

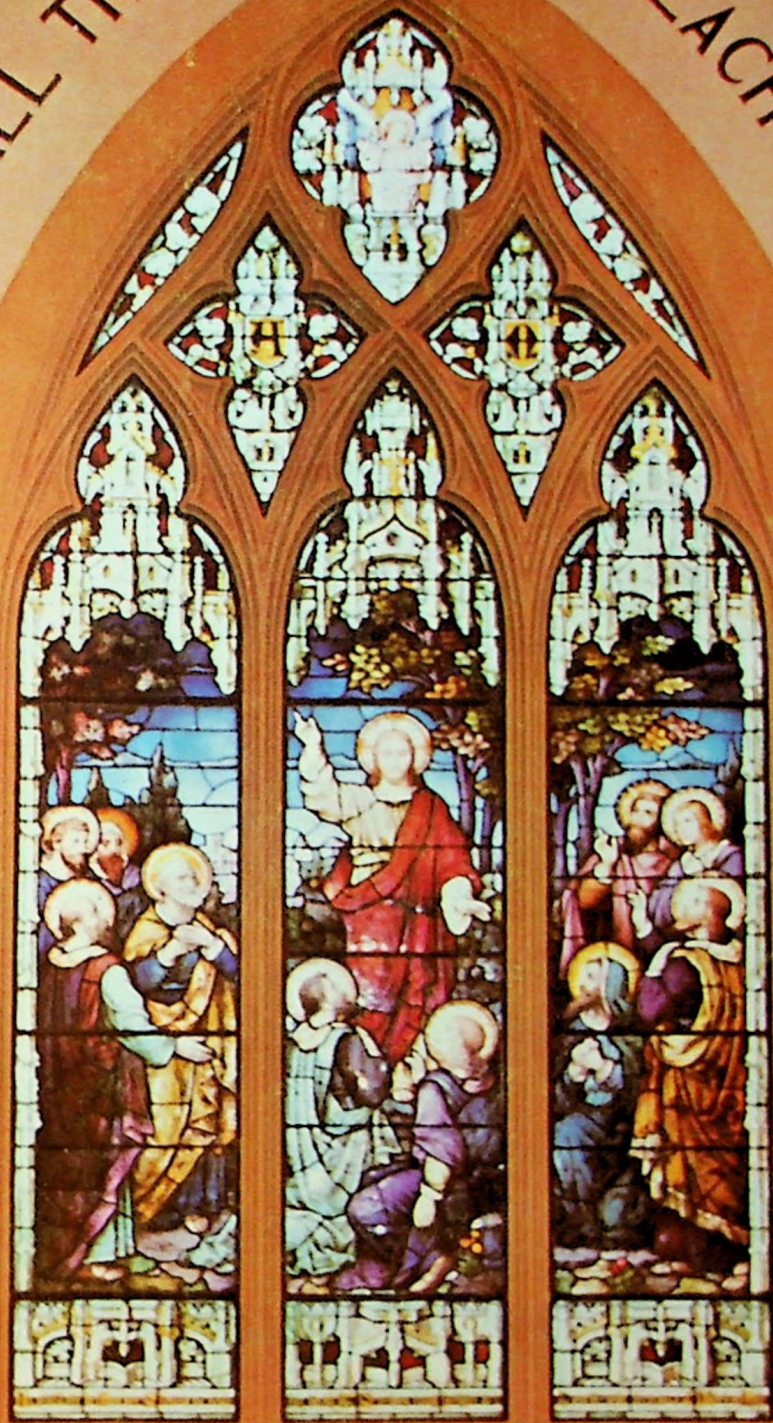
1975-1976 Catalogue  
The Episcopal Theological Seminary  
in Virginia at Alexandria





5-10-13

GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL



*"The Virginia Theological Seminary..."*

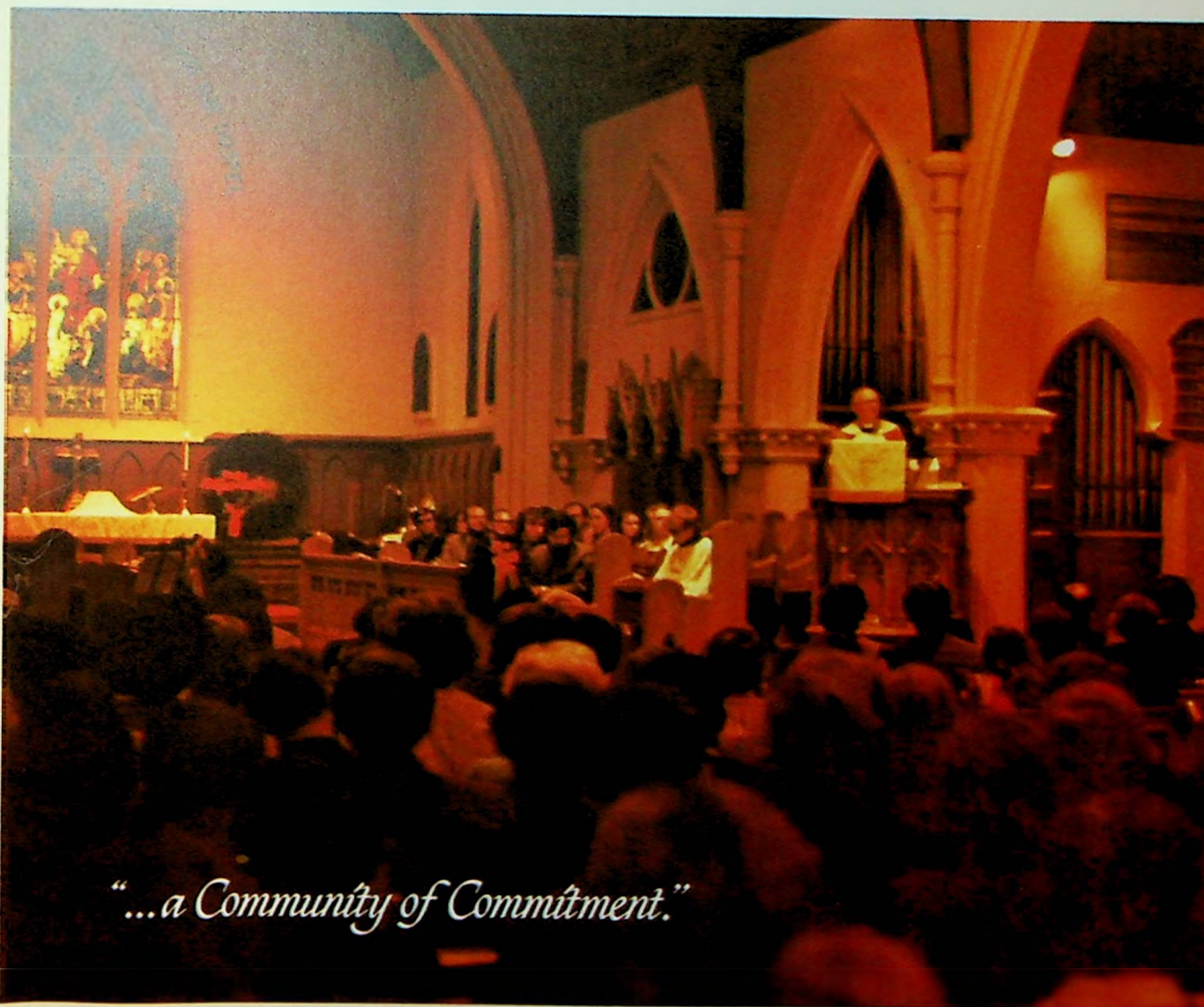


## The Catalogue in Brief

3	The Heritage and Purpose of Virginia Seminary
5	Pictorial Overview
14	A Brief History—150 Years of Service
18	Theological Education for Today
20	“Go and Learn What It Means . . .”
22	Seminary—A Preparation for Ordination
25	The Master in Theological Studies Program
26	Seminary Life
32	What Undergirds the Curriculum
34	Absalom Jones Theological Institute
35	Education in the Field
42	Washington Theological Consortium
44	Center for Continuing Education
46	Lectureships
47	The Bishop Payne Library
48	Methods of Teaching
49	Administration and Faculty
55	Courses of Study
57	Description of Courses
72	Requirements for Admission
74	Doctor of Ministry Program
75	Seminary Regulations
79	Financial Information
82	Board of Trustees
86	Alumni Association
88	Degrees Conferred
89	Students Enrolled
97	Calendar

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





*"...a Community of Commitment."*



*The Virginia Theological Seminary Catalogue*

Published annually by the Protestant Episcopal  
Theological Seminary in Virginia at Alexandria

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Alexandria, Virginia 22304

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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.

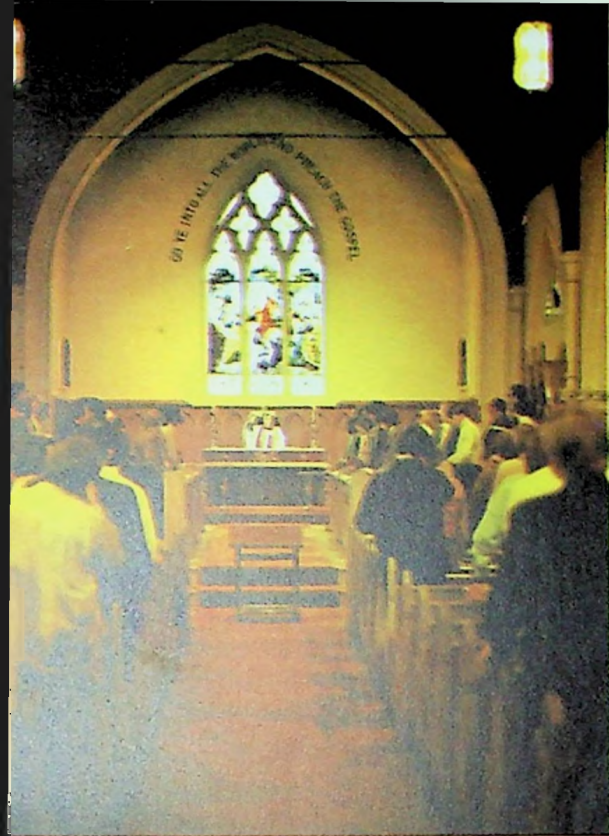
The Seminary is Catholic in its acceptance of the age-long heritage of the Church in its Scriptures and Creeds, in its Sacraments and Orders. Its rule of discipline and worship it finds in the Book of Common Prayer and to this Book it bids its members be loyal as the common order of this Church and as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

Virginia Seminary is a worshipping community. Each day starts in the chapel as students and faculty seek the guidance necessary to do the work of God. One evening a week, the entire community, husbands, wives and children, gathers in the worship which is the center of our life together.





At Virginia Seminary,  
students can find times of quiet  
necessary to reflect deeply  
on who they are,  
where they are,  
and why.









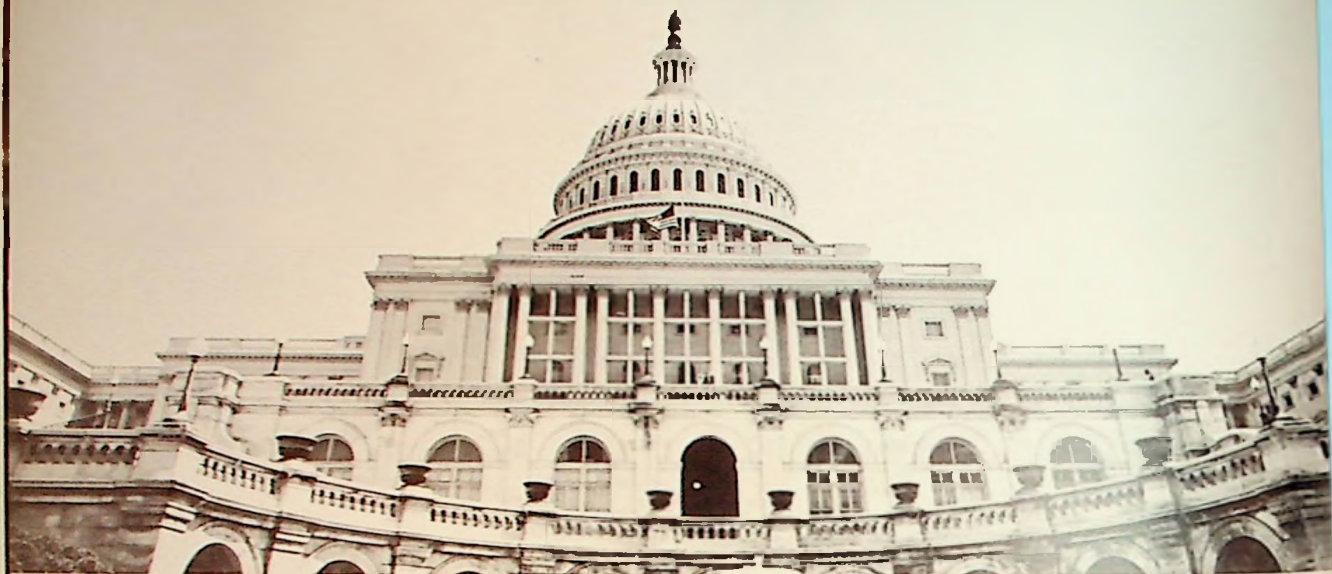




Education at Virginia Seminary is highly dependent on the interaction of keen and inquisitive minds. Learning through sharing occurs everywhere on campus—in class, at lunch, or just relaxing in the shade.





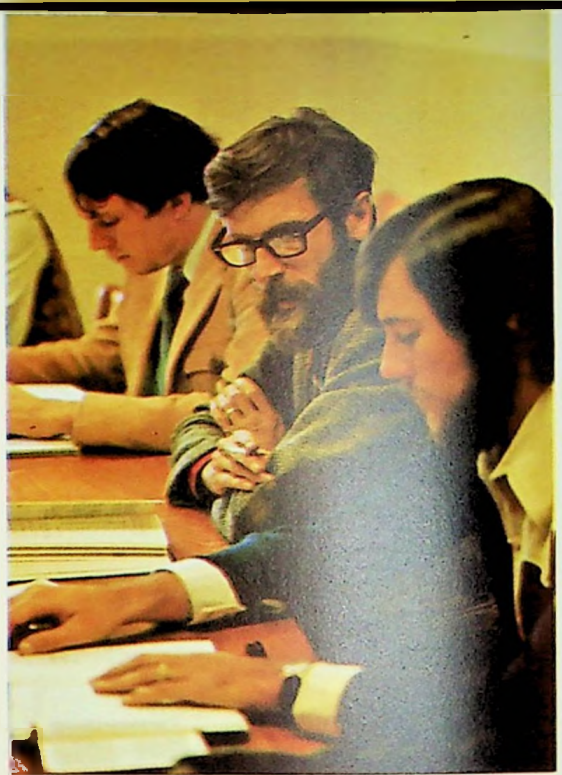


It has been said, "If you're not solving the problem, you're part of the problem." Virginia Seminary is aware of the real and serious problems in the surrounding community and in the world. The Seminary is not an ivory tower insulated from its environment, but a center for sending out men and women to combat the problems of our world.









Virginia Seminary is all of these things and much, much more. To paraphrase Ecclesiastes:

- A place to weep  
a place to laugh
- A place for silence  
a place for speech
- A place to embrace  
a place to refrain from embracing
- A place to plant  
a place to uproot
- A place to keep  
a place to throw away







## 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.



*The Rt. Rev. John Payne, D.D. 1815-1874. Distinguished alumnus of Virginia Theological Seminary, a founder of the Church's mission to Liberia, and first missionary bishop for Liberia.*

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

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

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

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



*Deans Kloman, Woods, and Trotter.*

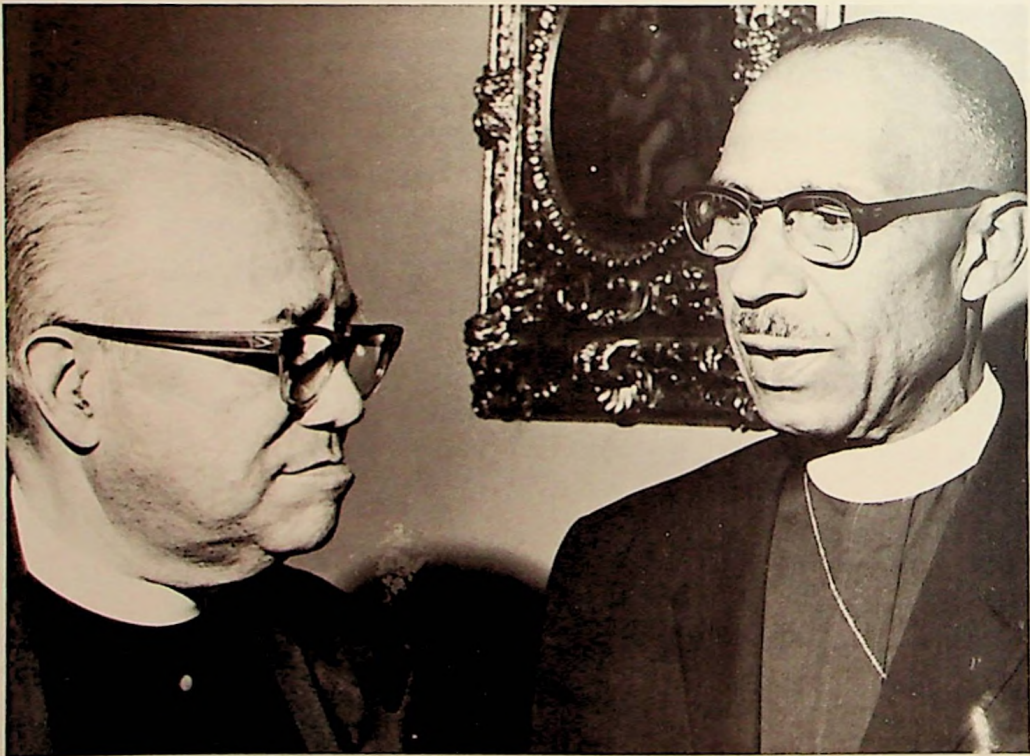


were used to establish the Bishop John Payne Foundation whose sole purpose is "to further theological education among Negroes." All income from the Foundation is used to assist black students in their theological education.

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

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

The campus itself expresses something of the traditional spirit of Virginia Seminary in the arrangement of its buildings. The Chapel and fourteen other principal buildings, including a library completed in 1957, form a widely spaced quadrangle in the center of the campus.



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



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

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

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



*Mrs. Marechal, Assistant Secretary; Dr. O'Hear, Secretary; Bishop Rose, Chairman; Cecil Woods, Dean and President*



## Theological Education for Today

Widely divergent reasons bring young women and men to seminary today. For some, a conversion experience underlies their choice.

For others, it is an initial, driving interest in human issues, in social problems and welfare which motivates them. They seek the resources of Christian faith and insight to enable them to improve the common lot of their fellow men and women.

Still others enroll in a seminary from a sense of personal need for renewal. Pressed by the riddle of life, they want to achieve clarity at the center by finding themselves. They turn to a serious study of theology to find a faith to live by and commanding purpose to serve.

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

In preparing students for ministry in today's world, the faculty of this seminary is mindful that the majority of American people are thirty years of age and under. Multitudes in this country in the lower age ranges find the Church archaic and tend to be anti-institutional. For many the religious question in life does not loom large. Theological education is





therefore undergoing rapid change in order that theological students may be prepared to communicate persuasively and to win to the Christian faith the new generations. Students are not only grounded in the faith through a study of the classical theological disciplines as in all previous periods but field education, practice of professional skills and theological reflection on faith in action is being given much attention and a large place in a student's preparation. Careful training in communication is stressed.

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



## **"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 smorgashbord 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 single men and women must apply to live in the dormitories on the Hill during their first year. Scholarship applications are available for M.T.S. applicants seeking financial assistance from the Seminary. (See page 80.)

## Seminary Life

Seminary is an awesome experience.

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

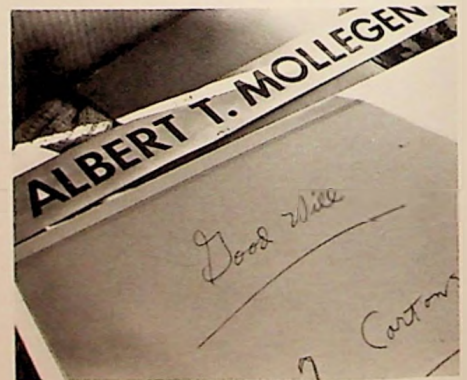
To this new challenge, these students bring a wide diversity of backgrounds. Some are men, some women, some older, some right out of college, some are foreign students new to America, some are just married, some have families, some are single . . . Each student brings a unique set of gifts that will 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 tough academic load, the pressures of field education, the pinch of finances, and many other strains build on each student.

It is at this point that Virginia Seminary offers its greatest asset to its students; that asset is the community. Virginia Seminary encompasses



*Student Body Executive Committee Meets  
with the Dean and Others at Lunch*





about 500 men, women and children among its faculty, staff and students and their families.

The community has its official functions such as parties, dances, picnics and sports. These add zest to the life of the students and families. The women's group on campus (Coterie) has been active in supporting the wives through sharing children's clothes, days of meditation, and information about essentials like baby-sitters.

At a deeper level, the Seminary is the place where there is never a shortage of people to lend an ear or a hand. The community takes care to see that its members have all the support they need in times of trouble.

Students in the hospital do not lack for visitors. Students trying to move easily find help. Others struggling to understand academic work find willing tutors. It is in this deep concern for each other, this tremendous sharing of the total self, that the concern for all people is forged and hardened so that the student may take into the world a piece of that Christian concern and compassion found at the Seminary.

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

The dormitories have 14-18 one-person rooms. Each room is furnished





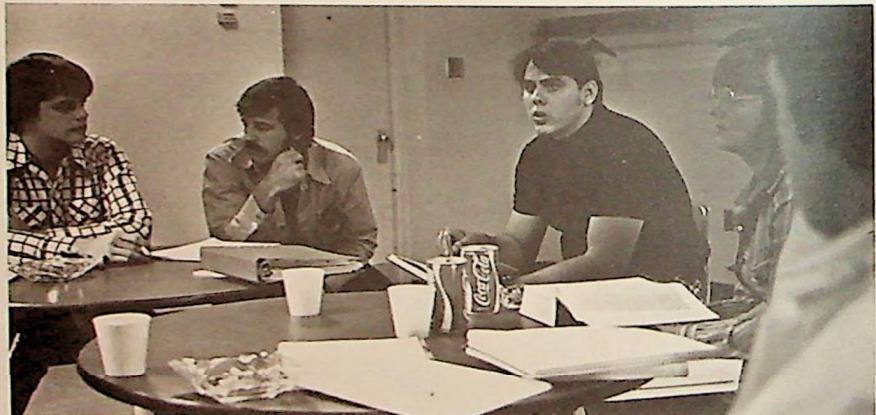
with a desk, chair, lounge chair and stool, bed, sink, cabinet, and drawers and bookcase. There is a common wash room on each floor and on the first floor a "commons" or student lounge with a television and fireplace.

Laundry facilities are available on campus. Dormitory students are also able to see the seminary physician each school morning. All in all, on-Hill students will find that all of the essentials of life are provided within the self-contained sphere of the dormitories.

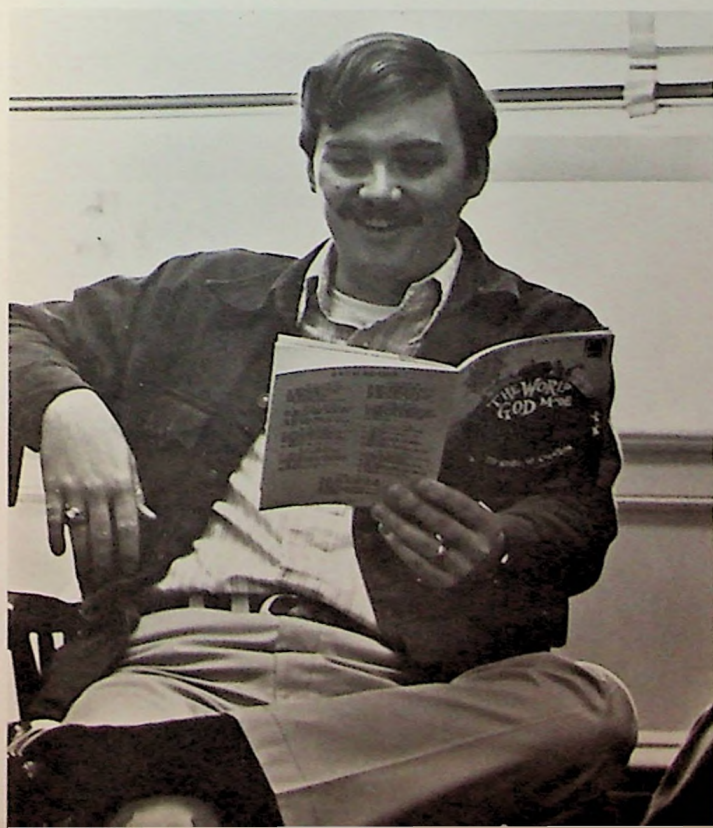
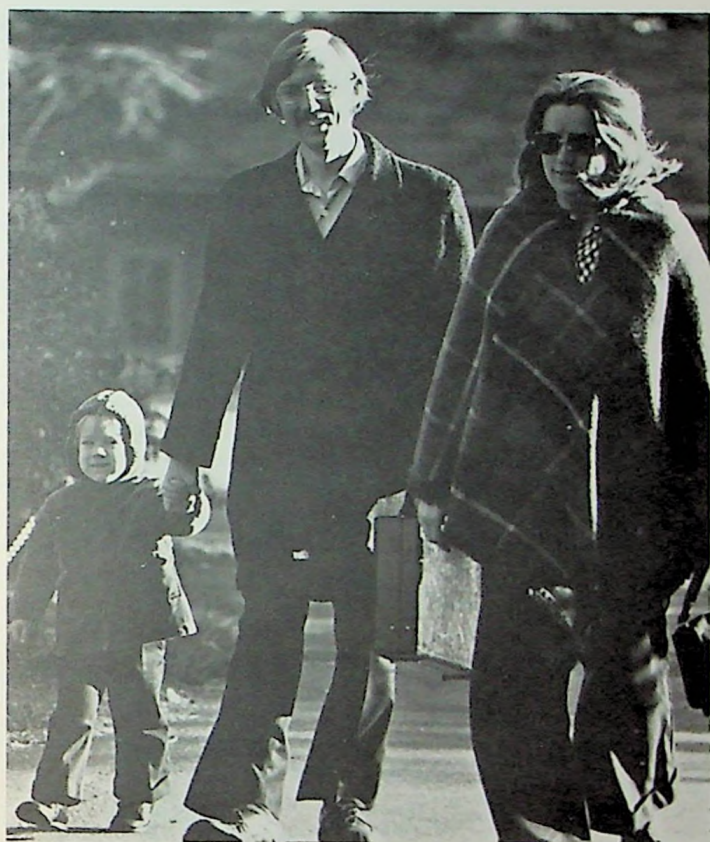
Fortunately, the dormitories provide one other asset. On-Hill students rapidly develop friendships and begin to make forays into surrounding Washington. Some of these trips are to local churches to experience the varying forms of worship provided in both Episcopal and other denominational churches. Other trips are to movies or stores or restaurants.

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.

First year students are required to live 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 to class.









Married students will find no housing on campus and must look for it in the community. This task has become more and more difficult in recent years because of the growing housing shortage in Washington.

The Seminary provides some assistance for students seeking housing. For married students planning to enter in the fall, it is best to come to the Seminary in the spring to start making arrangements for housing.

Married students must also contend with the difficulties of finding employment for the spouse. This is becoming more difficult, though the pay scales for jobs are usually high. Schools on the other hand are plentiful and generally quite good, both public and private.

In spite of the difficulties of bringing a family to seminary, it is well worth the trouble. Spouses enter into the life of seminary, and are able to grow with the student during the years of seminary. This helps in the adjustment to life after seminary, especially if it is in a parish.

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

There are two central events which bring the entire community





together. The first is chapel (see page 3). Students are expected to attend chapel as a regular part of their Christian life. In addition, each student participates in helping lead chapel services during the year. Students with special interests in worship may design and lead "experimental" worship services in the chapel at special times.

The other central event of the community is lunch. At this time the faculty and students all gather to share a common meal and to hear any announcements of general interest. 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 at the Seminary).

In the last few years the most radical change in the complexion of the Seminary has been effected by the large influx of female students which began in earnest with the class of 1969 when four women received degrees. Altogether there are thirty-nine alumnae of VTS. Twelve are ordained. In 1974-75 thirty-four 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 dormitory.



## What Undergirds the Curriculum

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

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

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

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



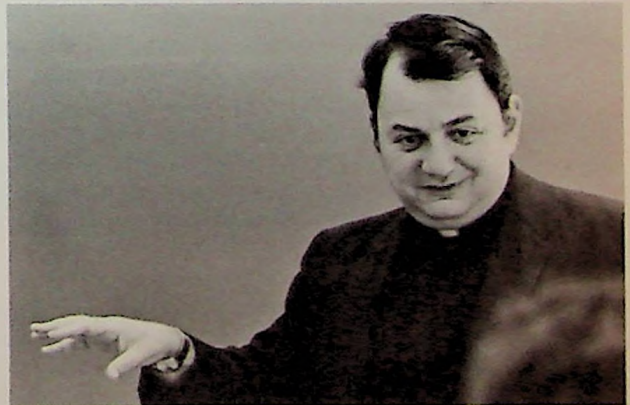


for the acquisition of information. Accordingly, the ordering of the student's life is left as largely as possible to him. A daily service of common worship is provided, a refectory, a place to live. What use the man or woman makes of these, and what else he does to discipline and strengthen himself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

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

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

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





## 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. 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 his or her junior year negotiates a field placement for twelve hours work a week beginning in September of the middle year. There are presently seventy-five approved training sites in the Alexandria-Washington, D. C. area. Most are parish churches, but counseling centers, college campuses, hospitals and other special ministries are also available for the student with a solid experience in the parish prior to coming to seminary. Many skilled, trained field supervisors are available in every possible kind of church setting, rural, suburban, urban, high, low, liturgical renewal, large, small and medium size. The student and his supervisor negotiate a work/learning agreement which is submitted for approval to the Director of Field Education. Students are eligible for field education scholarships up to \$500 per year to cover travel expenses associated with his or her field experience, but a student may not receive direct payment for services from a training site. In the parish training site, students lead worship, preach, teach, work on committees, make parish calls, and become involved in nearly every aspect of parish life.

In concurrent field education, there is the opportunity to learn at several levels. There is the "how to" level—how to preach, to teach, etc. Beyond this level of learning to do the thing itself is a level of discovering one's identity as a professional person engaged in the Church's ministry. This self-identity is often related deeply to the level of vocational learning, that is, is this calling a valid one for me?

Field Education Colloquy is a two-hour, weekly, small-group discussion of these questions based on accounts of actual events in which the student has been involved at his or her training site. In addition to concerning themselves with problems of personal growth and professional skills, colloquies engage also in theological reflection on the meaning of the event under discussion in an attempt to facilitate integration between field experience and academic studies. A faculty mentor, a lay person and a local parish clergyman meet with seven or eight students each week in the Fall and Spring semesters of the Middle year to discuss and reflect on these event accounts in the light of theological study.

An evaluation of each student is made at the end of each semester by the field supervisor and the colloquy mentors. The Director of Field Education assigns a grade of satisfactory or unsatisfactory, based on the data of the evaluations. Satisfactory completion of two years of concurrent field education is required of all those receiving the Master in Divinity

Degree. An "unsatisfactory" grade is changed to "satisfactory" when subsequent or remedial work is done in a satisfactory manner.

Field Education, concurrent with other studies academically oriented, provides a tension and dialogue between theory and practice. Field training sites are the laboratories in which the biblical drama, systematic theology, and the history of the Church are experienced in ways that enable them to begin to integrate thought and behavior. Field experience also contributes to and tests the spiritual formation of the future ordained minister and assists in the acquisition of necessary professional skills. A handbook more fully describing Field Education is available upon request.

In certain limited instances a student may petition the faculty through a specially appointed screening committee to be exempted from one of the two required years of concurrent field education. Students who desire to carry additional Biblical language study or undertake special academic projects outside the usual elective course offerings should consult the *Field Education Handbook* for details.

### 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.



*Student Chaplain at Alexandria Hospital*



The Field Education Department facilitates the screening interviews of students, the application, and the placement, but each supervisor of an accredited center selects his 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 wives work are placed, if at all possible, in the Washington, D. C. area, where six or seven training sites are within one hour's drive. However, students not so placed should be prepared to be separated from their wives during the five week days throughout this first summer. Those students with wives not placed locally are usually placed within a two and a half hour drive, thus making weekend commuting home possible.

### Second Summer

If CPE has been completed successfully, the Seminary makes no demands on the summer following the Middle year. 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 many locally designed programs are available to students. The Director of Field Education facilitates student placement in such programs. Financial arrangements vary greatly



*Supervisory Conference*



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."

### 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.



*Orientation Session for Members of the Lay Committees*





*Parish Lay Committee Confers with Seminarians*

### **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 in-

vestigated 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."

#### **Intern Year—Interseminary Program in Church and Society**

For students who have completed the Middle year, one-year internships (9-12 months) are available for those interested in experiencing direct, in-depth involvement in a major social or political institution as part of their total theological education. An intern-year program in National Politics is provided by Virginia Seminary and a similar program in Urban Affairs is provided by Union Seminary in Richmond, Virginia. Students from both schools can participate in either of the two programs. Students from other schools, including those of the Washington Theological Consortium, are admitted on a space available basis.

The purposes of the Interseminary Program are (1) the real involvement of theological education in the major institutions of our corporate life; (2) the creation and development of ethical sensitivity and awareness in matters of public policy; (3) the informing of theological education by the realities and complexities of social and political issues and public procedures; (4) the development of the skills of future clergy in understanding and interpreting difficult "theological-social" issues.

The program in National Politics at Virginia Seminary takes advantage of the wealth of resources in Washington. Students in the program generally work as aides in the offices of Senators, Representatives, congressional committees or in non-governmental offices oriented to the legislative process. Study and involvement in current public issues, and ethical reflection upon these issues are undertaken in weekly seminar sessions throughout the school year. Experts in relevant areas are invited to meet with the seminar.

In their day-to-day responsibilities students learn through personal involvement such things as legislative research techniques, the workings of bureaucracy, and the art of political compromise. Some of the recent placements have been in the offices of Senators Mark Hatfield (Ore.), William Proxmire (Wis.), Adlai Stevenson (Ill.), Charles Percy (Ill.), Philip Hart (Mich.), and Representatives John McFall (Calif.), Robert Drinan (Mass.), Robert Kastenmeier (Wis.), John Breckenridge (Ky.), the House Republican Conference, the Democratic Study Group, the Baptist Joint Committee on Public Affairs, and United Press International.

The program in Urban Affairs at Union Seminary draws upon the resources of Richmond's expanding urban complex in such areas as local government, education, drug programs, social services, and other community agencies. The seminar program is designed to give the student a systematic approach to the whole metropolitan area. Placements have been in a variety of areas, including a newspaper, public health, public welfare, and a city councilman's office.

Since 1967, over 80 interns have taken part in the Interseminary Program in Church and Society, working in secular jobs to test their own concepts of social ethics, to gain insight into the structures of man's communal life, and to gain a perspective on the requirements of a public ministry.

For those who would like a taste of this experience without taking a full intern year, a course is offered entitled "Social Ethics Internships" (see C&C 201 and 202) which provides in a limited way a similar kind of educational experience.





*Gloria Berberich and Field Work Supervisor Mrs. Blanche Ellis  
at Goodwin House, a Nearby Retirement Home*



*Intern Alan Hooker (right) and Congressman McFall of California  
For Whom He Worked 1974-75*

## 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 not offered at V.T.S., such as Radio and T.V. Evangelism. In other cases, students cross register 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 Mark Heath, O.P., 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)

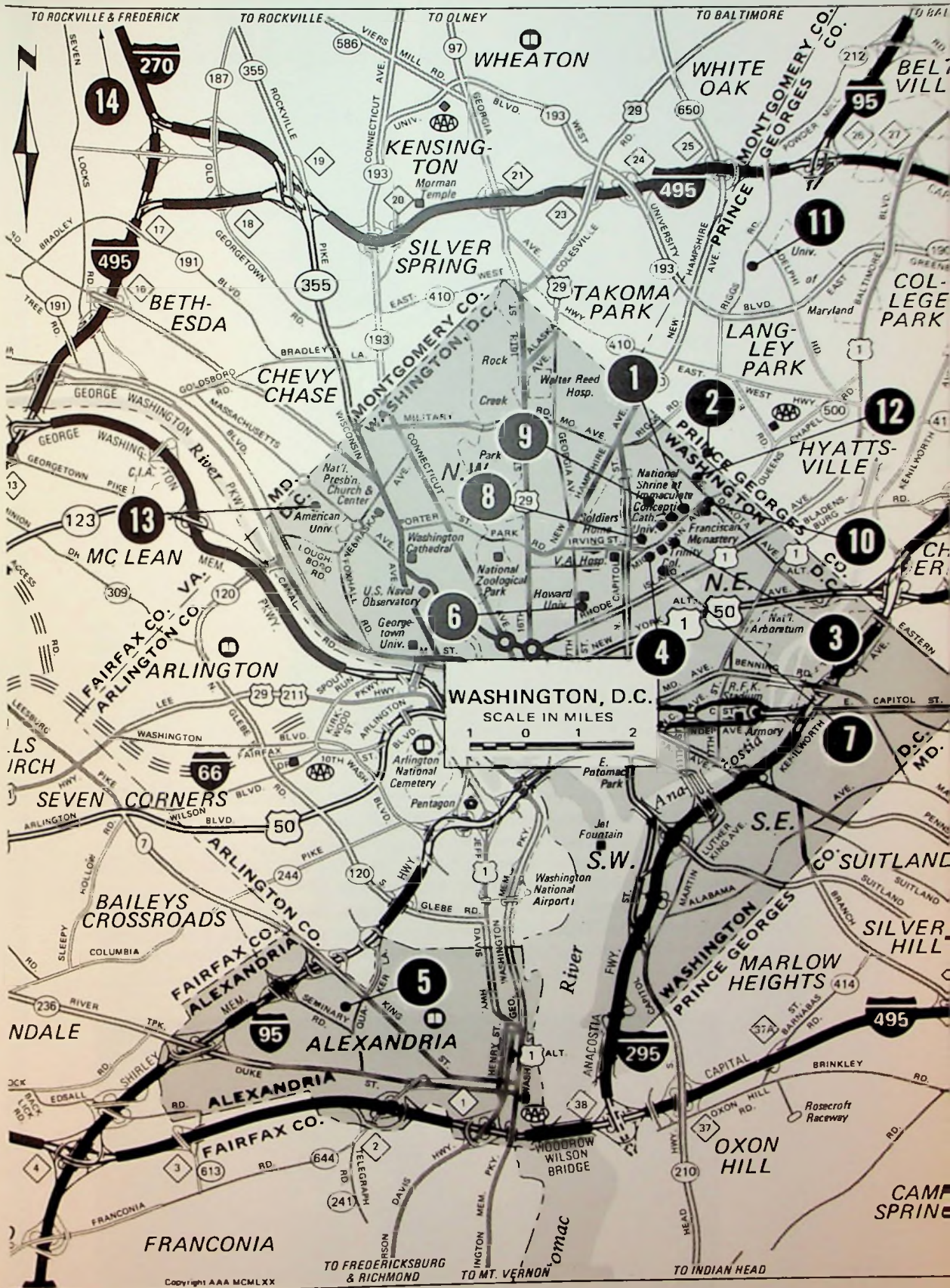
Holy Trinity Mission (11)

Whitefriars Hall (12)

Wesley Theological Seminary (13)

Lutheran Theological Seminary at Gettysburg (14)







## Center for Continuing Education

THE REV. ROBERT W. ESTILL, *Director*

THE REV. RICHARD A. BUSCH, *Assistant to the Director*

Since 1967 when our program began, the need for continuing education for clergy has been increasingly recognized. Such education can take many forms, both in and out of a seminary, and can be designed to meet many different kinds of need. We believe, however, that a Seminary does present a uniquely suitable setting in which to offer the minister a period of all round renewal; an opportunity for reflection, prayer, personal appraisal, and looking ahead. Such is the purpose of the Center's program.

The program is based on 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. The program is fully ecumenical. It is designed to take maximum advantage of peer group learning, and so willingness to belong to such a group is essential. But the rewards are rich. The design of the program varies of course, with the needs of different groups, but the basic design always includes renewal in personal awareness, encounters with theological and biblical content, institutional management and leadership training, and intensive life and career planning.

Worship is the cornerstone of the six week residency. The Seminary Community, of which we are a part, worships every morning and on Wednesday evenings either with the Holy Communion or with Morning Prayer. Sunday worship is usually left to the decision of the individual, and the Washington area offers many opportunities for new and rich experiences. An overnight Retreat is often a part of the program.

A Fellowship Grant is worth \$2,000 as the cost of the program is \$2,800 per Fellow. The balance of \$800 is a tuition charge. There are limited additional scholarship funds though each applicant is encouraged to seek scholarship aid from other sources.

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

Three Terms are scheduled each year, Fall, Winter, and Spring. The exact dates may be obtained by writing to the Director.

The Center for Continuing Education is on the Campus of the Virginia Theological Seminary. The Center consists of a modern three-story building attached by a covered walk to the Seminary Dining Hall.







Each Term is limited to fourteen persons and there are fourteen private rooms and baths in the Center. Linens are provided.

Most of the sessions are held in the two large Seminar Rooms in the Center. All meals are in the Seminary Dining Room, but an ice machine and a coffee, tea, hot chocolate and soup dispenser are in the Center.

Tennis courts and a gym are on the campus. The Seminary has washers and driers which may be used for a modest fee. Laundry service is available, and the campus is near a large shopping center.

The Washington-Northern Virginia area is full of resources of every description. In addition to the Human Relations Weekend, most Terms make an over-night Retreat at one of the nearby Conference Centers. Field trips are often made to places of interest in the area.

Ample opportunity is given to meet the Faculty of the Seminary and several Faculty Members give presentations during the Term. The 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. Speakers from around the world come to the Seminary and the schedule of the Center is arranged to make full use of these resources.

### **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. Ample 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.

### **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.

## Lectureships

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

*The Reinicker Lectureship* was established in 1894 by the generosity of the late Mr. George A. Reinicker of Baltimore.

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

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

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

### RECENT VISITING LECTURERS

#### Reinicker Lectureship:

Robert W. Estill, Charles W. F. Smith, H. Boone Porter, 1972

Members of the Standing Liturgical Commission

"Liturgical Reform: Its Theological and Pastoral Foundations."

Clifford L. Stanley, 1971

Professor Emeritus, Virginia Theological Seminary

"Kierkegaard for Every Man."

Nathan A. Scott, 1971

Professor of Theology and Literature, University of Chicago Divinity School

"Sacral Imagination."

#### Zabriskie Lectureship:

Dr. William A. Spurrier, 1975

Professor of Religion, Wesleyan University, Middletown, Conn.

"Christian Ethics and the Church: of Powers and Principalities."

The Rev. Michael Marshall, 1973

Vicar of All Saints, Margaret Street, London

"The Spirit of the Church, the Spirit of the World and the Spirit of the Seventies."

F. W. Dillistone, 1971

Fellow and Chaplain, Oriel College, Oxford

"Religious Awareness or Christian Faith?"

Regin Prenter, 1969

Professor of Theology, University of Aarhus, Denmark

"Christ, His Servants and His People."

#### Sprigg Lectureship:

Dr. Charles C. West, 1975

Professor, Christian Ethics, Princeton Theological Seminary, Princeton, N. J.

"Liberation & Limitation: Power & Responsibility in the Christian Life."

Mr. Stanford Summers, 1974

Director, St. Clement's Film Association, N. Y.

Film Workshop for Christian Education

#### 150th Anniversary Conference

"Third World Theology and the Mission of the Church"

Charles H. Long, Jr., Rector of St. Peter's Church, Glenside, Pa.

John Mbiti, Professor at Makerere University, Uganda

Kosuke Koyama, Executive Director, Association of Theological Schools in Southeast Asia

Herbert Daughtry, Pastor of the House of the Lord Pentecostal Church, Brooklyn, N. Y.

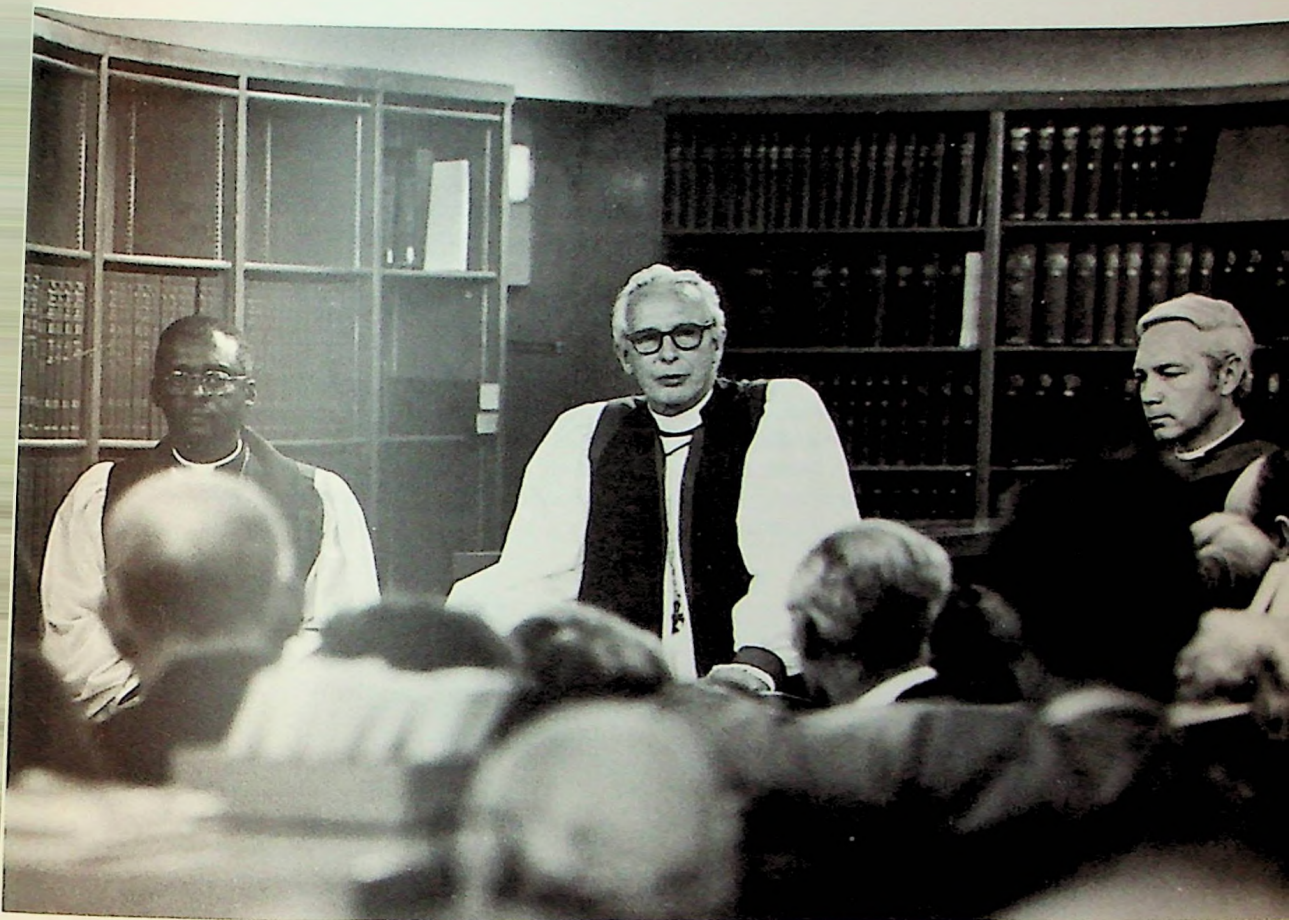
Jose Miguez-Bonino, Dean of Postgraduate Studies, Institute of Advanced Theological Studies, Buenos Aires, Argentina

Peter Beyerhaus, 1972

Professor of Missiology, Tübingen University

"Mission and Humanization."





*Bishop Martin ('42), Bishop Gibson ('40), and Dean Woods ('53) at the dedication of the Bishop Payne Library.*

## **The Bishop Payne Library**

The Bishop Payne Librray was so named to commemorate the merger of the Bishop Payne Divinity School with this seminary which took place in 1953, and to honor a distinguished alumnus of the Class of 1836. the Rt. Rev. John Payne, first missionary bishop of Liberia.

The Library has space for approximately 100,000 volumes and 110 readers. More than 400 periodicals are currently received. Facilities are available for reading the growing collection of more than 800 microfilm reels. Through its participation in the Washington Theological Consortium, the extensive collections of more than 800,000 volumes in the member libraries are available for direct borrowing by our students and faculty.

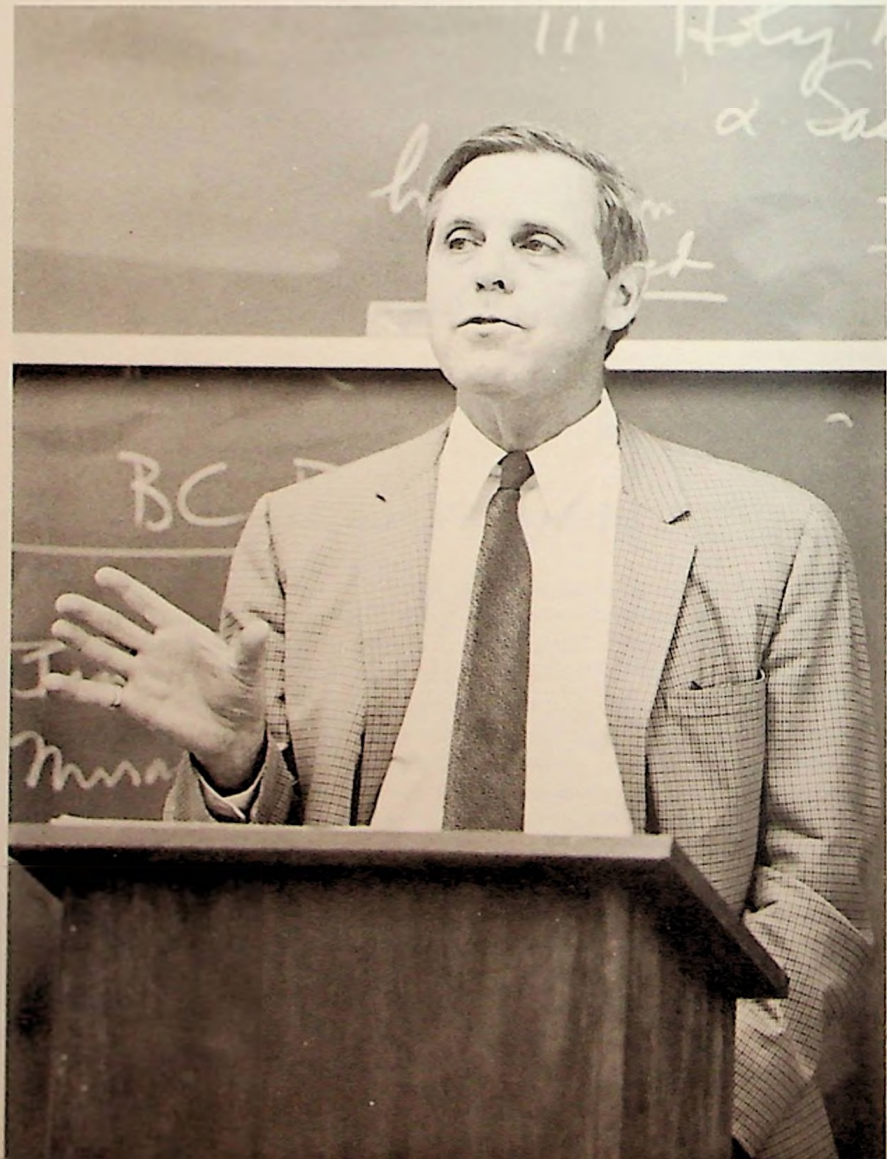
The alumni of the Seminary are welcome to borrow books by mail. Further information concerning this privilege may be obtained from the librarian.

## Methods of Teaching

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

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

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







## Administration and Faculty

### Administration

THE VERY REV. GRANVILLE CECIL WOODS, JR., M.Div., S.T.M., D.D.  
*Dean and President*

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

THE REV. JOHN H. RODGERS, JR., M.Div., Th.D.  
*Chaplain and Associate Dean for Student Affairs*

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

ARMISTEAD L. BOOTHE, A.B., B.A. & M.A. JURIS.  
*Director of Development*

THE REV. DABNEY J. CARR, III, M.Div.  
*Director for Alumni Affairs and Publications*

THE REV. WILLIAM S. PREGNALL, S.T.M.  
*Director, Field Education*

THE REV. ROBERT W. ESTILL, S.T.M.  
*The Arthur Carl Lichtenberger Director, Center for Continuing Education*

THE REV. RICHARD A. BUSCH, M.Div., Ph.D.  
*Assistant to the Director for Continuing Education*

## Faculty

THE VERY REV. GRANVILLE CECIL WOODS, JR., M.Div., S.T.M., D.D.  
*Dean and President*

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

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

MRS. H. C. KELLERAN, B.A., D.D.  
*Professor of Pastoral Theology, Emeritus*

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

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

THE REV. ALBERT T. MOLLEGEN, S.T.M., D.D., S.T.D.  
*Professor of New Testament Language and Literature and  
Professor of Christian Ethics, Emeritus*

THE REV. JESSE M. TROTTER, S.T.M., D.D.  
*Professor of Philosophical Theology*

THE REV. MURRAY L. NEWMAN, M.Div., M.A., Th.D.  
*Professor of Old Testament*

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

THE REV. RICHARD REID, B.D., A.M., Th.D.  
*Professor of New Testament*

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

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

THE REV. JOHN H. RODGERS, JR., M.Div., Th.D.  
*Professor of Systematic Theology*

THE REV. HENRY H. RIGHTOR, M.Div., J.D., D.D.  
*The Arthur Lee Kinsolving Professor of Pastoral Care*

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. Cecil Woods, Jr.*



*The Rev. Richard Reid*



*The Rev. John H. Rogers*



*The Rev. William B. Blood*



*Armistead L. Boothe*



*The Rev. Dabney J. Carr, III*



*The Rev. William S. Pregall*



*The Rev. Robert W. Estill*



*The Rev. Richard A. Busch*



*The Rev. Jesse M. Trotter*



*The Rev. Murray L. Neuman*



*The Rev. John F. Woolerton*





*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. Parrent*



*The Rev. Frank R. VanDevelder*



*The Rev. John R. Whitney*



*Marianne H. Micks*



*The Rev. David A. Scott*



*The Rev. Sherodd R. Albritton*



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

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

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

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

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

THE REV. DAVID A. SCOTT, M.Div., Ph.D.  
*Associate Professor of Systematic Theology*

THE REV. WILLIAM S. PREGNALL, M.Div., S.T.M.  
*Associate Professor of Field Education*

THE REV. SHERODD R. ALBRITTON, M.Mus., M.Div.  
*Associate Professor of Homiletics, Speech and Music*

#### Adjunct Professors

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

THE REV. ERNEST E. BRUDER, M.Div., D.D.  
*Chaplain, St. Elizabeth's Hospital, Washington, D. C.*  
*Adjunct Professor in Clinical Pastoral Care*

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

THE REV. ROBERT W. ESTILL, M.Div., S.T.M.  
*Adjunct Professor in Liturgics*

THE REV. WILLIAM LOGAN, O.P.  
*Adjunct Professor in Field Education*

THE REV. HENRY B. MITCHELL, M.Div.  
*Adjunct Professor in Church and Society*

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

DR. JOHN E. ROBERTS  
*Physician to the Seminary*

DR. ROBERT J. WETMORE  
*Consulting Psychiatrist*

## **Adjunct Faculty Persons**

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

### **Supervisory Training Associates**

Elizabeth E. Hampton

William E. Swing

### **Field Work Supervisors**

John L. Abraham	Roy D. Green, Jr.	Randall L. Prior
Mrs. Philip Agee	Robert C. Hall, Jr.	Joel W. Pugh, II
D. Thomas Andrews	Mrs. Elizabeth E. Hampton	Gary P. Ramsey
Robert H. Andrews	Lawrence R. Harris, Jr.	Stanton R. Ramsey
Ralph Bayfield	Alden M. Hathaway	John Rivers
A. Moody Burt	James R. Henry	Christopher R. Sherrill
Robert W. Carlson	Glenn H. Hewlett	Richard L. Shimpfky
Rodney L. Caulkins	Albert J. Jones	Berry B. Simpson
David Chamberlain	David W. Kent	Leslie C. Smith
George A. Chauncey	Harold T. Lewis	Thomas R. Smith
Henry Childs	Robert H. Lyles	Richard L. Stinson
Richard L. Corkran	E. Joseph Mackov	Jess H. Stribling, Jr.
Robert E. Daly	John H. Marlin	William Sydnor
James R. Daughtry	McAlister C. Marshall	William E. Swing
Timothy W. Dols	Richard C. Martin	Joseph Tatnall
William L. Dols, Jr.	Luther D. Miller, Jr.	Charles W. Taylor
Burtis M. Dougherty	Robert Moody	Arthur H. Underwood
Kenneth C. Eade	Michael O. Moore	John O. von Hemert
John F. Evans	Edward Morgan, III	John D. Wigner, Jr.
George S. Fleming	Lynn C. McCallum	David Williams
John R. Frizzell	Kyle M. McGee	Peter G. Winterble
Marvin A. Gardner, Jr.	William A. Opel	John W. Wires
Robert S. Gillespie, Jr.	Gary K. Price	William R. Wooten
James M. Green		

### **Colloquy Mentors**

#### **Lay**

Mrs. Taylor Adams  
Mrs. James F. Fort  
Mrs. Ruth B. Libbey

Mrs. Fred Moring  
Mrs. Gerald Norton

Mrs. B. Franklin Pepper  
Mrs. Ray Rollins

#### **Clerical**

Robert W. Carlson  
William L. Dols  
Alden M. Hathaway

Lynn C. McCallum  
Richard Peard

Stanton R. Ramsey  
Richard L. Shimpfky



# Courses of Study

## Master in Divinity

### JUNIOR YEAR

Fall Semester	hours	Spring Semester	hours
Old Testament 1 .....	3	Old Testament 2 .....	3
New Testament 1 .....	3	New Testament 2 .....	3
Intro to Biblical Languages NT 4 .....	3	Homiletics 1 .....	3
Liturgical Reading & Music SM 1 <sup>1</sup> ....	2	Church History 1 .....	3
Elective .....	3	Elective .....	3

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

### MIDDLE YEAR

Fall Semester	hours	Spring Semester	hours
Church History 2 .....	3	Christian Ethics ST 3 .....	3
Systematic Theology 1 .....	3	Systematic Theology 2 .....	3
Field Education 1 Colloquies .....	2	Field Education 2 Colloquies .....	2
Elective .....	3	Pastoral Theology 1 .....	3
Elective .....	3	Elective .....	3
(Additional Elective) .....	3	(Additional Elective) .....	3

### SENIOR YEAR

Fall Semester	hours	Spring Semester	hours
Liturgics 1 .....	3	Field Education 4 .....	0
Homiletics 2 .....	3	Elective .....	3
Pastoral Theology 2 .....	3	Elective .....	3
Field Education 3 .....	0	Elective .....	3
Elective .....	3	Elective .....	3
(Additional Elective) .....	3	(Additional Elective) .....	3

<sup>1</sup> Required only of students preparing for ordination.

*Electives*

**O.T. 102 Beginning Hebrew.** (Continuation of O.T. 101). Dr. VanDevelder

**O.T.-S.T. 123 The Authority of the Holy Scriptures.** Are the Holy Scriptures really of fundamental authority for the Church and the Christian believer? The Christian Church has always affirmed that they are, but this affirmation is in question today. How did the Church ever come to make this claim? In what ways has the Bible been read in the Church in the past, and what ways of reading it are possible and appropriate today? What does the inspiration of the Bible mean in the light of the historical-critical method of study? How do we avoid reading the Word of God in such a way that we end up with no certain Word from God? How do we relate the Old Testament to the New, and both to the task of preaching and teaching? How can we use the Bible in personal devotions? How seriously does the Church take the canon today? In this course we want to begin to come to grips with some of the burning issues surrounding the role and interpretation of the Holy Scriptures in the Church today. (Not offered 1975-76). Dr. VanDevelder and Dr. Rodgers

**O.T. 204 Archaeology and the History of Israel.** A study of the significance of archaeology for understanding and interpreting the Bible. (Not offered 1975-76). Dr. Ross

**O.T. 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. (In English). Primarily lectures with some discussion. Dr. Newman

**O.T. 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 1975-76). Dr. Newman

**O.T. 210 Jeremiah.** Jeremiah is viewed as the epitome of the pre-exilic prophetic movement in Israel, in whose life and work most of the major motifs of prophecy are focused. The course examines the prophet's attitude to traditions from the past, to contemporary institutions, and to future prospects beyond the impending doom. Lectures and seminars. (Not offered 1975-76). Dr. VanDevelder

**O.T. 302 Readings in the Hebrew Bible.** Dr. Ross

**O.T. 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

FALL SEMESTER

*Required Courses*

- N.T. 1 Introduction to the New Testament: Gospels and Acts. The first half of a general introduction to the New Testament. The Jewish background. The Gospels as sources for the historical Jesus. The history of the synoptic tradition. The theology of the evangelists. Acts as evidence for Lucan theology. (JUNIORS, 1st YEAR MTS). Dr. Micks, Dr. Reid
- N.T. 4 Introduction to Biblical Languages. A study of the main elements of Biblical Hebrew and New Testament Greek followed by a systematic examination of key words in the Bible. (JUNIORS, 1st YEAR MTS). Dr. Newman, Dr. VanDevelder, Dr. Ross

*Electives*

- N.T. 207 The Gospel of John. An exegetical study of the gospel with a view to understanding the author's theology and interpretation of Christ. (English). Dr. Reid
- N.T. 209 First Corinthians. (In Greek). Exegesis of selected passages in Greek (Not offered 1975-76). Dr. Fuller
- N.T. 214 St. Luke's Gospel. Selected passages for exegesis as a clue to the theology of St. Luke (English). (There will be a special section for Greek students for the translation of passages covered in the above.) (Not offered 1975-76). Dr. Fuller
- N.T. 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 1975-76). Dr. Micks
- N.T. 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, not required. (Not offered 1975-76). Dr. Fuller

SPRING SEMESTER

*Required Courses*

- N.T. 2 Introduction to the New Testament: The Epistles. (A Continuation of N.T. 1). The Pauline literature as evidence for the life and theology of Paul. The deutero-Pauline and sub-apostolic literature of the New Testament. (JUNIORS, 1st YEAR MTS). Dr. Fuller, Dr. Micks

*Electives*

- N.T. 105 Biblical Word Studies. A systematic study of key words in the Bible, undertaken as preparation for the interpretation of the text in English translation and as a foundation for biblical theology. Dr. VanDevelder

- N.T. 107 Elementary New Testament Greek. Dr. Reid
- N.T. 206 Epistle to the Romans (in English). A detailed study of the epistle. (Not offered 1975-76). Dr. Reid
- N.T. 210 I Corinthians (in English). 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. Dr. Reid
- N.T. 211 The Gospel of Matthew. Selected passages for exegesis as a clue to the theology of Matthew (English). There will be a special section for those wishing to do the selected passages in Greek. Dr. Fuller
- N.T. 223 Charles Gore. A study of this Anglican theologian as an interpreter of scripture. Dr. Fuller
- N.T.-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. (Not offered 1975-76). Dr. Fuller, Mr. Crum
- N.T. 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 1975-76). Dr. Fuller

## Department of Church History

Dr. Woolverton, Mr. Mitchell

### FALL SEMESTER

#### *Required Courses*

- C.H. 2 History of the Church in the Reformation and Modern Periods (MIDDLERS, 2nd YEAR MTS). The course is a survey dealing with the reformations of the sixteenth century, rationalism, the rise of science and secularism, the Age of Revolution, and the emergence of modern schools of thought. Dr. Woolverton
- C.H.-C.&S. 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 in 1975-76). Dr. Woolverton, Dr. Parrent

#### *Electives*

- C.H. 107 American Church History I. Lectures and seminars on theological, intellectual and social change in colonial and revolutionary America, 1607-1800. The history of Puritanism, the Church of England in the colonies, the forma-



tion of the Episcopal church in the early national period, together with the emergence of the high church and evangelical parties are dealt with in detail. Dr. Woolverton

C.H. 302 Special Reading/Research in Church History (MIDDLELERS, 2nd YEAR MTS, SENIORS). The course is designed for any group of students interested in pursuing intensive reading of their choice in the writings of a major figure, movement or tradition in church history. Dr. Woolverton

#### SPRING SEMESTER

##### *Required Courses*

C.H. 1 The Early Church and the Medieval Church. (JUNIORS, 1st YEAR MTS). The course is a survey dealing with the development of the canon, creed, liturgy and ministry in the early period, with special emphasis on the doctrinal aspects of the first four General Councils. In the medieval period the rise of the papacy, monasticism and church/state relations are emphasized. Dr. Woolverton.

##### *Electives*

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

C.H. 108 American Church History II. (C.H. 107 is *not* a prerequisite. While advisable, it is not mandatory that the courses be taken consecutively or in the same year.) Lectures and seminars in nineteenth- and twenty-century theological thought in America, the continuing history of the Episcopal Church, an examination of what it is like to be within other denominations and the history of newer religious movements in our own time are the topics covered. Dr. Woolverton

C.H. 302 Special Reading/Research in Church History. (MIDDLELERS, 2nd YEAR MTS, SENIORS). See Fall Semester description. Dr. Woolverton

#### Department of Theology

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

#### FALL SEMESTER

##### *Required Courses*

S.T. 1 Introduction to Systematic Theology: Part One. A constructive development of the basic doctrines of the Christian faith studied with special attention to their inter-relationship. In Part I consideration will be given to (1) the nature and purpose of theology; (2) Revelation: God in human experience and as

absolute; Hebrew and Greek traditions of transcendence, evil and deliverance; the problem of authority; (3) God in Christ: Redemption and Incarnation. (Two lectures and one section discussion per week). (MIDDLELERS, 2nd YEAR MTS). Dr. Price, Dr. Scott

#### *Electives*

- S.T. 101 **The Faith of Christians.** An introductory study of theology in the light of modern knowledge. Dr. Micks
- S.T. 102 **History of Christian Thought: Origins to Reformation.** This course will consider the major theological patterns of Christian thought from the apologists to the end of the Middle Ages. Dr. Rodgers
- S.T. 108 **Calvin Seminar.** This course deals with the "Institutes of Religion," perhaps the single most influential book on Christian doctrine since St. Thomas. We will seek to understand Calvin's major themes and at the same time engage in critical interaction. ". . . whoever is utterly cast down and overwhelmed by the awareness of his calamity, poverty, nakedness, and disgrace has thus advanced farthest in knowledge of himself." (page 267 LCC, vol. 1). The seminar is open to all classes. (Not offered 1975-76). Dr. Rodgers
- S.T. 128 **Secular Proposals for Social Renewal.** A Christian assessment of secular proposals for social renewal: Theodore Roszak, *Where the Wasteland Ends*; Herbert Marcuse, *One Dimensional Man*; B. F. Skinner, *Beyond Freedom and Dignity*. (Not offered 1975-76). Dr. Scott
- S.T. 206 **Freedom, Authority and Responsibility.** The crisis of authority as it exists today on both sides of the generation gap. Relation of personal autonomy to faith commitment and to the sovereignty of God. The place of individual initiative in the salvation process. (Limited to 15). Dr. Trotter
- S.T. 212 **The Kingdom of Christ.** The possibility and meaning of the Christian life in the thought of the Anglican theologian, F. D. Maurice. Particular attention will be given to Maurice's theological method as indicating a style of life and action in the world. (Limited to 15). Dr. Trotter
- S.T. 218 **Human Spirit and Holy Spirit.** An historical and constructive study of the place of Spirit in Christian thought and experience. Lectures and seminars. (Not offered 1975-76). Dr. Price
- S.T. 219 **The Thought of Karl Barth.** Readings and class discussion. (Not offered 1975-76). Dr. Rodgers

#### SPRING SEMESTER

#### *Required Courses*

- S.T. 2 **Introduction to Systematic Theology: Part Two.** A continuation of Part One. The course will consider: (1) God and the world-Creation; (2) God in relation to the human self and human group activity; (3) the Holy Spirit; (4) History and Consummation; (5) the Trinity. Two lectures and one section-discussion per week (MIDDLELERS, 2nd YEAR MTS). Dr. Price, Dr. Micks
- S.T. 3 **Christian Ethics.** The Biblical and theological foundations for Christian ethics; the application of Christian norms to the familial, political, economic, and cultural orders; models of ethical analysis: e.g. situation ethics, natural law ethics, liberation ethics. Dr. Scott, Dr. Parrent



*Electives*

- S.T. 103 History of Christian Thought: The Reformation to the Present Time. Dr. Rodgers
- S.T. 107 Luther Seminar. This seminar attempts to introduce the range of Luther's thought on the major topics of theology by the use of good secondary reading and a Luther Compend. Its second focus is a familiarity with one of his major writings, his famous "Commentary on the Epistle to the Galatians." "For the one doctrine which I have supremely at heart, is that of faith in Christ, from whom, through whom, and unto whom all my theological thinking flows back and forth day and night." (page 16). This seminar is open to all classes. (Not offered 1975-76). Dr. Rodgers
- S.T.-C&S 112 Technology and Ethics: Ecology and Medicine. An examination of the impact of science and technology on modern man and society and its implications for Christian Ethics, particularly in the areas of medicine and ecology. (Limited to 10). (Not offered 1975-76). Dr. Parrent, Dr. Scott
- S.T.-O.T. 123 The Authority of the Holy Scriptures. Are the Holy Scriptures really of fundamental authority for the Church and the Christian believer? The Christian Church has always affirmed that they are, but this affirmation is in question today. How did the Church ever come to make this claim? In what ways has the Bible been read in the Church in the past, and what ways of reading it are possible and appropriate today? What does the inspiration of the Bible mean in the light of the historical-critical method of study? How do we avoid reading the Word of God in such a way that we end up with no certain Word from God? How do we relate the Old Testament to the New, and both to the task of preaching and teaching? How can we use the Bible in personal devotions? How seriously does the Church take the canon today? In this course we want to begin to come to grips with some of the burning issues surrounding the role and interpretation of the Holy Scriptures in the Church today. (Not offered 1975-76). Dr. VanDevelder, Dr. Rodgers
- S.T. 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 class discussions. Dr. Price
- S.T. 132 Christian Freedom. The idea of freedom in the history of Christian thought and in contemporary theology. New Testament use of the theme will be reviewed through study of Ernst Kasemann's *Jesus Means Freedom*. Dr. Micks
- S.T. 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. Open to Middlers and Seniors, and to Juniors with permission of the instructors. (Not offered 1975-76). Dr. Micks, Dr. Scott
- S.T. 213 Theology, Philosophy and Depth Psychology. A course designed for students who wish to integrate their theological and psychological insights more consciously and deliberately. Theological theme: Faith and the Atonement. Existential sub-themes: Repenting, loving, believing, hoping. (Limited to 8). Dr. Trotter

- S.T. 214 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 1975-76). Fr. Chelpon
- S.T. 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
- S.T. 222 Theology of Paul Tillich.** A careful reading of Tillich's Systematic Theology (Vols. I-III), with consideration of selected other works. Prerequisite: S.T. 1. (Not offered 1975-76). Dr. Price
- S.T. 224 Theological Ethics: Marriage and Divorce.** Cultural attitudes and socio-psychological study of American marriage; ethical consideration of divorce and other problems related to marriage. (Not offered 1975-76). Dr. Scott
- S.T. 303 Twentieth Century Outlooks and Mentalities.** A philosophical method of locating and understanding the same. The possibility and meaning of revelation. This course is designed to assist students in learning to meet the theological and motivational needs of persons today. (Limited to 15). Dr. Trotter

## Department of Church and Society

Dr. Parrent, Dr. Newman, Mr. Mitchell

### FALL SEMESTER

#### *Electives*

- C&S 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 1975-76). Dr. Parrent, Mr. Mitchell
- C&S-C.H. 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 in 1975-76). Dr. Parrent, Dr. Woolverton
- C&S 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 theology of liberation, and "New Evangelical" social concern. Dr. Parrent



**C&S 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 current issues such as affluence and poverty, hunger, third world development, guaranteed income, pollution, business ethics, and church investments. Dr. Parrent

**C&S 201 Social Ethics Internship.** This course provides an opportunity for students to gain first-hand knowledge and experience, in a non-parish setting and under professional supervision, of a significant facet of the social structure in which values are involved and ethical issues arise. Each student will work a minimum of six hours a week on one of a variety of agencies dealing with public issues. The work experience is supplemented by appropriate reading and reflection sessions. Open to Middlers and Seniors. Dr. Parrent, Dr. Rasmussen (Wesley)

**C&S 301 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. Limited to Seniors. Dr. Parrent

#### SPRING SEMESTER

##### *Electives*

**C&S 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 necessary). Dr. Newman

**C&S 110 Christianity and the State.** An examination of historic Christian attitudes toward the state, patterns of church-state relations, and current issues involving the relationship of Christians to the state. Attention will be given to such current issues as civil disobedience, conscientious objection, religious liberty, tax exemption, school prayers and church lobbying, and to the related judicial decisions. (Not offered 1975-76). Dr. Parrent

**C&S-S.T. 112 Technology and Ethics: Ecology and Medicine.** An examination of the impact of science and technology on modern man and society and its implications for Christian Ethics, particularly in the areas of medicine and ecology. (Limited to 10). (Not offered 1975-76). Dr. Parrent, Dr. Scott

**C&S 113 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 1975-76). Dr. Parrent

**C&S 202 Social Ethics Internship.** (Identical to C&S 201, as offered in the Fall Semester)

**C&S-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). (MIDDLERS, SENIORS). Mr. Crum, Dr. Parrent

**C&S 302 Reading and Research in Christian Social Ethics.** (Identical to C&S 301, as offered in the Fall Semester)

## Department of Pastoral Theology

Dr. Rightor, Dr. Whitney, Bp. Baden

### FALL SEMESTER

#### *Required Courses*

**P.T. 2 The Priest as Parish Teacher.** A practical experience for Seniors in developing skill and insight in teaching. Students take responsibility, in rotation, for teaching occasions during the semester. Teaching material is chosen from Biblical, historical and theological sources with an eye both to parish teaching and the G.O.E.'s. Course elements: (1) three teaching sessions weekly, (2) concurrent teaching evaluation and guidance by section members and instructor, (3) sections of 12 or less members. (3 hrs. credit). Dr. Whitney

#### *Electives*

**P.T. 201 Parish Administration and Canon Law.** (Formerly P.T. 301). The potential of the parish ministry is considered in a study of the mission, process and structure of the local church in the community which it serves. Church Polity, Canon Law, and alternative administrative procedures are included in the course. (Not offered 1975-76). Dr. Rightor



P.T. 204 Pastoral Counseling. An introduction to the theology, principles and methods of counseling as a pastor. Open to Middlers and Seniors who have completed Clinical Pastoral Education; others with permission of instructor. (Not offered 1975-76). Dr. Rightor

P.T. 211 Tribal Teachings of American Indians. A study of the religious teachings of North American Plains Indians (Oglala Sioux), Aztecs (Mexico), and Incas (Peru) in confrontation with Anglo-Christian and Hispano-Christian teachings of the missionary colonizers. Course elements: (1) two lectures, one discussion session weekly; (2) one report, one semester paper. (3 hrs. credit). Dr. Whitney

P.T. 302 Pastoral Ministry in Personal and Social Crises. This course is designed to help students understand the social and personal aspects of such recurring pastoral situations as addiction (drugs and/or alcohol), suicide, abortion, retirement, conflict situations in parishes. Each subject is addressed in two sessions. Prerequisite: Clinical Pastoral Education. Preference given to Seniors. (Not offered 1975-76). Dr. Rightor

#### SPRING SEMESTER

##### *Required Courses*

P.T. 1 Pastoral Theology and the Parish Ministry to the Family. Introduction to the theology and history of pastoral care and its practice as related to sexuality, marriage, 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. (MIDDLELERS). Dr. Rightor

##### *Electives*

P.T. 101 Nature of Persons and Ministry. This course is intended to provide the student, considering or reflecting on Clinical Pastoral Education and Field Education, with a standpoint for understanding ministry to persons at critical stages of their development and in their terminal illness. The developmental theory of Erik H. Erikson will be utilized, together with Elisabeth Kübler-Ross's theory of terminal illness. Dr. Rightor

P.T. 209 Catholic Teaching in Colloquia Circumstances. This course offers a theoretical and situational study of the role of the contemporary missionary teacher working in nations, clans and classes exotic to his own. Central to this course one finds an intensive study by each student focused on one such unfamiliar milieu of his own choosing. Course elements: (1) weekly plenary lecture; (2) weekly planning and reporting sections; (3) referent Field Work assignments. (Not offered 1975-76). Dr. Whitney

P.T. 210 Ministry and Normal Life Crises. This course deals with the human situation as marked by occasions of birth, maturity (coming-of-age and vocation), marriage, moral offense, physical illness and death. Consequently it treats the priest's role as friend, teacher, and confessor, and as responsible officiant at the occasional offices relative to these events. Course elements: (1) 2 lectures weekly, one discussion, (2) one final take-home examination. (3 hrs. credit). Dr. Whitney

P.T. 212 Readings Seminar in Overseas Mission Education. This study pattern emphasizes the Philippines situation 1900-1975 as a case in point. The cross-

cultural religious and political confrontations and permeations will command special attention. Course elements: (1) two seminar sessions weekly, (2) one semester paper. (2 hrs. credit). Dr. Whitney

**P.T. 304 How to Teach Teachers How.** Here the student considers the responsible delegation of the Church's teaching authority in the parish, its proper scope and necessary limitations. The course will consider criteria and procedures for selecting, preparing, assisting, evaluating and relieving parish members as lay teachers in the parish community. Course elements: (1) weekly plenary lecture; (2) weekly planning and reporting sections; (3) referent Field Work assignments. (Not offered 1975-76). Dr. Whitney

**P.T. 305 Comparing Curricula in Religious Education.** This course involves a critical study of four curricula available to church schools: (a) tradition-content centered, (b) human relations-family life centered (c) a social-studies centered public school program, (d) a literature-centered public school program. Course elements: (1) three lecture-report-discussion sessions weekly (2) one curriculum planning project (3) one examination near mid-semester. (3 hrs. credit). Dr. Whitney

**P.T. 308 Town and Country Ministry.** An analysis of the special problems and opportunities of ministry in town and country parishes, and of the interacting forces of the Church and the community it serves. (SENIORS ONLY). 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. SENIORS. 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 need and problems. Sermons will be written and preached for criticism and counsel, both as to human relevance and as to form and delivery. JUNIORS. Mr. Crum, Mr. Albritton

#### *Electives*

**HOM-C&S 205 Parish Ministry and Social Change.** See C&S-HOM 205, Spring Semester description. (MIDDLE, SENIORS). Mr. Crum, Dr. Parrent



N.T.-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. (Not offered 1975-76). Dr. Fuller, Mr. Crum

Department of  
**Speech and Music**

Mr. Albritton

FALL SEMESTER

*Required Courses*

**S&M 1 Introduction to Liturgical Reading and Music.** This course is designed to prepare students for an effective ministry in planning and conducting liturgical worship. Lectures on music, including Plainsong, Anglican Chant, and Hymnody, will be supplemented by recordings, group singing and discussions for two hours a week. In addition each student will receive individual coaching in reading Services and Scripture. The reading sections will form the third hour of the course and will meet every other week through the entire year. JUNIORS. Mr. Albritton

Department of  
**Liturgics**

Dr. Price, Mr. Estill

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, Services for Trial Use. Two 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 Holy Communion. SENIORS. Dr. Price and others

*Electives*

None offered in Fall Semester.

SPRING SEMESTER

*Required Courses*

None.

*Electives*

**LIT 301 Experimental Worship.** A course in liturgical change and renewal, using the Proposed New Liturgies and exploring the creation of liturgies. The class

makes use of resource people in the areas of drama, art, music and dance. Each student takes part in the planning and execution of a rite, and class discussion follows. Mr. Estill

Department of  
**Field Education**

Mr. Pregnall and others

FALL SEMESTER

*Required Courses*

**F.E. 1 Field Education Colloquies.** Colloquies meet once a week for 2¼ hours, consist of approximately eight students, one faculty member, one parish clergyman and one lay person. Their purpose is to reflect on field work experiences and to correlate them with personal and vocational insights, professional skills and academic work. MIDDLEERS except for those who pursue both Biblical languages and elect to defer colloquy to their Senior Year. Two hours credit. Mr. Pregnall and others

*Electives*

**F.E. 301 Field Education Colloquies.** Required for Seniors who did not complete the Middler Colloquy requirement. Elective to other Seniors up to a maximum of 8 students. Following an inductive method, the group will draw learnings from field work experience and relate these to classroom studies. Two hours credit. Mr. Pregnall

**F.E. 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*

**F.E. 2 Field Education Colloquies.** Continuation of F.E. 1. (See description under Fall Semester). MIDDLEERS. Two hours credit. Mr. Pregnall and others

*Electives*

**F.E. 302 Field Education Colloquies.** (See F.E. 301 for description under Fall Semester).

**F.E. 401 Reading and Research in Independent Studies.** (See description under Fall Semester). Mr. Pregnall

SUMMER

*Required Course*

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



Special Study  
in  
**Personal Religion**

Dr. Rodgers

SPRING SEMESTER

*Electives*

P.R. 301 Personal Religion. The theology and practice of prayer. A study of our personal devotional life and 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. JUNIOR, MIDDLE and SENIOR sections.  
Dr. Rodgers



## 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 9 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. 75).

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 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 55.

### **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 56.

### **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-weeks term in the Continuing Education Program of VTS.
2. Application for, and admission to, the D. Min. 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 55 with an average not lower than C, may be admitted to the degree of Master in Divinity provided that they have not received a grade lower than C in more than six courses of which not more than four shall be required courses.

3. *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 55 with an average not lower than C, 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 56 with an average not lower than C, may be admitted to the degree of Master in Theological Studies, provided that they have not received a grade lower than C in more than four courses, of which not more than three shall be required courses.

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

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

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

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

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

10. *Clinical Pastoral Education for Juniors (M.Div. Program)*—As in many other seminaries, the policy at Virginia is that the summer following the Junior year should be devoted to Clinical Pastoral Education. A description of Clinical Pastoral Education is found on page 36 and financial information on pages 79-80.

#### **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*—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 intention to do so at least one full academic year before he expects to receive the M.T.S. degree and must complete all the requirements for the latter degree. The transfer must also be approved by the faculty.

*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 may

wish to transfer into the M.Div. program ought to take Field Education in his second year in order to avoid extending his program into a fourth year; and he should also be aware of the Clinical Education requirement.

### **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**

1. Students from other countries holding a first theological degree who spend a year in residence and satisfactorily complete course work totaling 28 semester hours are eligible to be certified as Graduate Fellows of Virginia Theological Seminary.

2. Students from other countries lacking a theological degree who spend a year in residence pursuing approved courses of study are eligible to receive the Certificate of Work Accomplished.



## 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:

	1975-76	
	<i>On Campus Students</i>	<i>Off Campus Students</i>
Tuition .....	\$1500.00	\$1500.00
Board <sup>1</sup> .....	875.00	250.00
Room .....	450.00	—
Library .....	75.00	75.00
Student Activities Fee <sup>2</sup> .....	6.00	7.50
Clinical Pastoral Education Fee <sup>3</sup> .....	250.00	250.00
Registration Fee <sup>4</sup> .....	60.00	60.00
Medical Fee .....	25.00	—
Hospitalization <sup>5</sup>		
Total Charges Junior Year <sup>6</sup> .....	\$3235.00	\$2135.00
Total Charges Middle and Senior Years ....	\$2925.00	\$1825.00

<sup>1</sup> Married and other off campus students attend daily luncheons, Monday through Friday. The \$250.00 charge is to cover the cost of these extra meals.

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

<sup>3</sup> 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.

<sup>4</sup> Registration Fee (first year only). See OTHER CONTRACTUAL OBLIGATIONS (2) p. 80.

<sup>5</sup> See OTHER CONTRACTUAL OBLIGATIONS (4) p. 80.

<sup>6</sup> 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. This sum will not be credited to his tuition fee but will be used to cover the cost of his degree and other expenses at the time of his graduation from the Seminary. If he fails to graduate, this sum is not refundable.

3. In the event of voluntary withdrawal during any term, the student will be obligated for the full payment of all fees for the semester in which the withdrawal occurs, 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, but each student must show evidence of a valid adequate coverage. There are additional expenses for such items as purchase of books customarily required to be owned personally by all students, personal expenses, etc.

The only fixed charge in the above is the required hospitalization insurance which for the single student at present costs \$210.00 per year. The Seminary requires a student to have full coverage. Married students are charged \$577.00 a year for full family coverage. Due to increases made by Blue Cross-Blue Shield these charges will vary.

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

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

7. Students should know that there may be costs in connection with Clinical Pastoral Education over the \$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 per semester hour when taking courses for credit, and a tuition fee of \$20.00 per semester hour when auditing courses. For all non-resident special students there will be a library fee of \$15.00 per course whether auditing or taking the course for credit.



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

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

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

### Scholarship Aid

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

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

From the Seminary, grants of \$2925 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 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.



# The Protestant Episcopal Theological Seminary in Virginia

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#### Faculty Representatives

THE REV. CHARLES P. PRICE

THE REV. FRANK R. VANDEVELDER

#### Student Representatives

MR. ROBERT SANDERS, *President, Student Body*

MR. ROBERT VICKERY

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MRS. THEODORE O. WEDEL



*Bland Tucker ('20) and John Bentley ('75)*

## Alumni Association 1975-76

### Officers

*President:* John Paul Carter, The Plains, Va.

*Vice-President:* James L. Tucker, Houston, Tex.

*Secretary-Treasurer:* Scott N. Jones, Evanston, Ill.

### Executive Committee

#### Class of

- |      |   |
|------|---|
| 1976 | Loren B. Mead, Washington, D. C.<br>Allen L. Bartlett, Louisville, Ky.<br>John Paul Carter, The Plains, Va.<br>Alwin Reiners, Jr., Charlotte, N. C. |
| 1977 | James L. Tucker, Houston, Tex.<br>Lloyd S. Casson, New York, N. Y.<br>Manney C. Reid, Columbia, S. C.<br>Frederick H. Dennis, Wheeling, W. Va.      |
| 1978 | Frank H. Vest, Charlotte, N. C.<br>Scott N. Jones, Evanston, Ill.<br>Patricia M. Park, Alexandria, Va.<br>Arthur M. Sherman, Lancaster, Pa.         |

#### Year Term Expires

#### Alumni Trustees

- |      |   |
|------|---|
| 1976 | Richard R. Baker, III, Richmond Va.     |
| 1977 | William L. Dols, Jr., Alexandria, Va.   |
| 1978 | A. Theodore Eastman, Washington, D. C.  |
| 1979 | Henry B. Mitchell, Charlottesville, Va. |
| 1980 | John C. Harris, Washington, D. C.       |



## ALUMNI ASSOCIATION BY-LAWS

1. The Alumni Association of the Protestant Episcopal Theological Seminary in Virginia 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 graduation period at the Seminary.
3. An Executive Committee shall be composed of twelve members, serving three year terms, with four members rotating off each year. (For the years 1973-74 and 1974-75 there will be ten members.)
4. New members shall be elected each spring, prior to the annual meeting, 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 meeting each year during the time of commencement.
  - 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. 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.
8. Alumni Trustees shall be ex-officio members of the Executive Committee.
9. Notice 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, prior to the annual meeting.

Adopted at the Annual Meeting  
May 24, 1973



## Degrees Conferred May, 1975

The Degree of Doctor in Divinity was conferred upon:

- The Reverend Dudley Archer Boogher, *Retired*  
The Reverend Alexander DuBose Juhan, *Rector, Christ Church,  
Ponte Vedra Beach, Florida*  
The Reverend Edward Felix Kloman, *Rector Emeritus, Saint Alban's Church,  
Washington, D. C.*  
The Very Reverend Edward Hemington Kryder, *Rector, Calvary Church,  
Williamsville, New York*

The Degree of Doctor of Humane Letters was conferred upon:

- Roberta Catherine McBride, *Headmistress, Saint Agnes' School for Girls,  
Alexandria, Virginia*

The Degree of Master in Sacred Theology was conferred upon:

- Roland Banks Hudson, III, B.S., M.Div.

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

- James Gordon Bradley, B.A., M.T.S.                      James Granger Munroe, B.A.  
Thomas Reid Ward, Jr., B.A.

The Degree of Master in Divinity was conferred upon:

- |                                       |   |
|---------------------------------------|---|
| Thomas Whitney Barker, B.A.           | Fielder Israel, Jr., B.A.                 |
| Rodney Craig Becker, B.A.             | Kent Logan Jackson, B.A.                  |
| Mary S. Belfry, B.A.                  | Robert Talmadge Jennings, B.A.            |
| John Richard Bentley, Jr., B.A.       | James Arthur Johnson, B.A.                |
| David D. Bicking, B.S.                | John Speake Keller, B.A.                  |
| Charles Clinton Caskey, B.A.          | Thomas McMillen Long, B.A.                |
| Peter Gunn Cheney, B.A.               | Joseph Walter Pinner, Jr., B.A.           |
| Robert Rutherford Craighill, B.S.     | Blanche L. Powell, B.S.                   |
| Hugh Douglas Dupree, B.A.             | David Arthur Rich, B.A.                   |
| Wm. Dunbar Evans, III, B.A.           | Malcolm Roberts, III, B.A.                |
| Ronald Spencer Fisher, B.S.           | Ronald Edward Satterfield, B.A.           |
| Lawrence Edward Frederick, B.S., M.A. | David Ira Shoulders, B.A., M.S.           |
| Betty Works Fuller, A.B.              | Thomas Miller Stuhler, III, B.G.S.        |
| Duncan Montgomery Gray, III, B.A.     | Edwin Henderson Voorhees, Jr., B.S., M.S. |
| Frederick C. Harrison, Jr., B.A.      | Charles Friend Walton, Jr., B.A.          |
| Victoria Theresa Hatch, B.A.          | F. Allan Weatherholt, Jr., A.A., B.A.     |
| William Hoitte Hinson, B.A.           | Stephen R. Whitfield, B.B.A.              |

The Licentiate in Theology was awarded to:

- Joel E. Mukhwana-Nafuma                      Rodgers Taylor Wood

The Degree of Master in Theological Studies was conferred upon:

- Janice Ellen Cox, B.S.                      Inez L. Nease, B.Mus., M.Mus., M.S.  
James Maurice Dickerson, B.A.                      Harry W. Pollock, B.A.  
Robin Gregg Schafer, A.B.

A Certificate of Work Accomplished for Special Studies was awarded to:

- H. Hugo Harrison                      Richard Pobjecky, M.S.



## Students Enrolled 1974-75

### SENIOR CLASS

<i>Name, Residence and (Diocese)</i>	<i>College</i>
BARKER, THOMAS WHITNEY, B.A. Arlington, Va. (Virginia)	University of Virginia
BECKER, RODNEY CRAIG, B.A. Seattle, Wash. (Olympia)	University of Washington
BELFRY, MARY SUSAN, B.A. Edina, Minn. (Minnesota)	Northwestern University
BENTLEY, JOHN RICHARD, JR., B.A. Tyler, Tex. (Texas)	North Texas State College
BICKING, DAVID, B.S. Huntington, W. Va. (West Virginia)	Pennsylvania State University
BRADLEY, JAMES GORDON, B.A., M.T.S. Morgantown, W. Va. (West Virginia)	West Virginia University Harvard Divinity School
CASKEY, CHARLES CLINTON, B.A. McLean, Va. (Virginia)	Wake Forest University
CHENEY, PETER G., B.A. Bethlehem, Pa. (Bethlehem)	Transylvania College
CRAIGHILL, ROBERT RUTHERFORD, B.S. McLean, Va. (Virginia)	U.S. Naval Academy
DUPREE, HUGH DOUGLAS, B.A. Jacksonville, Fla. (Florida)	University of the South
EVANS, WILLIAM DUNBAR, III, B.A. Chester, Va. (Southern Virginia)	University of the South
FISHER, RONALD SPENCER, B.S. Severna Park, Md.	Rensselaer Institute
FREDRICK, LAWRENCE EDWARD, B.S., M.A. Richland, Ore. (Eastern Oregon)	Eastern Montana College University of Montana
FULLER, BETTY WORKS, A.B. Snowville, N. H. (New Hampshire)	Sweet Briar College
GRAY, DUNCAN MONTGOMERY, III, B.A. Meridian, Miss. (Mississippi)	University of Mississippi
HATCH, VICTORIA THERESA, B.A. Leesburg, Va. (Virginia)	American University
HINSON, WILLIAM HOITTE, B.A. Sanford, N. C. (East Carolina)	University of North Carolina
ISRAEL, FIELDER, JR., B.A. Washington, D. C. (Washington)	Washington and Lee University
JACKSON, KENT LOGAN, B.A. Nashville, Tenn. (Tennessee)	University of the South
JENNINGS, ROBERT TALMADGE, B.A. Northfield, Ill. (Tennessee)	Centre College of Kentucky
JOHNSON, JAMES ARTHUR, B.A. Arnold, Md. (West Virginia)	Shorter College
KELLER, JOHN SPEAKE, B.A. Hyattsville, Md. (Virginia)	University of Richmond

<i>Name, Residence and (Diocese)</i>	<i>College</i>
LONG, THOMAS McMILLEN, B.A. Denver, Colo. (Colorado)	University of Denver
MUNROE, JAMES GRANGER, B.A. Andover, Mass. (Western Massachusetts)	Williams College Oxford University
NAFUMA, JOEL ERIC Mbale (Mbale)	Bishop Tucker College
PINNER, JOSEPH W., JR., B.A. Memphis, Tenn. (Tennessee)	Southwestern University at Memphis
POWELL, BLANCHE LEE, B.S. Madison, Wis. (Milwaukee)	University of Wisconsin
RICH, DAVID ARTHUR, B.A. Peoria, Ill. (Southeast Florida)	Bradley University
ROBERTS, MALCOLM, III, B.A. Stonington, Conn. (Connecticut)	Windham College
SATTERFIELD, RONALD EDWARD, B.A. Bennettsville, S. C. (South Carolina)	University of Texas
SHOULDERS, DAVID IRA, A.B., M.S. State College, Pa. (Central Pennsylvania)	Indiana University Pennsylvania State University
STUHR, THOMAS MILLER, B.G.S. Alexandria, Va. (Virginia)	University of Nebraska
VOORHEES, EDWIN H., JR., B.S., M.A. Morehead City, N. C. (East Carolina)	Methodist College DePauw University
WALTON, CHARLES FRIEND, A.B. Asheville, N. C. (Western North Carolina)	Wofford College
WARD, THOMAS REID, JR., B.A., M.A. Meridian, Miss. (Mississippi)	University of the South Oxford University
WEATHERHOLT, FLOYD ALLAN, B.A. Cumberland, Md. (Maryland)	Frostburg State College
WHITFIELD, STEPHEN RAY, B.B.A. Dallas, Tex. (Dallas)	University of Texas
WOOD, RODGERS T. Johnstown, Pa. (Pittsburgh)	University of Pittsburgh

#### MIDDLE CLASS

ANDERSON, FORREST EWELL, B.S.E. Little Rock, Ark. (Arkansas)	State College of Arkansas
BARR, JOHN MACREADIE, III, B.A. Signal Mountain, Tenn. (Upper South Carolina)	University of the South
BERRY, MARTHA LYNN, B.A. Richmond, Va. (Virginia)	Madison College Union Theological Seminary
BIGLEY, MARK CHARLES, B.A. Maumee, Ohio (Ohio)	Bowling Green State University
BREWER, GREGORY ORRIN, B.A. Richmond, Va. (Southwestern Virginia)	Lynchburg College
CADWALLADER, DOUGLAS STEPHEN, B.A. Baton Rouge, La. (Louisiana)	Louisiana State University
CARTER, ROBERT DOUGLAS, B.A. Tampa, Fla. (Mississippi)	Millsaps College



<i>Name, Residence and (Diocese)</i>	<i>College</i>
CLARK, DAVID NORMAN, B.A. Tyronc, Pa. (Maryland)	Western Maryland College
DEVINE, MICHAEL FRANCIS, B.A. Bettendorf, Iowa (Iowa)	Augustana College
DONECKER, PAUL CLAYTON, A.B. Glenside, Pa. (Pennsylvania)	Bucknell University
FURGERSON, JOHN ARTHUR, B.S. Alexandria, Va. (Virginia)	U.S. Naval Academy U.S. Naval PG School
GARDNER, EDWARD MORGAN, B.S. Lenior, N. C. (Western North Carolina)	Appalachian State University
GILL, CARLYLE, B.A. Baltimore, Md. (Virginia)	Queens College
HERBST, GARY SIEGFRIED, B.A. Angleton, Tex. (Texas)	University of Texas
HERVEY, THEODORE ERNST, B.S. San Antonio, Tex. (West Texas)	Virginia Polytechnic Institute
LEWIS, KEITH HERBERT, B.A. Mt. Vernon, Ohio (East Carolina)	Findlay College
LOVELACE, DAVID WAYNE, B.A. Richmond, Va. (Virginia)	Ferrum Junior College Emory and Henry College
MATHEWES-GREEN, ROBERT GARY, B.A. Charleston, S. C. (South Carolina)	University of South Carolina
POWELL, PETER ROSS, B.S., CH.E. Cincinnati, Ohio (Southern Ohio)	North Carolina State University
RANDOLPH, HENRY GEORGE, JR., B.A. Charles City, Va. (Virginia)	St. Andrews College Union Theological Seminary in Virginia
REAMY, HARRY JAMES, JR., B.S.B.A. Lakeland, Fla. (Central Florida)	University of Florida
REID, MARGARET SUE, B.M., S.M.M. Louisville, Ky. (Kentucky)	DePauw University Union Theological Seminary
ROBERTS, JAMES C., B.A. Amelia, Va. (Southern Virginia)	Hampden-Sydney College
ROSENZWEIG, EDWARD CHARLES, A.B., M.S., PH.D. Baltimore, Md. (Maryland)	Centre College University of Maryland
SAMPSON, TIMOTHY, B.A. Chatham, Mass. (Western Massachusetts)	University of Hartford
SANDERS, ROBERT JORDAN, B.A., M.S. Jacksonville, Fla. (Central Florida)	University of the South University of Kansas Michigan State University
SAWYER, STANLEY WHITFIELD, B.S. Norfolk, Va. (Southern Virginia)	Randolph Macon College
SHOBERG, GEORGIA, B.A., M.A. Detroit, Mich. (Michigan)	University of Michigan
SIMPSON, DAVID RANDOLPH, B.A. Orlando, Fla. (Florida)	Florida State University
SMITH, LELAND FLOYD, B.A. Alexandria, Va. (Virginia)	George Mason College
STEPHENSON, RANDOLPH ROBERT, JR., B.A. Savannah, Ga. (Long Island)	University of Georgia

<i>Name, Residence and (Diocese)</i>	<i>College</i>
STUCKEY, ROSS WOODS, B.A. Woodbridge, Va. (Virginia)	University of Arkansas
SURINER, NOREEN PRISCILLA, B.A.TH., M.ED. Middlefield, Mass. (Western Massachusetts)	Berkshire Christian College American International College
TERRIAULT, LIONEL, D.C. Albany, N. Y. (Albany)	Palmer School of Chiropractic
TIERNEY, PHILIP JOSEPH, B.A. Fairfax, Va. (Massachusetts)	Gordon College Gordon Conwell Theological Seminary St. John's Theological College
TURNAGE, BENJAMIN WHITEFIELD, B.A., M.A. Orangeburg, S. C. (South Carolina)	Baptist College Clemson University
VANDERAU, ROBERT JULIAN, JR., B.S.ED. Columbus, Ohio (Southern Ohio)	Ohio State University
VICKERY, ROBERT, JR., B.S. Houston, Tex. (Texas)	Rice University
WAGGENER, ROBERT FORBES, B.A. Kansas City, Mo. (Missouri)	University of Missouri
WELD, GEORGE F. II Marblehead, Mass. (Massachusetts)	Bryant and Stratton Business School

#### JUNIOR CLASS

ANDERSEN, PAUL JOHN, B.A. Worcester, Mass. (Western Massachusetts)	University of Alabama
ARMSTRONG, DONALD, B.S.B.A. Fayetteville, Ark. (Arkansas)	University of Arkansas
BRDLIK, CHRISTOPHER MARK F., B.A. Ponte Vedra Beach, Fla. (Florida)	Hamilton College
BREWSTER, JOHN PIERCE, B.S. Atlanta, Georgia (Atlanta)	Georgia Institute of Technology
BRUNO, JOSEPH JON, B.A. Burbank, Calif. (Los Angeles)	California State College at Los Angeles
COAKLEY, JOHN GILBRIDE, JR., B.S., M.A.T. Bellport, N. Y. (Long Island)	Massachusetts School of Art Harvard University
CROSBY, DERRILL PLUMMER, B.A. Springfield, Va. (Virginia)	University of Maryland
DUNLAP, JOSEPH CLOYD LACY, A.A., B.S. Washington, N. C. (East Carolina)	Wingate College N. C. State University University of Georgia East Carolina University
EDWARDS, THEODORE WHITFIELD, JR., B.A. Milford, 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
FLOWERS, WILLIAM ANDREW, B.A. Goldsboro, N. C. (East Carolina)	Methodist College
FOOT, LOREN STANLEY Great Falls, Mont. (Montana)	University of Montana



<i>Name, Residence and (Diocese)</i>	<i>College</i>
GARDNER, VAN HOWARD, B.S., M.S. Baltimore, Md. (Maryland)	Frostburg State College Morgan State College
HENDERSON, DORSEY FELIX, JR., B.A., J.D. Miami, Fla. (Southeast Florida)	Stetson University University of Florida
HONEYCUTT, LYNN C., A.A. Lakeland, Fla. (Virginia)	St. Petersburg Junior College
JACKSON, DAVID HENRY, B.S. Annapolis, Md. (Hawaii)	U. S. Naval Academy
JONES, ANN BREWSTER, B.A. Sayre, Pa. (Rochester)	University of Rochester
JULNES, NOEL, B.A. Terrace Park, Ohio (Southern Ohio)	Hanover College
KENNEY, MARGUERITE, B.A. Oxon Hill, Md. (Washington)	University of Cincinnati
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
MILLER, DAVID WALTON, B.A. Los Osos, Calif.	University of California at Santa Barbara
MOORE, RICHARD WAYNE, B.A. Jacksonville, Fla. (Florida)	University of North Florida University of Maryland
MUSTARD, GEORGE THOMAS, A.B. Berea, Ky. (Southwestern Virginia)	Berea College
PIATT, JOHN CLAY, B.S. Houston, Tex. (Texas)	University of Tennessee
POWELL, MURRAY RICHARD Houston, Tex. (Texas)	University of Texas
PUCKETT, DAVID FORREST KING, B.A. Houston, Tex. (Texas)	Texas Wesleyan College
RICHMOND, RALPH, B.A. Merrick, N. Y. (Long Island)	Kent State University
SCHMIDT, DENNIS, B.A. Mentor, Ohio (Ohio)	Mount Union College
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
SEILS, DONALD DAVIS Northbrook Ill. (Texas)	Ripon College University of Houston
SEITZ, THOMAS COMSTOCK, JR., A.B. Arden, N. C. (West Virginia)	University of North Carolina
WAGONER, WILLIAM C., A.B. Fayetteville, N. C. (East Carolina)	Lenoir Rhyne College
WALK, EVERETT P., JR., A.B. Reading, Pa. (Bethlehem)	Lafayette College
WARNER, THERESA WARD, B.A. Alexandria, Va.	Goucher College

<i>Name, Residence and (Diocese)</i>	<i>College</i>
WILLIAMS, EARL THOMAS, JR., B.A. North Haven, Conn. (Connecticut)	American International College
WILLIAMS, HUGH ELTON, III, A.A., B.S. Alexandria, Va. (Florida)	North Florida Junior College Florida State University

## MASTER IN THEOLOGICAL STUDIES

### First Year Students

ATWOOD, ROXANA, A.B. Wilmington, N. C.	Queens College
BLINDENBACHER, KENNETH R., B.A. Lindenwold, N. J.	University of South Carolina
BRAKE, MARY WOOD, B.A. Alexandria, Va.	University of North Carolina American University
CLARK, CECELIA ANN, B.S. Bristol, Va. (Western North Carolina)	Appalachian State University
HADDEN, KATHERINE RATLIFF, B.A. Wilmington, N. C. (Virginia)	Mary Washington College
HADDIX, THEODORE RAY, JR., B.A. Vienna, W. Va. (West Virginia)	West Virginia University
HICKEY, MELLIE HUSSEY, B.A. Aiken, S. C. (Upper South Carolina)	Mary Baldwin College
KELLY, GEORGE FRANKLIN, III, B.A. Wilmington Delaware (Delaware)	University of Delaware
KENDALL, MARILYN ROSE, B.A., M.A. Keystone Heights, Fla.	Jacksonville University Florida State University University of California California State University
KRAUSS, HARRY, A.B. Beaverdam, Va.	William and Mary College
McFADDEN, GRAFTON, B.S. Oxon Hill, Md.	U. S. Naval Academy
MATHEWES-GREEN, FEDERICA S., B.A. Charleston, S. C. (South Carolina)	University of South Carolina
MAXON, MONICA JEAN, B.A. Alexandria, Va.	Lynchburg College
ORWIG, ANNE LOUISE, B.A. Berea, Ky.	Berea College St. Olaf College
PEDEN, ELIZABETH EGLESTON, A.A., B.A. Hickory, N. C. (Western North Carolina)	St. Mary's Junior College University of North Carolina
RARDIN, THOMAS MICHAEL, B.A. Cuyahoga Falls, Ohio	University of Akron Kent State University
READ, HARRY ALLEN COOKE, B.A. Chapel Hill, N. C. (North Carolina)	University of North Carolina
STRAHAN, LINDA CAROL, A.B., M.A. Santa Maria, Calif. (Los Angeles)	Stanford University University of California
THORPE, FRANCES JEAN, A.B. Rocky Mount, N. C.	Greensboro College



<i>Name, Residence and (Diocese)</i>	<i>College</i>
TOWNER, CAROLE R., B.S., M.S. Elmira, N. Y.	Mansfield State College Elmira College
VAIL, MORRISON WALDRON, II, B.A. Cincinnati, Ohio (Central Pa.)	Franklin and Marshall College
VREELAND, NANCY ANNE, A.B. Winston Salem, N. C. (North Carolina)	University of North Carolina
WILLIAMS, PATRICIA ANNE, A.B., M.A. Providence Forge, Va.	William and Mary College University of Virginia

#### Second Year Students

BERBERICH, GLORIA KENNEDY, B.S. Springfield, Va. (Virginia)	Mount Vernon College George Mason University
CAMPBELL, CHARLES ALEXANDER, B.A. Washington, D. C. (Washington)	Ohio Wesleyan University
COX, JANICE, B.S.ED. Alexandria, Va. (Washington)	Bowling Green State University Ashland College
DICKERSON, JAMES M., B.A. Washington, D. C.	University of Arkansas
DUGGINS, GORDON HAYES, A.B. Winston-Salem, N. C.	Duke University
FRIEND, ROBERT DOUGLAS, B.A. Falls Church, Va. (Virginia)	University of Virginia
KERR, WILLIAM VERDERY, B.A. Fayetteville, N. C. (Eastern Carolina)	University of North Carolina at Chapel Hill
NEASE, INEZ LUCY, B.MUS., M.MUS., M.S. Annandale, Va. (Virginia)	University of Rochester George Washington University
POLLOCK, HARRY, A.B. Cambridge, Mass.	Harvard College
SCHAFER, ROBIN GREGG, B.A. Dillon, S. C.	University of North Carolina
TOWNER, JAMES ORRIN, B.A. Elmira, N.Y.	Corning Community College Elmira College
ZEILFELDER, EUGENE WALTER, B.A. Bronx, N. Y.	University of Maryland

#### INTERN STUDENTS

BELKNAP, CHARLES, III, B.A. Haydenville, Mass. (Newark)	Trinity College
HOOKE, ALAN BRUCE, B.A. Windsor, Conn. (Connecticut)	College of William and Mary
RANDALL, LAURA HELEN GRAHAM, B.A. Atlanta, Georgia (Atlanta)	Vanderbilt University
WORTHINGTON, DANIEL OWEN, B.A. Ivy, Va. (Virginia)	Virginia Commonwealth University

#### S.T.M. STUDENTS

HUDSON, BANKS, III, B.S., B.D. Arlington, Va.	United States Military Academy Union Seminary in Virginia
TOWNE, VERNON W., B.A., B.D. Falls Church, Va.	Washington State University Princeton Theological Seminary

## SPECIAL STUDENTS

<i>Name, Residence and (Diocese)</i>	<b>Full-Time</b>	<i>College</i>
BICKING, ALICE LEONOR, B.A. Arlington, Va. (West Virginia)		Pennsylvania State University
DHARMAPALAN, DEVADASON STEPHEN Batticaloa, Sir Lanka (Ceylon)		United Theological College Bangalore, South India
HARRISON, HERMAN HUGO Norfolk, Va. (Southern Virginia)		Virginia State College
POBJECKY, JOHN RICHARD, M.S. Orlando, Fla. (Central Florida)		University of Southern Mississippi
SMALLEY, STEPHEN, B.A. Evanston, Ill.		Western Maryland College
<b>Part-Time</b>		
BANKS, WILLIAM ASHTON, B.A. Alexandria, Va.		American University
BUSSEY, BARBARA, B.A. Annandale, Va.		Gustavus Adolphus College
FLINN, CHARLES Arlington, Va.		
FORESTER, WILLIAM S., B.S., M.A., M.A. Washington, D. C.		Western Kentucky University University of Louisville Indiana University
FOSBROKE, FRANCES, B.S. Baltimore, Md.		University of Maryland
MIDDLEKAUFF, GAIL PALMER, A.B., J.D. Sumner, Md.		University of North Carolina Northwestern University
NOLL, STEPHEN, B.A., M.A., M.Div. Fairfax, Va.		Cornell University Church Divinity School of the Pacific
RENIKER, DONALD E., B.A. Falls Church, Va.		John Brown University
RIEGERT, THEOPHIL PAUL, B.S., M.A. Alexandria, Va.		U. S. Naval Academy University of Oklahoma
RUPLE, SHIRLEY Alexandria, Va.		
SAPP, CARL R., A.B., M.A. Arlington, Va.		George Washington University American University
THOMAS, LINDA SKILES, B.A. Camp Springs, Md.		University of Maryland
TURNER, MELVIN E. Kensington, Md.		Northern Baptist Theological Seminary
WARREN, JOHN C. West Hyattsville, Md.		Columbia Union College
WEINREICH, CHARLENE, B.S. Cambridge, Mass.		Millersville State College
WOODS, PAULA, B.A. Lorton, Va.		Oklahoma State University
WYNKOOP, RICHARD MICHAEL Silver Spring, Md. (Seoul, Korea)		University of Maryland



# Virginia Theological Seminary

## Calendar 1975-76

### Fall Semester

- September 3  
Wednesday ..... First Faculty Meeting
- September 4 - 5  
Thursday - Friday ..... Orientation and Registration
- September 8  
Monday ..... Fall Semester Classes Begin
- September 19  
Friday ..... Last Day to Change Courses
- October 27  
Monday ..... Veterans' Day -- No Classes
- November 27 - 28  
Thursday - Friday ..... Thanksgiving Recess
- December 12  
Friday ..... Last Day of Classes
- December 15 - 19  
Monday - Friday ..... Examination Period
- December 20 - January 11  
Saturday - Sunday ..... Christmas Holidays

### Spring Semester

- January 12  
Monday ..... Spring Semester Classes Begin
- January 23  
Friday ..... Last Day to Change Courses
- February 16  
Monday ..... Washington's Birthday -- No Classes
- March 15 - 19  
Monday - Friday ..... Spring Recess
- April 16 - 19  
Friday - Monday ..... Easter Vacation
- April 23  
Friday ..... Last Day of Classes for Electives
- April 30  
Friday ..... Last Day of Classes for Required Courses
- May 3 - 7  
Monday - Friday ..... Reading Period
- May 10 - 14  
Monday-Friday ..... Examinations
- May 20  
Thursday ..... Commencement