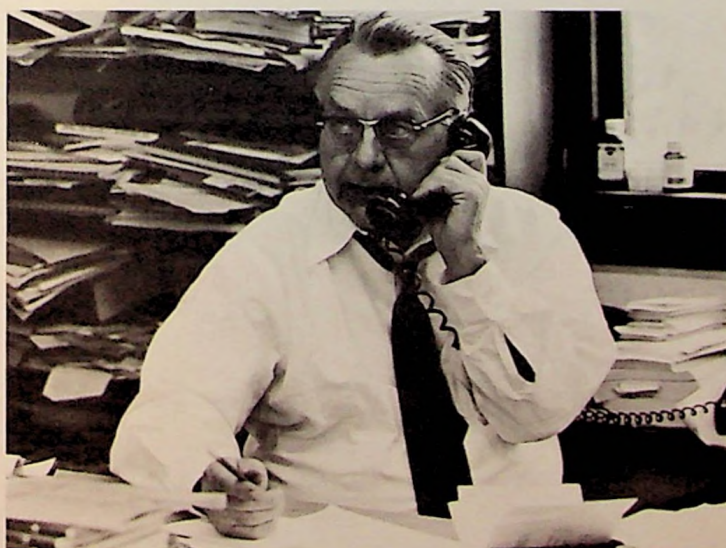
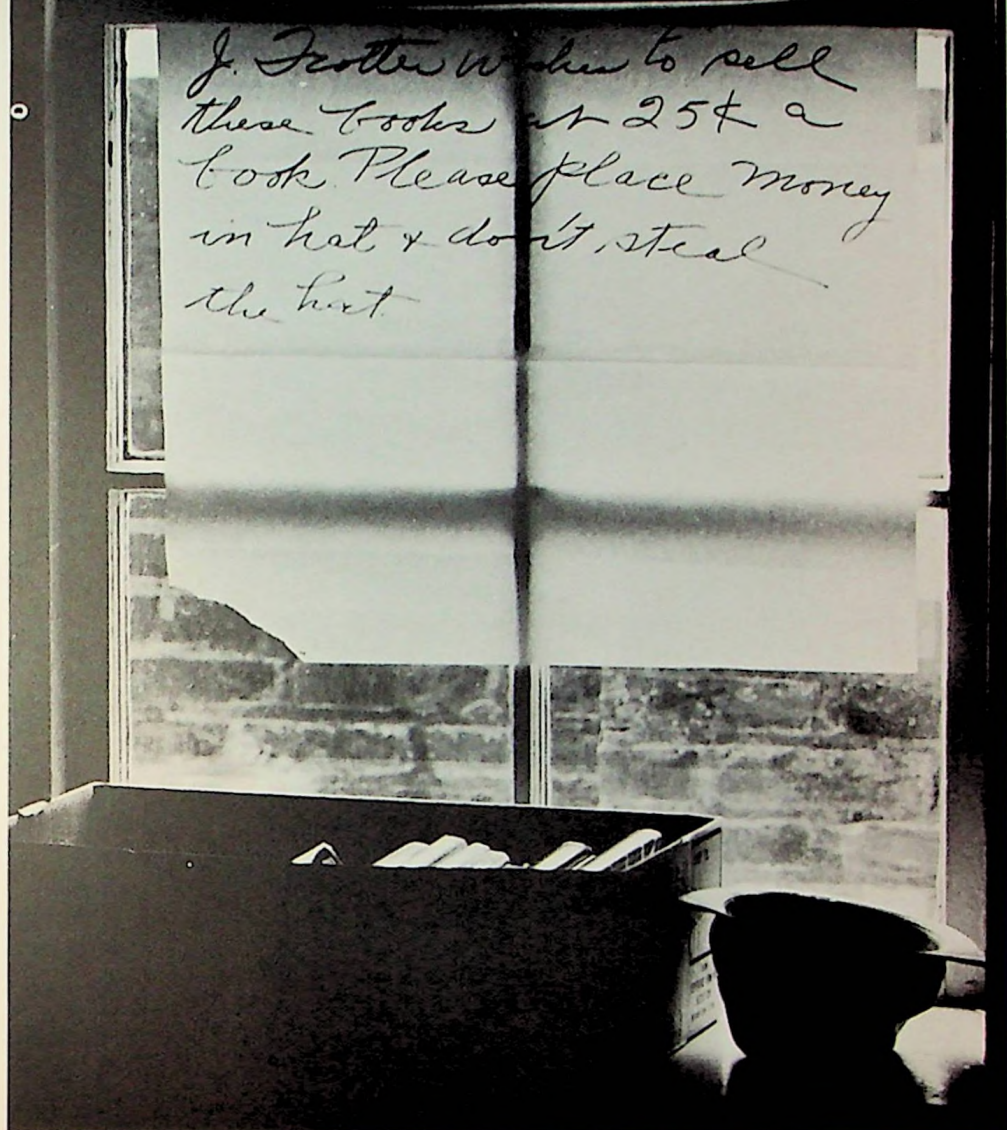
Within the lifetime and ministries of men and women now in seminaries eighty percent of the American people will be living in urban-industrial complexes. In this seminary very serious attention is being devoted to the relation of Church and Society and to the role of the Church in the inner city. Affiliation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

Pictorial Prose

Apart from necessary information the Catalogue of any school contains, this edition carries in the next few pages and elsewhere a pictorial view of campus life in the Virginia Seminary.

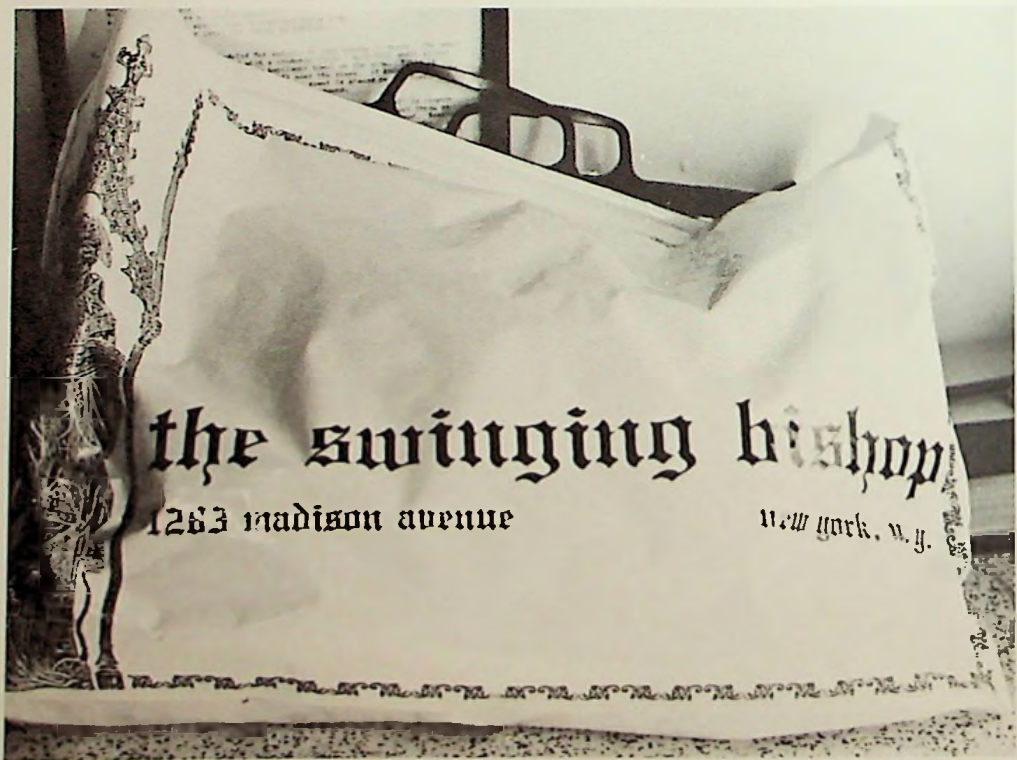
Students, classrooms, family life, campus landmarks are shown. A catalogue could *describe* these things—we are seeking to describe less, and *show* more. Any success we may enjoy in that regard is due largely to the sensitive eye and skillful camera work of Mr. Nicholson B. White, our student photographer.

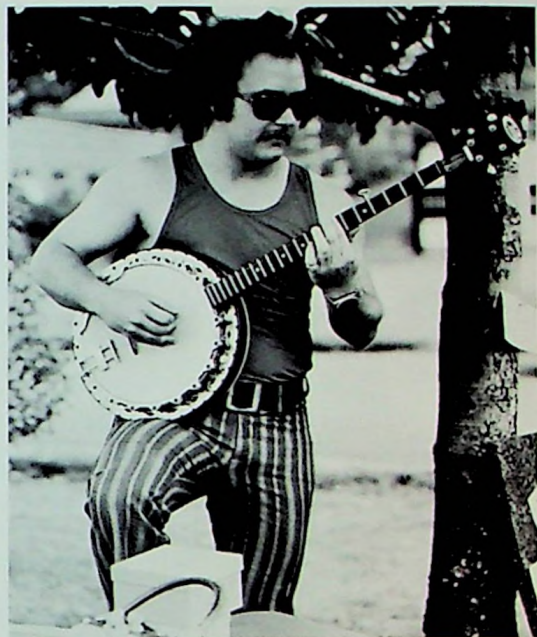


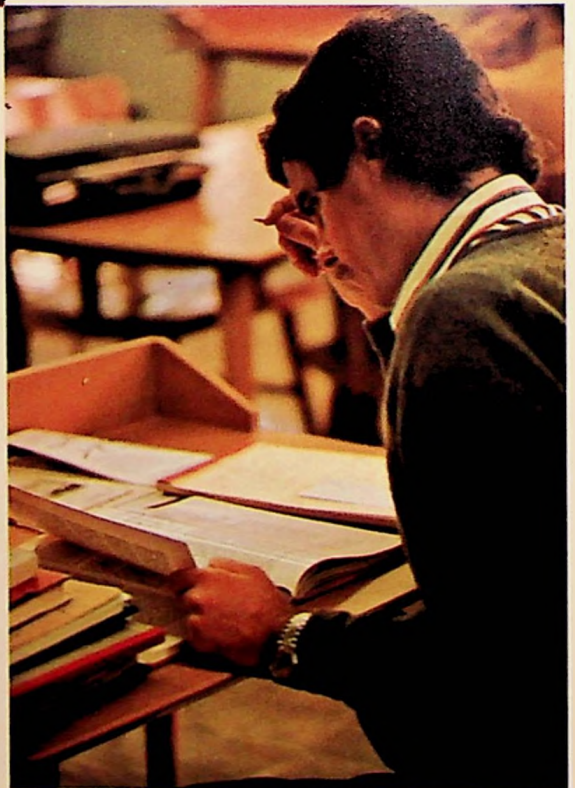
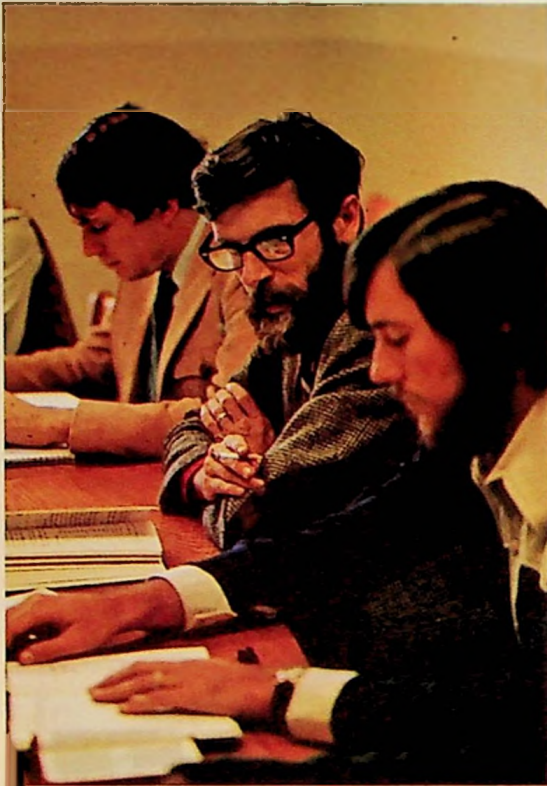




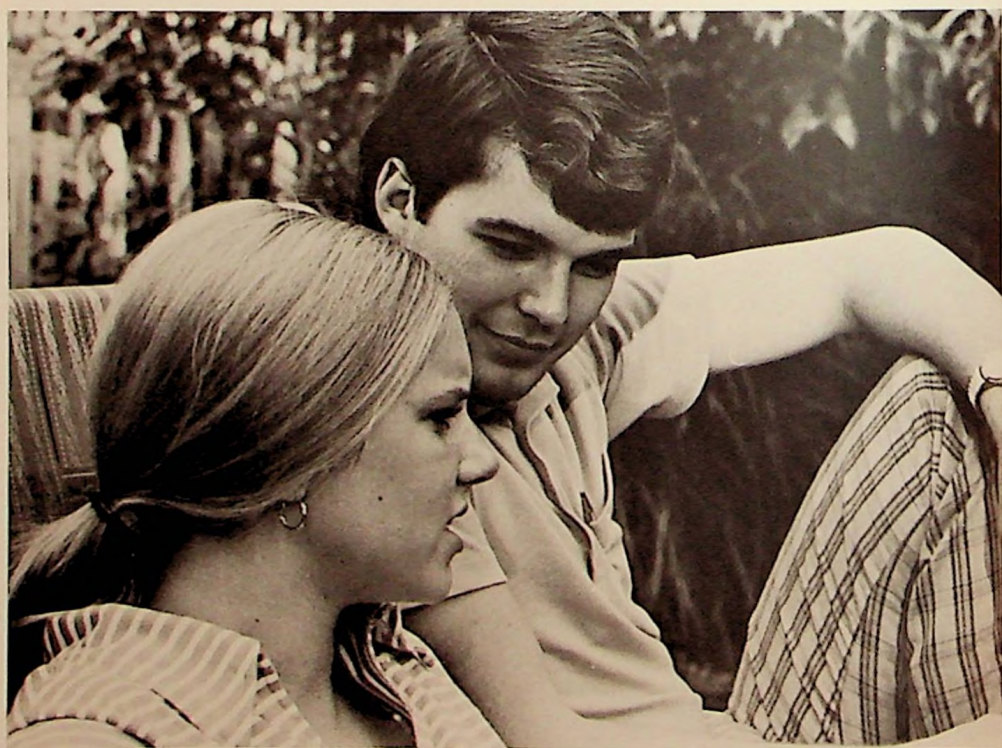


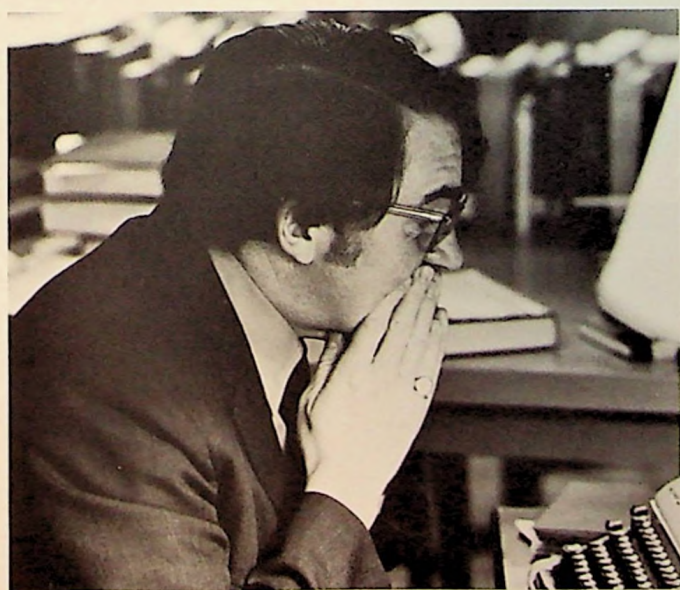


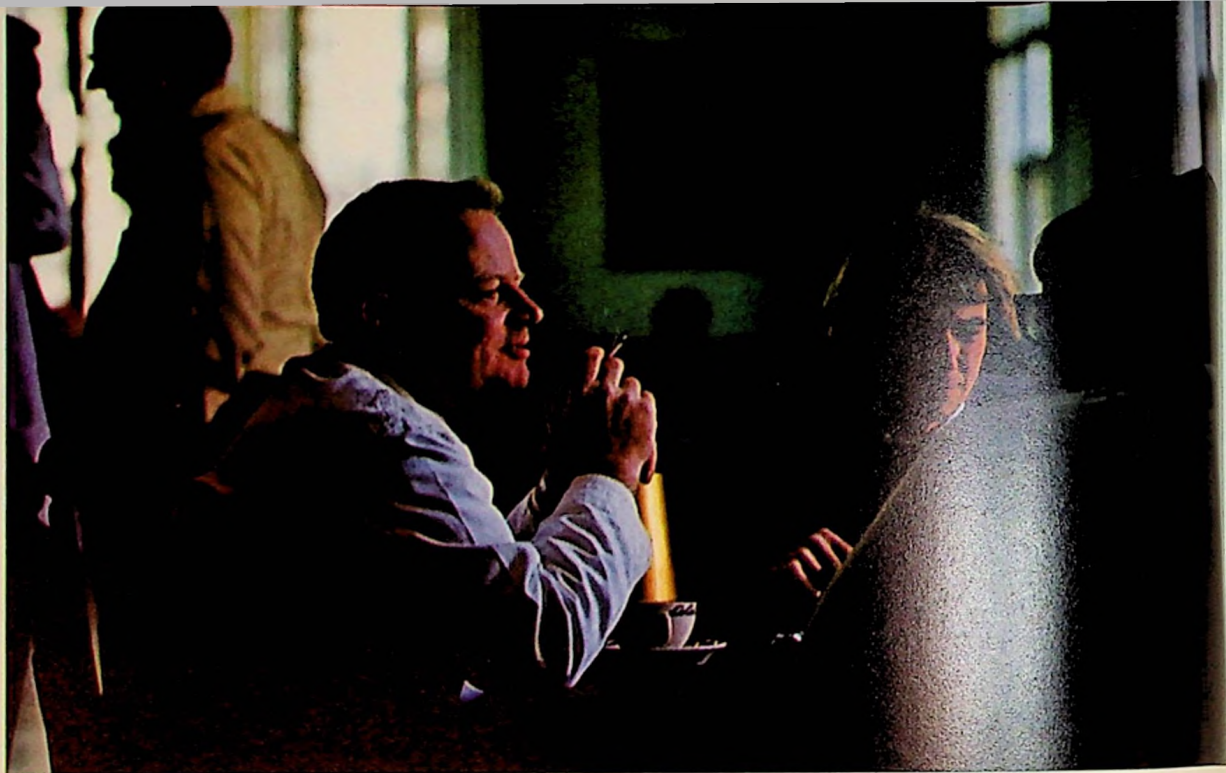






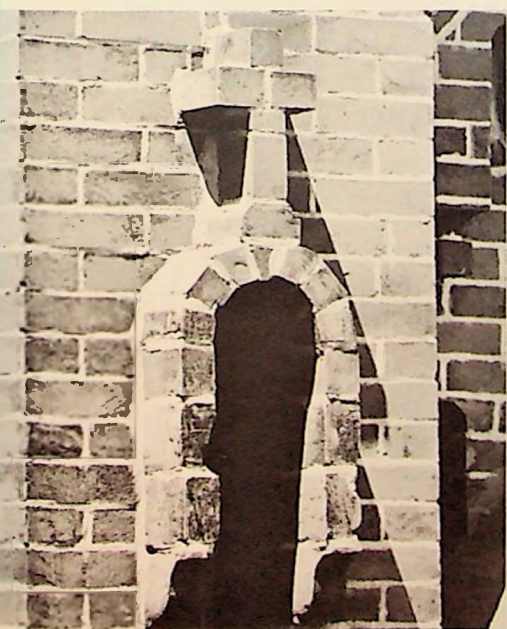












The Heritage and Purpose of Virginia Seminary

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

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

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

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

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





Seminary Life

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

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

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

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

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

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

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







The Married Student

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

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

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

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

Unmarried Candidates

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

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

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



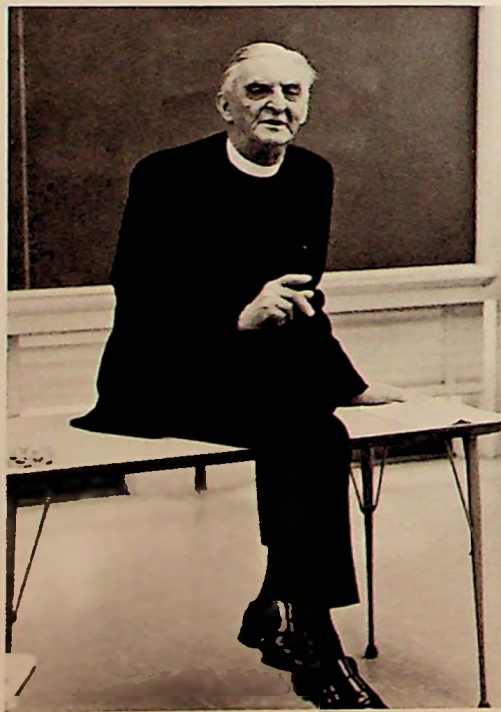
A Brief History—150 Years of Service

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

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

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

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

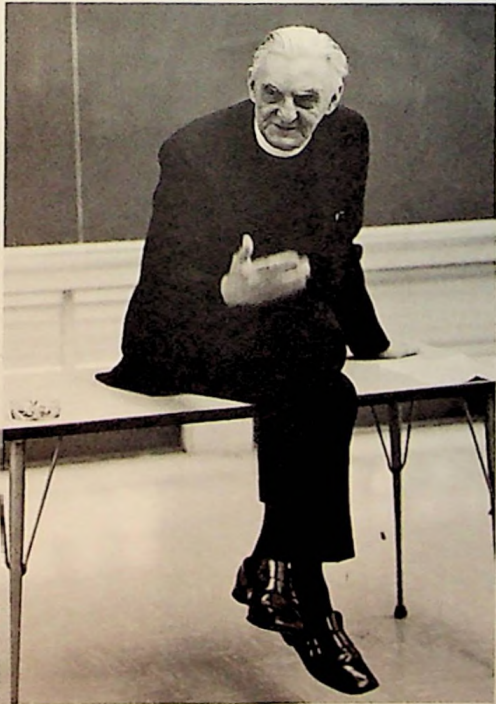


Within ten years graduates of the Seminary had gone out to serve the Church in almost every state between the Alleghenies and the Mississippi and in the territories and states of Missouri, Iowa, Wisconsin, Texas, and California. By 1863 the same missionary spirit had led Virginia graduates to open for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

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

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

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



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

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

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

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

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

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





The Bishop John Payne Library

The Seminary has a theological library excellent both in its physical design and in its book collections. The Library was built in 1957. It is fully airconditioned and affords ample facilities for study, with individual study desks and typing carrels. The primary aim has been to provide the faculty and students with a broad range of books and bibliographical aids in direct support of the curriculum. At present the library contains about 90,000 volumes and currently receives 300 periodicals. Facilities are available for reading the growing collection of microfilms.

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

Education in the Field

By THE REV. GORDON T. CHARLTON, JR.

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

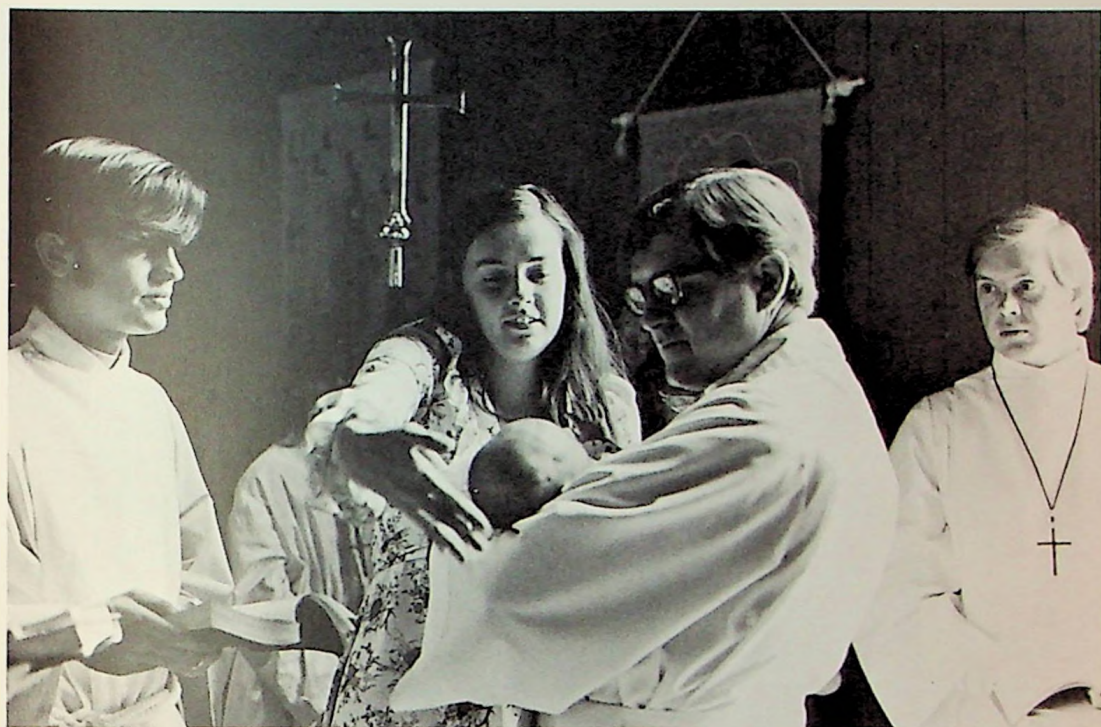
Many churches and other institutions provide students with guided experiences in ministry, and members of their personnel, professional and lay, join the faculty in the assimilation of such experiences with academic studies. Fortunately for Virginia Seminary students, the Nation's Capital and its surrounding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

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

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



Don and Lorena Hickman carry the bread and wine for the Eucharist in Don's field education parish.





Jay Hobbs coached football and taught religious studies at St. Stephen's School for his field education assignment.

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

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

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

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

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

Jim Reeves gains experience in patient care.



Internships

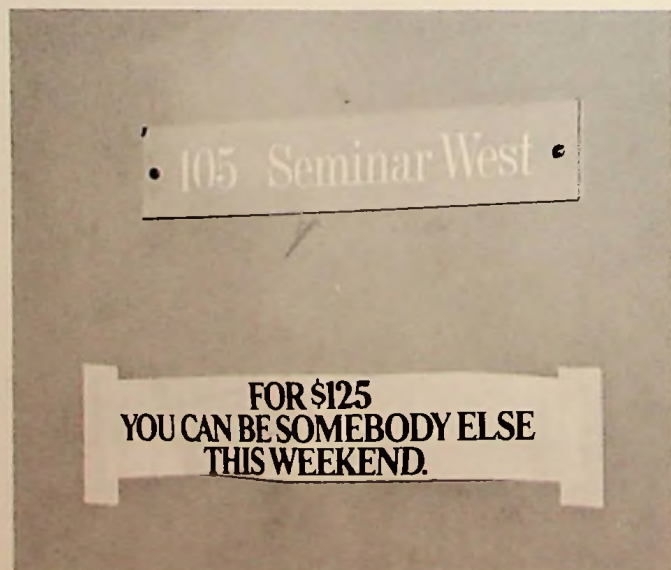
The term "internship" is used to denote a period (9-15 months) of full time, faculty-approved work, under supervision, normally done following the Middle year of the curriculum. Students interested in such training should discuss the possibility with the Professor of Field Education as early as possible.

There are a number of organized internship programs in various parts of the country, some in parish work, some in urban social work, some in Clinical Pastoral Education and some in industry, technology and politics such as the Interseminary Program in Church and Society (see p. 35). Applications for these are made by the interested students directly to the particular programs, with the knowledge and approval of the Professor of Field Education.

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

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

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





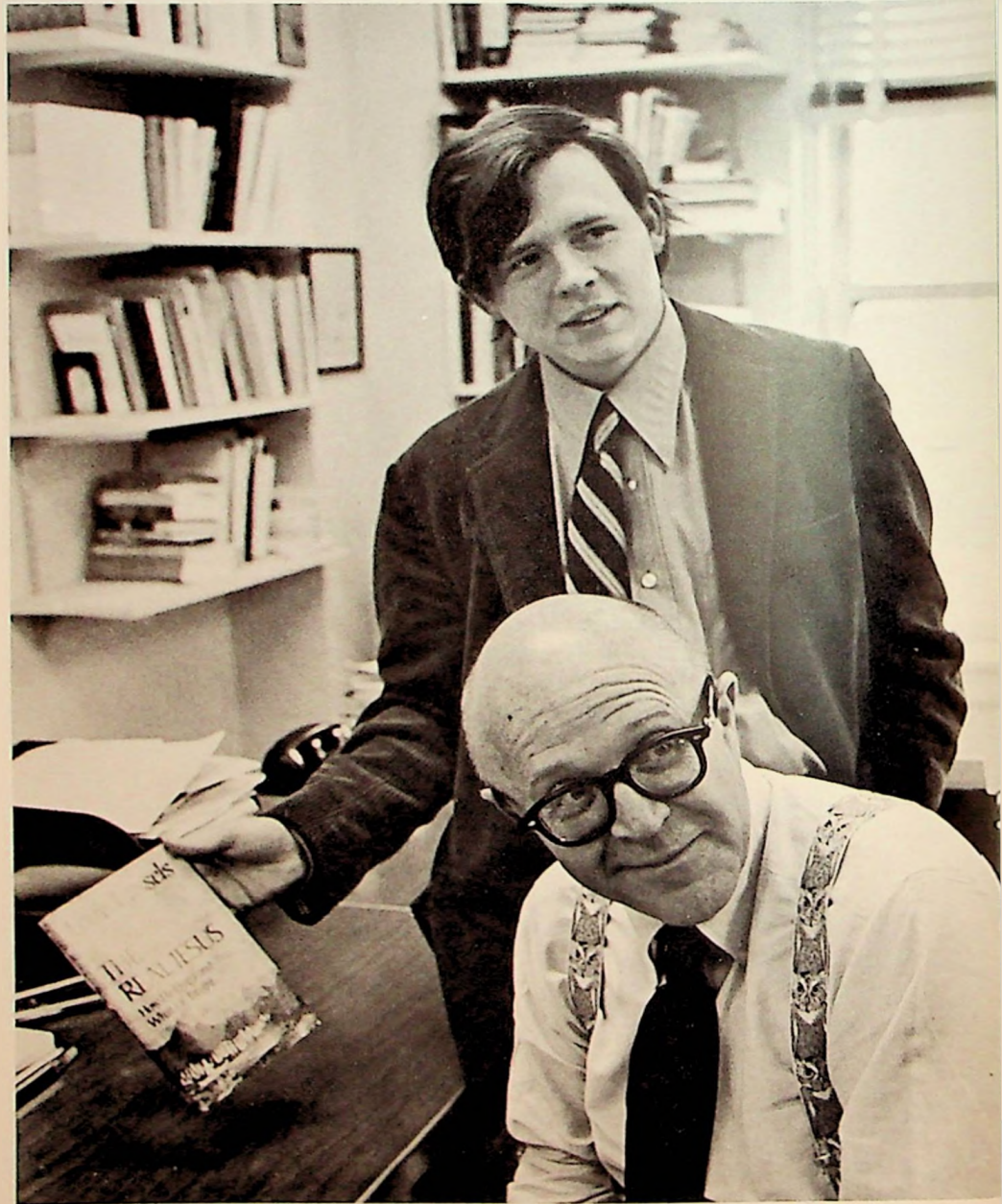
A weekly seminar is conducted for the men in the Interseminary Program. The students are from Virginia Seminary, Duke Divinity School and Union Seminary in Richmond.

Interseminary Program in Church and Society

In close cooperation with the Union Theological Seminary, a Presbyterian school in Richmond, and Duke Divinity School, a special intern-year program for oncoming seniors has been developed with intensive training in the following fields: large industrial organizations, national and state politics, science and technology, and urban affairs.

This program attempts to meet a combination of needs: 1. employment of regional resources for theological education; 2. ecumenical cooperation in theological education; 3. an exploration of new methods for increasing the skills of future ministers and teachers in an interpretation of difficult "theological-social" issues. Assisted by a group of fellow-students from the three schools, by seminary faculty and lay specialists, the student engages in a search for the human issues as well as for the ultimate concerns that enter into a theological education.

Each seminary has developed a training program suited to its own area, in which students from all three schools participate. In the Raleigh-Durham area, students work full time in industries such as IBM and the Westinghouse Corporation. Seminars that concentrate on issues in economics and ethics are combined with periods of study and writing.



Author and UPI syndicated columnist Louis Cassels helped introduce Dave Williams to the newspaper world during his intern year.

An active program in urban affairs is provided through Union Seminary in Richmond. Students work full time in urban agencies, as school-community coordinators, and for key figures in public affairs. A unique feature of the Richmond program is a systematic approach to the whole metropolitan area for the member of the intern group.

Because of its proximity to Washington, the Virginia Seminary has developed a program in national political life, in which students work as aides in the offices of Senators, Representatives and Congressional committees. Study and involvement in current political, economic and social issues, and ethical reflection upon these issues are available through a team of seminar leaders that includes a senatorial assistant, a political scientist and a seminary teacher. Students learn about legislative research and the art of political change in their day-to-day responsibilities.

Over a period of five years, over fifty interns from three seminaries have worked effectively in secular jobs to test their own concepts of social ethics and to gain a perspective on the requirements of a public ministry.

Hunter Horgan, Class of 1972, served on Senator Proxmire's staff where he gained firsthand knowledge of the legislative process. His political staff work has helped him reflect on his theological education and his future role as a minister.





The Master In Theological Studies Program

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

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

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

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

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

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

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

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

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

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

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





Ms. DesPortes

A Woman at Seminary: Bye, Bye, Miss American Pie!

By ELISA L. DESPORTES (VTS '70)

There I was, Lisa DesPortes, a 22-year-old female, graduated from a small, southern, women's college a few months ago. There I was, September, 1968, "Miss American Pie?," "a southern lady turned social activist?," "an enthusiastic theological student?," "a friendly, dedicated church worker?," "a naive, very young girl?"—I was all of these.

Why Virginia Seminary? Four reasons in particular. Though majoring in French at college, I had studied theology, found it very exciting and wanted to learn more. I had been active in the Church, being involved in my home parish, conferences and church camp. The Episcopal Church had been very much a part of my life. I had also been influenced by several charismatic clergy and I felt sort of "religious."

Virginia Seminary was one of the most difficult confrontations—sometimes subtle and sometimes not so subtle—I have ever had. Though I gained more maturity at seminary, I often resented the "loss of innocence" that goes along with growth. Over the next two years I would ask myself in times of exasperation, "What's hapening to me? I am so uncomfortable with myself and I used to be so normal." I knew I was not very "together" but I could not get on top of my situation.

My first year at Virginia Seminary was a rocky one—I was often disillusioned. One main reason was that I had no idea of what I was in for. At times I was disappointed in my studies. The course work did not seem as demanding or stimulating as my college curriculum had been. I was constantly frustrated by the general atmosphere of living on the hill.

One primary source of tension was the obvious fact that we were a terribly small minority—eight females among 175 males in a highly professional, masculine oriented institution. We did not know what it

meant to be women at Virginia Seminary. We weren't "one of the boys" and none of us wanted to be. It was awkward for us and for the men.

After a strenuous but helpful summer of clinical training, I returned to VTS for my second year—a smoother one. We women students moved out of the guest house into our own dormitory. Having a more private and feminine dorm made us feel that we had a more unique place at seminary. We felt more like we belonged. Our greatest joy was a bath tub.

Other areas of seminary life improved. With enthusiasm and timidity I began field work in a parish in Georgetown. Working at St. John's gave me solid contact with the outside world and I loved every minute of it. Jim Fenhagen, the rector, really believed in me and encouraged me to develop and test out my own talents for ministry. I felt very affirmed and supported by the people of St. John's and I was excited by the creative and meaningful ministry of that congregation.

In the spring of 1970 my academic life also became more challenging. I developed a private reading seminar on the theology of renewal. I wanted to pull together all the theological ideas I had been exposed to and formulate my own theology. I felt a need to decide exactly what was appropriate for myself. My professor never "taught" me. We taught each other—by sharing and exploring ideas, disagreeing and listening. The culmination of my learnings was the awesome assignment of writing down "The Theology of Elisa DesPortes." Every word of that paper had to be my own. After each sentence I would ask myself, "Do I *really* believe that?" I labored over and delighted in that task.

Just as my second year experiences at Virginia Seminary shifted directions, so did my questions and reflections about the place. The initial shock and confusion of seminary life had passed. I no longer asked why I was at Virginia Seminary, but rather what was the most helpful and realistic way to live, productively, given my situation and myself.

I graduated in May, 1970, feeling less defined as a person but vastly different. Virginia Seminary had helped me and changed me. Though I had no clear sense of who I was, I was certain of who I was *not*. It was not until I began to work that I became clearer and more secure in my own style. I left Virginia Seminary with a sigh of relief. That unsettling period of my life was over. I would miss the deep, rich, rare friends I had made. In fact the most precious friendships, both male and female, that I have ever had were at Virginia Seminary. But I would not miss the seminary. That phenomenon always puzzled me.

One month after graduation, I started an entirely new life style. I began work on my first job, that of assistant to the director of Project Test Pattern, an experimental research project on parish renewal sponsored by the National Episcopal Church. No longer was I preparing or training for something in the future. The future goal of a career in the Church had arrived. Now I went to work because I had responsibility, things to do and people who depended on me.

Though only working for two years in the Church, I will be the first to say that the Episcopal Church has been good to me. After two years at seminary and two years at Project Test Pattern, I believe that I have chosen an exciting career and that this church business is well worth the cost.



Washington Theological Consortium

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

Members of the Consortium are as follows:

The School of Sacred Theology, Catholic University of America

The Cluster of Independent Theological Schools:

DeSales Hall, School of Theology

Dominican College

Oblate College

The School of Religion, Howard University

Episcopal Theological Seminary in Virginia

Lutheran Theological Seminary (Gettysburg)

St. Paul's College

Washington Theological Coalition

Wesley Theological Seminary

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

Since September, 1971, the Consortium has had as its Director the Reverend Lloyd E. Sheneman, a member of the faculty of the Lutheran Theological Seminary at Gettysburg. Dr. Sheneman brings to this position a wealth of experience in theological education.

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

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

Center for Continuing Education

STRATEGY FOR RENEWED CONFIDENCE AND COMPETENCE IN MINISTRY

The Strategy . . .

- Concentration on the parish minister or a man pressured by CHANGE: its promise and its problems.
- Collaboration as a mode of learning: twelve to fourteen men and women per six-week term to honor the teaching gifts of those who come.
- Combination off-the-job and on-the-job training in three phases: six weeks at the Seminary, ten months of reporting from back home, a review conference at the Seminary for intensive follow-up.
- Interdisciplinary teaching resources: the social and behavioral science along with theology, liturgics and biblical studies in a carefully structured study of CHANGE in personal, social and institutional terms.

In Response to the Need . . .

Begun in 1967 to develop a new model of mid-career retraining, the Center has enrolled more than 200 men in its regular year-long program. They have represented all the major Christian traditions and have come from several parts of the world.

An endowment makes it possible to charge a modest tuition of \$600 for the entire three-phase year, and scholarships are available upon application.

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

For a descriptive brochure with term dates and a Fellowship application form, write or phone either the director, The Rev. John J. Porter, O.F.M., or the associate, the Rev. M. J. Christopher Bryan, Virginia Theological Seminary, Alexandria, Virginia 22304. Telephone (703) 931-3500 until October 3, 1972; after October 3, 1972 Telephone (703) 370-6600.



Summer Training Programs

By GORDON T. CHARLTON, JR.

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

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

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

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

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

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

David Bena (in clerical collar) listens as Commander Mary Dalmaso of the Navy Nurse Corps tell the summer class of Clinical Pastoral Education students about procedures of Navy patient care. David took the 11-week course at the National Naval Medical Center in Bethesda.





Lewis

Seminary Education: A Beginning and Not an End

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

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

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

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

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

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

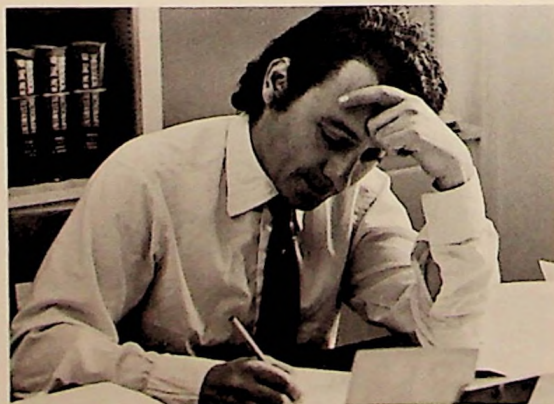
What Undergirds the Curriculum

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

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

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

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

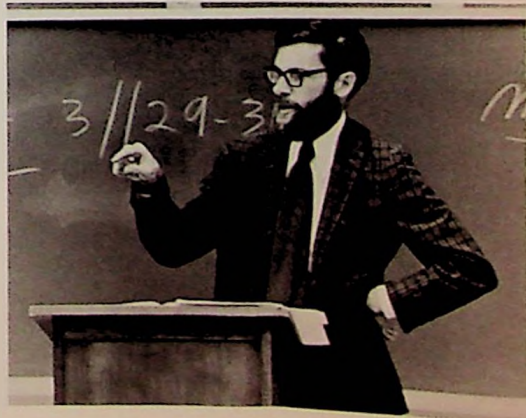


for the acquisition of information. Accordingly, the ordering of the student's life is left as largely as possible to him. A daily service of common worship is provided, a refectory, a place to live. What use the man or woman makes of these, and what else he does to discipline and strengthen himself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

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

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

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



Methods of Teaching

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

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

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



Courses of Study

Master in Divinity

JUNIOR YEAR

Fall Semester	hours	Middle Term ¹	hours	Spring Semester	hours
Old Testament 1	3	Elective	3	Old Testament 2	3
New Testament 1	3	(Additional Elective)		New Testament 2	3
Intro to Biblical Languages NT 4	3			Homiletics 1	3
Liturgical Reading & Music SM 1 ²	2			Elective	3
Elective	3			Elective	3

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

MIDDLE YEAR

Fall Semester	hours	Middle Term ¹	hours	Spring Semester	hours
Church History 1	3	Elective	3	Church History 2	3
Systematic Theology 1	3	(Additional Elective)		Systematic Theology 2	3
Pastoral Theology 1	3			Field Education Colloquy	2
Field Education Colloquy	2			Elective	3
Elective	3			Elective	3
(Additional Elective)	3			(Additional Elective)	3

SENIOR YEAR

Fall Semester	hours	Middle Term ¹	hours	Spring Semester	hours
Liturgics 1	3	Elective	3	Pastoral Theology 2	3
Homiletics 2	3	(Additional Elective)		Christian Ethics ST 3	3
Elective	3			Elective	3
Elective	3			Elective	3
(Additional Elective)	3			(Additional Elective)	3

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

² Required only of students preparing for ordination.

Master in Theological Studies

FIRST YEAR

Fall Semester	hours	Middle Term ¹	hours	Spring Semester	hours
Old Testament 1	3	Elective	3	Old Testament 2	3
New Testament 1	3	(Additional Elective)		New Testament 2	3
Intro to Biblical Languages	3			Elective	3
Elective ²	3			Elective	3
Elective	3			Elective	3

SECOND YEAR

Fall Semester	hours	Middle Term ¹	hours	Spring Semester	hours
Church History 1	3	Elective	3	Church History 2	3
Systematic Theology 1	3	(Additional Elective)		Systematic Theology 2	3
Elective	3			Seminar—Tutorial ³	3
Elective	3			Elective	3
Elective	3			Elective	3

¹ See footnote 1 MASTER IN DIVINITY, page 49.

² In addition to the above required courses, each candidate for the degree will be required to take an approved course in Christian ethics in place of an elective sometime during the two year course.

³ Candidates for the MTS degree are required to participate in a special seminar-tutorial meeting throughout the second year with a member of the faculty. The student will produce a major term paper on an agreed subject designed to help the student relate the Christian faith to a contemporary issue with significant religious or theological import.



Description of Courses

Department of Old Testament Language and Literature

Dr. Newman, Dr. Ross, Dr. VanDevelder

FALL SEMESTER

Required Courses

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

Electives

O.T. 201 Beginning Hebrew. Dr. VanDevelder

O.T. 214 The Deuteronomic Movement. A study of the origins and development of Deuteronomic theology in the Pentateuch, the "Deuteronomic historical work," and editions of prophetic works, with special reference to the theme of "re-presenting history" as an attempt to make tradition relevant for the present. Dr. Ross

O.T. 301 Readings in the Hebrew Bible: The Book of Judges. Dr. Ross

MIDDLE TERM

Electives

O.T.-S.T. 123M The Authority of the Holy Scriptures. Are the Holy Scriptures really of fundamental authority for the Church and the Christian believer? The Christian Church has always affirmed that they are, but this affirmation is in question today. How did the Church ever come to make this claim? In what ways has the Bible been read in the Church in the past, and what ways of reading it are possible and appropriate today? What does the inspiration of the Bible mean in the light of the historical-critical method of study? How do we avoid reading the Word of God in such a way that we end up with no certain Word from God? How do we relate the Old Testament to the New, and both to the task of preaching and teaching? How can we use the Bible in personal devotions? How seriously does the Church take the canon today? In this course we want to begin to come to grips with some of the burning issues surrounding the role and interpretation of the Holy Scriptures in the Church today. Dr. VanDevelder and Dr. Rodgers

O.T. 212M Jerusalem Study Tour. This course will be given in conjunction with General Theological Seminary. Students will live and study at St. George's Theological College in Jerusalem. Students interested should consult with Dr. VanDevelder about prerequisites, application procedures and costs. (Limited enrollment.)

SPRING SEMESTER

Required Courses

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

Electives

O.T. 202 Beginning Hebrew. Dr. VanDevelder

O.T. 206 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. (Permission of the instructor for enrollment.) Dr. Newman

O.T. 209 The Bible and the New York Times. A weekly Auseinandersetzung based on the regular reading of the daily lessons of Morning Prayer and of the daily and Sunday New York Times. The discussions will focus on the relation between biblical faith and contemporary life. Dr. Newman

O.T. 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. Dr. VanDevelder

O.T. 302 Reading in the Hebrew Bible. Dr. VanDevelder

Department of
New Testament Language and Literature

Dr. Mollegen, Dr. Fuller, Dr. Reid, Dr. Smith

FALL SEMESTER

Required Courses

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

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

Electives

N.T. 202 The Christology of St. Mark's Gospel (English). A study of the christology of the traditions utilized by Mark, and the way in which he corrects them. Special attention will be paid to the "divine man" (*theios aner*) concept, and to the Messianic secret as a Marcan device. Dr. Fuller

N.T. 203 Galatians and Philippians in English. Dr. Mollegen

N.T. 204 Galatians and Philippians in Greek. Dr. Reid

MIDDLE TERM

Electives

N.T. 101M Elementary New Testament Greek. Dr. Ross

N.T. 207M Johannine Literature (English with special section for Greek). Dr. Mollegen

N.T. 215M Peter in the New Testament. A study of the New Testament evidence for a Petrine office in the church. Issues raised in current dialogue between Protestant and Roman Catholic New Testament scholars. Dr. Fuller

SPRING SEMESTER

Required Courses

N.T. 2 Introduction to the New Testament: The Epistles. (JUNIORS, 1st YEAR MTS) Dr. Mollegen

Electives

N.T. 102 Beginning Greek. Dr. Ross

N.T. 103 Sub-apostolic Literature of the New Testament. An examination of the deutero-Pauline literature, the Lucan writings and the catholic epistles as expressions of "early catholicism," and an assessment of the place of early catholicism as a stratum in the New Testament canon. Dr. Fuller

N.T. 104 The Book of Revelation. Dr. Mollegen

N.T. 210 The Interpretation of the Parables. Seminar for exegetical study, through the parable form, of the relationship between the faith and life of the Church and the teaching and person of Jesus, with a view to theological construction, liturgical use, and preaching to modern man. (Prerequisite: some knowledge of Greek and a previous course in exegesis OR consent of Instructor.) Dr. Smith

N.T. 217 Trial Use Propers as a Basis for Preaching. An exegetical study of the eucharistic lessons proposed in The Church Year (Prayer Book Studies 19) and a consideration of the movement from exegesis to preaching. Dr. Fuller

Department of Church History

Dr. Allison, Dr. Woolverton, Mr. Mitchell

FALL SEMESTER

Required Courses

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

Track I: The course is a survey dealing with the development of the canon, creed, liturgy, and ministry; special emphasis on the first four General Councils, the rise of the papacy, Carolingian Renaissance, Medieval Synthesis, and the Conciliar Movement. Dr. Allison and Dr. Woolverton

Track II: Primarily for students who already have a background in history, the course deals with selected topics in the early church and early middle ages, emphasizing reading in primary sources. Coverage is not attempted. Students, themselves, will be responsible as a group for putting together a course for use in their ministries. Enrollment by permission of the instructor. Dr. Woolverton

Electives

- C.H. 101 Christianity and Contemporary Literature.** An examination of recent literature, not as literary criticism but as documents for the historian to discern the direction and concerns of modern history as they are expressed in the prophetic and priestly roles of contemporary literature. Dr. Allison
- C.H. 203 The History of the Protestant Episcopal Church.** The course deals with role of the Church of England in the American colonial experience, constitution-making among Episcopalians in the revolutionary period and the emergence of differing interpretations of the church and its ministry in the nineteenth and twentieth centuries. (Not offered in 1972-73) Dr. Woolverton
- C.H. 205 The First Four Councils.** This course will provide an opportunity to concentrate more thoroughly on the classical Christian guidelines and the historical development of the Trinitarian and Christological teaching in the light of their alternatives and pastoral consequences. (Not offered in 1972-73) Dr. Allison
- C.H. 206 History of American Christianity.** The course consists in lectures, seminars and student participation in an examination of selected movements and their protagonists from early New England Puritanism, through the great awakenings of the eighteenth and nineteenth centuries, to liberalism and the social gospel. Dr. Woolverton
- C.H. 208 Religion in Nineteenth-Century England.** The course is a seminar dealing with the Oxford Movement, liberalism, and the crisis in biblical, historical and philosophical studies. Attention is given to the thought and work of Charles Simeon, John Keble, John Henry Newman, Samuel Taylor Coleridge, Frederick D. Maurice and Charles Gore. (Limited to 15) Dr. Allison

MIDDLE TERM

Electives

- C.H. 202M The Mission of the Church.** The history, methods, tactics, strategy and present opportunities of the Church's mission with particular emphasis upon the theology of the men involved on the frontiers of Christianity. Dr. Allison
- C.H.-HOM. 210M Evil and the God of Love.** A seminar exploring dimensions of the problem of evil in relation to the God of love, using insights from the Bible and other writers, both past and contemporary, with emphasis upon personal, pastoral and homiletical implications. (Limited enrollment) Dr. Allison co-teaching with Mr. Crum
- C.H. 211M Studies in History and Theology.** The course is a seminar providing opportunity for intensive study in the thought of a theologian of either historical or contemporary interest to major developments in church history. Taught in conjunction with Systematic Theology, the course has included Jonathan Edwards, William Temple and Jurgen Moltmann. Dr. Woolverton

SPRING SEMESTER

Required Courses

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

Track I: The course is a survey dealing with the Protestant Reformation of the sixteenth century, rationalism, the rise of science, the Age of Revolution, and the issues of faith as they emerged in church and state relations, the crisis of faith, and the emergence of modern schools of thought. Dr. Allison and Dr. Woolverton

Track II: Similar to Track I in C.H. 1, but dealing with the Reformation and modern period. Dr. Woolverton

Electives

C.H. 104 Anglicanism. A study of the history, meaning and mission of the Anglican communion. Dr. Allison

C.H. 105 The Black Religious Experience in America. A combination of lecture and discussion seminars. The racial problem in the church is essentially the same as the problem that the larger society is facing. The purpose of this course will be to explore the moods and protest movements of the past and present time and the contemporary role of the Church in dealing with the racial problem both within and without the church. Mr. Mitchell

C.H. 201 Interpretation of History. The course is an intensive seminar in the problems, understanding and meaning of history. Dr. Woolverton

C.H. 204 Reformation Studies. A study of Christianity from 1500 to 1648 with particular attention to the origin, characteristics and contributions of the Reformation. Continental, counter-Reformation, and English aspects will be treated but special attention will be given to Anglicanism. (Not offered 1972-73) Dr. Allison

C.H. 301 Religion in Twentieth-Century America. The course is a seminar dealing with selected readings in personalism, empirical theology, process thought, neo-orthodoxy, radical theologies and the phenomenological movement using Langdon Gilkey's *Naming the Whirlwind: The Renewal of God-Language* (1969) as historical guide. (Limited to 15) Dr. Woolverton

Department of

Theology

Dr. Rodgers, Dr. Trotter, Dr. Mollegen, Dr. Scott, Fr. Chelpon

FALL SEMESTER

Required Courses

S.T. 1 Being and God. A systematic statement of the Christian Faith is offered, based upon the structure of the Nicene Creed as found in the Book of Common Prayer. The requirements of the course are: attendance in lectures, the selection by the student of a major comprehensive treatment of the Christian Faith for study during the course, and a final paper being in the form of

a personal interpretation of the Nicene Creed with an eye to parish communication and citing differences in point of view from the author read and the lectures heard in class. (MIDDLETERS, 2nd YEAR MTS) Dr. Rodgers

Electives

- S.T. 101 **The Faith of Christians.** A presentation of elementary theology in the light of modern knowledge. Dr. Mollegen
- S.T. 102 **History of Christian Thought: Origins to Reformation.** This course will consider the major theological patterns of Christian thought from the apologists to the end of the late Middle Ages. Dr. Rodgers
- S.T. 108 **The Truth of Jesus.** Crisis posed by collapse of Enlightenment view of Jesus as ethical teacher. Modern responses to this crisis: Schleiermacher (God-Consciousness), Barth (Revelation), Tillich (Logos), Bultmann (Authenticity), Pannenberg (Eschatological Future), Process Theology (Significant Occasions). Special attention to issue of personal faith vs. "orthodoxy" and to the issue of the relation of Christianity to other religious positions. Lecture and discussion; open to all classes. Dr. Scott
- S.T. 122 **Reinhold Niebuhr's "Nature and Destiny of Man."** This course is an attempt to conduct a deep and prolonged dialogue with one of the classic texts of recent times. During the semester the seminar will formulate a common outline of the argument of the text. It will seek to make clear and explicit the content and nature of the operative assumptions being used in the seminar to evaluate the book, and give to some of these assumptions some serious discussion. The seminar will conclude with the mutual discussion of final papers which will be a response to the argument of the book. Dr. Rodgers
- S.T. 206 **Freedom, Authority and Responsibility.** The crisis of authority as it exists today on both sides of the generation gap. Relation of personal autonomy to faith commitment and to the sovereignty of God. The place of individual initiative in the salvation process. (Limited to 15) Dr. Trotter
- S.T. 212 **The Kingdom of Christ.** The possibility and meaning of the Christian life in the thought of the Anglican theologian, F. D. Maurice. Particular attention will be given to Maurice's theological method as indicating a style of life and action in the world. (Limited to 15) Dr. Trotter

MIDDLE TERM

Electives

- S.T. 121M **Religion and Literature.** Contemporary science fiction and fantasy (e.g. Heimlein, *Stranger in a Strange Land* and Miller, *Canticle for Leibowitz*) will be studied from a Christian perspective. Two 3-hour meetings a week. (Limited to 10) Dr. Scott
- S.T. 123M **The Authority of the Holy Scriptures in the Church.** For course description, see O.T.-S.T. 123M.
- S.T. 221M **Drugs and the Community.** Objectives include knowledge of drugs, of police and court process regarding drug offenders, of community resources in dealing with drug abuse. Feasible patterns of parish participation in education, rehabilitation and treatment are considered. Specialists assist in the instruction. (Limited to 15) Dr. Trotter

SPRING SEMESTER

Required Courses

- S.T. 2 The New Life in Christ: Church and Sacraments, Creation, Providence and Consummation, God and Revelation. (MIDDLEBURY, 2nd YEAR MTS) Dr. Rodgers
- S.T. 3 Christian Morals. The Christian ethic and its application to the orders of human existence: familial, cultural, economic, political and ecclesiastic. Roman Catholic, Protestant and Anglican attitudes to casuistry. (SENIORS) Dr. Mollegen

Electives

- S.T. 103 History of Christian Thought: The Reformation to the Present Time. Dr. Rodgers
- S.T.-HOM 120 Seminar: Problem of Communication. (a) Explore facets of communication problem today, e.g. powerlessness of rational discourse; language as function to will to power in propaganda and ideology; the "technologizing" of speech; the dichotomy between verbal and non-verbal communication. (b) Examination of this problem in light of New Testament theme of Christ the Incarnate Word. (c) Experiments in verbal and non-verbal communication based on insights from (a) and (b) above. (Limited to 8, preference given to Seniors) Dr. Scott co-teaching with Mr. Crum.
- S.T. 213 Theology, Philosophy and Depth Psychology. A course designed for students who wish to integrate their theological and psychological insights more consciously and deliberately. Theological theme: Faith and the Atonement. Existential sub-themes: Repenting, loving, believing, hoping. (Limited to 8) Dr. Trotter
- S.T. 214 The Christology of the Greek Fathers. A study of classical Christianity investigating the Christology of Irenaeus, Athanasius, Cyril of Jerusalem, Nestorius, Cyril of Alexandria and the Cappadocians. Fr. Chelpon
- S.T. 303 Twentieth Century Outlooks and Mentalities. A philosophical method of locating and understanding the same. The possibility and meaning of revelation. This course is designed to assist students in learning to meet the theological and motivational needs of persons today. (Limited to 10) Dr. Trotter

Department of
Church and Society

Dr. Parrent, Dr. Davis

FALL SEMESTER

Electives

- C. & S. 103 The Church in Society. The role of the church in the social order. The course will examine alternative Christian approaches to selected social

problems, patterns of Christian social action, and the controversy over the Church's social involvement. Attention will be given also to Church pronouncements and actions on specific issues, especially to their theological and ethical bases. Dr. Parrent

MIDDLE TERM

Electives to be announced.

SPRING SEMESTER

- C. & S. 108 Introduction to the Sociology of Religion. Dr. Davis
- C. & S. 110 Christianity and the State. An examination of historic Christian attitudes toward the state, patterns of Church-State relations, and current issues involving the relationship of Christians to the state. Attention will be given to the problems of civil disobedience, conscientious objection, revolution, religious liberty, as well as to cases such as school prayers and church lobbying. Dr. Parrent
- C. & S. 111 The Church and the Economic Order. A study of Christian perspective of problems related to the production, acquisition, possession and use of material goods. Christian attitudes toward work, vocation, leisure, and property will be examined, as well as current issues such as affluence and poverty, third world development, guaranteed income, ecology, business ethics, and national priorities. Dr. Parrent

Department of

Pastoral Theology

Mrs. Kellern, Dr. Rightor, Dr. Baden

FALL SEMESTER

Required Courses

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

Electives

- P.T. 201 Basic Christian Education. A field-related course in teaching as both art and science. First half of course is related to YOUR teaching assignment, and hopes to help you become a teacher of teachers while going through a learning process yourself. Second half includes sources and varieties of materials for setting up an education program with emphasis on the modern Church School. Mrs. Kellern

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

MIDDLE TERM

Electives

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

P.T. 205M Ministry with Youth. A searching look at the Church's relation to young people, both as individuals and in groups. Emphasis on the youth culture, values clarification, the media as interpreting the search for meaning. Includes becoming familiar with available resources for program development, etc. Mrs. Kelleran

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

SPRING SEMESTER

Required Courses

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

Electives

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

P.T. 202 Developing a Lay Ministry. The Renewal of the Parish as the vehicle of lay ministry. How can we relate lay ministry (99% of "The Church" are laity) with ordained ministry? How can laity find their place in the decision making apparatus of the Church? How can ministry be carried into the world? Special emphasis on adult education. Mrs. Kelleran

P.T. 301 Parish Administration and Canon Law. (See description under Fall Semester.)

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

Department of

Homiletics

Mr. Beckwith, Mr. Crum

FALL SEMESTER

Required Courses

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

Electives

No electives offered in Fall Semester.

MIDDLE TERM

Electives

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

HOM 301M Practice Preaching. Mr. Beckwith

SPRING SEMESTER

Required Courses

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

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

Department of

Speech and Music

Dr. Beveridge

FALL SEMESTER

Required Courses

S. & M. 1 Introduction to Liturgical Reading and Music. This course is designed to prepare students for an effective ministry in planning and conducting liturgical worship. Each student will receive individual coaching in reading Prayer Book Services and Scripture. Lectures on music, including Plainsong, Anglican Chant, and Hymnody, will be supplemented by recordings, group singing, and discussions. Two hours a week. (JUNIORS) Dr. Beveridge

Electives

None in Fall Semester, 1972-73.

MIDDLE TERM

Electives

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

SPRING SEMESTER

Electives

- S. & M. 201 Church Music and the Reformation. Detailed presentation and discussion of basic musical issues related to the faith, doctrine, and worship of the Church as expressed in the writings of the Reformers. Dr. Beveridge
- S. & M. 301 Music and Theology. A study of the theological roots of the musical tradition of Christian life and worship based upon the writings of Classical Antiquity, the Bible, the Church Fathers, and other sources from the Middle Ages, Renaissance, and Reformation to the present day. Dr. Beveridge

Department of
Liturgics

Dr. Smith, Dr. Beveridge, Mr. Sanders, Mr. Estill, Mr. Pregnell

FALL SEMESTER

Required Courses

- LIT. 1 Christian Liturgical Worship. Introduction to the study of Christian worship and its liturgical development. Application of Biblical and historical resources to the rationale of the Book of Common Prayer. Use of the liturgy in the conduct of public worship in the parish. Method and purposes of trial use. (SENIORS) Dr. Smith

MIDDLE TERM

Electives

Electives to be announced.

SPRING SEMESTER

Electives

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

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

Department of
Field Education
Mr. Charlton and others

FALL SEMESTER

Required Courses

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

Electives

F.E. 301 Field Education Colloquy. (Two hours credit) required for Seniors who did not complete the Middler Colloquy requirement and elective to other Seniors up to a maximum of twelve students. Following an inductive method, the group will draw learnings from field work experience and relate these to classroom studies. Mr. Charlton

F.E. 401 Independent Study. Related to field work. Admission only by permission of instructor who must approve the student's study proposal prior to registration. (SENIORS only. Limited enrollment.) Mr. Charlton

MIDDLE TERM

Electives

F.E. 401M Study-Tour, Mexico. Four weeks in Cuernavaca, Morelos, Mexico will be spent in study of Christianity in Latin America and, more particularly, the Mexican Episcopal Church. Plans include field trips and the option of language study. Mr. Charlton

F.E. 401M Independent Study related to field work. (See description under Fall Semester Electives.) (MIDDLETERS, SENIORS. Limited Enrollment.) (Not offered 1972-73.)

SPRING SEMESTER

Required Courses

F.E. 2 Field Education Colloquies. (See F.E. 1, Fall Semester.) (MIDDLETERS) Mr. Charlton and others.

Electives

F.E. 302 Field Education Colloquy. (See description under Fall Semester, F.E. 301.)

F.E. 401 Independent Study related to field work. (See Fall Semester Electives.)
(SENIORS ONLY. Limited enrollment.) Mr. Charlton

Special Study in Personal Religion

FALL SEMESTER

Electives

P.R. 301 Personal Religion. The theology and practice of prayer. A study of our personal devotional life with particular attention given to the devotional use of prayer, scriptures and devotional classics. The role of devotional groups within a parish and the teaching of personal religion within a parish setting. Consideration of corporate worship and the sacraments and their relationship to our personal religious life. (SENIORS ONLY) Mr. Sanders

SPRING SEMESTER

Electives

P.R. 301 Personal Religion. (See description under Fall Semester)

Interseminary Program in Church and Society

Special training is available in the fields of industry, technology, and national politics. A course description is given on page 35.

The S.T.M. Seminar

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

To apply for admission to the M.Div. or M.T.S. programs one must be a graduate of an accredited college and otherwise qualified. A number of students strictly limited by accreditation requirements of the American Association of Theological Schools can be accepted as non-degree students.

If an applicant wishes to study for the ordained ministry, and is not a college graduate, he must satisfy the Admissions Committee, through the Bishop and Commission on Ministry of his Diocese or District, that he has successfully passed the examinations and met the requirements described in Title III, Canon 2, Section 5 of the General Canons of the Church.

Although the course of study is planned to prepare men and women for the ministry of the Episcopal Church, qualified applicants can be accepted who are neither members of the Episcopal Church nor anticipating ordination.

Every applicant who is a postulant for Holy Orders must present satisfactory credentials as to his character and fitness for the ministry, including a letter of commendation from his Bishop, a certified copy of his college transcript and of his scores on the Graduate Record Examination (GRE), a physical and psychological examination, and a financial statement showing that he has adequate resources to see his way through three years in the Seminary. Applicants who are not seeking ordination but wish to be accepted as candidates for a degree must fulfill the same requirements except for the recommendation of a Bishop.

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. In cases in which absence from the country or difficulty in travel makes an interview at the Seminary an unusual hardship, at the discretion of the Dean an interview between the applicant and an alumnus willing to represent the Seminary may be arranged.

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

Seminary Regulations

Regulations Governing Continuance in Course

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

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

Requirements for Graduation and Academic Regulations

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

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

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

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

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

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

6. A student who receives 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 Seminary.

7. An E in any course carries with it the privilege of retaking the examination. If the examination is passed a grade no higher than D may be earned for the course. But students who receive more than two E's in a single term lose the privilege of taking make-up examinations in those courses. Make-up work must be completed on or before dates set by the faculty. Failure to take and pass the make-up examination will result in an F.

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

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

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

11. A student who for good cause finds himself unable to complete the required work in a course on time may request an extension from the instructor on or before the last day of classes prior to examinations. If the request is granted, the teacher will set a deadline for the completion of the work and will then mark the course "Incomplete." Failure to meet the agreed upon deadline will result in an F. Students who fail to complete all the work in a course on time and who fail to request and obtain such an extension will receive an F.

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

Seminary Policy on Student Employment

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

ployment must not interfere with the student's studies, assigned Field Work, or his regular participation in the worship and other essential activities of the Seminary.

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

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

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

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

Policy Concerning Marriage in Course

1. The student shall secure in writing his bishop's consent to petition the faculty for its permission to marry in course.

2. The marriage shall take place only during a term break or vacation period but not between the end of the third quarter and the start of Clinical Pastoral Education.

3. The student must show to the satisfaction of the faculty and administration his ability to support and finance his family without seminary aid for the rest of the academic year in which he is married. This will necessitate the submission of a budget according to a standard form approved by the administration.

4. The student shall remain responsible for his contractual obligations for the payment of his room and board during any academic term; and he shall notify the business manager of his intention to vacate a dormitory room.

5. If the faculty grants its permission, the student's bishop must then make the final decision.

Policy Concerning Ordination in Course

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

Master in Theological Studies

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

After submitting the results of a physical examination, a personal statement, and three letters of reference regarding qualifications for the course, the applicant is required to confer with the Admissions Committee, and to have an interview with the Seminary's Consulting Psychiatrist. The conference may be waived for reasons acceptable to the Dean, in which case an interview between the applicant and someone representing the Seminary will be arranged by the Dean. Request for financial assistance should be made, on forms provided by the Seminary, by those who want such assistance.

The curriculum and requirements for the M.T.S. degree are given above on page 50.

At any time prior to receiving the M.T.S. degree a candidate for that degree may apply for admission to the M.Div. program. It cannot be assumed that permission to transfer will be granted automatically. All such applications require the approval of the Dean and faculty. In order for such a person to receive the degree, he or she must complete all the requirements for the M.Div. program; and, therefore, any Candidate for the M.T.S. who thinks he may wish to transfer into the M.Div. program ought to take Field Education in his second year in order to avoid extending his program into a fourth year; and he should also be aware of the Clinical Education requirement. For a description of the M.T.S. program see pp. 38 and 39.

The S.T.M. Degree

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

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

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

Requirements

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

1. Completion of 24 semester hours of course work with a grade of B or better.

At least 12 of these hours must be taken in courses designed primarily for S.T.M. candidates. These may be either advanced courses or special reading and research courses designed by the faculty for S.T.M. candidates.

The other 12 hours may be in upper level courses in the M.Div. program although generally S.T.M. students taking such courses will be expected to do additional work in the course.

2. Completion of the S.T.M. seminar with a grade of B or better. 4 hours additional credit will be given for this course.
3. Submission of an acceptable thesis demonstrating scholarly competence and the ability to do research in the area of specialization. 6 hours credit will be given for the thesis.
4. The passing of an oral examination covering the area of the thesis and major specialization.
5. The student shall complete the above requirements, including the thesis, within five years from the time of his admission to the program. In exceptional cases, for reasons which they deem adequate, the Graduate Study Committee may extend the deadline for the submission of the thesis.

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

Foreign Students

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

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

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



Stanley

Lectureships

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

The Reinicker Lectureship was established in 1894 by the generosity of the late Mr. George A. Reinicker of Baltimore. Last year's Reinicker lecturer, Dr. Clifford L. Stanley, Professor of Theology, Emeritus, spoke on the subject "Kierkegaard for Every Man."

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

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

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

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

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

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

The Sprigg lecturer for 1972 was Dr. Peter Beyerhaus, Professor at Tübingen University, Germany, and Director of its Institute of Missiology and Ecumenical Theology. Dr. Beyerhaus lectured on the theme "Mission and Humanization."

Financial Information

Tuition and Other Fees

Seminary fees are kept at the lowest possible level consistent with the accommodations provided and quality of teaching and training maintained. The total charges as listed below are far less than the actual cost to the Seminary for the education of each enrolled student. The actual cost to the Seminary over and above student charges is more than \$5,500. The remainder is provided (1) by income from established endowment funds, (2) through gifts received from 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:

	1972-73		1973-74	
	<i>On Campus Students</i>	<i>Off Campus Students</i>	<i>On Campus Students</i>	<i>Off Campus Students</i>
Tuition	\$1000.00	\$1000.00	\$1250.00	\$1250.00
Board ¹	550.00	150.00	700.00	200.00
Room	250.00	—	350.00	—
Library	50.00	50.00	60.00	60.00
Student Activities Fee ²	6.00	7.50	6.00	7.50
Clinical Pastoral Education Fee ³	175.00	175.00	200.00	200.00
Registration Fee ⁴	50.00	50.00	50.00	50.00
Medical Fee	—	—	25.00	—
Total Charges Junior Year ⁵	\$2075.00	\$1425.00	\$2635.00	\$1760.00
Total Charges Middle and Senior Years	\$1850.00	\$1200.00	\$2385.00	\$1510.00

¹ Married and other off campus students attend daily luncheons, Monday through Fridays. The \$150.00 (\$200.00 in 1973-74) 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). See OTHER CONTRACTUAL OBLIGATIONS (2) below.

⁵ Total Charges Junior Year (including Clinical Pastoral Education Fee but not including Student Activities Fee).

Other Contractual Obligations

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

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

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

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

The only fixed charge in the above is the required hospitalization insurance which for the single student at present costs \$139.44 per year. The Seminary requires a student to have full coverage. Married students are charged \$383.04 a year for full family coverage. Due to increases made by Blue Cross-Blue Shield these charges will vary.

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

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

7. Students should know that there may be costs in connection with Clinical Pastoral Education over the \$175.00 (\$200.00 in 1973-74) tuition. These costs vary from center to center. A few centers provide stipends, others offer room and/or board, some provide nothing. Students, therefore, should choose the centers to which they apply in accordance with their means. Clinical Education is a full-time occupation, often including Sundays, so there is little opportunity to earn money through outside work during the educational period.

8. For non-resident special students there is a tuition fee of \$35.00 (\$50.00 in 1973-74) per semester hour when taking courses for credit, and a tuition fee of \$10.00 (\$15.00 in 1973-74) per semester hour when auditing courses. For all non-resident special students there will be a library fee of \$5.00 (\$10.00 in 1973-74) per course whether auditing or taking the course for credit.

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

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

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

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

Scholarship Aid

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

Applicants wishing assistance in financial matters may write the Admissions Secretary for information and proper forms. The following information gives some idea of the assistance available.

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

From the Seminary, grants of \$1850 or partial grants of lesser amounts are available to a certain number of single students where need is demonstrable. Grants totaling \$2250 or partial grants of lesser amounts are available to a certain number of married 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 wishing financial assistance from this Seminary should apply for special financial forms. When the forms are received and filled out by the applicant they should be forwarded to the Seminary to the attention of the Chairman of the Student Aid Committee.

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

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



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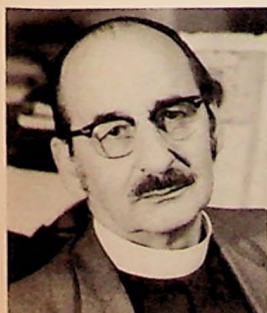
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Duke Divinity School, Durham, North Carolina
Adjunct Professor in the Interseminary Program in Church and Society

DR. JOHN E. ROBERTS
Physician to the Seminary

DR. ROBERT J. WETMORE
Consulting Psychiatrist

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(Associated with the Seminary through the
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James Fenhagen

William E. Swing

Field Work Supervisors

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Robert H. Andrews	Alden M. Hathaway	Christopher Sherrill
Earl Brill	James Henry	Richard L. Shimpfky
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Alumni Association

This Society was organized in 1833, ten years after the founding of the Seminary. Its purpose is to "produce concert in the efforts of the Alumni for the advancement of the interests of the Seminary, the prosperity of the Church, and the spiritual improvement and ministerial usefulness of its members."

In keeping with that purpose, scholarship funds for Continuing Education Fellows are provided by the Alumni Association.

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1972 Meeting in Brief

Seven men and women were unanimously elected honorary alumni of the Seminary. They are: The Rev. Richard Reid, Mrs. H. C. Kelleran, Mr. Jack Goodwin, The Rev. Murray L. Newman, The Rev. David B. Earnest, The Rev. Walter J. Mycoff, Jr., and The Rev. Howard Hickey.

The Class of 1932 presented the Seminary with a gift of \$685 for the Library Fund.

The Rev. W. Bradford T. Hastings presented the final report of the Task Force for Continuing Education. See the "Commencement '72" issue of the Journal for details.

The President of the Alumni Association presented Dean Woods with two checks in the amounts of \$1,500 for the Center for Continuing Education and \$2,000 to help implement the Task Force recommendations.

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Term Expiring June 1974

THE REV. R. STEWART WOOD, JR., *Indianapolis, Indiana*
THE REV. HENRY B. MITCHELL, *Charlottesville, Virginia*

Term Expiring June 1975

THE REV. JOHN C. HARRIS, *Washington, D. C.*
THE REV. FREDERICK J. WARNECKE, *Upper Montclair, New Jersey*

Degrees Conferred May, 1972

The Degree of Doctor of Humane Letters was conferred upon:

Miss Frances Merle Young, *Coordinator for Lay Ministries*
The Executive Council, New York, New York

The Degree of Doctor in Divinity was conferred upon:

The Reverend John Alfred Baden, *Rector*
Christ Church, Winchester, Virginia
The Reverend James Thomas Bagby, *Rector*
St. Martin's Church, Houston, Texas
The Right Reverend George Daniel Browne, *Bishop of Liberia*
The Reverend William Clancy Heffner
Executive Council, Member of Committee on Relations
to Jurisdictions, Overseas, New York, New York

The Degree of Master in Sacred Theology was conferred upon:

John Y. H. Ling, B.S., B.D.

The Degree of Master of Theological Studies was conferred upon:

Sally Suzanne Peterson, B.A.	Robert Brent Drane Temple, B.A.
Lelia Brown White, B.S.	Bobbie Jack Wallin, B.A.

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

David Robert Barker, M.A.	John Sheldon Paddock, A.B.
	John William Wires, B.A., M.A.

The Degree of Master in Divinity was conferred upon:

Robert Bracewell Appleyard, Jr., B.A.	Luther Deck Miller, Jr., B.A.
Stephen Haltom Bancroft, B.A.	George Nana Otong, G.C.E., Dip. Theo.
Charles Lee Beem, B.S.	John Robert Pettigrew, B.S.
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Clifton Daniel, III, B.A.	Jan Charles Rudinoff, B.A.
G. Edward Dunlap, B.A.	Harry Burgoyne Scott, III, B.A.
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Denis Bolling Ford, B.A.	Douglas Corry Smith, B.A.
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Lloyd Alexander Lewis, Jr., B.A.	Nancy Hatch Wittig, A.B.
Bruce Alan Michaud, B.A.	

The Licenciante in Theology was awarded to:

Ora Albert Calhoun	Garrett Worley Shaffer
James Edwin Pippin	Robert D. Spencer
James Allen Reeves, Jr.	Peter Trosdal Way

A Certificate of Work Accomplished was awarded to:

Günter Mäder	Tracy Hartwell Wilder, III, B.A., M.Div.
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Students Enrolled 1971-72

SENIOR CLASS

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
APPLEYARD, ROBERT BRACEWELL, JR., B.A. Pittsburgh, Pennsylvania	Alleghany College	Pittsburgh
BANCROFT, STEPHEN HALTOM, B.A. Houston Texas	Texas A&M University	Texas
BARKER, DAVID ROBERT, B.A. Coventry, England	Oxford University	Coventry (England)
BEEM, CHARLES LEE, B.S. Independence, Missouri	Baker University	Western Kansas
BROWN, PERCIVAL GEORGE, B.A. Miami, Florida	University of Florida	Southeast Florida
CALHOUN, ORA ALBERT Aurora, Ohio	Cleveland State University	Ohio
CARVER, LARRY ALFRED, A.A., B.A. Plymouth, Michigan	School Craft College Oakland University	Michigan
CHASE, RANDALL, JR., B.S. Sanford, Florida	Florida State University	Central Florida
COOLIDGE, WILLIAM MCCABE, B.A., M.B.A. Marshall, Michigan	Michigan State University	Michigan
CORKRAN, RICHARD LEROY, JR., B.S., B.S. Virginia Beach, Virginia	United States Naval Academy Massachusetts Institute of Technology	Connecticut
DANIEL, CLIFTON, III, B.A. Goldsboro, North Carolina	University of North Carolina at Chapel Hill	East Carolina
DUNLAP, EDWARD GARLAND, B.A. Richmond, Virginia	Virginia Common- wealth University	Virginia
ECKMAN, DANIEL WILLARD, JR., B.S. Catonsville, Maryland	University of Maryland	Maryland
FORD, DENIS BOLLING, B.A. Jacksonville, Florida	Jacksonville University	Florida
FULTON, JOHN GARY, B.S. Ed. North Canton, Ohio	University of Akron	Ohio
FUNKHOUSER, DAVID FRANKLIN, B.S. Basye, Virginia	Heidelberg College	Virginia
GOETZ, EDWARD CRAIG, B.A. Trumbull, Connecticut	Moravian College	Connecticut
GOUGH, HERBERT FREDERICK, JR., A.B. Chattanooga, Tennessee	University of Chattanooga	Tennessee
HOBBS, JAY ALAN, B.S. Alexandria, Virginia	University of Virginia	Washington
HORGAN, HUNTER HUDSON, III, B.S. Baton Rouge, Louisiana	Louisiana State University	Louisiana

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
JONES, RICHARD JOHN, A.B., M.A. Webster Groves, Missouri	Oberlin College Johns Hopkins University	Washington
LEWIS, LLOYD ALEXANDER, JR., B.A. Alexandria, Virginia	Trinity College	Virginia
MICHAUD, BRUCE ALAN, B.A. Alpena, Michigan	Michigan State University	Michigan
OTONG, GEORGE NANA, Dip. Theo. Uyo, Nigeria	Lutheran Seminary in Nigeria	
PADDOCK, JOHN SHELDON, A.B. Cincinnati, Ohio	University of Rochester	Southern Ohio
PETTIGREW, JOHN ROBERT, B.S. Ponte Vedra Beach, Florida	New York University	Florida
PIPPIN, JAMES EDWIN, A.A. Millington, Maryland	Wesley Junior College	Easton
RAMSEY, JAMES THOMAS, JR., B.S. Houston, Texas	University of Texas	Texas
REED, WILLIAM PATTEN, A.B. Baltimore, Maryland	Princeton University	Maryland
REEVES, JAMES ALLEN, JR. Santa Clara, California	Oklahoma State University	California
RICH, EDWARD ROBINS, III, B.A. Ellicott City, Maryland	Davis and Elkins College	Maryland
ROKOS, MICHAEL GEORGE, B.A. Baltimore, Maryland	Johns Hopkins University	Maryland
ROSENBERG, ELIZABETH POWELL, B.A., M.S. Wilmington, Delaware	University of Delaware University of North Carolina at Chapel Hill	Washington
RUDINOFF, JAN CHARLES, B.A. Richmond, Virginia	Virginia Military Institute	Virginia
SCOTT, HARRY BURGOYNE, III, B.A. Lexington, Kentucky	University of Kentucky	Lexington
SHAFER, GARRETT WORLEY Olean, New York	St. Bonaventure University	Western New York
SHIFLET, WILLIAM RAY, JR., B.S. Swoope, Virginia	Ferrum Junior College Virginia Polytechnic Institute	Southwestern Virginia
SMITH, DOUGLAS CORRY, B.A. Peoria, Illinois	Luther College	Quincy
SPENCER, ROBERT DENNIS Centreville, Virginia	Marietta College	Virginia
STECKER, FREDERICK, IV, B.A. Columbus, Ohio	University of the South	Southern Ohio
STEIN, EDWARD LEE, B.A. Houston, Texas	University of the South	Texas
TWEEL, ESBER NAIF, B.E.S. Huntington, West Virginia	Marshall University	West Virginia

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
VOIGHT, ROBERT HENRY, B.A. Arlington, Virginia	American University	Virginia
WALLACE, THOMAS ALLEN, B.A. Pasadena, Texas	University of Texas	Texas
WAY, PETER TROSDAL Keene, Virginia	University of Virginia	Virginia
WIGNER, JOHN DOUGLAS, JR., B.S. Beverlyville, Virginia	Virginia Polytechnic Institute	Virginia
WILLIAMS, DAVID RANKIN, B.A. Wheeling, West Virginia	Roanoke College	West Virginia
WIRES, JOHN WILLIAM, B.A., M.A. Baltimore, Maryland	Mercer University Johns Hopkins University	Atlanta
WITTIG, NANCY HATCH, B.A. Leesburg, Virginia	University of North Carolina at Chapel Hill	Virginia

MIDDLE CLASS

ARPS, JOSEPH WARREN, JR., A.B. Plymouth, North Carolina	University of North Carolina	East Carolina
BACKUS, HOWARD GENE, B.A. Durham, North Carolina	West Virginia Wesleyan Duke Divinity School	West Virginia
BARBOUR, GRADY FREDERIC WADDELL, A.B. Beckley, West Virginia	University of Miami	West Virginia
BENA, DAVID JOHN, B.A. Brooksville, Florida	Stetson University	East Carolina
BOWERSOX, NED FORD, B.S. Leesburg, Florida	Florida State University	Central Florida
BRAGO, RANDOLPH MERRIT, B.A. Richmond, Virginia	Virginia Common- wealth University	Southern Virginia
BUNN, JOHN LAWRENCE, B.S. Anchorage, Alaska	University of Tulsa	Oklahoma
CHALK, MICHAEL DULANEY, B.A. Kerrville, Texas	North Texas State University	West Texas
CHAMBLEE, DON ALLEN, A.B. Cary, North Carolina	University of North Carolina at Chapel Hill	North Carolina
COFFEY, EDWARD ALLEN, B.A. New York, New York	Randolph-Macon College	Virginia
COWPERTHWAIT, ROBERT WILLIAM, B.A. Gainesville, Florida	Washington and Lee University	Florida
COX, VICTOR EVAN, B.A. Clarks Summit, Pennsylvania	Baylor University	Texas
CRAMER, DONALD LYNN, B.S. Phoenix, Arizona	Arizona State College at Tempe	Arizona
CUMMINGS, ROBERT CHARLES, B.A. Stamford, Connecticut	University of Connecticut	Connecticut
DAVENPORT, DAVID WENDELL, B.A. Toccoa, Georgia	Furman University	Atlanta

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
DAWSON, WALTER WESLEY, B.S. Birmingham, Michigan	Central Michigan University	Michigan
DRAPER, RICHARD THORP, A.B. Rocky Mount, North Carolina	University of North Carolina at Chapel Hill	North Carolina
DU BOIS, RICHARD ROSS, B.S.J. Springfield, Virginia	Ohio University	Virginia
EVANS, WILLIAM DUNBAR, III, B.A. Chester, Virginia	University of the South	Southern Virginia
FEREBEE, RANDOLPH CURTIS, A.B. Gastonia, North Carolina	Belmont Abbey College	Western North Carolina
GEESEY, BARRY STEPHEN, B.A. York, Pennsylvania	Lehigh University	Central Pennsylvania
GULICK, EDWIN F., JR., B.A. Catlett, Virginia	Lynchburg College	Southwestern Virginia
HESSE, MICHAEL ERWIN, B.A. Jacksonville, Florida	University of Florida	Florida
HOBSON, JENNINGS WISE, III, B.A. Luray, Virginia	Trinity College	Virginia
JENKINS, BLAIR, III, B.S. Raleigh, North Carolina	North Carolina State University	North Carolina
KLINE, DAVID VAN GORDON, B.S. Madison, Wisconsin	University of Wisconsin Duke Divinity School	Milwaukee
KEYS, JOEL THOMPSON, A.B. Walhalla, South Carolina	Davidson College	South Carolina
KOLB, WILLIAM ALBERT Lynchburg, Virginia	University of Florida	Southwestern Virginia
LANES, PETER FREDERICK, A.A. Malibu, California	Santa Monica City College University of California at Los Angeles	Washington
LINDER, MARK ALLEN, B.S., B.A. Fayetteville, Arkansas	University of Arkansas	Arkansas
LOGAN, SAMUEL MOORE, B.A. Baltimore, Maryland	Johns Hopkins University	Maryland
MACDONALD, HEYWARD HUNTER, B.S., M.B.A. Doswell, Virginia	University of Virginia University of North Carolina at Chapel Hill	Virginia
MATTHEWS, FRANK CLAYTON, B.A. Raleigh, North Carolina	Hampden-Sydney College	North Carolina
MERCHANT, JOHN EDWARD, B.A. Charles Town, West Virginia	University of the South	West Virginia
MURPHY, HARTSHORN, JR., B.A. Baltimore, Maryland	University of Maryland	Maryland
PATTON, GAYLE WITT, A.B. Atlanta, Georgia	University of Alabama	Atlanta
PETERSEN, JAMES HARRY, B.S. McLean, Virginia	Cornell University	Virginia

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
PITTMAN, DAVID WEST, B.A. Staunton, Virginia	Virginia Military Institute	Southwestern Virginia
PORTARO, SAM ANTHONY, JR., B.A. High Point, North Carolina	University of North Carolina at Chapel Hill	Western North Carolina
PRICE, GEOFFREY MASEFIELD, B.S. Youngstown, Ohio	Youngstown State University	Ohio
PYRON, WILSON NATHANIEL, JR., B.S. Little Rock, Arkansas	Little Rock University	Arkansas
ROBINSON, HOWARD LESLIE, B.A. San Antonio, Texas	Agricultural and Mechanical College of Texas	West Texas
SCHRIBER, ROBERT THEODORE, B.A. Tampa, Florida	Florida State University	Virginia
SCHUEDDIG, LOUIS CHARLES, B.S. St. Louis, Missouri	Northwestern University	Missouri
SKIDMORE, WILLIAM MAGILL, JR., B.M. Charleston, South Carolina	University of Arizona	South Carolina
SMITH, DORSEY GREEN, III, B.A. Ormond Beach, Florida	University of the South	Central Florida
SMITH, JETHROE LARRIE, B.B.A. Wadley, Georgia	Georgia State College	Atlanta
STEEVES, TIMOTHY LISTER, B.A. Wellesley, Massachusetts	University of Massachusetts	Massachusetts
STIRLING, JAMES DOUGLAS, B.A. Columbia, South Carolina	University of the South	Upper South Carolina
TOWNLEY, RICHARD WOODRUFF, B.A. Elizabeth, New Jersey	Drew University	Newark
TOWSON, LOUIS ALBERT, B.S. Jacksonville, Florida	Florida State University	Florida
UPTON, DAVID H., A.B. Smithfield, North Carolina	University of North Carolina at Chapel Hill	North Carolina
VALENTINE, MANN SATTERWHITE, VI, A.B. Richmond, Virginia	Ohio University	Virginia
WHITE, NICHOLSON BARNEY, B.A. Leesburg, Virginia	Trinity College	Connecticut
WOOD, EDWARD MANNING, B.A. Falls Church, Virginia	College of William and Mary	Southern Virginia
YOUNG, FRANK WHITMAN, A.B. Palos Verdes Peninsula, California	University of California at Los Angeles	Los Angeles
JUNIOR CLASS		
BASINGER, JAMES, B.A. Short Hills, New Jersey	Texas A. & M. Iowa State University	Newark
BEASLEY, THOMAS E., JR., B.S. Arlington, Virginia	Florida State University	Florida
BOSS, BRUCE, B.A. Lexington, Kentucky	University of Kentucky	Lexington

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
BROWN, JOHN WILLIAM, A.B. Jacksonville, North Carolina	The Citadel	East Carolina
BROWN, RODNEY KROEHL, A.A., B.M. Alexandria, Virginia	Valley Forge Military Junior College Westminster Choir College	Ohio
CHARLES, WINSTON BREEDIN, B.A. Bennettsville, South Carolina	University of the South	South Carolina
CLEVELAND, ROGER WELLS, B.A. Charleston, W.Va.	Concord	West Virginia
COMINS, STEPHEN, A.B. Los Angeles, California	University of California	Los Angeles
DAVIS, AUSTIN CHADWICK, B.S. Alexandria, Virginia	Emory University	Virginia
DOWNS, JOSEPH THOMAS, JR., B.S. Ed. Detroit, Michigan	Central Michigan Univ.	Michigan
FULLER, FRANK E., III, B.A. Waco, Texas	The University of Texas	Texas
GARDNER, JOHN GORDON, B.A. Oakland, California	San Jose State College	California
GRAY, DUNCAN MONTGOMERY, III, B.A. Meridian, Mississippi	University of Mississippi	Mississippi
GREGORY, ROBERT MINSON Falls Church, Virginia	Montana State University	Montana
HOGG, PAUL, JR., B.A. Richmond, Virginia	Randolph-Macon College	Southern Virginia
JOHNSON, RICHARD HEISLER, B.F.A. Seabrook, Texas	University of Houston San Jacinto College	Texas
JONES, ANDREW LOVELL, B.A. Huntington, West Virginia	Marshall University	West Virginia
LARSEN, PETER MICHAEL, A.B. Leesburg, Florida	Wofford College	Central Florida
McCOLLEY, JOHN ALLEN, B.A. Millis, Massachusetts	Rutgers University	Southern Virginia
McCRARY, RONALD LEON, B.A. University City, Missouri	Washington University	Missouri
McFEETERS, WILLIAM, B.S. Fort Worth, Texas	Pennsylvania State University	Dallas
McNEER, SELDEN SPESSARD, III, B.A. Huntington, W. Va.	Ohio Wesleyan Univ.	West Virginia
MILLEN, JOHN CLYDE, B.S. Alexandria, Virginia	United States Naval Academy The Monmouth College	Virginia
MILLER, JAMES BARRETT, B.A. Goleta, California	University of California	West Virginia
MILLER, ROBERT FOWLER, II, B.S. Baltimore, Maryland	Towson State College	Maryland

<i>Name and Residence</i>	<i>College</i>	<i>Diacese</i>
PACKARD, GEORGE ELDEN, B.A. Roanoke, Virginia	Hobart College	Southwestern Virginia
PITTMAN, WARREN, B.A. Los Angeles, California	Duke University	Los Angeles
PRIOR, ROGER WOOLCOTT, B.A. Jacksonville, Florida	Randolph-Macon College	Virginia
PRUITT, GEORGE R., JR. East Point, Georgia	Truett-McConnell Jr. College Mercer University Georgia State University	West Virginia
REESE, ROBERT EMORY, B.A. Asheville, North Carolina	University of the South	Western North Carolina
REYNOLDS, JOE DOUGLAS, A.B. Marietta, Georgia	The University of Georgia Georgia State University	Atlanta
SCHLEY, JOSEPH HASTINGS, JR., B.A., J.D. Amarillo, Texas	University of the South Southern Methodist University Southern Methodist School of Law	Northwest Texas
SCRUGGS, CHARLES PERRY, B.A. Jacksonville, Florida	Florida State University	Florida
STEWART, LARRY DEAN, A.B. Asheville, North Carolina	University of North Carolina	Western North Carolina
STUHR, THOMAS MILLER, B.G.S. Alexandria, Virginia	University of Nebraska	Virginia
SULLIVAN, MARK CAMPBELL, B.A. Longmeadow, Massachusetts	Kenyon College	Western Massachusetts
TEDESCO, WILLIAM N., A.A., B.A., M.A. Wethersfield, Connecticut	University of Hartford Trinity College	Connecticut
VONROSENBERG, CHARLES, B.A. Fayetteville, North Carolina	University of North Carolina University of the South	East Carolina
WALES, DREW HAWKINS, B.A. La Canada, California	San Fernando Valley State College University of Maryland Defense Language Institute	Los Angeles
WRIGHT, JOHN HAMIL SPEDDEN, B.S. Cambridge, Maryland	University of Maryland Oklahoma State University Southwestern State College University of Southern California	Easton

INTERNS IN SPECIAL PROGRAMS

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
COATS, JOHN RHODES, B.A. Apple Springs, Texas	Stephen F. Austin State College	Texas
MASON, SAMUEL ALISON, B.A. Huntsville, Alabama	University of the South University of Texas	Alabama
WHITTEN, WESLEY ROY, B.A. San Jose, California	San Jose State College	California

INTERSEMINARY PROGRAM IN CHURCH AND SOCIETY

<i>Name and Residence</i>	<i>Seminary</i>
ABRAHAM, JOHN L., A.B. Dover, Delaware	Virginia Theological Seminary Alexandria, Virginia
BRUBAKER, ROBERT S., B.A. Washington, D.C.	Union Theological Seminary Richmond, Virginia
DARG, PETER, B.A. Richmond, Virginia	Union Theological Seminary Richmond, Virginia
HICKMAN, DONALD R., B.A. Tulsa, Oklahoma	Virginia Theological Seminary Alexandria, Virginia
KEYWORTH, RICHARD B., A.B. Boston, Massachusetts	Duke Divinity School Durham, North Carolina
LOWN, JOHN T., B.A. Richmond, Virginia	Union Theological Seminary Richmond, Virginia
LUCAS, ARTHUR M., A.B. Alexandria, Virginia	Duke Divinity School Durham, North Carolina
McIVER, MALCOLM L., B.A. Richmond, Virginia	Union Theological Seminary Richmond, Virginia
OUTMAN, ROBERT E., III, B.A. Linthicum, Maryland	Virginia Theological Seminary Alexandria, Virginia
SHUTTLESWORTH, GERALD L., A.B. Morgantown, West Virginia	Duke Divinity School Durham, North Carolina
SIRBAUGH, LEONARD B., B.A. Charleston, West Virginia	Union Theological Seminary Richmond, Virginia
WALTHALL, JULIAN W., B.A. Newbern, Alabama	Union Theological Seminary Richmond, Virginia
WEST, BENJAMIN S., B.A. Miami, Florida	Union Theological Seminary Richmond, Virginia
WILSON, EARL, JR., A.B. Bolton, North Carolina	Duke Divinity School Durham, North Carolina
WINTER, THOMAS S., A.B. Richmond, Virginia	Union Theological Seminary Richmond, Virginia

MASTER IN THEOLOGICAL STUDIES

<i>Name and Residence</i>	<i>College</i>
BOSMYER, PEGGY SUE, B.A. West Helena, Arkansas	Stephens College University of Arkansas
BUSULWA, SAMUEL K., B.A. Uganda, Africa	Makerere University
CURTIN, ERNEST ALBERT, B.A. Springfield, Virginia	The College of William and Mary
HENNEBERG, DANIEL M., B.S. Arlington, Virginia	The College of William and Mary
PARK, PATRICIA MERCHANT, B.S. Washington, D. C.	Madison College
PETERSON, SALLY SUZANNE, B.A. Bradenton, Florida	Florida State University
PLATT, DWIGHT SAGE, B.A. Annapolis, Maryland	American University St. John's College
TEMPLE, ROBERT B., B.A. Summerville, South Carolina	University of North Carolina at Chapel Hill
WALLIN, BOBBIE JACK, B.A. Port Neches, Texas	Baylor University
WHITE, LELIA, B.S. Denmark, South Carolina	St. Paul's College Bishop Payne Divinity School

GRADUATE STUDENTS

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
BACAGAN, MAGDALENO K., B.A., B.Th. Manila, Philippines	University of the Philippines St. Andrew's Theological Seminary of the Philippines	Philippines
BROWN, JOHN THOMPSON, B.M.E., M.Div. Lexington, Virginia	Georgia Institute of Technology Virginia Theological Seminary	Southwestern Virginia
CHAPPELL, WILLIE, A.B., B.D. Ashland, Virginia	Randolph-Macon College Yale Divinity School	Virginia
LING, JOHN Y. H., B.S., B.D. Taipei, Taiwan, ROC	Nanking (Missionary University) Tainan Seminary	Taiwan
STRIBLING, JESS HAWKINS, JR., B.A., M.Div. Arlington, Virginia	University of North Carolina Virginia Theological Seminary	Virginia

SPECIAL STUDENTS

<i>Name and Residence</i>	<i>College</i>	<i>Diocese</i>
BLACK, DAVID College Park, Maryland	USAF Institute of Technology	Washington
ELLIS, GARRISON Washington, D. C.		
GOUGH, LINDA Chattanooga, Tennessee		
McCOOL, WILLIAM Cleveland, Ohio	St. Mary's Seminary	
MÄDER, GÜNTER West Germany	Augustana Hochschule Evangelical Lutheran Mission Seminary	
MARRONE, ROBERT Cleveland, Ohio	St. Mary's Seminary	
MILLER, LUTHER D., JR., A.B. Washington, D. C.	George Washington University	Washington
NELIS, SUZANNE Falls Church, Virginia	Connecticut College	Virginia
PRAKTISH, BETTY, B.S. Arlington, Virginia	University of Minnesota	Virginia
RIDER, ALAN Washington, D. C.		
ROSENG, PAUL Cleveland, Ohio	St. Mary's Seminary	
SCABBO, RUSSELL E. Cleveland, Ohio	St. Mary's Seminary	
SHERK, GRANT, JR., B.A. McLean, Virginia	University of Virginia	Virginia
SHOEMAKER, JANE EATHORNE Ellicott City, Maryland	University of Arkansas Wayne State University	Maryland
SIMPLOT, KYLE, A.B. Vienna, Virginia	Minnesota Bible College	
WALLING, WILLOUGHBY G. Washington, D. C.		
WATSON, JOHN REVELL, LL.B. Arlington, Virginia	University of Baltimore	Virginia
WHEELER, JOHN PARSONS, B.S., M.B.A. Arlington, Virginia	West Point Academy Harvard University	
WILDER, TRACY, B.A., M.Div.	Randolph-Macon College Yale Divinity School	Southern Virginia
WILLIAMS, ANN P. Alexandria, Virginia		
WOODING, NATHANIEL H., B.A., M.D. Halifax, Virginia	New York University Long Island Medical College	Southern Virginia

Enrollment by Dioceses and Missionary Districts

1 Alabama	1 Massachusetts	6 Southwestern Virginia
3 Arkansas	5 Michigan	1 Taiwan
1 Arizona	1 Milwaukee	1 Tennessee
5 Atlanta	1 Mississippi	9 Texas
3 California	2 Missouri	1 Uganda
4 Central Florida	1 Montana	1 Upper South Carolina
1 Central Pennsylvania	2 Newark	28 Virginia
5 Connecticut	5 North Carolina	6 Washington
1 Coventry, England	1 Northwest Texas	2 West Texas
1 Dallas	4 Ohio	10 West Virginia
1 Delaware	2 Oklahoma	1 Western Kansas
5 East Carolina	1 Philippines	1 Western Massachusetts
2 Easton	1 Pittsburgh	1 Western New York
7 Florida	1 Quincy	4 Western North Carolina
1 Georgia	5 South Carolina	187 Enrollment
2 Lexington	1 Southeast Florida	173 Enrolled & representing 51 Dioceses
4 Los Angeles	2 Southern Ohio	14 Enrolled without Diocesan representation
1 Louisiana	7 Southern Virginia	
9 Maryland	1 Southwest Florida	

Virginia Seminary Calendar 1972-73

Fall Semester

September 7, 8—Thursday, Friday	Registration and Orientation
September 11—Monday	Classes begin
October 23—Monday	Veterans Day—No classes
November 23, 24—Thursday, Friday	Thanksgiving Recess—No classes
December 12—Tuesday	Classes end
December 13-19—Wednesday-Tuesday	Exams
December 20-January 2—Wednesday-Tuesday	Christmas Vacation

Middle Term

January 3—Wednesday	Classes begin
January 31—Wednesday	Classes end

Spring Semester

February 5—Monday	Classes begin
February 19—Monday	Washington's Birthday—No classes
March 19-23—Monday-Friday	Spring Vacation
April 20—Friday	Good Friday—No classes
May 9—Wednesday	Classes end
May 10-11—Thursday, Friday	Senior Exams
May 14-18—Monday-Friday	Exams for Middlers & Juniors
May 24—Thursday	Commencement