

1977-1978 Catalogue

The Episcopal Theological Seminary

Alexandria, Virginia

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Catalogue Photographer
The Rev. Nicholson B. White ('73)

The Catalogue in Brief

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The Virginia Theological Seminary Catalogue

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The Heritage and Purpose of Virginia Seminary

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

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

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

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

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





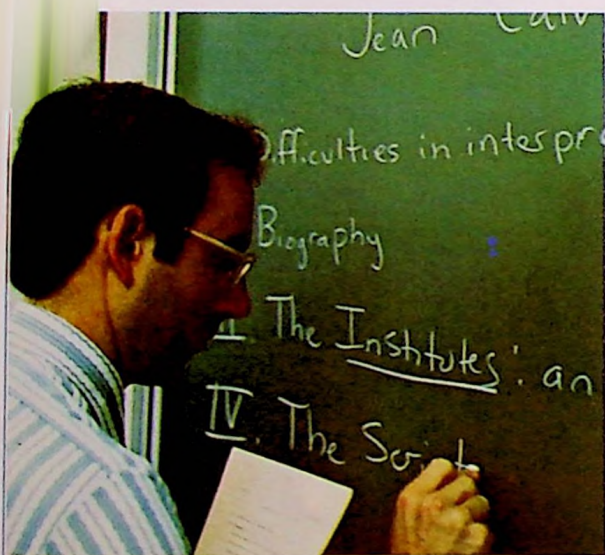
Pictorial Overview

In the following pages, Seminary Life is shown through pictures of students, faculty, classrooms and campus scenes. Any success we may enjoy in our pictorial presentation is due largely to the sensitive eye and skillful camera work of our former student photographer, the Rev. Nicholson B. White ('73), now associate rector at Christ Church, Charlotte, North Carolina.



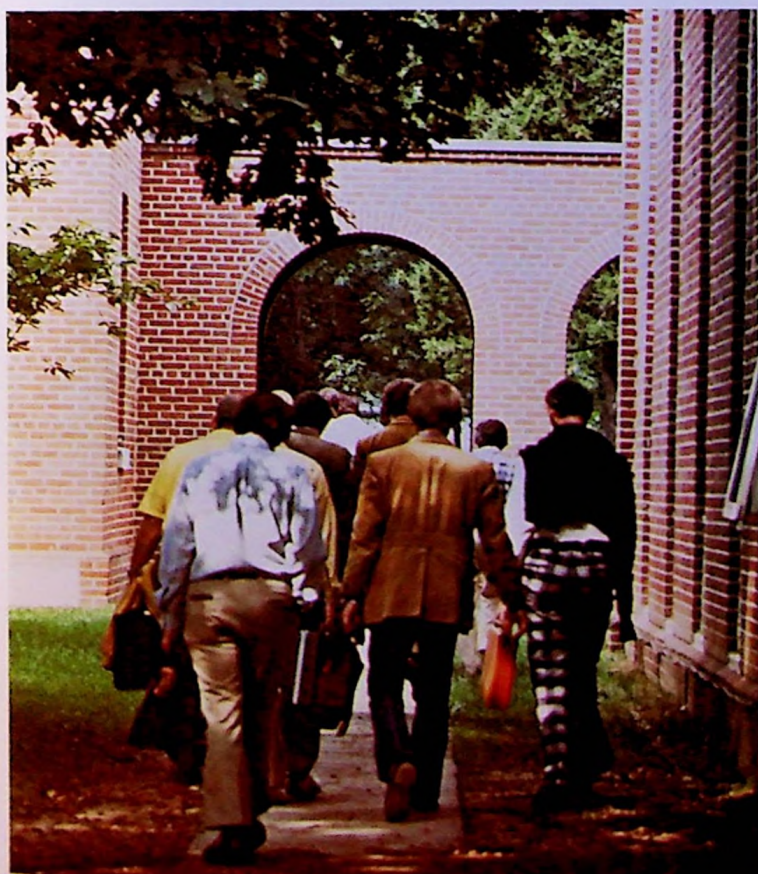
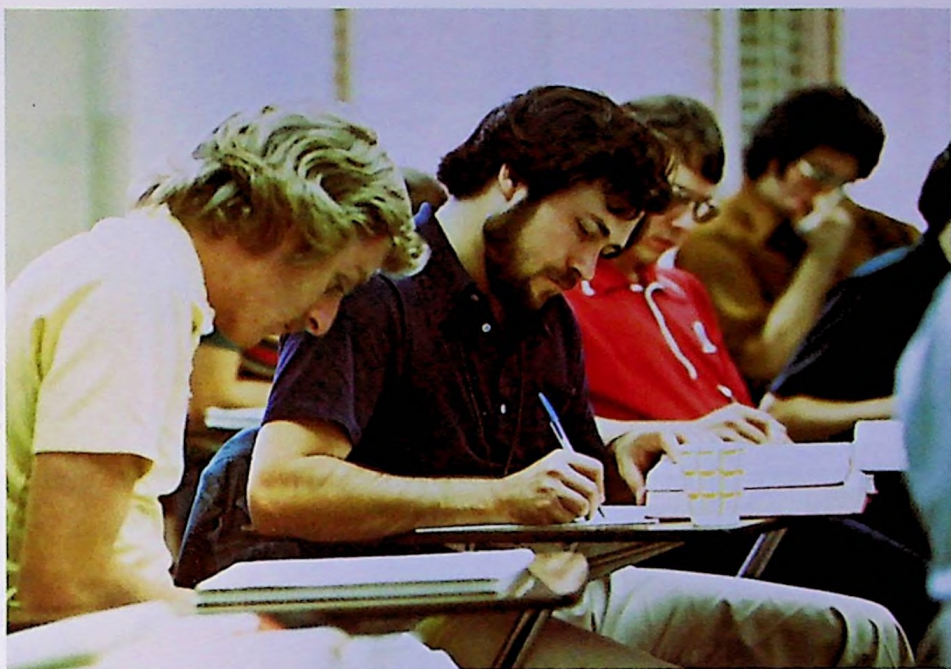
















A Brief History—150 Years of Service

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

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

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

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



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

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

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

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



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

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

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

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



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

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

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

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



Theological Education for Today

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

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



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

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



"Go and Learn What It Means . . ."

Matt. 9:13

By MARGE KENNEY
Class of 1977

This is a story about being called, and feasting, and fasting, and sacrifice, and steadfast love.

Once upon a time, I heard our Lord calling me. And it was a time of joy and feasting in my heart. Everything was technicolor. The grass was greener than green, the sky was bluer than blue. The whole world was beautiful. People were so beautiful. I was so beautiful. And I was surrounded by love.

I was so grateful that I wanted to offer my life, and myself, and my gifts, to the service of the Lord. I wanted to share with other people what I had been given.

So, I went through the screening committee, and the admissions committee, and the psychiatric interview, and the medical examination, and the conference with the Bishop and the Director of Ministries. And they asked me, "Why do you want to do this?" And I told them, "I want to serve our Lord Jesus Christ, with all my heart and all my soul and all my mind in any way I can. The most important thing is to show God's love to the world."

So they said, "It's going to be hard." But I answered, "No sacrifice is too great." And they said, "We will be watching you." And I thought, "So watch. I'll show you." Then they said, "Okay. Okay. Go ahead if you insist."

So I came to the Seminary.

And I thought, "Now—now I will learn how to love and serve the Lord." But what happened? Compulsory chapel for one thing—and beltway traffic. So I was either fifteen minutes early or ten minutes late, depending on the state of the Woodrow Wilson Bridge, and I was always in a hurry and afraid I'd be late. So that was the first sacrifice.

Then what? Greek and Hebrew with all those little dots, and my eyes always ached, and that was a sacrifice.

What else? Content Quizzes, and I couldn't tell a Von Rad from a John Bright or a Martin Noth from either one. And then came the Old Testament mid-term when I wrote for forty minutes on the first question, and five on the second, and I was SORE AFRAID. So I bought a watch and learned to keep time, and for me, that was a sacrifice.

Then what? Homiletics and Milton Crum telling me to talk louder and not be so inhibited; Old Testament lectures and Jim Ross wishing I'd be quiet and not interrupt. So I tried to be less inhibited and more inhibited at the same time. What a terrible sacrifice!

What next? CPE applications: "Tell all about yourself and your religious development." Now my most intimate and personal life was laid

out (in duplicate) for the perusal of strangers. And I felt that to be a sacrifice, once more.

What else could there be? New Testament scholarship, and I could see where Käsemann took off, and I could see where he landed, but I never could figure out how he got there or why he bothered to make the trip. And besides, just as soon as I learned one theory, here was another to prove just the opposite.

Then, after awhile, I said, "Oh, who cares, anyway?" So I gave up caring, and giving up caring was a very BIG sacrifice.

Now on top of all that came exegesis, eisegesis, and gobbets, and other geschichte, and in the process, I forgot why I came here.

I didn't mind the work so much, it was the not knowing what they wanted, and the feeling of being on trial, the fear of failing, the wanting to do well (to prove that I could), and not knowing how, and not enough time to do a really good job.

The fear got between me and my studies and kept me from learning. It got between me and my family, and when they spoke to me, I could not hear them. The fear got between me and my teachers. How do you love the ones who are judging you? It even got between me and myself, so I didn't feel free just to be ME.

Finally, the fear got between me and my Lord—and I was no longer sure that he WAS the Lord—or, if he was, then I wasn't sure that he was MINE. And I felt so alone. Even when I met the demands, the joy was gone.

Then I wondered, "Why do I have to make all of these sacrifices? What am I trying to prove? Did God REALLY call me? Or did I just imagine it? What am I doing here anyway?" So instead of feasting, it was a fast.

Then I read, in Matthew 9:9-13, that Jesus called Matthew to follow him, and behold, there was a feast, and tax-collectors and sinners came and ate with him, and I was so jealous. I felt just like the Pharisees. And I cried, "Lord, I have given up so much! Why do you eat with tax-collectors and sinners, and leave ME here alone, and hungry?"

Then the Lord said to me, "Marge, you're even more mixed up than I thought you were! When are you going to learn? I don't need your sacrifices! It's YOU that I want. I have been calling you, but you were so busy trying to prove how much I needed you that you couldn't hear me. You had to get hungry before you would listen.

"All of these things which you made into sacrifice were really intended to nourish and strengthen you. You need not be hungry for I plan to feed you, with my Holy Word: with the Law and the Prophets and the Writings, with the Gospels and the Epistles and the Acts of the Apostles, and with all of the stories of all of the people I've called, and cared for, and loved."

And the Lord said, "Why are you lonely? I've given you brothers and sisters to love and be close to and that includes teachers! Go. Be with them and I will be with you all, whenever you speak the word of truth to each other in love."

Then the Lord said, "Why are you fasting? I call you to feasting, to praising and praying. Let's have a celebration! And I will be with you in the bread and the wine I will feed you. Come, give yourself to me, and I will give myself to you in abundance of love. For I am the LORD, and I am your GOD, and my will and my delight is NOT in your sacrifices, but in My mercy and steadfastness of love."

Seminary— A Preparation for Ordination

*The following sermon was preached in the seminary chapel
by the REV. STEPHEN H. BANCROFT ('72) during his senior year.*

Have you ever asked yourself the question, "What am I doing here?" I'm sure you have, and I'm equally sure you have been on the receiving end of that somewhat awkward question, "Why are you going to be a priest?"

Both of these are nasty, but necessary, questions to have put to us, either by someone else or by ourselves. And it doesn't matter who asks it or the way the question is phrased: "How do you know you ought to become a clergyman?" or "What makes you want to be a minister?" It all comes down to mean, "What makes you so sure that you want to give up your life for the ministry?" That's the question I ask myself; what am I giving up, and why?

The first thing most people seem to expect me to say is, "I'm entering the ministry to help other people," or to put it poetically, "To be a cold drink of water in this desert of life." I hope this isn't the reason I'm entering the ministry, because if it is, I'm in trouble.

If seminary has taught me anything, it has taught me how dry I am in providing drinks for other people. I can see myself entering the ministry with great hopes, hopes of what I'm not sure, but maybe with hopes that I can alleviate misery, or help people with their problems, or right some wrongs, or in modern times, just be there.

If this is the case, I'm nothing more than some Don Quixote fighting windmills. And as romantic and awe-inspiring as to dream the impossible dream may be, I'll end up as wrecked on the windmills of society as are other clerical Don Quixotes. These are men who are disillusioned, trampled, cynical, crying out for help or attacking what institutions they feel are responsible for their dilemma. Men defeated because their



efforts to help fellow men have fallen on deaf ears, uninterested people, even inspiring antagonism and outright attacks. On top of this, those they have tried to help have been listless, if not downright apathetic or even antagonistic. If this is what I'm giving up my life to—May God save me!

Now I suppose most people would expect me to say that I was entering the ministry to help other people, but some more astute people would say, "Oh no, he's entering the ministry not for others, he's entering it for himself. His motives are much deeper and certainly less humanitarian than that self-giving answer of social activism." These people would say that I have some psychological need that has produced either a "Savior Complex" or a need to hide in the womb of the Church. This is indeed a penetrating and devastating charge, for if they are right, I will not only end up as the defeated warrior of social activism, I might even bring others down with me in my quest for self-seeking or self-justification.

I realize these are subtle and subconscious desires that might drive me into the ministry for myself, but they will expose themselves in beliefs and actions that will fail me even worse than for those who put their trust in social action. As to the savior complex problem, if I can't accept that the world will revolve without my help, or that I'm not the captain of my fate and the master of my soul, or that I am a sinful man in the midst of a fallen world, then great will be my fall when I fail as a savior and all that has become a part of my work will fall with me, because it will be tied to me.

As to coping out of the action of society and crawling into the womb of the church, seminary must surely have destroyed that myth by now. And, if it hasn't, the ministry will certainly leave me shipwrecked as it has others who have entered it as a form of personal mental hygiene.

If either of these motives is my reason, then I am entering the ministry as a cure for my personal problems, and the lie that I will be living will be obvious to others and eventually to myself. I will not be giving up my life to anything, I will be trying to take it for myself, and the self-centered ministry will end where it should—in total despair. May God save me from this too!

If I'm not entering the ministry for others and I'm not entering it for myself, then why am I getting into this field? Finally, I've got to say that I really can't answer that question with authority and finality. To be quite frank, if I were to choose the thing I would most want to do, it would be teaching or coaching, not the ministry. Then why am I here?

The only way I can describe it is that I am called to be here. Something greater than myself, my needs, other's needs, has directed me here. Something beyond myself has touched me and I'm not totally my own any more. I no longer belong just to me. Christ has called me and I cannot refuse Him. Cannot?

There is somehow a combining of will here. Even though I would rather do something else, I am here. Yet, I am not here (obviously) against my will. Somewhere, and somehow, something has grabbed me for a purpose I am totally unaware of, to a ministry I do not know where it will lead me. It is all an enigma. Yet, it is plain to me that I should be here. It's sort of like I know not what the future holds, but I don't worry because I know Him who holds the future, the same as I see that He held the past.

I am not entering the ministry for others or for myself but for *Christ!*

Then and only then can a ministry to others and for myself be worthwhile and fruitful. The ministry is not a profession to be chosen from the list of professions and jobs, anymore than Christianity is one choice of religion from the smorgasbord of religions that we choose for ourselves. We are chosen by Christ to be His ministers in the same way that we receive grace, coming in us and we can do nothing other than respond. It is a mystery; it is a problem; it is confusing; and God knows it is frustrating, but it is the essence of our being here, and not just here at the Seminary, but here on this earth at this time as who we are and for that matter, not just in the ministry either.

This calling applies to all of life and to all people living under God's guidance. Ministers don't happen to have a monopoly on callings, it is the mystery of life itself.

Let's not let the fact that it is a mystery keep us from living this life, and catching fish where there were no fish, following Christ who knows where, accepting ourselves for who we are, and accepting Christ for who He is.

What am I giving up my life to? Who knows?

What makes me so sure I want to give up my life?—because Christ offers me a better one.

Amen



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 people can test themselves 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.

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

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

Married M.T.S. students live off-campus with their families, while most single men and women choose to live in the dormitories on the Hill during their first year. Scholarship applications are available for M.T.S. applicants seeking financial assistance from the Seminary. (See page 79.)

Seminary Life

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

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

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

Yet, very few students ever make it through seminary just on their own gifts. The demanding academic curriculum, the pressures of field



education, the pinch of finances, and many other unavoidable strains accumulate.

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

The community has its sponsored functions such as parties, dances, picnics and sports. These add zest to the life of the students and their families. The women's group on campus (Coterie) has been active in supporting the male students' wives and the female students through sharing information about practical essentials such as babysitters and a children's clothing exchange as well as by affirming and enhancing the spiritual life of its members with activities such as days of meditation.

At a deeper level, the Seminary is a community of faith and hope where there is never a shortage of people to lend an ear or a hand. The community endeavors to be a place to celebrate the joys of life as well as a place where its members have all the support they need in times of trouble.

Students in the hospital do not lack for visitors. Students in the process



of moving to new quarters easily find help. Others struggling to understand academic work find willing tutors.

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

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

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

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



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

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

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

Married students will find no housing on campus and must look for it in the surrounding community. The Seminary provides some assistance for students seeking housing. For married students accepted for entrance in the following fall, it is best to begin making housing arrangements as soon as possible.

Wives or husbands of married students must also usually contend with the problem of finding employment. This is becoming more difficult, though the pay scales for existing jobs are usually high. Schools, on the



other hand, both public and private, are plentiful and generally quite good.

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

Wives and husbands of married students are encouraged to participate as much as their circumstances permit in the life of the Seminary, and thus have an opportunity to grow spiritually and intellectually with their spouses during the seminary years. This helps the adjustment to life in the ministry after seminary—especially if this ministry is exercised in a parish setting.

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

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



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

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

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

In the last few years the most striking change in the Seminary has been effected by the increasing number of female students. This trend began in earnest with the class of 1969 when four women received degrees. Altogether there are 53 alumnae of VTS. 19 are ordained. In 1976-77, 31 women were full-time students at the Seminary. Like the men, some are married and live off campus, and some are single and live in the women's dormitories.

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



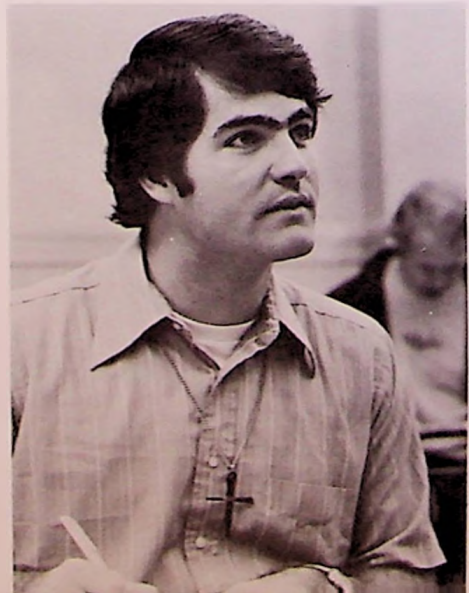
What Undergirds the Curriculum

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

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

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

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



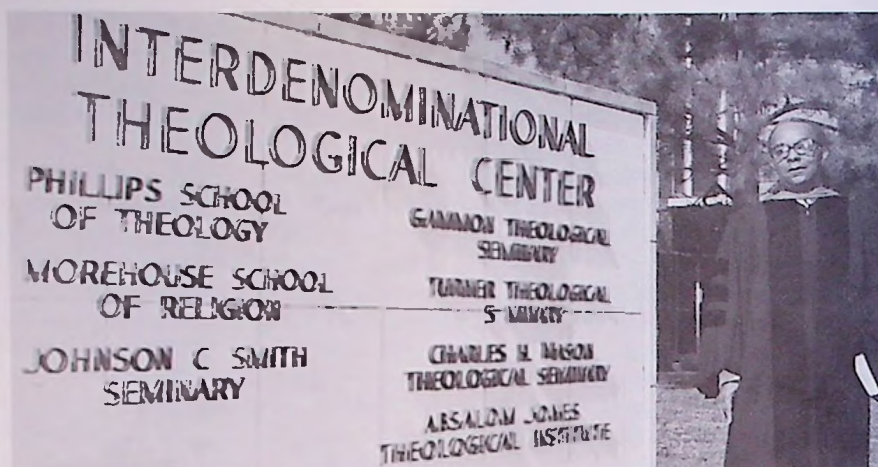
for the acquisition of information. Accordingly, the ordering of the student's life is left as largely as possible to him. A daily service of common worship is provided, a refectory, a place to live. What use the men or women make of these, and what else they do to discipline and strengthen themselves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

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

Neither of the alternatives was or is likely to be encountered in pure form in any school. But there is an ethos, a point of view in any school, disposed in one direction or the other. At Virginia 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 education 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?"





Absalom Jones Theological Institute

The Absalom Jones Theological Institute in Atlanta, Georgia is an intern opportunity offered to students of Virginia Theological Seminary and other seminaries of the Episcopal Church. Students wishing to intern there should contact either the Very Rev. Granville Cecil Woods, Jr., Dean and President, Virginia Theological Seminary or the Very Rev. Quinland R. Gordon, Dean, Absalom Jones Theological Institute, 671 Beckwith St., S.W., Atlanta, Ga. 30314.

Statement of Purpose

Absalom Jones Theological Institute, named for the first black priest in the United States, is the Episcopal Church affiliate of the Interdenominational Theological Center, an accredited black ecumenical theological school in Atlanta, Georgia. Like the Interdenominational Theological Center of which it is a part, Absalom Jones Theological Institute is committed to the essential role and unique witness of the black religious heritage within the theological curriculum. Absalom Jones Theological Institute is itself the result of the Episcopal Church's commitment to the belief that adequate preparation for ministry within the black community today must reflect an awareness and an affirmation of this community's heritage of Christian witness. The Absalom Jones Theological Institute exists to provide for Episcopal seminarians, both black and white, the challenge of encounter with the black religious heritage in a theological and ecumenical curriculum of the highest caliber. It seeks in the midst of such an encounter to provide a unique setting which is supportive of personal, spiritual and professional growth. Absalom Jones Theological Institute represents, therefore, that essential ingredient in full, effective preparation for ministry which can augment and broaden the theological dimension provided by the regular seminaries of the Episcopal Church.

The primary objective of the Absalom Jones Theological Institute is to provide an opportunity for Episcopal Church seminarians to participate in this unique, ecumenical experience either for a year or a semester residence. Interested candidates in this exchange program are requested to consult with the dean's office of their seminary.

Education in the Field

By THE REV. WILLIAM S. PREGNALL

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

Concurrent Field Education

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

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

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

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

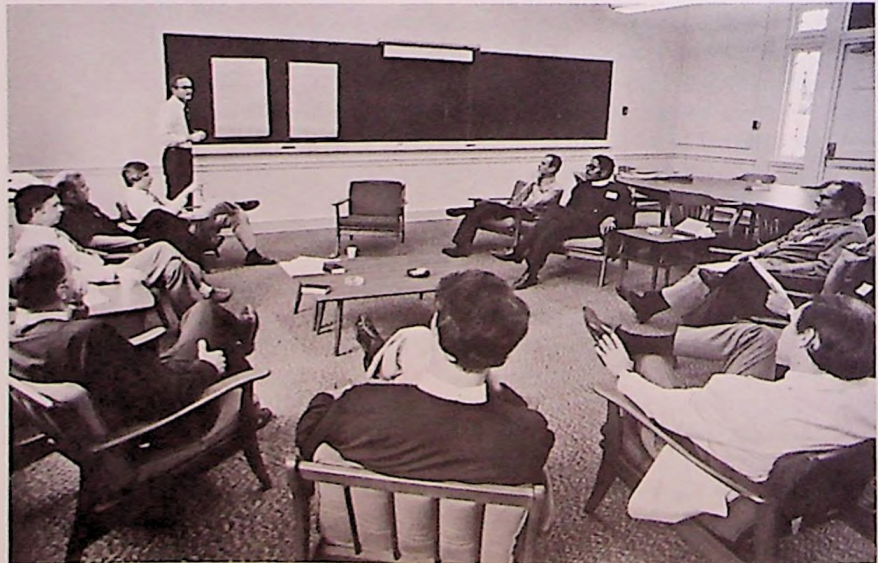
Satisfactory completion of two years of concurrent field education is the norm. Written evaluations of each student are made at the end of each semester by the field supervisor and the colloquy faculty mentor. Based on the data from these evaluations, the Director of Field Education assigns a grade of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

semesters of Field Education that the conditional area of performance is fully satisfactory. An unsatisfactory grade is changed to satisfactory when the student has done remedial work required by the faculty and prescribed by the Director of Field Education and when subsequent semesters of Field Education are fully satisfactory.

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

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

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



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



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

First Summer—Clinical Pastoral Education

The first summer is devoted to an 11-12 week accredited program in Clinical Pastoral Education for those students in the Master in Divinity Program. Trained and accredited supervisors in mental hospitals, general hospitals, correctional institutions and a few parishes across the nation offer a significant summer experience in which the student engages in training in pastoral care and undergoes significant personal growth in self-understanding. Six hours academic credit is given for satisfactory completion of CPE.

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

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

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

Second Summer

If CPE has been completed successfully, the Seminary makes no demands on the summer following the middle year with the exception



Two senior seminarians in a field education supervisory conference.

stated above of the faculty prescribing a summer program as a remedial activity for students judged deficient in Field Education. However, many students, through their Bishop's wishes or their own choice, elect to engage in some form of supervised field education. The Mid-Atlantic Parish Training Program, the New England Parish Training Program, a National Parks Chaplaincy Program, and locally designed programs are available to students. The Director of Field Education facilitates student placement in such programs. Financial arrangements vary greatly in these. Basically, they are not opportunities to make money, but neither should a student lose money in participating. A second summer of CPE is also elected by some students. Students have worked in field experiences all over the USA and abroad. The second summer's work is entered upon a student's transcript as "Additional Training Received" if a written satisfactory evaluation is submitted by the supervisor.

Independent Study

The Director of Field Education supervises up to five students each semester in field related, independent study, over and above the required twelve hours. Academic credit is given for this as an elective course. An

action-reflection model is employed, with a term paper presenting the learnings.

Intern Year

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



Chap Wagoner, an intern in the Church and Society Program, on the job in Congressman John Breckinridge's (D., Ky.) office.

Washington Theological Consortium

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

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

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

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

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

The Reverend David M. Murphy is director. Members of the Consortium are listed below. Their locations with respect to this seminary are shown on the accompanying map.

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

The Cluster of Independent Theological Schools:

De Sales Hall, School of Theology (2)

Dominican College (3)

Oblate College (4)

Episcopal Theological Seminary in Virginia (5)

The School of Religion, Howard University (6)

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

Washington Theological Coalition:

Augustinian College (8)

Capuchin College (9)

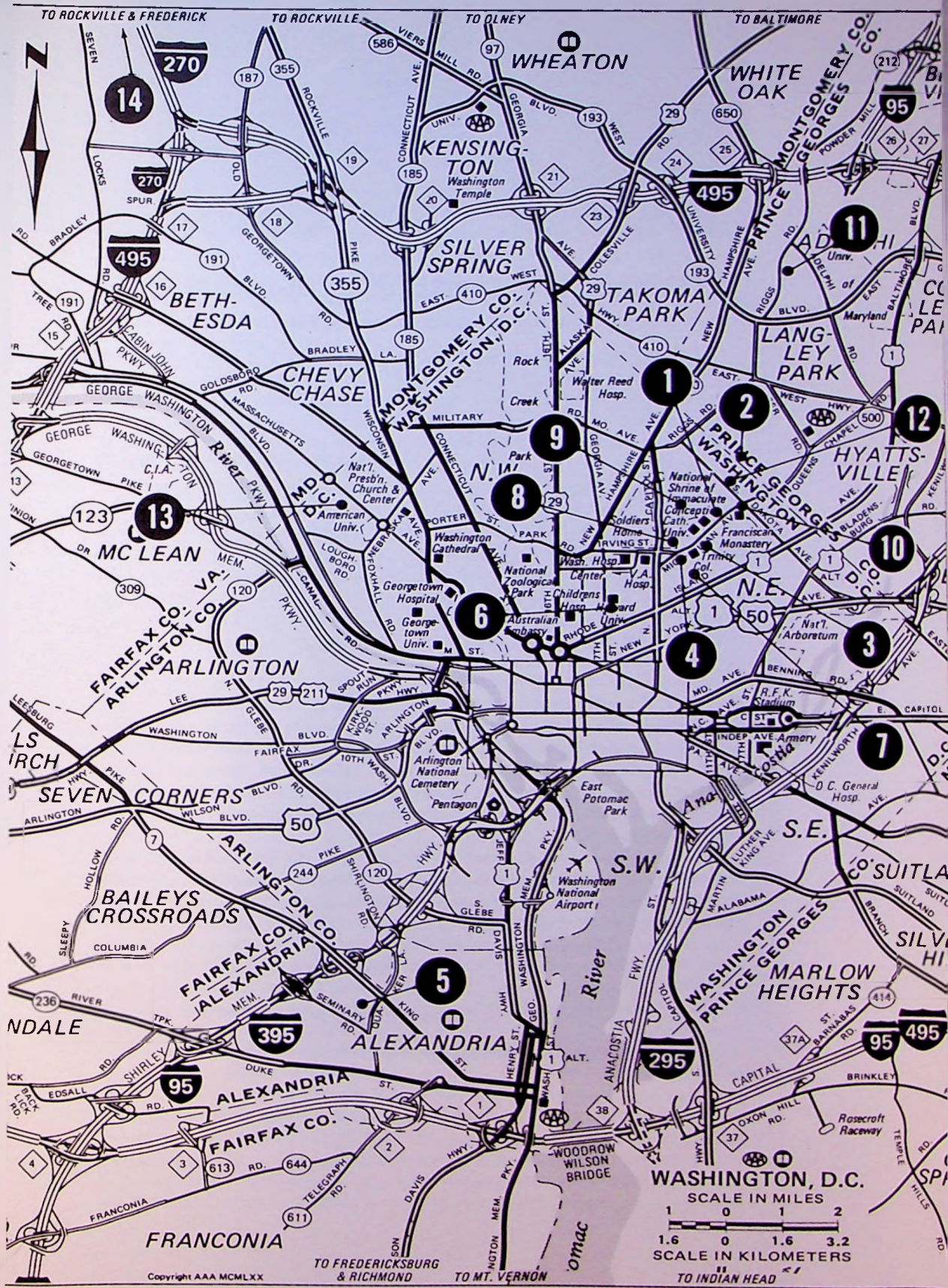
Holy Name College (10)

Holy Trinity Mission (11)

Whitefriars Hall (12)

Wesley Theological Seminary (13)

Lutheran Theological Seminary at Gettysburg (14)





Center for Continuing Education

THE REV. RICHARD A. BUSCH, *Director*

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

The program is based upon a six-week experience in residence with a group of peers, followed by ten months back home, and completed by a one-week return conference with the original group. Our program is fully ecumenical. It is specifically designed to take advantage of peer group learning. Therefore, willingness to participate in such a *koinonia* is essential. The rewards are great and provide an exciting, stretching, and deeply satisfying learning opportunity.

The design of our program varies with the needs of different groups. However, the basic design includes renewal in personal awareness, serious encounters with biblical and theological content, a crisis intervention workshop, leadership training, conflict management, field visits in the greater Washington, D. C., area, a silent retreat and intensive life and career planning. Each of these elements is turned toward the center of this program: the fostering of authentic pastoral ministry—authentic in terms of responsible servanthood.

Worship is an integral part of the six week residency. The seminary community worships every morning and on Wednesday evenings. Sunday worship is left to the decision of the individual, as the Washington area offers many diverse opportunities.

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

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

Three six-weeks' terms are scheduled each year—fall, winter and spring. Exact dates may be obtained by writing to the director.

The Center for Continuing Education is located on the campus of the Virginia Theological Seminary in Alexandria, Virginia. The Center is a modern three-story building attached by a covered walk to the Seminary

refectory. Each term is limited to fourteen persons, and there are fourteen comfortable private rooms with baths in the Center. Linens are provided. All meals are taken in the Seminary refectory.

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

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

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

Annual Summer Refresher Course

One of the oldest two-week continuing education courses anywhere is held each summer at Virginia Seminary. Lectures by faculty members, daily Bible study and worship, and extra workshops and field trips in the Washington area make up the program. Sufficient free time is given, and students are welcome on a residential or non-residential basis. Like all the Continuing Education Programs, this Refresher is open to ordained women and men of any Christian Church. Complete information and application forms may be received by writing the director.

The Doctor of Ministry Program

Certain dimensions of ministry cannot be incorporated into an educational program until the candidate can draw upon the experience of ministerial responsibility. The Doctor of Ministry program is designed to build upon the accumulated experience of practicing ministers. It is oriented to the integration of theological, spiritual and behavioral understandings in the context of continuing responsible engagement in service. This degree is designed for those who are willing to discipline themselves to a demanding program of on-the-job study requiring at least two years. Provision is made for concentration on certain aspects of ministry, but only after the candidate has demonstrated high competence in the integration of theory and practice in the main dimensions of the profession (for details, see page 72).

Individualized Study/Reading Program

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

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



Lectureships

The Reinicker Lectures — By the generosity of the late Mr. George A. Reinicker of Baltimore, a lectureship was founded in October, 1894, which has brought to the Seminary campus a long list of distinguished lecturers over the past eighty years. In October, 1977, the Reinicker Lectures will be given by Professor Albert T. Mollegen.

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

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

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

In February of 1978 the Zabriskie Lectures will be presented by Professor Bernhard W. Anderson of Princeton Theological Seminary.

The Daniel Francis Sprigg Lectures — By the generous provisions of the Rev. William D. Morgan of Baltimore (1855-1942), this lectureship was established in honor of his wife's uncle, the Rev. Daniel Francis Sprigg (d. 1908), a graduate of the Seminary in 1846 and a long-time member of its Board of Trustees. The Sprigg Lectures were delivered in October, 1975, by Dr. Charles C. West, Professor of Christian Ethics at Princeton Theological Seminary, on the subject "Liberation and Limitation: Power and Responsibility in the Christian Life."

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



The Bishop Payne Library

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

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

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

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

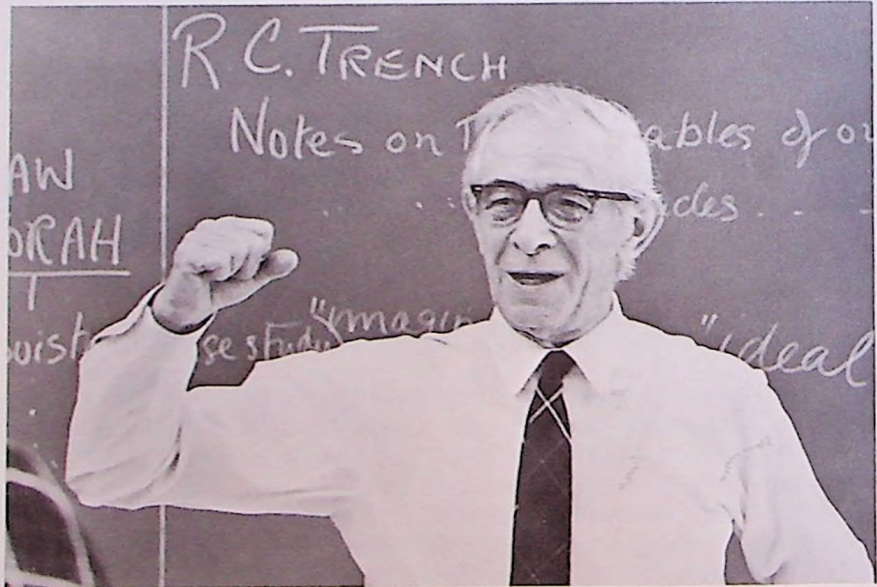
The alumni of the Seminary are welcome to borrow books by mail. Further information concerning this privilege may be obtained from the librarian.

Methods of Teaching

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

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

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





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Vice-President and Associate Dean for Academic Affairs

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Assistant Chaplain

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Business Manager

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Director of Development, Alumni Affairs and Publications

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

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

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and Professor of Church History*

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

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

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



The Very Rev. Granville Cecil Woods, Jr.



The Rev. Richard Reid



The Rev. Churchill J. Gibson, Jr.



The Rev. Georgia H. Shoberg



The Rev. William B. Blood



The Rev. Dabney J. Carr, III



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The Rev. James F. Ross



Jack H. Goodwin



The Rev. Henry H. Rightor



The Rev. G. Milton Crum



The Rev. Charles P. Price



The Rev. Reginald H. Fuller



Allan M. Porrent



The Rev. Frank R. VanDerelder



The Rev. John R. Whitney



Marianne H. Micks



The Rev. David A. Scott



The Rev. Sherodd R. Albritton



William S. Stafford

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Adjunct Professor in Rural Work

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

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

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

THE REV. RICHARD L. STINSON, B.D., S.T.M., D.Min.
Adjunct Professor in Personal Religion

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

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

Adjunct Faculty Persons

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

Supervisory Training Associates

William L. Dols, Jr.	Elizabeth E. Hampton	William E. Swing
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Field Work Supervisors

D. Thomas Andrews	Alden M. Hathaway	David A. Rich
Robert H. Andrews	James R. Henry	John C. Rivers
Ralph W. Bayfield	John W. Howe	Charles Rowe
Otto B. Berg	Stuart Irvin	Grant R. Sherk, Jr.
Robert Butt	Solomon N. Jacobs	Christopher R. Sherrill
Michael Bye	Albert Jones	Richard L. Shimpfky
Rodney L. Caulkins	Harold T. Lewis	Berry B. Simpson
Richard L. Corkran, Jr.	David C. Lord	Leslie C. Smith
Marilyn Cornejo	Robert H. Lyles	Thomas R. Smith
Lois Crawford	Joseph Mackov	Wofford K. Smith
Robert H. Crewdson	McAlister C. Marshall	Richard L. Stinson
James R. Daughtry	Richard C. Martin	Jess Stribling, Jr.
William L. Dols, Jr.	Paul E. Mericle	William E. Swing
Burtis M. Dougherty	John M. Miller, Jr.	Charles W. Taylor
Kenneth C. Eade	Luther D. Miller, Jr.	Almus Thorp
A. Theodore Eastman	Robert M. Moody	Man-King Tso
Blanche Ellis	Michael O. Moore	William Tulley
George S. Fleming	Edward Morgan, III	John O. von Hemert
Denis B. Ford	S. Neale Morgan	Herbert Weinshank
John R. Frizzell	K. Dean Myers	Leander Wick
Sanford Garner, Jr.	Lynn C. McCallum	John D. Wigner, Jr.
Robert S. Gillespie, Jr.	Kyle M. McGee	John E. Wilbur
James Gray	William A. Opel	David Williams
James M. Green	John H. Popeck	Peter G. Winterble
Roy D. Green, Jr.	Geoffrey Price	John W. Wires
Robert C. Hall, Jr.	Randall L. Prior	William R. Wooten
Elizabeth E. Hampton	Stanton R. Ramsey	

Colloquy Mentors

Lay

Mrs. Taylor Adams	Mrs. Gerald Norton	Mrs. Mary Page Rollins
Mrs. Ronald Arms	Mrs. B. Franklin Pepper	Mrs. Joyce B. Walker
Mrs. Ruth B. Libbey		

Clerical

William L. Dols, Jr.	Edward Morgan	Richard L. Shimpfky
Alden M. Hathaway	Stanton R. Ramsey	Leslie C. Smith
Lynn C. McCallum		

Courses of Study

Master in Divinity

JUNIOR YEAR

Fall Semester	hours	Spring Semester	hours
Intro to Old Testament OT 1	3 <i>Romans</i>	Intro to Old Testament OT 2	3 <i>Wisdman</i>
Intro to New Testament NT 1	3 <i>crim.</i>	Intro to New Testament NT 2	3 <i>Donist</i>
Intro to Biblical Languages NT 4	3 <i>X</i>	Church History/ History of	
Intro to Ministry PT 1	3 <i>X</i>	Christian Thought CH 1	3 <i>X</i>
Practical Liturgics LIT 11	1 <i>X</i>	Intro to Homiletics HOM 1	3 <i>X</i>
Elective	3 <i>church</i>	Elective	3 <i>Palms</i>

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	Spring Semester	hours
Church History/History of		Church History/History of	
Christian Thought CH 2	3 <i>X</i>	Christian Thought CH 3	3 <i>X</i>
Intro to Systematic Theology ST 1	3 <i>X</i>	Intro to Systematic Theology ST 2	3 <i>X</i>
*Christian Ethics ST3	3 <i>X</i>	*Pastoral Theology & Parish	
Field Education & Colloquy FE 1	3 <i>X</i>	Ministry PT 2	3 <i>X</i>
Elective	3 <i>FE</i>	Field Education & Colloquy FE 2	3 <i>X</i>
		Elective	3 <i>FC90</i>

* In 1977-78 ST 3 will be offered in the spring semester and PT 2 in the fall.

SENIOR YEAR

Fall Semester	hours	Spring Semester	hours
Liturgics LIT 1	4	Priest as Parish Teacher PT 3	3
Liturgical Preaching HOM 2	3	Field Education FE 4	3 <i>X</i>
Field Education FE 3	3 <i>X</i>	Elective	3
Elective	3	Elective	3
Elective	3 <i>210</i>	Elective	3

Notes: Master in Divinity

1. Elective Distribution

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

2. Consortium Requirement

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

3. Field Education Requirements

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

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

78-79
ST 3
FE 401
FE 3
SS 729

CH 1
PT 2
FE 401
FE 4

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

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

4. Faculty Approval of Registration

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

Master in Theological Studies

FIRST YEAR

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

SECOND YEAR

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

* In 1977-78 ST 3 will be offered in the spring semester.

Notes: Master in Theological Studies

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

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

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

Description of Courses

Courses numbered 1-10 are required courses. Electives numbered in the 100's are open to all classes, in the 200's are open to middlers and seniors, and in the 300's are open to seniors. In special cases permission can be given to a junior or middler to take an advanced level course.

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

Department of Old Testament Language and Literature

Dr. Newman, Dr. Ross, Dr. VanDevelder

FALL SEMESTER

Required Courses

OT 1 Introduction to the Old Testament. A study of the Old Testament with special attention to the historical background of Israel's faith; the distinctive contributions of particular books; the relevance of certain approaches to the material, such as literary analysis, tradition, history, and form criticism; and the development of major themes in Old Testament theology. Dr. Newman.

Electives

OT 101 Beginning Hebrew. Dr. Ross.

OT 201 Hebrew Exegesis. Dr. VanDevelder.

OT 205 The Psalms. A study of the biblical psalms in terms of their types, theology, and contribution to an understanding of Israel's religious life. Attention will also be given to the use of the psalms in the services of the church. (In English.) (Not offered 1977-78.) Dr. Ross.

OT 208 Job and the Wisdom Literature. A study of the books of Job, Proverbs, and Ecclesiastes in English, with emphasis on comparisons and contrasts of their unique literary and theological motifs. (Not offered 1977-78.) Dr. Ross.

OT 209 Amos and Hosea. An intensive study of the message of Amos and Hosea, their place in the prophetic movement of ancient Israel, and their meaning for the contemporary church. (In English.) Dr. Ross.



- OT 212 **Jerusalem Study Tour.** A group study-tour in Palestine during May under the auspices of St. George's College, Jerusalem. Using St. George's as home base, the group will visit many of the most important sites throughout Palestine mentioned in the Bible and will also have ample time to explore the innumerable sites to be found within Jerusalem itself. Students interested should consult Dr. Ross about prerequisites, application procedures, and costs. (Limited enrollment.)
- OT 214 **The Deuteronomic Movement.** A study of the origins and development of "Deuteronomic historical work," and editions of prophetic works, with special reference to the theme of "representing history" as an attempt to make tradition relevant for the present. (Not offered 1977-78.) Dr. Ross.
- OT-NT 215 **Major Motifs in Biblical Theology.** An introduction to Biblical Theology dealing with major motifs in the theology of Old and New Testaments, such as creation, election, covenant, law, salvation, redemption, Kingdom of God. Dr. VanDevellder.

SPRING SEMESTER

Required Courses

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

Electives

- OT 102 **Beginning Hebrew.** A continuation of OT 101. Dr. Ross.
- OT-ST 123 **The Authority of the Holy Scriptures.** (Not offered 1977-78.) Dr. VanDevellder.
- OT 202 **Hebrew Exegesis.** Dr. VanDevellder.
- OT 204 **Archaeology and the History of Israel.** A study of the significance of archaeology for understanding and interpreting the Bible. (Not offered 1977-78.) Dr. Ross.
- OT 206 **Second Isaiah.** A study of Isaiah 40-55 with emphasis upon the theological concerns of the prophet: history, revelation, creation, Israel's election, covenant, and the Suffering Servant. Primarily lectures with some discussion. (In English.) Dr. Newman.
- OT 207 **The Jahwist Epic.** A seminar which will deal with the theology of the Jahwist and its relevance in the period of the early monarchy. (Limited to 10.) (Not offered 1977-78.) Dr. Newman.
- OT 210 **Jeremiah.** Jeremiah is viewed as the epitome of the pre-exilic prophetic movement in Israel, in whose life and work most of the major motifs of prophecy are focused. The course examines the prophet's attitude to traditions from the past, to contemporary institutions, and to future prospects beyond the impending doom. Lectures and seminars. Dr. VanDevellder.
- OT 211 **The Literature of Judaism between the Testaments.** The theology and the life of the Dead Sea Community and other notable intertestamental writings. Dr. VanDevellder.
- OT 302 **Readings in the Hebrew Bible.** Dr. Ross.
- OT 306 **Problems in the History and Faith of Early Israel.** A course which will focus on the themes of Promise to the Fathers, Exodus, Covenant, Wilderness Wanderings, and Conquests. Some attention will be devoted to the Old Testament roots of the contemporary Middle East crisis. Dr. Newman.

Department of
New Testament Language and Literature

Dr. Fuller, Dr. Reid, Dr. Micks, Dr. Newman, Dr. Ross,
Dr. VanDevelder, Ms. Shoberg

FALL SEMESTER

Required Courses

- NT 1 Introduction to the New Testament: Gospels and Acts.** The first half of a general introduction to the New Testament. The Jewish background. The Gospels as sources for the historical Jesus. The history of the synoptic tradition. The theology of the evangelists. Acts as evidence for Lucan theology. Dr. Reid, Dr. Fuller.
- NT 4 Introduction to Biblical Languages.** A study of the main elements of biblical Hebrew and New Testament Greek followed by a systematic examination of key words in the Bible. Dr. Newman, Dr. Ross, Dr. VanDevelder, Ms. Shoberg.

Electives

- NT 106 Elementary New Testament Greek.** An elective for those who wish to continue the study of Greek after the introduction in N.T. 4. (Last five weeks of the term.) (One credit hour.) Dr. Reid.
- NT 203 Galatians and Phillippians.** A detailed exegetical study of these two Pauline epistles. Prerequisite: New Testament Introduction or equivalent. Greek, while an advantage, is not a prerequisite. Dr. Fuller.
- NT 209 First Corinthians.** Exegesis of selected passages in Greek. (Not offered 1977-78.) Dr. Fuller.
- NT 214 St. Luke's Gospel.** Selected passages for exegesis as a clue to the theology of St. Luke. (In English.) There will be a special section for Greek students for the translation of passages covered in the above. (Not offered 1977-78.) Dr. Fuller.
- NT-OT 215 Major Motifs in Biblical Theology.** (See description under OT-NT 215.) Dr. VanDevelder.
- NT 221 The Holy Spirit in the New Testament.** A study of understandings of the nature and work of the Spirit in the New Testament writings. (Not offered 1977-78.) Dr. Micks.
- NT 302 The Lord's Supper in the Early Church.** (A seminar.) The eucharistic traditions in the New Testament and in other early Christian writings will be studied as evidence for the origin and development of Christian eucharistic faith and practice. Greek, while an advantage, is not a prerequisite. (Not offered 1977-78.) Dr. Fuller.
- NT 304 Theology of the New Testament.** (A seminar.) A comparative study of the methods employed by several standard New Testament Theologies. Prerequisites: New Testament Introduction, or equivalent, and one exegesis course. Dr. Fuller.

SPRING SEMESTER

Required Courses

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

Electives

- NT 107 **Elementary New Testament Greek.** A continuation of NT 106. Dr. Reid.
- NT 205 **The Gospel of Mark.** Selected passages of exegesis as a clue to the understanding of the thought of Mark, with especial reference to his Christology. (Not offered 1977-78.) Dr. Fuller.
- NT 206 **Epistle to the Romans.** A detailed study of the epistle. (In English.) (Not offered 1977-78.) Dr. Reid.
- NT 207 **The Gospel of John.** An exegetical study of the gospel with a view to understanding the author's theology and interpretation of Christ. (In English.) Dr. Reid.
- NT 210 **I Corinthians.** The letter will be studied exegetically in the context of a reconstruction of St. Paul's relation with the Corinthian Church and of Pauline theology. (In English.) (Not offered 1977-78.) Dr. Reid.
- NT 211 **The Gospel of Matthew.** Selected passages for exegesis as a clue to the theology of Matthew. (In English.) There will be a special section for those wishing to do the selected passages in Greek. (Not offered 1977-78.) Dr. Fuller.
- NT 223 **Charles Gore.** A study of this Anglican theologian as an interpreter of scripture. (Not offered 1977-78.) Dr. Fuller.
- NT-HOM 252 **Preaching from the New Lectionary.** A course taught jointly by the New Testament and Homiletics Departments. The course will be based on Year A of the three-yearly propers. Selected pericopes for exegesis, sermon meditation, sermon composition, and delivery. Dr. Fuller, Mr. Crum.
- NT 303 **New Testament Soteriology.** (A seminar.) A study in the interpretation of Jesus' death in the gospel tradition and redaction in Pauline thought. (Not offered 1977-78.) Dr. Fuller.

Department of Church History

Dr. Woolverton, Dr. Stafford

FALL SEMESTER

Required Courses

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

Electives

- CH 203 **History of Christian Thought Seminar: Augustine.** Augustine's understanding of the human predicament and how God overcomes it, studied in the context of the church of Hippo. The seminar will read in Augustine's writings intensively, especially the *Confessions* and *The City of God*. Permission required for juniors. Dr. Stafford.

- CH 205 **The History of the Protestant Episcopal Church.** Challenges to and changes in the self-identity and structures of the Church of England in colonial America, constitution-making by Episcopalians after the revolution, and the emergence of different interpretations of the church and its ministry in nineteenth- and twentieth-century America. Permission required for juniors. Dr. Woolverton.
- CH 208 **Religious Perspectives in the Church of England in the 19th Century.** The course is a seminar limited to 12 persons dealing with the Evangelical and Apocalyptic Movement in the Church of England, the Oxford Movement, and Christian Socialism as these major trends were exemplified in the nineteenth and early twentieth centuries. (Not offered 1977-78.) Dr. Woolverton.
- CH 401 **Special Reading/Research in Church History.** The course is designed for students interested in pursuing intensive reading of their choice in the writings of a major figure, movement, or tradition in church history. Admission by permission of the instructor. Dr. Woolverton.

SPRING SEMESTER

Required Courses

- CH 1 **The History of the Early Church.** The development of characteristic structures and expressions of Christianity in the world of late antiquity: the mutually reinforcing elements of canon, creed, ministry, and liturgy; heresy and schism; catholic Christian teachings in the first four General Councils; the thought of Augustine of Hippo; the emergence of Christianity in Northern Europe and England to 800. Lectures and seminars. Drs. Stafford and Woolverton.
- CH 3 **American and Modern Church History.** Modifications, contractions, and fresh growth and expressions of Christian religion since 1600. The course focuses on developments in America, relating those to similar and dissimilar movements and events in England, on the European continent, and in worldwide Christianity down to the present. Lectures and seminars. Drs. Stafford and Woolverton.

Electives

- CH 105 **The Black Religious Experience in America.** The racial problem in the Church is essentially the same as the one larger society is facing. The purpose of the course will be to explore the moods and protest movements of the past; to evaluate the civil rights movement of the 60's and the involvement of the Church; and to examine the changing strategy of the civil rights groups and the Church in dealing with the problem of racism in America. Lectures and seminars. (Not offered 1977-78.)
- CH 110 **History of Christian Thought Seminar: Martin Luther.** A study of Luther's theology in the religious and theological context in which it developed. The seminar will read in Luther's writings intensively, especially his commentaries on Scripture. Permission required for juniors. Dr. Stafford.
- CH 111 **Calvin's Reformation.** A study of the evangelical movement in the city of Geneva, as a case in the relation of theology to popular religious, social, and political movements. Geneva's religious life, social structure, and politics in the late Middle Ages; the formation and victory of an evangelical party; reconstruction of the city's religious and political institutions; and above all, the intense dialogue of Calvin's theological thought with that process. Lectures and discussions. Permission required for juniors. (Not offered 1977-78.) Dr. Stafford.

CH 401 Special Reading/Research in Church History. See fall semester description. Admission by permission of the instructor. (Not offered in this semester 1977-78.) Dr. Woolverton.

Department of

Theology

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

FALL SEMESTER

Required Courses

ST 1 Introduction to Systematic Theology: Part One. A constructive development of the basic doctrines of the Christian faith with special attention to their inter-relationship. In Part One consideration will be given to (1) the nature and purpose of theology; (2) our knowledge of God; (3) the existence and nature of God; (4) created reality. Dr. Scott.

Electives

ST 101 The Faith of Christians. An introductory study of theology in the light of modern knowledge. (Not offered 1977-78.) Dr. Micks.

ST 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.

ST 208 The Doctrine of the Trinity. The trinity doctrine in Karl Barth's theology will be the focus for study of the significance of the trinity doctrine for Christian faith and living today. A seminar. (Limited enrollment.) Prerequisite: Introductory course in systematic theology. Dr. Scott.

ST 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.

ST 218 Human Spirit and Holy Spirit. An historical and constructive study of the place of Spirit in Christian thought and experience. Lectures and seminars. Dr. Price.

ST 222 Theology of Paul Tillich. A careful reading of Tillich's *Systematic Theology* (Vols. I-III), with consideration of selected other works. Prerequisite: *Introduction to Systematic Theology*. (Not offered 1977-78.) Dr. Price.

SPRING SEMESTER

Required Courses

ST 2 Introduction to Systematic Theology: Part Two. A continuation of Part One. The course will include: (1) the person and work of Christ; (2) the Church and the sacraments; (3) human history and Christian hope. Dr. Scott.

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

Electives

- ST 109H **Eve and Adam.** First half of semester. A study of the roles of women and men in Christian tradition, with special attention to biblical sources. Dr. Micks.
- ST 110H **Masculine and Feminine.** Second half of semester. A theological exploration of the concepts and images "masculine" and "feminine" as they relate to our understanding of ourselves and of God. Dr. Micks.
- ST-CS 112H **Technology and Ethics: Medical Ethics.** First half of semester. An examination of the impact of science and technology on modern society and its implications for Christian ethics, particularly in the area of medicine. Special attention given to bioethical issues at beginning and end of life. A seminar. (Limited to 10.) (Not offered 1977-78.) Dr. Scott with Dr. Parrent.
- ST-CS 113H **Technology and Ethics: Ecological Ethics.** Second half of semester. An examination of the impact of science and technology on modern society and its implications for Christian ethics, particularly in the areas of ecology and the environment, and for a Christian view of the created order. A seminar. (Limited to 10.) (Not offered 1977-78.) Dr. Parrent with Dr. Scott.
- ST-OT 123 **The Authority of the Holy Scriptures.** (Not offered 1977-78.) Dr. VanDevellder.
- ST-LIT 130H **Rites of Initiation.** First half of semester. Using the new proposed rites of baptism and confirmation as a base of discussion, the course will examine the biblical roots of these rites, historical, theological and practical problems, and the hoped-for resolution. (Not offered 1977-78.) Dr. Price.
- ST 131 **Introduction to Philosophy.** This course is designed for students who have had no previous work in philosophy. It will review basic philosophical problems with particular attention to their bearing on the Christological controversy in the patristic period and on the understanding of revelation in the modern period. Lectures and discussions. (Not offered 1977-78.) Dr. Price.
- ST 132 **Christian Freedom.** The idea of freedom in the history of Christian thought and in contemporary theology. Dr. Micks.
- ST 203 **Anglicanism.** A study of the development of Anglican theology from the Reformation to the present. Special attention will be devoted to one major figure or group in each period: Cranmer, Hooker, the Cambridge Platonists, Butler, Wesley, Oxford movement, Maurice, Gore, and Temple. (Not offered 1977-78.) Dr. Price.
- ST 204 **Seminar on St. Augustine.** Issues of biblical interpretation, the good life, human freedom, and membership in the Church, as Augustine responded to these issues in his time and as we confront them today. Permission required for juniors. (Not offered 1977-78.) Dr. Micks, Dr. Scott.
- ST 207H **The Central Task of the Church.** Second half of semester. Seminar with particular reference to ministry in the local congregation. (Limited to 15.) (Not offered 1977-78.) Dr. Price.
- ST 214 **Christology of the Greek Fathers.** A study of classical Christianity investigating the Christology of Irenaeus, Athanasius, Cyril of Jerusalem, Nestorius, Cyril of Alexandria, and the Cappadocians. (Not offered 1977-78.) Fr. Chelpon.
- ST 217 **The Anthropology of the Greek Fathers.** This course proposes to investigate the nature and destiny of man with special emphasis given to the writings of Irenaeus, Athanasius, and Gregory of Nyssa. Fr. Chelpon.

- ST 224 Theological Ethics Seminar: Sexuality, Marriage, Divorce. Biblical perspectives and theological/ethical reflection on human beings in relation to heterosexuality, homosexuality, procreation, marriage, and divorce in the context of contemporary society. Prerequisite: Introductory course in Theology and Ethics. (Not offered 1977-78.) Dr. Scott.

Department of
Church and Society

Dr. Parrent, Dr. Newman

FALL SEMESTER

Electives

- CS 103 The Church in Society. What is the role of the Church in the social order? The course will examine alternative views on the relationship between Church and society, patterns of Christian social action, and the controversy over the Church's social involvement. Attention will be given to modern ecumenical social thought, to the question of dealing with social conflict, and to Church pronouncements and actions on selected contemporary social issues. (Not offered 1977-78.) Dr. Parrent.
- CS-CH 105 The Small American City: An Overview for Clergy. Using the city of Alexandria as a laboratory, this course offers an opportunity to explore how a medium-sized city functions and to understand the nature of some of its problems. Through field trips, meetings with city officials, appropriate readings and group discussion, attention will be focused on such areas as political structure, social agencies, health care, law enforcement, schools, as well as the role of the churches in community life. (Not offered 1977-78.) Dr. Parrent, Dr. Woolverton.
- CS 106 Christian Social Ethics: Historical and Contemporary. The first part of the course will survey the evolution of Christian social thought, i.e., Christian teachings regarding the relationship of both the Christian community and individual Christians with their social and political environment. The second part of the course will focus on recent Christian social thought as reflected in Christian realism, political theology, the Christian-Marxist dialogue, the various theologies of liberation, and "New Evangelical" social concern. (Not offered 1977-78.) Dr. Parrent.
- CS 111 Christian Perspectives on Economic Life. A study in Christian perspective of problems related to the production, acquisition, possession, and use of material goods. Christian attitudes toward work, vocation, leisure, and property will be examined, as well as selected current issues such as affluence and poverty, the use of world resources, hunger, guaranteed income, business ethics, and church investments. (Not offered 1977-78.) Dr. Parrent.
- CS 401 Reading and Research in Christian Social Ethics. This course is offered on request to students desiring to explore in depth a major ethicist, a primary theme in ethical theory, or a significant issue in social ethics. Admission by permission of instructor after approval of the study proposal. (Not offered 1977-78.) Dr. Parrent.



SPRING SEMESTER

Electives

- CS 109 The Bible and the New York Times.** A weekly *Auseinandersetzung* based on the regular reading of the daily lessons of Morning Prayer and of the daily and Sunday New York Times. The discussion will focus on the relation between biblical faith and contemporary life. (Limited enrollment: permission of the instructor required.) Dr. Newman.
- CS 110 Christianity and the State.** This course will examine historic and contemporary attitudes toward the political order, biblical and theological understandings of the state, patterns of church state relations, and the role of the Christian as citizen. Attention will also be given to such issues as civil disobedience, conscientious objection, religious liberty, tax exemption, school prayers, and church lobbying, and to the related judicial decisions. Dr. Parrent.
- CS-ST 112H Technology and Ethics: Medical Ethics.** First half of semester. An examination of the impact of science and technology on modern society and its implications for Christian ethics, particularly in the area of medicine. Special attention given to bioethical issues at beginning and end of life. A seminar. (Limited to 10.) (Not offered 1977-78.) Dr. Scott with Dr. Parrent.
- CS-ST 113H Technology and Ethics: Ecological Ethics.** Second half of semester. An examination of the impact of science and technology on modern society and its implications for Christian ethics, particularly in the areas of ecology and the environment, and for a Christian view of the created order. A seminar. (Limited to 10.) (Not offered 1977-78.) Dr. Parrent with Dr. Scott.
- CS 114 Christian Ethics and International Affairs.** Christian perspectives on the relationships among nations. Among the subjects treated will be Christian attitudes toward war and peace, pacifism, the nuclear dilemma, development, the use of power, the national interest, human rights, and international community. Selected foreign policy issues will be examined as illustrations of the perennial problems of statecraft. (Not offered 1977-78.) Dr. Parrent.

CS-HOM 205 Parish Ministry and Social Change. This course will explore and evaluate various patterns and functions of parish ministry as they relate to social issues, social action, and social change. Through readings and class presentations, the course will explore different understandings of what is meant by the church and its interaction with society. Through taped interviews with parishioners, students will gather data on ways in which the parish ministry is in fact affecting the social order. Through the performance of some aspect of parish ministry (e.g., a sermon, a study session, an audio-visual presentation) students will be given an opportunity to develop and explain their conceptual rationale for exercising this aspect of ministry. (Limited enrollment.) (Not offered 1977-78.) Mr. Crum, Dr. Parrent.

CS 401 Reading and Research in Christian Social Ethics. (Identical to CS 401, as offered in the fall semester.)

Department of
Pastoral Theology

Dr. Rightor, Dr. Whitney, Bp. Baden, Dr. Pregnall

FALL SEMESTER

Required Courses

PT 1 Introduction to Ministry. This course is designed to: (1) serve as an introductory consideration of the biblical, theological, and historical foundations underlying the ministry, lay and ordained, of the Episcopal Church; (2) provide students with a conceptual framework for understanding the needs of the persons ministered to as they participate in clinical pastoral education, field education, and further pastoral studies; and (3) create an awareness of the duties and opportunities of the "pastor, priest and teacher" in the worship and mission of this church. Dr. Pregnall, Dr. Rightor, Dr. Whitney.

PT 2 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, baptism, 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. Dr. Rightor.

Electives

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

SPRING SEMESTER

Required Courses

PT 3 Foundations of Christian Education. An interpretive study of the Church's ministry of teaching and learning in light of its biblical and theological roots and in the context of contemporary religious world-views and identity communities

that impinge on the worship and ministry of the Church today. Course elements: (1) one plenary and two discussion sessions weekly, (2) two papers, 8-10 pages. Dr. Whitney.

Electives

- PT 201 **Parish Administration and Canon Law.** The parish ministry is considered in the context of: (1) the canonical structures within which it functions; and (2) the communities which it serves. Alternative administrative procedures will be considered with the assistance of local parish clergy. Dr. Rightor.
- PT 204 **Pastoral Counseling.** An introduction to the theology, principles, and methods of counseling as a pastor. Consideration will also be given to pastoral counseling in illustrative "accidental" crises situations, such as work crises and alcohol addiction, as well as in illustrative "developmental" crises, such as the identity crisis. Open to middlers and seniors who have completed Clinical Pastoral Education; others with the permission of instructor. Dr. Rightor.
- PT 213 **Human Development Theories in Christian Perspective.** An evaluative study of modern and contemporary theories of human personality and development that currently exert influence on Christian understandings of leadership, counseling, and education in the Church. To be considered: Freud, Jung, Fromm, Maslow, Kohlberg, Kubler-Ross, Erikson, Goldman, Allport, Kluckhohn, etc. Course elements: (1) one lecture, two seminars weekly, (2) three papers 7-12 pages (no exams). (Limited to 12.) Dr. Whitney.
- PT 308 **Town and Country Ministry.** An analysis of the special problems and opportunities of ministry in town and country parishes, and of the interacting forces of the Church and the community it serves. Bishop Baden.

Department of

Homiletics

Mr. Crum, Mr. Albritton

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. Mr. Crum, Mr. Albritton.

Electives

None offered in fall semester.

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. Mr. Crum, Mr. Albritton.

Electives

HOM-CS 205 Parish Ministry and Social Change. See CS-HOM 205, spring semester description. (Not offered 1977-78.) Mr. Crum, Dr. Parrent.

NT-HOM 252 Preaching from the New Lectionary. A course taught jointly by the New Testament and Homiletics departments. The course will be based on Year A of the three-yearly propers. Selected pericopes for exegesis, sermon meditation, sermon composition, and delivery. Dr. Fuller, Mr. Crum.

Department of

Liturgics

Dr. Price, Mr. Albritton

FALL SEMESTER

Required Courses

LIT 1 Liturgics. The theology and development of Christian worship. Special attention to the biblical roots of the Christian liturgical tradition and to the classical Orthodox and Roman Catholic liturgies. English and American Books of Common Prayer, liturgical renewal in the contemporary church, proposed revisions. Three hours of lecture and discussion each week. One hour a week will be devoted to work in small groups led by several members of the faculty on conduct of the Daily and Pastoral Offices and the celebration of the Holy Communion. The last ten lectures will be delivered by Mr. Albritton. Topics to be covered are the theology of music and its development in the Church with special attention to its biblical roots, its treatment by St. Augustine, and its history in the Middle Ages, the Reformation, and the 20th Century. (Four credit hours.) Dr. Price, Mr. Albritton, and others.

LIT 11 Practical Liturgics. Each student is required to demonstrate ability to read aloud effectively and to lead public worship. This requirement is to be met by examination sometime before the end of the junior year. A brief introduction and explanation will be offered to all juniors early in the fall semester along with a booklet to aid in preparation. The students are responsible for their own preparation. The examination may be retaken until a satisfactory level of performance is achieved.

A one-hour class in practical liturgical music is required of all juniors for the entire junior year. The class is concerned with the actual sounds of the liturgy and will address itself to hymns, chants, and the sung parts of the Eucharist in their varying forms. (One credit hour.) Mr. Albritton.

SPRING SEMESTER

Required Courses

None.

Electives

LIT 101 The Origins and Use of Hymns in Christian Worship. A study of the music and the poetry of hymns which are still in use in our church; based principally on the Hymnal 1940. Lecture and discussion. (Not offered in 1977-78.) Mr. Albritton.



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

LIT-ST 130H Rites of Initiation. (Same as ST-LIT 130H.)

LIT 301 Liturgical Planning. Students will engage in planning liturgies of baptism, eucharist, marriage, and burial using newly authorized rites and incorporating drama, art, and music. There will be an emphasis on the role of lay people working with clergy in the planning and leadership of worship. Mr. Pregnall.

Department of
Field Education
 Mr. Pregnall and others

FALL SEMESTER

Required Courses

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

Electives

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



FE 401 Reading and Research in Independent Studies Related to Field Work. Admission only by permission of instructor who must approve the student's study proposal prior to registration. (Limited enrollment.) Mr. Pregnall.

SPRING SEMESTER

Required Courses

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

Electives

FE 302 Field Education Colloquies. (See FE 301 for description under fall semester.)

FE 401 Reading and Research in Independent Studies. (See description under fall semester.) Mr. Pregnall.



SUMMER

Required Courses

Clinical Pastoral Education. One quarter (10-12 weeks) in an accredited program of A.C.P.E. required of all candidates for the M.Div. degree. Normally taken in the summer following the junior year. See description in article, "Education in the Field," page 35. (Six credit hours.)

Special Study in Personal Religion

SPRING SEMESTER

Electives

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



Requirements for Admission

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

Master in Divinity

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

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

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

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



been undertaken, graduate level, scores on the Graduate Record Examination (GRE), a physical and psychological examination, and a statement indicating adequate resources to finance three years of study. Applicants who are not seeking ordination but wish to be accepted as candidates for a degree must fulfill the same requirements except for the recommendation of a Bishop and his signature of consent required on the financial statement.

The curriculum and requirements for the M.Div. degree are given on page 53.

Master in Theological Studies

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

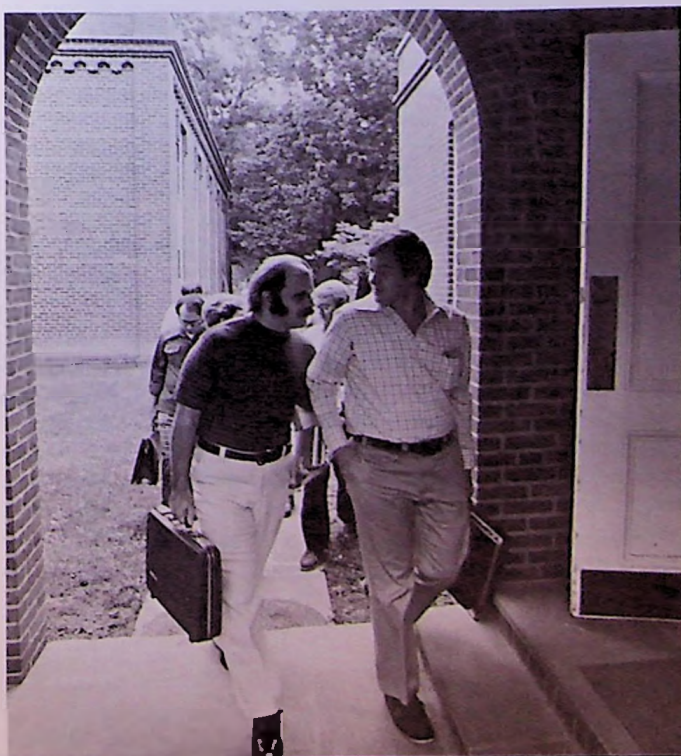
After submitting the results of a physical examination, a personal statement, and three letters of reference regarding qualifications for the course, the applicant is required to confer with the Admissions Committee, and to have an interview with the Seminary's Consulting Psychiatrist. Requests for financial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

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

All Applicants

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

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



Doctor of Ministry Program

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

The Purpose

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

Stages of the Program

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

Seminary Regulations

Regulations Governing Recommendation for Ordination

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

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

Requirements for Graduation

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

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

2. *Master in Divinity*—Students who hold a bachelor's degree from an accredited college or university and who complete the 3-year Course of Study outlined on page 53 with an average not lower than 2.0, may be admitted to the degree of Master in Divinity provided that they have not received a grade lower than C- in more than six courses of which not more than four shall be required courses.

3. *Licentiate in Theology*—Those students who can be admitted under ATS regulations without a college degree and who complete the 3-year Course of Study outlined on page 53 with an average not lower than 2.0, may be admitted to the Licentiate in Theology provided that they have not received a grade lower than C- in more than six courses of which not more than four shall be required courses.

4. *Master in Theological Studies*—Students who hold the bachelor's degree from an accredited college or university and who complete the two-year Course of Study outlined on page 54 with an average not lower than 2.0, may be admitted to the degree of Master in Theological Studies, provided that they have not received a grade lower than C- in more than four courses, of which not more than three shall be required courses.

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

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

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

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

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

10. *Clinical Pastoral Education for Juniors (M.Div. Program)*—As in many other seminaries, the policy at Virginia is that the summer following the Junior year should be devoted to Clinical Pastoral Education. A description of Clinical Pastoral Education is found on page 37 and financial information on pages 77-78.

Requirements Governing Continuance in Course and Academic Regulations

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

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

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

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

5. *Incomplete Work*—Failure to complete the required work in a course will result in a failing grade. A student who for good cause finds himself or herself unable to complete the required work in a course on time may request an extension from the instructor on or before the last day of classes prior to the examination period. If the reason is deemed sufficient by the instructor, a new deadline for completion of the work shall be set. This new deadline should be the earliest one feasible under the circumstances and must be agreed to by the instructor. The student shall then fill out the form for an incomplete course, have it signed by the instructor, and return it to the Office of the Associate Dean for Academic Affairs. It then becomes the responsibility of the student to see that the work is turned in to the Associate Dean for Academic Affairs no later than the date agreed upon.

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

If a student who has received such a warning fails to turn the work in or if during his or her seminary career he or she fails to meet a deadline for incomplete work a second time, he or she will receive an F in the course. Note, however, the following schedule for the maximum limits of time for completing work for either an Incomplete or a grade of E:

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

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

6. *Change in Course Registration*—

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

Policy on Changing Degree Programs

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

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

Policy on Student Employment

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

Policy on Marriage in Course

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

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

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

Policy on Ordination in Course

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

Students From Countries Other Than the United States

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

Prerequisites for the Dip. Th. are as follows:

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

Requirements are:

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

Financial Information

Tuition and Other Fees

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

	1977-78		1978-79	
	<i>On Campus Students</i>	<i>Off Campus Students</i>	<i>On Campus Students</i>	<i>Off Campus Students</i>
Tuition	\$1500.00	\$1500.00	\$1800.00	\$1800.00
Board ¹	875.00	250.00	1000.00	285.00
Room	450.00	—	550.00	—
Library	75.00	75.00	100.00	100.00
Student Activities Fee ²	6.00	7.50	6.00	7.50
Clinical Pastoral Education Fee ³	250.00	250.00	250.00	250.00
Registration Fee ⁴	60.00	60.00	75.00	75.00
Medical Fee	25.00	—	50.00	—
Total Charges Junior Year ⁵	\$3235.00	\$2135.00	\$3825.00	\$2510.00
Total Charges Middle and Senior Years	\$2925.00	\$1825.00	\$3500.00	\$2185.00

¹ Married and other off campus students attend daily luncheons, Monday through Fridays. The \$250.00 (\$285.00 in 1978-79) 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).

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

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

Other Contractual Obligations

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

2. Every applicant upon acceptance is required to pay a registration fee of \$60.00 (\$75.00 in 1978-79). This sum will not be credited to his or her tuition fee but will be used to cover the cost of his or her degree and other expenses at the time of his or her graduation from the Seminary. If he or she fails to graduate, this sum is not refundable.

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

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

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

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

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

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

8. For non-resident special students there is a tuition fee of \$60.00 (\$75.00 in 1978-79) per semester hour when taking courses for credit, and a tuition fee of \$20.00 (\$25.00 in 1978-79) per semester hour when auditing courses. For all non-resident special students there will be a library fee of \$15.00 (\$20.00 in 1978-79) per course whether auditing or taking the course for credit.

9. Each student supplies for himself or herself 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 Spring recess.

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

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

Scholarship Aid

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

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

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

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

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

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



Virginia Theological Seminary

Officers for 1977-78

Chairman of the Board: THE RT. REV. DAVID S. ROSE

Vice-Chairman of the Board: THE RT. REV. WILLIAM H. MARMION

Dean and President: THE VERY REV. CECIL WOODS

Vice-President: THE REV. RICHARD REID

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Assistant Secretary: MRS. MARILYN H. MARECHAL

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Diocese of Southern Virginia

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3435 Guilford Terrace, Baltimore, Maryland 21218

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Box 1027, Easton, Maryland 21601

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5009 Earlston Drive, Bethesda, Maryland 20016

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Piping Rock Road, Locust Valley, New York 11560

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671 Beckwith Street, Atlanta, Georgia 30314

Ex-Officio Members

THE REV. SCOTT N. JONES, *President of the Alumni Association*
2000 Orrington Avenue, Evanston, Illinois 60201

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Franklin Road at Washington Avenue, Roanoke, Virginia 24016

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MR. BLAKE T. NEWTON, JR.



Alumni Association 1977-78

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President: The Rev. Scott N. Jones, Evanston, Ill.

Vice-President: The Rev. Patricia M. Park, Richmond, Va.

Secretary: The Rev. Don Raby Edwards, Richmond, Va.

Treasurer: The Rev. Louis C. Schueddig, Grand Rapids, Mich.

Year Term Expires

Executive Committee

- | | |
|------|--|
| 1978 | The Rev. Scott N. Jones, Evanston, Ill.
The Rev. Patricia M. Park, Richmond, Va.
The Rev. Arthur M. Sherman, Lancaster, Pa.
The Rev. Frank H. Vest, Charlotte, N. C. |
| 1979 | The Rt. Rev. Scott F. Bailey, San Antonio, Tex.
The Rev. Thomas D. Bowers, Atlanta, Ga.
The Rev. Don Raby Edwards, Richmond, Va.
The Rev. Louis C. Schueddig, Grand Rapids, Mich. |
| 1980 | The Rev. John T. Broome, Greensboro, N. C.
The Rev. David J. Greer, Warrenton, Va.
The Rev. Blanche L. Powell, Manassas, Va.
The Very Rev. Perry R. Williams, Cleveland, Ohio |

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

- | | |
|------|---|
| 1978 | The Rev. A. Theodore Eastman, Washington, D. C. |
| 1979 | The Rev. Henry B. Mitchell, Detroit, Mich. |
| 1980 | The Rev. John C. Harris, Washington, D. C. |
| 1981 | The Rev. John Paul Carter, The Plains, Va. |
| 1982 | The Rev. James L. Tucker, Houston, Tex. |



ALUMNI ASSOCIATION BY-LAWS

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

As Amended at the Annual Meeting
May 2, 1977

Degrees Conferred May 1977

The Degree of Doctor in Divinity was conferred upon:

The Reverend Joseph Lewis Brown, *Rector, The Church of Reconciliation, San Antonio, Texas*

The Right Reverend Joseph Thomas Heistand, *Bishop Coadjutor of Arizona*

The Right Reverend John Shelby Spong, *Bishop Coadjutor of Newark*

The Right Reverend Claude Charles Vaché, *Bishop Coadjutor of Southern Virginia*

The Reverend Samuel Van Culin, *Executive for National and World Mission,
Executive Council of the Episcopal Church*

The Degree of Doctor of Humane Letters was conferred upon:

John Edmund Roberts, *Physician to the Seminary*

The Degree of Doctor of Ministry was conferred upon:

Frederick George Bannerot, III, B.A., B.D., M.Div.

Rogers Sanders Harris, B.A., M.Div., S.T.M.

James Wallace McLeod, A.B., M.Div.

Roy William Strasburger, B.S., M.Div., *in absentia*

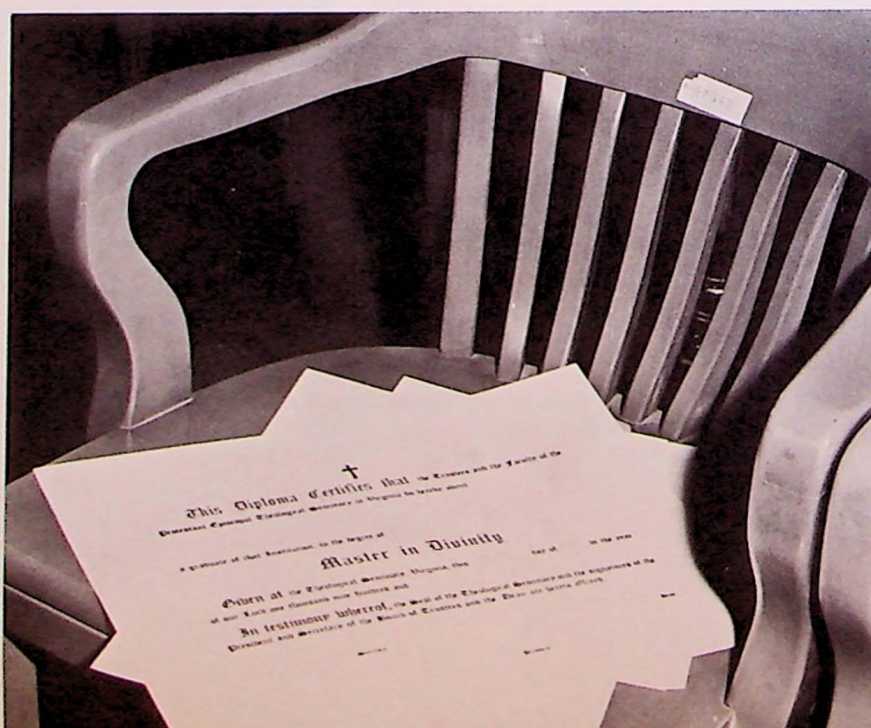
The Degree of Master in Divinity Cum Laude was conferred upon:

Marguerite Shirley Kenney, B.A.

Ralph Edward Richmond, B.A.

David Walton Miller, B.A.

Dennis Joseph Schmidt, B.A.



The Degree of Master in Divinity was conferred upon:

Paul John Andersen, B.A.	Mellie Hussey Hickey, B.A.
Donald Armstrong, III, B.S., B.A.	David Henry Jackson, B.S., M.E.
Mark Charles Bigley, B.A.	Ann Brewster Jones, B.A.
Kenneth Reihmann Blindenbacher, B.A.	Harry Edward Krauss, III, A.B.
Christopher M. F. Brdlik, A.B.	Julian Carr Lentz, B.A.
John Pierce Brewster, B.S.	Luis Leon, B.A.
Joseph Jon Bruno, B.A.	Grafton Ridout McFadden, B.S.
Douglas Stephen Cadwallader, B.A., B.S.	Richard Wayne Moore, B.A.
John G. Coakley, Jr., B.S., M.A.T.	George Thomas Mustard, B.A.
Roy Riddell Coffin, Jr., B.A., M.B.A.	Elizabeth Egleston Peden, B.A.
Derrill Plummer Crosby, B.A.	Murray Richard Powell, B.J.
Allan Ray Davidson, B.A.	David Forrest King Puckett, B.A.
Michael Francis DeVine, B.A.	Henry George Randolph, Jr., B.A.
Joseph Lacy Dunlap, B.S.	Thomas Michael Rardin, B.A.
Theodore Whitfield Edwards, Jr., B.A.	George Thomas Schramm, B.S.
Richard Bradford Elberfeld, Jr., B.A.	Richard Lyle Schweinsburg, Jr., B.A.
Walter Leon Ellis, B.A., M.A.	Thomas Comstock Seitz, Jr., B.A.
Van Howard Gardner, B.S., M.S.	M. Waldron Vail, II, B.S.
Theodore R. Haddix, Jr., B.A.	Robert Forbes Waggener, B.A.
Robert Tucker Harrell, B.A.	Everett Prichard Walk, A.B.
John Blanchard Haug, B.A., Dip. Th., D.P.S.	Charles W. Washam, Jr., B.A.
Dorsey Felix Henderson, Jr., B.A., J.D.	Hugh Elton Williams, III, B.S.

The Degree of Master in Theological Studies Cum Laude was conferred upon:

Theophus Harold Smith, B.A.

The Degree of Master in Theological Studies was conferred upon:

Marilyn Rose Kendall, B.A., M.A.	Harry Allen Cooke Read, B.A.
James Nakhaima-Mabonga, Dip. Th.	Marguerite Judson Smith, B.A.
Frederica de Saint-Amand Mathewes-Green, B.A.	William Wark Tyng, A.B.
David Frederick Wright, B.A.	

A Diploma in Theology was awarded to:

Kochukaleekal John Chacko, B.A., B.D.	Alpha Francis Mohamed, Th.L.
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A Certificate of Work Accomplished for Three Years Study was awarded to:

Forrest Ewell Anderson, B.S.E.

A Certificate of Work Accomplished for One Year of Study was awarded to:

Christine Cainas, B.A., M.A.

Students Enrolled 1976-77

SENIOR CLASS

<i>Name, Residence and (Diocese)</i>	<i>College</i>
ANDERSEN, PAUL JOHN, B.A. Worcester, Mass. (Alabama)	University of Alabama
ANDERSON, FORREST EWELL, B.S.E. Little Rock, Ark. (Arkansas)	Central University of Arkansas
ARMSTRONG, DONALD, B.S.B.A. Fayetteville, Ark. (Arkansas)	University of Arkansas
ATWOOD, ROXANA MEBANE, A.B. Wilmington, N. C.	Queens College
BIGLEY, MARK CHARLES, B.A. Maumee, Ohio (Ohio)	Bowling Green State University
BLINDENBACHER, KENNETH R., B.A. Lindenwold, N. J. (New Jersey)	University of South Carolina
BRAKE, MARY WOOD, B.A. Alexandria, Va. (Virginia)	University of North Carolina American University
BRDLIK, CHRISTOPHER MARK F., A.B. Ponte Vedra Beach, Fla. (Florida)	Hamilton College
BREWSTER, JOHN PIERCE, B.S. Atlanta, Ga. (Atlanta)	Georgia Institute of Technology
BRUNO, JOSEPH JON, B.A. Burbank, Calif. (Los Angeles)	California State College at Los Angeles
CADWALLADER, DOUGLAS STEPHEN, B.A., B.S. Baton Rouge, La. (Texas)	Louisiana State University
COAKLEY, JOHN G., JR., B.S., M.A.T. Bellport, N. Y. (Long Island)	Massachusetts School of Art Harvard University
COFFIN, ROY RIDDELL, JR., B.A., M.B.A. Chevy Chase, Md. (Washington)	Dartmouth College University of Michigan
CROSBY, DERRILL PLUMMER, B.A. Springfield, Va. (Virginia)	University of Maryland
DAVIDSON, ALLAN RAY, B.A. Parma, Ohio (Ohio)	Oklahoma State University
DEVINE, MICHAEL FRANCIS, B.A. Bettendorf, Iowa (Iowa)	Augustana College
DUNLAP, JOSEPH CLOYD LACY, A.A., B.S. Washington, N. C. (East Carolina)	Wingate College North Carolina State University University of Georgia East Carolina University
EDWARDS, THEODORE WHITFIELD, JR., B.A. Millford, N. H. (New Hampshire)	Hobart College
ELBERFELD, RICHARD BRADFORD, JR., B.A. Alexandria, Va. (Virginia)	University of the South
ELLIS, WALTER LEON, B.A., M.A. League City, Tex. (Texas)	North Texas State University
GARDNER, VAN HOWARD, B.S., M.S. Baltimore, Md. (Maryland)	Frostburg State College Morgan State College

<i>Name, Residence and (Diocese)</i>	<i>College</i>
HADDIX, THEODORE RAY, JR., B.A. Vienna, W. Va. (West Virginia)	West Virginia University
HARRELL, ROBERT TUCKER, B.A. Palestine, Tex. (Texas)	Texas Christian University Southwestern Baptist Theological Seminary
HAUG, JOHN BLANCHARD, B.A., DIP.TH. Marblehead, Mass. (Massachusetts)	Williams College St. John's College (Nottingham, England)
HENDERSON, DORSEY FELIX, JR., B.A., J.D. Miami, Fla. (Southeast Florida)	Stetson University University of Florida
HICKEY, MELLIE HUSSEY, B.A. Aiken, S. C. (Upper South Carolina)	Mary Baldwin College
JACKSON, DAVID HENRY, B.S. Annapolis, Md. (Hawaii)	United States Naval Academy
JONES, ANN BREWSTER, B.A. Sayre, Pa. (Rochester)	University of Rochester
KENNEY, MARGUERITE, B.A. Oxon Hill, Md. (Washington)	University of Cincinnati
KRAUSS, HARRY, A.B. Beaverdam, Va. (Virginia)	The College of William and Mary
LENTZ, JULIAN CARR, B.A. Louisville, Tenn. (Tennessee)	Maryville College DePauw University
LEON, LUIS, B.A. Winter Park, Fla. (Central Florida)	University of the South
McFADDEN, GRAFTON RIDOUT, B.S. Oxon Hill, Md. (West Virginia)	United States Naval Academy
MILLER, DAVID WALTON, B.A. Los Osos, Calif. (California)	University of California at Santa Barbara
MOORE, RICHARD WAYNE, B.A. Jacksonville, Fla. (Florida)	University of North Florida University of Maryland
MUSTARD, GEORGE THOMAS, B.A. Berca, Ky. (Southwestern Virginia)	Berea College
PEDEN, ELIZABETH E., A.A., B.A. Hickory, N. C. (Western North Carolina)	St. Mary's Junior College University of North Carolina
POWELL, MURRAY RICHARD, B.J. Houston, Tex. (Texas)	University of Texas
PUCKETT, DAVID FORREST KING, B.A. Houston, Tex. (Texas)	Texas Wesleyan College
RANDOLPH, HENRY GEORGE, B.A. Charles City, Va.	St. Andrews College Union Theological Seminary in Virginia
RARDIN, THOMAS MICHAEL, B.A. Cuyahoga Falls, Ohio (Ohio)	University of Akron Kent State University
RICHMOND, RALPH, B.A. Merrick, N. Y. (Long Island)	Kent State University
SCHMIDT, DENNIS JOSEPH, B.A., B.G.A. Mentor, Ohio (Ohio)	Mount Union College University of Salzburg
SCHRAMM, GEORGE THOMAS, B.S. Wheeling, W. Va. (West Virginia)	Wheeling College
SCHWEINSBURG, RICHARD LYLE, JR., B.A. Sag Harbor, N. Y. (Long Island)	Gettysburg College

<i>Name, Residence and (Diocese)</i>	<i>College</i>
SEITZ, THOMAS COMSTOCK, JR., A.B. Arden, N. C. (West Virginia)	University of North Carolina
TURNER, MELVIN EUGENE Kensington, Md. (Washington)	Northern Baptist Seminary
VAIL, MORRISON WALDRON, II, B.A. Cincinnati, Ohio (Central Pennsylvania)	Franklin and Marshall College
WAGGENER, ROBERT FORBES, B.A. Kansas City, Mo. (Missouri)	University of Missouri
WALK, EVERETT P., A.B. Reading, Pa. (Bethlehem)	Lafayette College
WASHAM, CHARLES WILFORD, A.B. Lumberton, N. C. (East Carolina)	College of Idaho Duke Divinity School
WILLIAMS, HUGH ELTON, III, A.A., B.S. Tallahassee, Fla. (Florida)	North Florida Junior College Florida State University
MIDDLE CLASS	
AMY, ANNE LOUISE, B.A. Garden City, N. Y. (Washington)	Adelphi University
ARMS, JOHN TAYLOR, IV, A.B. Fairfield, Conn. (Connecticut)	Hamilton College
BANCROFT, JOHN GALLOWAY, B.A. Houston, Tex. (Texas)	Texas A & M University
BIRNEY, JAMES GILLESPIE, III, B.A. Queenstown, Md. (Western New York)	Williams College
BORREGO, JOHN EDWARD, B.A. Oklahoma City, Okla. (Oklahoma)	Yale University
BRADBURY, WILLIAM JOHN, A.B. Atlanta, Ga. (Atlanta)	University of Georgia Emory School of Theology
BRINDLEY, THOMAS PRESTON, B.S. Waller, Tex. (Texas)	Lamar University
BROWN, MARSHALL HARRISON, B.A. Miami, Fla. (Southeast Florida)	University of South Florida
BRUNO, LINDA JEAN HARRELL, B.A. Burbank, Calif. (Los Angeles)	California State University
BURNS, JEROME, B.A., J.D. Jackson, Miss. (Mississippi)	Jackson State University Southern University Law School
CANFIELD, FLORENCE, B.A. Washington, D. C. (Michigan)	Colorado Women's College University of Massachusetts
CLINE, GARY LAMAR, B.S. Martinsburg, W. Va. (West Virginia)	University of North Carolina
DOLL, MARY CHOTARD, B.A. Columbus, Ohio (Southern Ohio)	Oberlin College Lutheran Theological Seminary
DUNN, DOUGLAS DONALD, III, B.S. Norfolk, Va. (Southern Virginia)	Old Dominion University University of Sydney
EASTMAN, WILLIAM JOSEPH, A.B. Beaufort, N. C. (East Carolina)	Atlantic Christian College East Carolina University
FISHER, JERRY WILLIAM, B.A. Shaker Heights, Ohio (Ohio)	Ohio State University

<i>Name, Residence and (Diocese)</i>	<i>College</i>
FROELICH, BURT, A.B. Morehead, Ky. (Southern Ohio)	Morehead State University
GRIFFITH, LAUREL LYNN, A.A., B.A. Saratoga, Calif. (California)	West Valley Junior College San Jose State University
HIERS, JOHN D., JR., B.S. Tampa, Fla. (Southwest Florida)	University of South Florida
HONEYCUTT, LYNN C., A.A. Lakeland, Fla. (Virginia)	St. Petersburg Junior College
IMPERATORE, GEOFFREY ROBERT, B.A. Great Neck, N. Y. (Long Island)	Hofstra University
JAMES, RICHARD IAN, A.B. Tucson, Ariz. (Arizona)	Kenyon College
JOHNSON, BILLY EUGENE, Memphis, Tenn. (Tennessee)	Tuskegee Institute and Memphis State University
JOUSSET, ALBERT DEMEE, JR., B.A. Dover, N. H. (New Hampshire)	William Penn College
JUNKIN, HAYS MACLEAN, JR., B.A. York, Pa. (Central Pennsylvania)	Washington and Jefferson College
LEBHAR, NEIL GEDNEY, A.B., M.T.S. Westport, Conn. (Connecticut)	Princeton University Gordon-Conwell Theological Seminary
LIVERMORE, CHARLES, B.A. Memphis, Tenn. (Tennessee)	Westminster College
LUBELFELD, NICHOLAS PAUL NEEDHAM, JR., A.B., DIP. TH. Dayton, Ohio (Michigan)	University of Michigan University of Durham
MCCARTHY, MARTIN FRANKLIN, B.A. McLean, Va. (Virginia)	Emory and Henry College
MCCUSKER, THOMAS BERNARD, III, B.S., M.ED. Milton, Mass. (Pittsburgh)	Ashland College Duquesne University
McNABB, EDWARD TIMBERLAKE, JR., B.A. Nashville, Tenn. (Tennessee)	University of the South
MANNING, DAVID LEE, B.A. Falls Church, Va. (Virginia)	University of Kentucky
MINNS, MARTYN, B.S. Darien, Conn. (Connecticut)	University of Birmingham
MURPHY, TIMOTHY HUNTER, B.S. Selma, Ala. (Alabama)	University of Alabama
NEWMAN, JAMES ARTHUR, B.S. Edina, Minn. (Minnesota)	University of Minnesota American University
ORWIG, ANNE LOUISE, B.A. Berea, Ky. (Lexington)	Berea College St. Olaf College
PONG, TAK YUE, B.ED., M.S. Hong Kong (Taiwan)	National Taiwan Normal University University of Wisconsin
PRICHARD, THOMAS MORGAN, A.B. Fairfax, Va. (Virginia)	Kenyon College
ROBERTS, DONALD PARK, B.A. Hingham, Mass. (Southern Virginia)	Denver University

<i>Name, Residence and (Diocese)</i>	<i>College</i>
ROBEY, WILLIAM FRANKLIN, B.A. Indian Head, Md. (Maryland)	Frostburg State College
ROBINSON, DAVID GORDON, JR., B.A. Seaford, Del. (Delaware)	Salisbury State College
SMART, JOHN DENNIS, B.A., M.A. Waco, Tex. (Texas)	Baylor University University of Texas
SPAINE, WILLIAM EDWARD, B.A. Oklahoma City, Okla. (Oklahoma)	University of Oklahoma
STEWART, JOHN BRICE, B.A. Upper Montclair, N. J. (Newark)	Hobart College
STOCK, HARRY BLAINE, B.S. Morgantown, W. Va. (West Virginia)	West Virginia University
STRANE, STEVEN ROBERTS, B.A. Alexandria, Va. (San Diego)	San Fernando Valley State College
STRICKLIN, PAUL EUGENE, A.S., B.S. Birmingham, Ala. (Alabama)	Walker College University of Alabama
TINSLEY, SAMUEL WEAVER, III, B.B.A., M.B.A. Charleston, W. Va. (West Virginia)	University of Kentucky
VANDER-MALLIE, ALAN GEORGE, A.B., M.S.P. Knoxville, Tenn. (Tennessee)	Regis College University of Texas
WARD, JEREMIAH, B.S. Houston, Tex. (Texas)	Lamar University
WILLIAMS, EARL THOMAS, JR., B.A. North Haven, Conn. (Connecticut)	American International College
ZIMMERMAN, STEPHEN FRANCIS, B.A. Nashville, Tenn. (Southeast Florida)	University of the South Vanderbilt University

JUNIOR CLASS

ALBRITTON, GEORGE WASHINGTON, JR., B.A. Houston, Tex. (Texas)	University of Texas
ATAMIAN, THOMAS M., B.A. Barrington, Ill. (Chicago)	Western Illinois University University of South Alabama
BAKER, SUSAN WOODS, B.A. St. Cloud, Minn. (Minnesota)	Ohio Wesleyan University St. John's University
BEBBER, GERALD KING, A.B. Beaufort, S. C. (Eastern Newfoundland and Labrador)	University of North Carolina
BILLOW, WILLIAM PIERCE, JR., B.A. Cary, Ill. (Chicago)	Coe College University of Washington
BYRUM, JAMES EDWARD, B.A. Houston, Tex. (Texas)	Michigan State University
COFFMAN, DANIEL BRIAN, B.S. Cheyenne, Wyo. (Wyoming)	University of Wyoming
COYE, ALFREDO LEOCADIO, A.A., B.A. Belize City, Fla. (Southwest Florida)	University of South Florida Edison Community College
CROWDER, TOMLIN PEACOCK, B.A. Baltimore, Md. (Maryland)	Johns Hopkins University

<i>Name, Residence and (Diocese)</i>	<i>College</i>
FISHBURNE, DONALD ALLSTON, B.A. Charleston, S. C. (South Carolina)	University of the South
GLAZIER, GEORGE HENRY, JR., B.A. Huntington, W. Va. (West Virginia)	Washington and Lee University Marshall University
GRIBBLE, ROBERT LESLIE, B.B.A. Houston, Tex. (Texas)	University of Texas at Austin
HARRIS, VINCENT POWELL, B.A. Jacksonville, Fla. (Florida)	Morehouse College
HEYDT, CHARLES READ, A.B., M.S. Tryon, N. C. (Western North Carolina)	Dartmouth College Northwestern University
HOLLIDAY, CHARLES THOMAS, B.S., M.ED. Harrisonburg, Va. (Virginia)	Madison College Eastern Mennonite Seminary
JOHNSON, DWIGHT ROMEO ZUANNAH, B.A. Monrovia, Liberia (Liberia)	St Augustine's College
KEDBA, ELAINE MARGUERITE, B.S., M.S. Laurel, Md. (Washington)	University of Maryland University of North Carolina
KESLER, WALTER WILSON, B.S. Exeter, N. H. (San Diego)	United States Naval Academy
KLINGELHOFFER, STEPHAN ERNEST, B.A., LL.B. Chevy Chase, Md. (Washington)	Yale University Duke University
LONG, ROBERT HAROLD, B.S. Charlottesville, Va. (Southwest Virginia)	Lynchburg College
MCEACHERN, BEVERLEY, B.S. Stone Mountain, Ga. (Atlanta)	Florida State University Candler School of Theology
MARSTON, ROBERT DANDRIDGE, B.A. Gainesville, Fla. (Virginia)	University of Virginia
PACKARD, LAURENCE KENT, B.A. Tryon, N. C. (Tennessee)	Wake Forest University University of Tennessee
PUOPOLO, ANGELO JOSEPH, JR., A.A., B.S. Baltimore, Md. (Maryland)	Catonsville Community College Towson State College
RICH, NOEL DAVID, B.S. Palmer, Alaska (Alaska)	University of Alaska Pennsylvania State University
RUTENBAR, CHARLES MARK, B.A. St. Joseph, Mo. (West Missouri)	Missouri Western College Southern Methodist University
SPENCER, MEREDITH, B.S. Port Gibson, Miss. (Mississippi)	Millsaps College
STUBE, PETER BROWNELL, B.A. Bridgewater, Mass. (Montana)	Columbia Bible College Eastern Nazarene College University of North Carolina
THOMAS, PATRICIA MENNE, B.A. State College, Pa. (Central Pennsylvania)	University of California
THOMPSON, CHARLES CHRISTOPHER, B.A. Wheeling, W. Va. (West Virginia)	West Liberty State College
WAGGONER, JAMES EDWARD, JR., B.A. Huntington, W. Va. (West Virginia)	Marshall University
WALKER, SAMUEL OSCAR, JR., B.A. Wilmington, N. C. (East Carolina)	University of North Carolina at Greensboro North Carolina State
WESTCOTT, JOHN WESLEY, III, B.A. Detroit, Mich. (New York)	Iona College
YANDELL, GEORGE SHAW, B.A. Knoxville, Tenn. (Tennessee)	Emory University

MASTER IN THEOLOGICAL STUDIES

First Year Students

<i>Name, Residence and (Diocese)</i>	<i>College</i>
ADAMS, ELIZABETH FLOYD, A.B. Charleston, W. Va. (West Virginia)	Wilmington College
ANCKER, SHARON DELORES VIRGINIA, B.A. Williamsburg, Va. (Southern Virginia)	Pacific University College of William and Mary
BABEL, WILLIAM T., B.A., M.A. Springfield, Va. (Virginia)	Yale University American University
BETSHER, MARK RANDALL, B.A. Warren, R. I. (Western Massachusetts)	Barrington College
CHEADLE, PEG GARNER, B.A. Alexandria, Va.	Trinity College University of New Hampshire Salem State University
FOX, GEORGE EDGAR, B.A. Wilmington, Del. (Delaware)	Wesley Junior College University of Delaware
GIARDINA, DENISE DIANA, B.A. Charleston, W. Va. (West Virginia)	West Virginia Wesleyan College Marshall University
GRIEB, ANNE KATHERINE, B.A., J.D. Takoma Park, Md. (Washington)	Hollins College Catholic University
HARLAN, LOWELL BOSTICK, B.S. Alexandria, Va. (Virginia)	Indiana University University of Maryland
HUNTINGTON, FREDERICK DUBOIS, A.B., M.A. Tucson, Ariz. (Arizona)	Colgate University University of Arizona
KEMPSSELL, HOWARD FREDERIC, JR., B.A. Madison, N. J. (Newark)	Emory University University of Richmond
KOMENAK, KATHRINE MORGAN, A.B. Charlotte, N. C. (South Carolina)	Converse College
MAY, RICHARD ERNEST, B.A. Newark, Del. (Delaware)	University of Delaware
OLIPHANT, HENDRIKA MARIA, B.A. Sumner, Md. (Washington)	University of Colorado
STUBE, PETER BROWNELL, B.A. Bridgewater, Mass. (Montana)	Columbia Bible College Eastern Nazarene College University of North Carolina
WILLIAMS, DAVID ALEXANDER, A.A. Oxon Hill, Md. (Washington)	Prince Georges Community College
WILLIAMS, HENRIETTA RHODES, A.A., B.A. Oxon Hill, Md. (Washington)	Bowie State College Prince Georges Community College
WINDEL, MARIAN KATHLEEN, B.A., M.S.C.A. Washington, D. C.	Ohio University American University

Second Year Students

Name, Residence and (Diocese)

College

✓ KENDALL, MARILYN ROSE, B.A., M.A. Keystone Heights, Fla. (Florida)	Jacksonville University Florida State University University of California California State University
✓ MABONGA, JAMES, DIP.TH. Uganda, East Africa (Mbale)	Bishop Tucker College
✓ READ, HARRY A. COOKE, B.A. Chapel Hill, N. C. (North Carolina)	University of North Carolina
Left RUSCHMEYER, HENRY CASSELL, B.A., M.S.ED. New York, N. Y. (Long Island)	Union College Bank Street College of Education
? SHAFER, STUART GRIMSHAW, B.A. Springfield, Va. (Virginia)	University of Virginia
✓ SMITH, MARGUERITE J., B.A. Annapolis, Md.	St. John's College
✓ SMITH, THEOPHUS HAROLD, B.A. Annapolis, Md.	St. John's College
✓ TYNG, WILLIAM WARK, A.B. Washington, D. C. (Washington)	Harvard University
MDiv Cand WOODS, PAULA VANARSDALE, B.A. Lorton, Va. (Virginia)	Oklahoma State University
✓ WRIGHT, DAVID FREDERICK, A.A., B.A. Newton, Mass. (Massachusetts)	Boston University Hobart College
? ZELLNER, JOHN, B.A. Hazleton, Pa. (Bethlehem)	Bloomsburg State College

SPECIAL STUDENTS

Full-Time

cert CAINAS, CHRISTINE, B.A., M.A. Miami Shores, Fla. (Southeast Florida)	Barry College
div CHACKO, KOCHUKALEEKAL JOHN, B.A., B.D. Kerala, South India	St. Berchman's College United Theological College
FRANK, ELKE, B.A., M.A. PH.D. Port Republic, Md. (Maryland)	Florida State University Harvard University
MEREDITH, JAMES GARLAND, A.B., M.B.A. Arnold, Md. (Maryland)	Dartmouth College The Tuck School
div MOHAMED, ALPHA, TH.L. Dodoma, Tanzania (Central Tanganyika)	St. Philip's Theological College (Kongwa, Tanzania) St. George's College (Jerusalem) Ridley College (Melbourne, Australia)
MOORES, DAVID RAY, A.B., D.MIN. Rialto, Calif. (Southeast Florida)	University of Florida Dallas Theological Seminary Fuller Theological Seminary
STRAHAN, LINDA CAROL, A.B., M.A., PH.D. Santa Maria, Calif. (Los Angeles)	Stanford University University of California

<i>Name, Residence and (Diocese)</i>	Part-Time	<i>College</i>
ALLSHOUSE, MARCIA ANN, B.G.S., M.S. Manassas, Va. (Virginia)		University of Nebraska American University
BURBANK, BETH, B.A. Washington, D. C.		George Fox College
COLEMAN, CHARLES GEORGE, B.S. Falls Church, Va.		Carnegie Institute of Technology
COX, JANICE ELLEN, B.S., M.T.S. Arlington, Va. (Washington)		Ashland College Bowling Green State University Virginia Theological Seminary
FLINN, CHARLES, A.B., LL.B. Arlington, Va.		Princeton University University of Virginia
GARY, MARGARET ELLEN, B.A. Washington, D. C. (Washington)		Smith College
LANG, KENT, B.A., B.D. Dale City, Va.		Capitol University Evangelical Lutheran Theological Seminary
LARKIN, AMY MABEL, B.S. Alexandria, Va.		University of Cincinnati
MAGUIRE, JANET LEWIS, A.B., A.M., M.A. Arlington, Va. (Virginia)		University of California New York University George Washington University
MATHEWES-GREEN, FREDERICA, B.A. Alexandria, Va. (Utah)		University of South Carolina
MEAGHER, LAURA YOUNGBLOOD, B.A. Alexandria, Va.		The College of William and Mary
OLLISON, SHARON MASON, B.M., S.M.M. Washington, D. C. (Washington)		University of Texas Union Seminary
RIEGERT, MARION GRALTON Washington, D. C. (Washington)		Bryn Mawr College

INTERN STUDENTS

JULNES, NOEL, B.A. Terrace Park, Ohio (Southern Ohio)	Hanover College
MATIJASIC, ERNEST G., B.A. Aliquippa, Pa. (Pittsburgh)	Pennsylvania State University
WAGONER, WILLIAM CHAPMAN, JR., A.B. Fayetteville, N. C. (East Carolina)	Lenoir Rhyne College



Calendar 1977-78

Fall Semester

August 31 — Wednesday
First Faculty Meeting

September 1 - 2 — Thursday - Friday
Orientation and Registration

September 6 — Tuesday
Fall Semester Classes Begin

September 20 — Tuesday
Last Day to Change Courses

October 11 — Tuesday
Last Day to Drop a Course

October 17 - 19 — Monday - Wednesday
Fall Alumni Convocation

October 24 — Monday
Veterans' Day — No Classes

November 24 - 25 — Thursday - Friday
Thanksgiving Recess

December 9 — Friday
Last Day of Classes

December 12 - 13 — Monday - Tuesday
Reading Period

December 14 - 16, 19-20 —
Wednesday - Friday, Monday - Tuesday
Examination Period

December 21 - January 14 —
Wednesday - Sunday
Christmas Holidays

Spring Semester

January 4 - 11 — Wednesday - Wednesday
General Ordination Examinations

January 15 — Sunday
Spring Semester Begins

January 30 — Monday
Last Day to Change Courses

February 20 — Monday
Washington's Birthday — No Classes

February 21 — Tuesday
Last Day to Drop a Course

March 13 - 17 — Monday - Friday
Spring Recess

March 24 - 27 — Friday - Monday
Easter Vacation

April 28 — Friday
Last Day of Classes

May 1 - 5 — Monday - Friday
Reading Period

May 8 - 12 — Monday - Friday
Examinations

May 18 — Thursday
Commencement

