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# BULLETIN

## 1979-81



# LANCASTER THEOLOGICAL SEMINARY

OF THE UNITED  
CHURCH OF CHRIST



Lancaster Theological Seminary does not discriminate on the basis of race, color, religion, national or ethnic origin in admissions and scholarship programs; the administration of its educational programs, or employment policies.

THE COVER—The 150th Anniversary logo of Lancaster Theological Seminary combines the historic seal of the Seminary with the contemporary flame molded out of the initials LTS. The flame is an ancient symbol of learning, light, and leadership. Today it conveys the same qualities, as expressed in the Seminary's purpose; preparing persons for leadership in parish churches and fostering life-long learning.

## VOLUME 14 NUMBER 4 SEPTEMBER 1979

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\*Information on admission requirements and tuition and fees is given separately for each degree program in the section entitled "The Degree Programs."

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Editor: Dorothy M. Book

## STATEMENT OF PURPOSE

The primary purpose of Lancaster Theological Seminary is to participate in the mission of the Christian church in the world by preparing persons for leadership in parish churches and by fostering life-long learning.

To achieve this purpose the programs of the Seminary are designed to:

Encourage theological development by testing intellect and imagination against standards of academic excellence and traditions of the Christian faith;

Stimulate professional development by encouraging competency in the resources and skills required for the practice of ministry;

Support personal development by fostering spiritual growth and enabling the discovery, evaluation, and effective deployment of personal capacities for leadership;

Enrich parish development by providing evaluation, research and resources for cooperative innovation in structures for ministry.

Essential to the fulfillment of this purpose is the continual sharing of responsibility for establishing and maintaining educational processes. Faculty, seminarians who seek professional degrees and ordination, pastors who pursue post-graduate professional development, and men and women who train for volunteer leadership in parishes interact in discovering, evaluating, and implementing a variety of models of parish ministry in a changing world.

# ACCREDITATION AND AFFILIATIONS

Lancaster Theological Seminary of the United Church of Christ is fully accredited by the Association of Theological Schools in the United States and Canada and the Middle States Association of Colleges and Schools. All academic degree programs are approved by the Department of Education of the Commonwealth of Pennsylvania through its Division of Graduate and Professional Programs.

The Seminary holds institutional memberships and participates in the activities of a number of educational and professional organizations, including the following:

Academy for Evangelism in Theological Education (AETE)  
Academy of Parish Clergy, Inc. (APC)  
Association of Theological Schools (ATS)  
American Theological Library Association (ATLA)  
Association for Case Teaching (ACT)  
Association for Clinical Pastoral Education (ACPE)  
Association of Governing Boards of Universities and Colleges (AGB)  
Association for Innovation in Higher Education (AIHE)  
Council for the Advancement and Support of Education (CASE)  
Middle Atlantic Training Committee (MATC)  
Overseas Ministries Study Center (OMSC)  
Society for the Advancement of Continuing Education for Ministry (SACEM)  
Theology in the Americas Project

Relationships with a wide range of scholarly and professional organizations are maintained by members of the faculty and administration of the Seminary. Publications of many of these societies and associations are available in the Seminary library.

# FROM THE PRESIDENT

I want to welcome you to this print and picture book about Lancaster Theological Seminary. A book is no substitute for a personal visit, and I hope your reading this catalog will prompt you to write, call, or visit personally.

We are seeking persons who can help us fulfill our purpose. We have a faculty and staff, we have classes and curriculum, we have a campus and a program. But we cannot carry out our ministry without at least three kinds of people: *students* who share our purposes and will come to join us in our search for ways to prepare persons for parish leadership; *pastors and laypersons* who seek opportunities for life-long learning; and *friends* who will support us with their gifts and prayers.

We have prepared this issue of our catalog primarily for prospective students, and for those who want to know more about the Seminary. It is our honest attempt to tell you the truth about ourselves. But it is difficult to communicate the spirit and excitement of the place.

So let us hear from you. We seek your prayers and good will as we begin our 155th year as a Seminary in service of the Church.

James D. Glasse, President

## ACADEMIC CALENDAR 1979-80

### September Session

Sept. 4	--New Seminararians Arrive
	--Evening Chapel, Worship and Discussion
	--IM103-Seminar Abroad Departs
	--IM 102 begins
Sept. 5	--IM 101 begins
Sept. 19	--Junior Registration for Fall Classes
Sept. 25	--Final Registration for Middlers and Seniors
Sept. 26	--Convocation and Celebration - All Seminararians

### Fall Term

Sept. 27	--Fall Term Classes Begin
Nov. 19-21	--Registration for January Session
Nov. 22-25	--Thanksgiving Recess
Dec. 3-7	--Registration for Spring Term
Dec. 21	--Fall Term Closes after last Class

### January Session

Jan. 7	--January Session Begins
Feb. 1	--January Session Ends

### Spring Term

Feb. 4	--Spring Term Classes Begin
Feb. 5	--Opening Convocation
Mar. 29-April 7	--Holy Week Recess
April 8-9	--Pastor's and Seminarian's Convocation
April 14-18	--Pre-registration for September and Fall Term
May 9	--Spring Term Closes after last Class
May 16	--Alumni/ae Day
May 17	--155th Anniversary Commencement
May 21-22	--Faculty Retreat

## ACADEMIC CALENDAR 1980-81

### September Session

Sept. 2	--New Seminararians Arrive
Sept. 17	--Junior Registration for Fall Classes
Sept. 23	--Final Registration for Middlers and Seniors

### Fall Term

Sept. 25	--Fall Term Classes Begin
Nov. 17-19	--Registration for January Session
Nov. 26-30	--Thanksgiving Recess
Dec. 1-5	--Registration for Spring Term
Dec. 19	--Fall Term ends after last Class

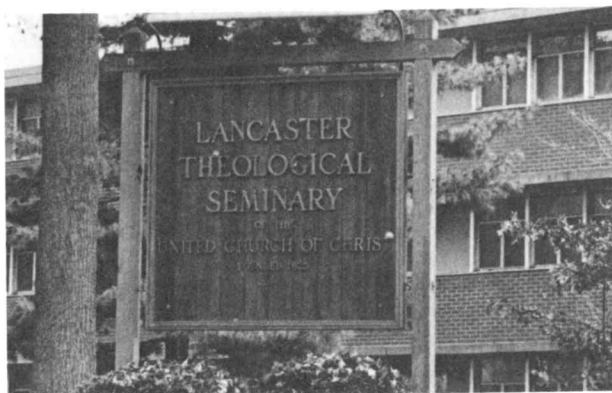
### January Session

Jan. 5	--January Session begins
Jan. 30	--January Session ends

### Spring Term

Feb. 2	--Spring Term Classes Begin
April 11-21	--Holy Week Recess
April 21-24	--Pre-registration for September and Fall Terms
May 8	--Spring Term ends after last Class
May 15	--Alumni/ae Day
May 16	--156th Anniversary Commencement





## INTRODUCTION

Lancaster Theological Seminary is a graduate professional school specializing in the preparation of persons for leadership in parish churches. It offers educational programs leading to four different degrees: the Master of Divinity, Master of Sacred Theology, Master of Arts in Religion, and Doctor of Ministry. It also provides continuing education opportunities for parish ministers and laypersons.

The Seminary was founded in 1825 by the German Reformed Church in the United States and is now affiliated with the United Church of Christ, a two-million member Protestant denomination which resulted from the merger of the Evangelical and Reformed Church and the Congregational Christian churches. While a majority of the seminarians and faculty belong to the United Church of Christ, many other denominations are represented throughout the Seminary community. Seminary programs and activities are carried out in an ecumenical framework.

In November of 1975, the board of trustees in an unanimous decision approved a five year development plan for the Seminary as recommended by a special planning task force.

The plan set the following priority objectives for the Seminary for the five year period that began in 1977-78: to strengthen the quality of theological education for parish ministry; to assist life-long learning for clergy through an expanding program of continuing education; to increase educational opportunities for laypersons through cooperative ventures such as the Parish

Resource Center; to expand and improve the services of an excellent library; and to renovate the entire physical plant of the Seminary to help accomplish the educational objectives of the Seminary.

The board approved a \$3.6 million capital funds campaign to begin in the fall of 1978 to meet the financial needs of the Seminary in achieving these priority objectives.

## Historical Summary

On March 11, 1825, in a building of Dickinson College, Carlisle, Pennsylvania, the Theological Seminary of the German Reformed Church began its life and work. This was the forerunner of Lancaster Theological Seminary of the United Church of Christ. The founding of the Seminary was largely due to the recognition of the German-Americans of the need to train native-born ministers to serve the German churches in America. Previously, ministers had been imported from Europe. The churches realized that a native-born and trained ministry was necessary to supply both the original congregations and the newly organized ones with ministers who were familiar with the conditions and ways of life in America.

In the first year of the Seminary there were five students, four Reformed and one Lutheran; a library of one hundred books; and one professor, Dr. Lewis Mayer. In 1829, the Seminary moved to York, where a preparatory classical institute, soon to be named Marshall College, was started in 1832. The College moved to Mercersburg in 1835, and the Seminary followed in 1837. At this time Dr. Frederick A. Rauch came from Germany as the College's first principal and the Seminary's second professor.

The successors of Dr. Mayer and Dr. Rauch were Dr. John W. Nevin (1840-51) and Dr. Philip Schaff (1844-65). Dr. Nevin, a Presbyterian, was called to the Seminary from the Presbyterian Theological Seminary, Allegheny City. Dr. Schaff, a promising young church historian born in Switzerland, came from Berlin, Germany.

It has been said of Schaff, for whom the Seminary's Library is named, that he "became the main channel through which the riches of German Protestant theology flowed to the New World."<sup>1</sup>

Through the speaking and writing of Nevin and Schaff the tiny seminary at

<sup>1</sup>Perry Miller, in his Introduction to Philip Schaff, *America: A Sketch of Its Political, Social and Religious Character*, Cambridge, Mass.: The Belknap Press of Harvard University Press, 1961.

Mercersburg became a dynamic center of American religious thought and the source of a significant movement known as "the Mercersburg Theology."

In 1853 Marshall College moved to Lancaster, Pennsylvania, to unite with Franklin College. The Seminary followed in 1871 and held its classes in Old Main Hall of Franklin and Marshall College until 1893, when the first buildings were constructed on the present campus across the street from the College.

The original charter of the Seminary, obtained from the Pennsylvania Legislature in 1831, was amended in 1893, vesting control of the school in the Eastern, Potomac, and Pittsburgh Synods of the Reformed Church in the United States. As a result of the merger of that Church with the Evangelical Synod of North America in 1934, the Seminary came under the control of the General Synod of the newly merged church. Accordingly, in 1943, the charter was amended and the institution named "Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pa."

The union of the Evangelical and Reformed Church and the Congregational Christian churches in 1957 resulted in the United Church of Christ. Subsequently, in 1961, the Seminary received its present name—Lancaster Theological Seminary of the United Church of Christ.

The Seminary has been known throughout its history and throughout the nation for its high academic standards coupled with solidly grounded practical training for the Christian ministry. It has been a pioneer in innovative educational programs and teaching methods. Its faculty and administrators have participated actively in national and international denominational and ecumenical organizations. Its alumni have made valuable contributions through serving parish churches in almost every state of the United States, serving overseas as missionaries, directing church agencies, serving as chaplains, college and seminary teachers and administrators, and filling important executive positions in the United Church of Christ.

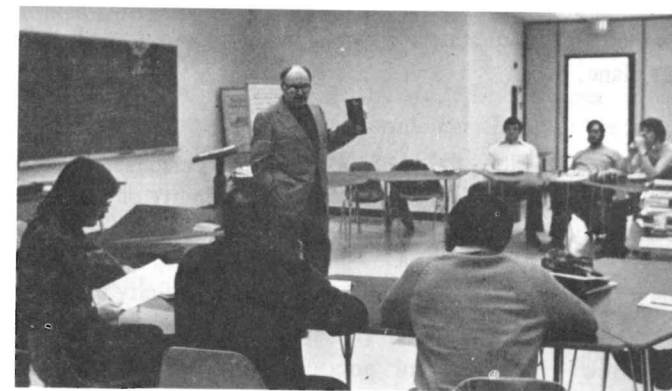
The Seminary today maintains strong ties with the United Church of Christ, particularly in the Regional Support Area including the four Pennsylvania Conferences, the Central Atlantic Conference, the New York Conference, and the Southern Conference. Many seminarians come to Lancaster from outside the region and from other denominations. Lancaster welcomes this diversity. The Seminary has often been referred to as "a denominational seminary with an ecumenical outlook," and this tradition continues.

## Special Features

The special feature of Lancaster Theological Seminary which is probably most frequently cited by seminarians as their reason for choosing this institution is its basic emphasis on the parish ministry. Although it has always been the purpose of this Seminary to train ministers, a special focus has been given in recent years through the leadership of President James D. Glasse, author of *Profession: Minister*, and *Putting it Together in the Parish*. All Seminary programs and decisions are planned and evaluated in the light of the Statement of Purpose, adopted in 1972. (See page 1.) While some of the Seminary's graduates go on for further academic study or enter other types of ministries, the majority serve in the parish—in a local church. And this has become a specialized ministry itself. Lancaster Theological Seminary is constantly in dialogue with alumni and other pastors, with local churches, and with the conferences of the region to stay attuned to the parish, its needs and expectations.

Other special features, some of them unique to this Seminary, are the September Programs, including the Seminar Abroad (see page 40); the collegial guidance system (page 11); the Parish Training Program (page 28); continuing education (page 65); the Centers (page 15). The Seminary also offers clinical pastoral training in cooperation with Lancaster General Hospital, supervised field work, an optional intern year, and the possibility of off-campus study through cooperative arrangements with nearby colleges.

The curriculum was modified in 1973 at the recommendation of a seminarian-faculty task force to include a minimum of required courses and to provide for a variety of course options and individualized programs. New courses, some initiated by seminarians, are continually being offered in response to the changing needs of society, churches, and individuals. Flexibility in the



*Outside consultant leading class in January Term*

design, duration, and subjects of courses is aided by the academic calendar, which follows a 1-3-1-3 pattern (the numbers standing for the number of months in each term). The January Session in particular offers opportunity for independent study, intensive short courses, interdisciplinary work, and study at other institutions.

### Location

The location in Lancaster, Pennsylvania, is one of the Seminary's outstanding assets. Lancaster County is known as "the Garden Spot of America," a rich and beautiful farming region, yet only a short distance from New York, Philadelphia, Baltimore, and Washington. It thus affords unusual opportunities to study and experience church and culture in a variety of settings—town and country, urban and suburban. Many seminarians work in church agencies in and around Lancaster.

The city of Lancaster is an industrial-agricultural center of 55,000 people in a metropolitan area of 363,000. Lancaster is one of the leading tourist and resort areas in the United States. The oldest inland city in the U.S., it is steeped in the history of the founding of the nation. It is also a cultural and educational center with four area colleges, a Symphony Orchestra, an Opera Workshop, an Art Association, several dramatic groups, and various folk, craft, and art museums.

Lancaster County encompasses a variety of religious traditions, including those of the "Pennsylvania Dutch" — the Amish, Mennonite, Moravian, Brethren, Lutheran and Reformed—as well as those of the United Methodists, Presbyterians, Episcopalians, Greek Orthodox, Roman Catholics, Friends, and others. Pennsylvania has rightly been called "the Keystone State" in American religious history as well as in other aspects of American life.<sup>1</sup>

The Seminary campus is adjacent to Franklin and Marshall College in a residential area in northwest Lancaster. Located near the Pennsylvania Turnpike, Lancaster is the hub of four state and three federal highways, easily accessible by car, train, or plane.

### Size

The size of the enrollment is limited to 150 full-time persons in order to provide for quality education in small classes and for the possibility of close relationships within the seminary community.

The campus is small and compact, covering one and a half city blocks.

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<sup>1</sup>Sydney Ahlstrom, *A Religious History of the American People* (New Haven and London: Yale University Press, 1972), p. 212.

### People

Perhaps the most important feature of any place or institution is its people. The diversity of talents, backgrounds, and personalities of seminarians, faculty, administrators, and staff cannot be fully described in a catalog. Last year seminarians came from twenty-four different states and from Puerto Rico, Japan, Rhodesia and South Africa. Some are just out of college; others have had careers in business or other professions. Some are married, others are single. Some live in apartments and houses on campus; others commute from other towns where they may serve churches or work in other jobs.

Faculty come from a variety of backgrounds and bring a variety of gifts, each making a special contribution not only to the educational programs but to the total life of the community.

### Collegial Relationships

The idea of collegiality at Lancaster Theological Seminary extends beyond the collegial guidance system, where seminarians learn to relate to each other and to pastors and professors as colleagues in ministry. The concept includes the whole network of relationships within the Seminary community — trustees, area pastors, alumni, and lay leaders as well as seminarians, faculty, and administrators. Members of these groups serve as resource leaders and consultants on committees to bring their experience to bear on decisions affecting the Seminary and on matters of practical training in skills such as counseling, leading, teaching, preaching, planning and administering programs, and community service. Seminarians serve on major committees of the Seminary and participate in planning processes.

The concept of collegia as groups for mutual learning and support has been developing over the past few years at Lancaster Theological Seminary. Emerging from the September Programs, from the Parish Training Program, and from recommendations of the seminarian-faculty task force on curriculum change, collegial groups are now included in the Master of Divinity degree program, the Doctor of Ministry degree program, and in continuing education.

Each seminarian in the Master of Divinity (M.Div.) degree program must participate in a collegium for four full terms. One hour of academic credit is given for each term satisfactorily completed. These collegia meet weekly to learn and practice collegiality, interpersonal negotiation skills, empathy, and a professional development planning procedure. Collegia are not limited to academic matters, but may deal with all aspects of personal, professional, and spiritual development.

The collegium program is administered by The Office of Contextual Education (Allen E. Kroehler, director), working in consultation with a collegium development committee consisting of faculty and seminarians.



### Relationship to Franklin and Marshall College

Although there are no administrative ties, there is a close relationship between the Seminary and the College. Marshall College of Mercersburg, which united with Franklin College in Lancaster in 1853 to form Franklin and Marshall College, was founded by the Seminary trustees in 1829 as a Classical Institute to prepare young men for theological study in the Seminary. A number of the Seminary's alumni are also alumni of Franklin and Marshall College. Reciprocal arrangements for library use and selected academic courses have been developed. Cultural and sports events and physical education and recreation facilities of the College are open to seminarians and Seminary faculty.

### Buildings

The Lark Academic Building contains the Santee Chapel, four large classrooms, the office of the dean and president, and faculty offices. Wood work in the Santee Chapel—pews, doors, paneling, and reredos—was handcarved in the workshops of the Oberammergau Passion Players of Bavaria for the Seminary's centennial celebration in 1925.

Richards Hall is a dormitory housing sixty single persons.

Bowman, Nevin, and Harner Halls contain thirty one-bedroom and ten two-bedroom apartments which provide housing for seminarians.

A number of row houses, each with seven rooms, are located on Pine Street adjacent to the campus, and are available to seminarians with more than one child.

The Dietz Refectory, which contains 32 symbolic stained glass windows tracing the development of religion and two hearths of tiling reproducing religious art of the early German settlers of America, provides dining space for 125 persons. An apartment is on the second floor.

The Old Library Building houses the Parish Resource Center and the Seminary bookstore.

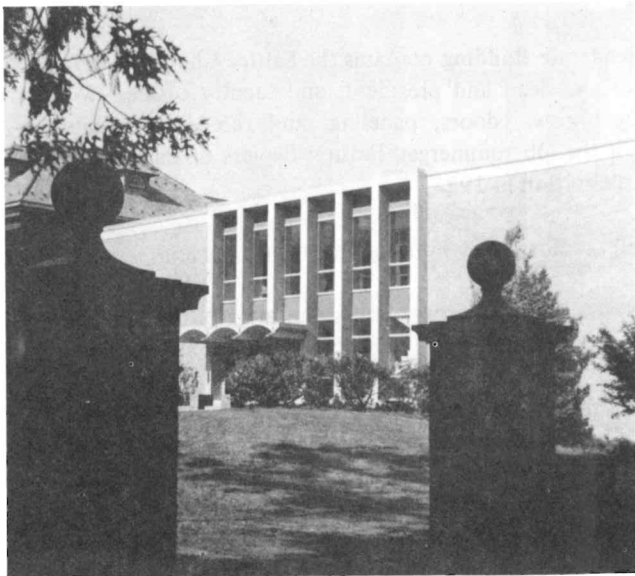
The Philip Schaff Library, built at a cost of one million dollars, was dedicated in the fall of 1967. It will accommodate 150,000 books, and has study space for 194 persons. The book collection now numbers over 122,000 volumes, and more than 350 current religious periodicals and theological journals are on subscription. The Fackenthal Library of Franklin and Marshall College, located directly across the street from the Seminary, contains over 250,000 volumes, and is open to seminarians and Seminary faculty.

Books and periodicals in the Philip Schaff Library and materials in the Hafer Audio-Visual Library are available for use by pastors and church groups.

The Hafer Center is a large room seating 200 people and located on the second floor of the library building. This center was a gift of the Hafer family in memory of the Rev. Harold F. Hafer, Ph.D., a Seminary graduate.

The Central Archives and Library of the Evangelical and Reformed Historical Society and Archives of the United Church of Christ are housed in the spacious Omwake Room, a gift of the late Mrs. Samuel F. Newman in memory of her grandparents, Mr. and Mrs. Henry Omwake.





*Philip Schaff Library*

The business office and the development office, seminar rooms, a conference room, and lounges are also located on the second floor of the library building.

Visitors to the campus are always welcome. Special arrangements for tours, interviews, and conversations with members of the administration, faculty, and seminarians can be arranged by writing to the director of development, Lancaster Theological Seminary, 555 West James Street, Lancaster, Pa. 17603, or telephoning (717) 393-0654.

## CENTERS

Some of the educational activities of the Seminary cluster around functional tasks and are organized as "Centers." At the present time the following Centers serve as resources for faculty, staff, and seminarians and also for pastors and other individuals, church groups, church conferences and judicatories.

### **Center for Professional Development in Ministry**

The purpose of the Center is to assist individuals in the planning of their personal and professional development and to provide consultative assistance to others who have responsibility for the professional development of ministers and other professional workers in the church. The Rev. Thomas E. Brown is director and the Rev. James P. Carlisle is program director. Their offices are in the Lark Building, Room 40. The Center administers and coordinates the continuing education program for the Seminary with approximately ninety (90) events on campus and thirty (30) events off campus each year and serves as a liaison with the Lancaster Career Development Center. For further information write or call (717) 393-7451.

### **Case Method Project**

The purpose of the Project is to train pastors in a case study approach to parish problem solving and personal professional growth. Seminary President James D. Glasse is director. He and pastors trained in case study methods conduct workshops both on and off campus and counsel with clergy support groups which use case material. Participants in the Project include seminarians who learn to use case material as part of their preparation for parish leadership and life long learning. For information write or call Dr. Glasse (717) 393-0654.

### **Research Center in Religion and Society**

The Research Center in Religion and Society facilitates empirical studies of the church and its ministry, including action research, evaluation research, and research of theoretical significance in the discipline of the sociology of religion. In addition to this primary purpose, the Research Center provides consultation and data-processing services on a contract basis and assists in information retrieval in

the area of empirical studies of religion. Computer work is done in cooperation with Pennsylvania State University. The director is Loyde H. Hartley. For information write or call Dr. Hartley (717) 393-0654.

### **Parish Resource Center**

The Parish Resource Center is organized to help pastors and lay persons from local churches locate and/or create resources which enable them to be more effective in the development of their congregation's life and ministry.

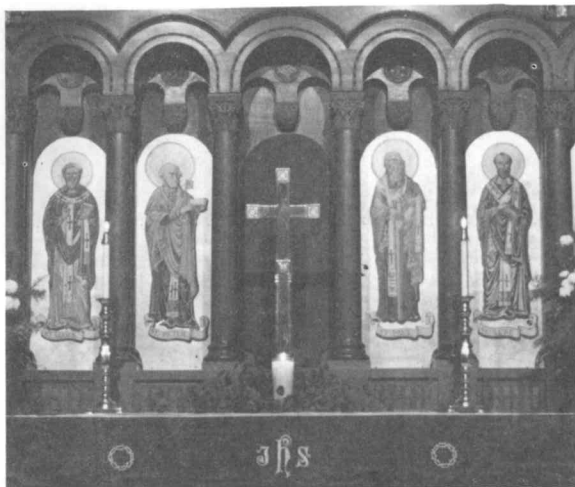
The Center possesses a staff of professionally trained persons who are available to assist any member of a subscribing congregation analyze a problem or task in their church, consider alternative strategies and locate resources to do the job. A large bank of resources is available to examine and borrow. The bank includes a comprehensive assortment of books, periodicals, filmstrips, tapes, records, movies, slides, in a wide variety of areas such as religious education, worship, evangelism, stewardship, outreach and other special programs. Throughout the year the Center sponsors a broad spectrum of programs to support and prepare persons to be more effective in their church responsibilities. Some of these programs are conducted in the Arts and Crafts Studio of the Center which is designed to provide a place where subscribers may acquire and develop a wide variety of skills in the arts and crafts. The Center regularly distributes a newsletter to keep churches aware of new resources and programs. The Center was initiated by the Lancaster County Council of Churches and Lancaster Theological Seminary, but now operates as an independent, non-profit organization governed by its own Board of Directors. One hundred thirty congregations representing fourteen different denominations were subscribers on February 1, 1979, and it is anticipated there will be 200 subscribers by June 1980.

In addition to providing a base of support for professional and lay leaders of local congregations, the Center provides a laboratory for Lancaster Theological Seminary students to develop skills in parish development. Students may consult with members of the staff, explore resources, participate in programs of the Center and experiment with ways of using their own skills and talents as a part of the life of the Center. It is hoped that during the course of their seminary education, students will develop consultative skills, learn how to locate and draw upon the vast number of resources that are available for their ministry, and discover ways in which their own resources might be used more actively and creatively in the work of ministry. All students are strongly encouraged to take the Christian Education module, "Resources for Parish Development" early in their seminary life. In addition, they may design projects - with or without credit - by conferring with Professor Whiting. The best way for students to become acquainted with the resources of the Center is to use it actively.



*Parish Resource Center*





## CAMPUS LIFE

### Community Hour

When classes are in session, an hour is set aside each day for sharing together. On Monday, Wednesday, and Friday at 9:30 a.m., members of the seminary community gather for worship. On the first Wednesday of each month, the Service of Word and Sacrament is held. On the remaining Wednesdays, a preaching service without sacrament is conducted. Leading worship in the chapel is the responsibility of the entire community. A Chapel Worship Committee composed of seminarians, with Mr. Duke as faculty advisor, co-ordinates the schedule and is available to assist persons in planning worship services. Collegium groups, staff, and faculty are invited to assume responsibility for leading worship. *Chapel Services and Worship Resources*, a booklet composed by seminarians, is available in the pews.

On Tuesdays and Thursdays, the community gathers in the Hafer Center at 9:30 a.m. for convocations, which are planned by a faculty-seminarian committee. These events feature a monthly "town meeting," visiting speakers and panel presentations, programs of current interest, and free time for fellowship and conversation over coffee.

### Seminarian Community Council

The Seminarian Community Council is made up of three elected officers, representatives of the three classes in the Master of Divinity degree program, and representatives-at-large. It integrates phases of extracurricular life of seminarians

and represents these phases to the Board of Trustees and the Executive Cabinet. The SCC meets with the Committee on Seminarian Affairs of the Board of Trustees. The SCC president appoints seminarians to seminarian-faculty committees.

### The Seminarian

*The Seminarian*, is a publication which has as its main goal the establishment of a forum for the expression of community concerns. All issues are welcomed for discussion and debate. Articles may be submitted by seminarians, faculty, or staff, subject to the demands of space and the discretion of the editorial staff. A seminarian is editor.

### The Association of Seminary Women

The Association of Seminary Women is an organization which invites the women of the Seminary to join in a community of fellowship, worship, instruction, and service. All women seminarians, spouses and fiancées of seminarians are welcome to participate in the ASW. Faculty spouses are guests of the Association, and provide the group with an adviser each year. Regular meetings are held monthly and provide opportunities for fellowship and growth through programs and projects. Cooperative community events are held throughout the year.

Picnics, progressive dinners, social events, and special classes are all part of ASW. The purpose of the total ASW program is to provide a community in which women may grow together and develop a better understanding of their individual ministries.

### Arts Festival

For the past six years seminarians have sponsored an annual Arts Festival in the spring. Faculty, seminarians, and staff—and their families—are invited to share their collections and creations in arts and crafts. Needlepoint, driftwood, sculpture, handmade clothing, decoupage, photography, and furniture are among the items which have been exhibited. The two-day event has also included talent shows, multi-media celebrations, and religious drama.

### Sports

Softball, football, volleyball, bowling, swimming, golf, and tennis are enjoyed by many seminarians and faculty members and are often played on an informal basis. Seminarians sometimes compete in intramural events with Franklin and Marshall College intramural teams. Franklin and Marshall College facilities and sports events are open to seminarians and Seminary faculty.

### Entertainment

The Lancaster community offers many opportunities for cultural enrichment, entertainment, and recreation. There are several local and regional theatrical

groups as well as touring companies appearing in the area. Musical events are presented by the Lancaster Opera Workshop, the Lancaster Symphony Orchestra, the Community Concert Series, and numerous school, college, and church groups. Art and crafts exhibits are a frequent occurrence in downtown Lancaster and at local museums, schools, and colleges. Historical exhibits are abundant, many of them free or at a reasonable cost, and there is a free public library in downtown Lancaster. Excellent films are shown regularly at Franklin and Marshall College for a nominal admission fee, and concerts and lectures by outstanding authors, scholars, and public figures are often open to the public without charge.

A large public park is less than a block from the campus, and many other parks and hiking trails are located elsewhere in the area. The Seminary office of development and communication or public tourist information agencies can assist seminarians in discovering some of the resources available in Lancaster and the surrounding area. The Seminary's own McCauley-Swander Lecture Series each year brings to campus outstanding ministers and scholars in the field of religion for a two- or three-day convocation attended by members of the Seminary community, alumni, pastors, lay leaders, and others.

Museums specializing in Pennsylvania German Culture and in the natural sciences are readily available in the Lancaster area. Moreover, Lancaster is situated so that occasional visits to the cultural centers of Washington, Baltimore, Philadelphia and New York are highly feasible.

### Flow of Activities

In addition to the regular degree programs, there are a number of continuing education and special events which bring a sizable number of persons to campus. The Center for Professional Development in Ministry, the Lancaster Career Development Center and the Parish Resource Center attract a sizable number of clergy and laity to the campus. Their presence enriches the opportunities for resident students to converse with and learn from persons already practicing ministry as clergy and laity.

### 1978-79 Academic Year



## COURSES OF STUDY

Lancaster Theological Seminary has a great many resources for pursuing special interests of individual seminarians in the larger context of the mission and ministry of the church. Seminarians who are assertive in expressing their own interests and are open to honest feedback from others find this environment exciting.

For example, one seminarian wishes to concentrate her curriculum in the area of New Testament Studies. In addition to the courses in New Testament, she is working on several independent projects to expand her expertise. Also, she enjoys the excellent library resources held by the Seminary in her area of interest.

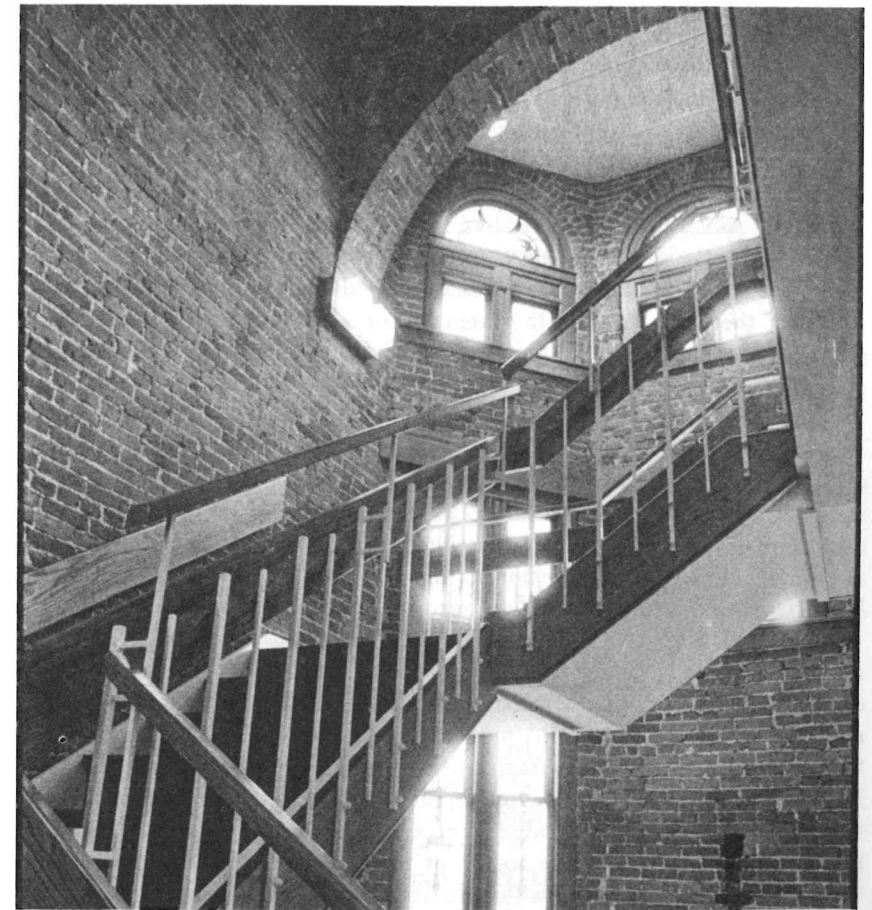
Another person wishes to concentrate studies in the area of mission. He registered for the course in world mission, participated in the Seminar Abroad in the Caribbean, designed and conducted a mission study tour to Haiti for laypersons, and registered for courses in religion and society. This person may elect additional courses in missionology, third-world theology, participate in a study for the study of mission jointly sponsored by Lancaster Seminary and several other theological schools in the east, and work on mission related course assignments in theology, history, and Bible courses. He could elect another seminar abroad in another part of the world. In all of this, the seminarian is working closely with faculty members and fellow students in designing a course of study which responds to his needs.

A seminarian with a background in accounting and economics is working on a research project with a faculty member which uses his background to help understand the economic aspects of local churches.

Several seminarians interested in educational ministries use the Parish Resource Center (PRC) to expand their experience and knowledge in addition to the course offerings in Christian Education. One student said, "Working this summer

in the PRC has been an exceptionally rich experience because people I meet and the resources available have begun to fit together in an exciting way. I'm beginning to see how things work."

Negotiation among seminarians and faculty members is the key to educational planning at Lancaster Seminary. While each degree program has a number of requirements (outlined below), the programs are flexible and the faculty are responsive to seminarians' initiative.



*Mixing the old and new in the Lark Academic Building*

## THE DEGREE PROGRAMS

Lancaster Theological Seminary confers the Master of Divinity, the Master of Arts in Religion, the Master of Sacred Theology, and the Doctor of Ministry degrees. The Seminary is an accredited member of the Association of Theological Schools and the Middle States Association of Colleges and Schools. It is authorized by the Commonwealth of Pennsylvania to confer degrees.

Details of academic policy for each of the degree programs are presented in the handbooks which have been prepared for the degree programs. The appropriate handbook for the degree sought is given to each seminarian at the outset of his or her studies. The handbooks together with the catalog issue of the *Bulletin* represent the most up-to-date statement of academic policy, and serve as primary reference works for the seminarian requiring information about these programs.

Lancaster Seminary maintains academic records for all seminarians enrolled in degree programs. The records are the property of the seminarians. The Seminary maintains custody of the records, which are released only at the written direction of the seminarian. Individual records are open for review by seminarians and by faculty members. The Seminary maintains the spirit of the laws related to the confidentiality of records.

Academic policy changes from time to time in order to accommodate the changing needs of the seminarians, faculty, and the church. Academic requirements for graduation as presented in the catalog and handbooks at the time a person begins studies represent the maximum requirements for her or him. Any new academic graduation requirements instituted during a seminarian's tenure will apply only to subsequent entering classes, unless the individual seminarian in residence elects to accept the new requirements. A person who withdraws from study and wishes to reenter studies will be subject to the requirements at the time of reentry to studies, unless a formal leave of absence is granted.

## The Master of Divinity Degree Program

The first professional education program of the Seminary, normally requiring three academic years, leads to the Master of Divinity degree. The program is designed to foster readiness for the practice of the profession of ministry. Individuals who anticipate ordination or who wish to consider ordination as a future possibility matriculate in this program.

### Curricular Fields

There are four curricular fields in the M. Div. program and other courses and programs which serve to integrate the fields.

Biblical studies help seminarians know the message of the Old and New Testaments, both in reference to their original setting and meaning and to their significance for present time.

Historical studies provide perspectives on the nature and mission of the church by investigation of its origins and developments.

Theological studies help seminarians to clarify and develop a personal faith and to understand the diverse forms and ethical implications of faith.

Studies of church life and work deal with the professional functions of ministry and focus on the skills and understandings needed in the parish.

Integrative ministry courses and the Parish Training Program draw on all four fields to help seminarians develop a broad perspective for the practice of ministry.

### Graduation Requirements

Courses required for graduation in the Master of Divinity program are as follows:

New Testament: 2 undesignated courses. (See Greek requirement on page 31.)

Old Testament: 2 courses -- OT111 and OT113.

Church History: 3 courses -- CH111, CH113, and CH114.

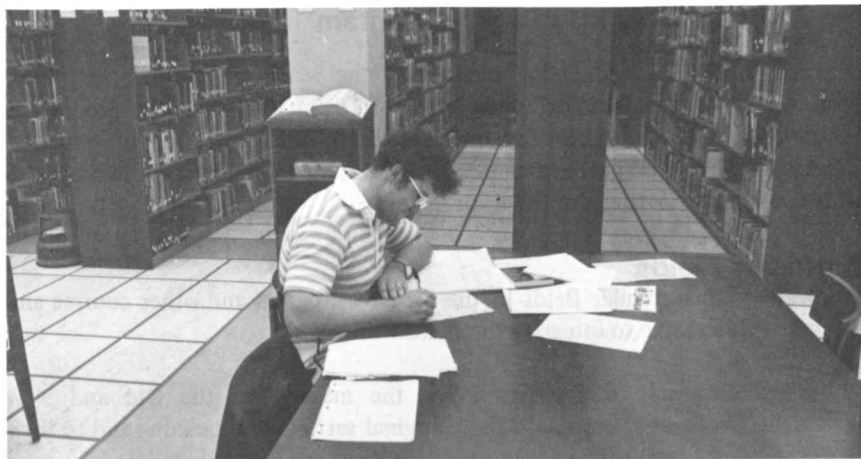
Theology: 3 courses -- TH212, one course in ethics and one additional course in theology.

Church Life and Work: 8 hours of Field Education (12 hours may be elected for credit towards graduation), 5 courses -- WP121, PT121, RS110 or RS111, PL120 and one course in worship or its equivalent, 4 modules from the Christian education curriculum.

Integrated Ministry: 3 September Seminars -- IM101, IM102, and IM103.

Collegium: 4 terms -- IM131-134.





Seminarians may request exemption from requirements based on equivalency of achievement in recognized educational institutions. Procedures for exceptions and exemptions are detailed in the handbook.

For graduation with the Master of Divinity degree or with the Certificate of Graduation, a seminarian must earn at least ninety-four hours of credit with an average of C or better.

A seminarian may elect an intern year or involvement year which extends the Master of Divinity program to three and a half or four years. Seminarians who serve as student pastors or who have made other major work commitments also take more than three years to complete graduation requirements.

A student anticipating graduation at the end of three years of study should register for 31 or 32 credits each year. A person anticipating graduation at the conclusion of four years should register for at least 23 or 24 credits per year. A person registering for at least 24 credits per year, or 12 credits per semester, is considered a full-time seminarian.

Provisions for enriching the curriculum include seminarian-initiated courses. Seminarians may inaugurate new courses by developing them in cooperation with faculty members and securing approval for them through the regular process for evaluation and addition of courses.

## Academic Calendar

The academic calendar begins with a one-month intensive session in September, followed by a three-month fall term. September and the fall term constitute the first semester. The second semester comprises the January session and a three-month spring term. The academic calendar is a 1-3-1-3 pattern.

### The September Session

The September Session constitutes one of the two times during the year when intensive studies are undertaken. First year seminarians usually participate in the Seminar in Church and Culture. Seminarians in their second or third year may elect to take the Seminar in Human Relations and Change or the Seminar Abroad.

All three sessions are required before graduation. The sequence in which they are taken may vary.

### The January Session

A four-week January session provides for concentrated and often interdisciplinary courses on and off campus. Seminarians may elect to take courses at other graduate schools during this same time. Lancaster Seminary jointly sponsors with other seminaries a special January educational event at the Overseas Ministries Study Center in Ventnor, New Jersey. Other cooperative plans are under development. Announcements of the January offerings will be made each year before Thanksgiving recess.

## Collegia

Master of Divinity seminarians are involved in collegia for four semesters. Each collegium is a small group usually composed of a faculty member, a pastor, and several seminarians. Formed in September, the collegia build on the foundations laid in the Integrative Ministry seminars and, in the case of second year seminarians, on their first year's collegium experience. The collegia meet throughout the year for stimulation of personal and professional growth through communication, evaluation, and planning.

At Lancaster Seminary seminarians are responsible for planning their program of study, guided by the requirements of the fields and the advice of their collegium.

The idea of collegiality extends beyond the collegia. The concept includes a whole network of relationships within the Seminary community—among and between trustees, area pastors, alumni, and laypersons as well as seminarians, faculty, and administrators. Career planning and academic policy emerge from this interaction.

## Field Education

The field education program for the Master of Divinity degree makes it possible for a seminarian to receive academic credit for a variety of self-selected learning experiences available in church and non-church situations in urban, suburban, and rural areas near the campus. Credit for this kind of activity is given when the seminarian designs, implements and evaluates these experiences for development of competence.

The director of field education can help seminarians select opportunities appropriate to their individual needs, interests, and learning goals. Seminarians are encouraged not to commit themselves to student pastorates without consultation with the dean of the faculty or the director of masters studies.

Students also will need to seek the approval of conference or other judicatory staff members before accepting a student pastorate.

## Parish Training Program (PTP)

The Parish Training Program provides an inductive approach to training for ministry. Seminarians who elect this program and are approved by the faculty pursue their professional education in teaching parishes. These selected congregations have accepted an active role in theological education as a part of their mission and ministry.

In this program middlers may study full-time in parishes where they learn with pastors and laypersons as well as seminary faculty. The program centers in a collegium of the seminarians, the pastors of the participating churches, and a faculty member. Both parish-based and seminary-based seminars meet regularly to focus on issues of personal, professional, and parish development. Persons may receive up to 31 hours of credit for a year's PTP participation, including credits which satisfy graduation requirements.

## Clinical Pastoral Education (CPE)

Clinical Pastoral Education brings ministers and seminarians into supervised encounter with persons in crisis. Under the direction of the Rev. Kenneth Burnette, a member of the seminary faculty and chaplain at Lancaster General Hospital, seminarians minister to patients in the hospital and discuss and evaluate the opportunities for professional growth and insight provided by this program. Seminarians may request authorization to participate in other accredited clinical pastoral education programs. Six credit hours may be earned.

## Intern Year

Seminarians may elect to participate in an intern year program. The amount of credit given is variable, but usually 6 to 8 credit hours. Both traditional and innovative settings for internship are acceptable, provided adequate supervision is available. Internships may be with congregations or in other settings for ministry.

## Cooperation with Area Colleges

An exchange program with Millersville State College and Franklin and Marshall College has been established. Under the agreement, full-time seminarians may, upon approval from the dean of the faculty, take courses during the fall and spring terms without paying extra tuition at these institutions. Conversely, graduate level students at Millersville and advanced students at Franklin and Marshall will be permitted to take courses at the Seminary without paying additional tuition.

## Cooperation with St. Mary's Seminary

Lancaster Theological Seminary has a cordial relationship with St. Mary's Seminary, Baltimore. The policies of cooperation, approved by the faculties of both schools, provide:

1. Cross registration, opening each curriculum to students of the other school.
2. Mutual library privileges.
3. The availability of residence facilities at institutional cost when such facilities are available at Lancaster Seminary. Regular resident status cannot be offered in the exchange program at St. Mary's Seminary.
4. Full and free exchange of information.
5. Mutually open convocations, institutes, workshops.
6. Development of jointly sponsored convocations, institutes, and workshops.

## Admission

Lancaster Theological Seminary admits as seminarians persons of any race, color, sex, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to the seminarians. The Seminary does not discriminate on the basis of race, color, sex, national or ethnic origin in the administration of its educational policies, scholarship programs, and other Seminary programs.



Persons applying for admission to the Master of Divinity Program are evaluated in terms of their level of commitment to the church and its ministry, their intellectual and emotional maturity, their physical and psychological health, and their potential for service in the ministry of the church.

## Application

The applicant is asked to submit the following:

1. A completed application form.
2. A transcript showing the awarding of a bachelor's degree from an accredited college or university. Applicants still in college are accepted tentatively on the basis of a partial transcript. A cumulative average of 2.5 or better is expected, though consideration will be given to an applicant whose college record shows definite improvement. This requirement is waived for Certificate of Graduation seminarians.
3. A letter of recommendation from the pastor and/or the official governing body of the congregation to which the applicant belongs.
4. Certification from the appropriate denominational body that the applicant has been accepted as a candidate for Christian ministry. In the United Church of Christ this body is the Association Church and Ministry Committee.
5. A letter of recommendation from the pre-professional committee of the college, or, if there is none, from a college professor familiar with the work of the applicant.
6. An application fee of \$25.

Item 4 will be waived for an applicant who desires seriously to explore the meaning of Christian faith but who has not made a vocational decision. Applicants are evaluated by the Admissions Committee. Final decision concerning admission is made by the faculty. For further information concerning application write or call the director of development (717) 393-0654.

## Tuition and Fees (1979-80)

Although the total cost to the Seminary for educating a student exceeds tuition charges, income from endowment and gifts from the church, alumni, and friends make possible the following schedule of fees:

*Entrance deposit .....	\$100
Tuition (per credit) .....	\$ 70
(Seminarians carrying 30 credit hours for the year will pay \$2100.)	
Fees	
Application fee (new seminarians) .....	\$ 25
Late-registration fee .....	\$ 5
Fee for change in registration after first week or withdrawal from course anytime during the term .....	\$ 5
Auditing fee (per credit hour) .....	\$ 35
**Seminar Abroad (approximately) .....	\$750
Graduation fee .....	\$ 30

No academic credit can be given until payment has been completed. Tuition and fees are reviewed annually and are subject to change.

## Certificate of Graduation

A limited number of persons who do not possess a bachelor's degree may be admitted as candidates for the Certificate of Graduation. Applicants must be at least 30 years of age, and the total number of certificate students may not exceed ten percent of the total enrollment for a particular year. Certificate seminarians pursue studies in the regular Master of Divinity program. Tuition and fees are the same as for M.Div. seminarians.

## Greek Language

Knowledge of New Testament Greek is a valuable tool for the seminarian studying the New Testament and for the parish minister in preaching and teaching. The time spent on Greek in preparation for ministry can enrich the minister's understanding of the New Testament texts for a lifetime.

In recognition of the positive benefits of some knowledge of Greek language, New Testament courses at Lancaster Theological Seminary assume that the seminarian has successfully completed an introductory study of Greek. Ideally,

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\*An entrance deposit of \$100 will be required of each incoming first year or transfer seminarian to reserve the seminarian's position in the Master of Divinity or Master of Arts in Religion degree programs. The deposit is credited to the seminarian's account. The deposit is forfeited if a person, after accepting admission to the Seminary, decides not to enroll.

\*\*The charge for the Seminar Abroad is computed annually, depending upon travel costs and special grants to the Seminary. The \$750 shown is an approximate figure. Actual costs are given a year in advance when possible.

the undergraduate planning to attend seminary will take at least one year of college Greek as part of his or her preparation. For those who have not studied Greek in college, a two-term course in Elementary Greek (NT110/112) is offered. As an alternative to the two-term course, a one-term course in the language of the New Testament (NT115) is offered. These courses count toward graduation but not toward the two-course field-requirement in New Testament. Further information about the study of Greek is given during the orientation period for new seminarians.

### **Recommended Preparatory Studies**

College should provide cultural and intellectual foundations for professional theological education. There is no one major subject that is better than any other. A major should be selected on the basis of one's interest and ability. Diversity should be built into the program to lead to a better understanding of the world of human beings and of nature and the relationship of the Christian faith to the world. The Seminary suggests the following: English language and literature; history, including non-Western cultures as well as European and American; philosophy; natural sciences; social sciences; the fine arts and music, especially for their creative and symbolic values; Biblical and modern languages (especially Greek and German); religion, the phenomenology of religion and non-western religion.

### **Transfers**

Seminarians may be accepted on transfer from another theological school of recognized standing. A letter of recommendation from the president or dean of that school and an official transcript of academic credits should be submitted. A transfer seminarian must complete at least thirty credit hours of work at Lancaster Theological Seminary to qualify for graduation.

### **Unclassified Students**

Students who are not candidates for a degree or certificate may be enrolled for courses of their choice. These "unclassified" students are subject to all regulations of the Seminary. They make application to the admissions officer and are accepted through a simplified admissions procedure.

### **Alumni Counselors**

Prospective students at some distance may wish to talk with alumni/ae in their area about Lancaster Theological Seminary. For names and addresses of alumni/ae in a particular area, write to the director of development.

## **The Master of Sacred Theology Degree Program**

The Master of Sacred Theology (S.T.M.) degree program is designed for persons who have completed the M.Div. program and wish to continue their study in one of the four major fields: Biblical studies, Historical studies, Theological studies, or studies in Church Life and Work.

The curriculum is arranged to accommodate part-time seminarians who can complete the course work required in two academic years while serving a pastorate. Full-time candidates may complete requirements in one year.

The board of trustees approved the recommendation of the faculty that admission to the STM program be suspended for five years (1979-1984).

## **The Master of Arts in Religion Degree Program**

The program of studies for the Master of Arts in Religion (M.A.R.) is designed for persons with a baccalaureate degree who seek advanced study in religion as an aid to their vocational or intellectual development.

Fundamental to the M.A.R. program is the understanding that there are many callings other than the pastoral ministry for which individuals may wish to prepare. Thus the degree of M.A.R. does not lead to ordination; rather it is designed as an extremely flexible degree that is adaptable to the personal goals and particular occupational needs of committed laypersons. The M.A.R. program seeks to provide religious insights and training, both practical and theoretical, for those wishing to pursue non-pastoral but church-related occupations; to prepare persons who want to undertake secular careers and roles informed by religious commitment and perspectives; and to provide a means through which individuals may seek religious knowledge or probe questions of personal religious concern.

The M.A.R. program allows a student to undertake broad-based study in the traditional theological disciplines; but it provides, as well, the opportunity to concentrate in one or more fields of special interest, including such practical areas as counseling and Christian education. The M.A.R. student is expected to work closely with a faculty advisor in designing a course of study appropriate to his or her stated goals.

The degree of M.A.R. is granted for two full-time academic years or their equivalent in courses taken. This amounts to fifty-two credit hours, with requirements distributed as follows:

- 3 credit hours to be elected in the Biblical Field
- 3 credit hours to be elected in the Historical Field
- 3 credit hours to be elected in the Theological Field
- 3 credit hours to be elected in the Field of Church Life and Work

Six credit hours may be transferred into the program from non-theological graduate schools with the permission of the dean of the faculty. Up to one full year's credit may be transferred from other theological schools. A minimum of twenty-five credit hours must be taken in residence at Lancaster Seminary.

The level of achievement expected of students in this program is the same as in the Master of Divinity program.

Tuition and fees are the same as for the Master of Divinity program.

### **The Doctor of Ministry Degree Program**

The Doctor of Ministry (D.Min.) degree program at Lancaster Theological Seminary is accredited by the Association of Theological Schools, the Middle States Association of Colleges and Schools, and the Commonwealth of Pennsylvania Department of Education, Graduate Division.

It is designed to assist participants in developing professional excellence in ministry and to improve the practice of ministry as a whole through research and development.

The research reports arising from the doctoral projects will benefit other professional clergy and the church at large. Results of doctoral projects will be disseminated to the public through University Microfilms.

The D.Min. program of study is designed to be integrated closely with the practice of ministry, and participants are expected to fulfill the requirements of the degree while continuing in the full-time employment of a congregation or other place of ministry. The congregation or other place of ministry, in fact, provides the primary setting for learning, research, and experimentation for the D.Min. participant. The program is intended for those who are willing to discipline themselves for on-the-job career development that is creatively self-directed.

As the second professional degree for the practice of ministry, the D.Min. is built

upon and closely integrated with the Master of Divinity degree program. In Master of Divinity studies the focus is on developing the theological, biblical, historical, and practical competencies necessary for *entrance* into the profession of ministry. The D. Min., however, forms its basis on concepts of *excellence in the practice of ministry* rather than on standards of minimum competency for entrance into or for continuing practice in the profession. The D.Min., designed to enable competent clergy to develop high level performance across a broad spectrum of professional skills, provides opportunity for participants to improve the quality of their own practice, to reflect theologically upon the work of ministry, and to contribute to the growth and development of a generally more effective profession.

The educational approach in Lancaster Theological Seminary's D.Min. program employs the notion of "psychological success" explicated by psychologist Kurt Lewin. Briefly, the conditions leading to psychological success are those in which people are offered frequent opportunities to define their own learning goals, to develop their paths to the goals, to relate the goals and paths to their central needs, and to experience a challenge in achieving the goals which stretch their level of abilities. The D.Min. program seeks to implement this approach to education within the context of the purpose of the Seminary and the needs of the profession.

### **Admission Procedure**

Applicants must hold the Master of Divinity degree or its equivalent and must have at least two years of full-time experience in the practice of ministry. Normally a B average in seminary and/or evidence of personal and professional growth beyond seminary is presupposed for admission.

There are three stages in the admissions process. First, applicants complete the preliminary application form. This form, which can be obtained from the director of doctoral studies, requests information needed by the admission committee for the first screening of applicants. A fee of \$25 accompanies this form.

Persons invited by the admission committee participate in the second stage of the application: a survey of resources for D.Min. work. This phase of the admission procedure is designed not only for the Seminary to screen applicants but also for each applicant to test his or her expectations of attaining personal, educational, and career goals in the D.Min. program at Lancaster. Conducted by the Center for Professional Development in Ministry, this evaluation consists of a series of questionnaires constructed to help applicants to assess their own careers, followed by a three-day consultation on the results of the questionnaires and the nature of the D.Min. program. The consultation is designed to assist the applicant generally in his or her own career development and specifically to

determine the feasibility of the D.Min. program as a part of that development. *The results of the questionnaires are confidential to the applicant.*

Third, before beginning the program, persons granted admission need to submit a statement from their congregation (consistory, vestry, official board, employer, bishop, or other responsible group or person) indicating cooperation and interest in the applicant's participation in the program. This statement must include a plan for making time free to pursue the D.Min. program.

### Tuition and Fees (1979-80)

Initial application fee	\$ 25.00
(to accompany transcripts and other documents)	
Resources Evaluation application fee	\$100.00
(for the evaluation by the Center for Professional Development in Ministry; room and board estimated at \$40 not included)	
First year costs:	
With letter accepting admission	\$110.00
First day of seminar	\$330.00
February 1	\$440.00
Second year costs	
October 1	\$440.00
February 1	\$440.00
At the time of admission to candidacy	\$440.00
April 15, prior to Commencement	\$220.00
Commencement fee, due April 15 prior to Commencement	\$ 65.00
(Includes copyright and processing of Project Report by University Microfilms. This charge is beyond the control of LTS and therefore is subject to changes.)	
Continuation fee (each subsequent year)	\$110.00
(for access to LTS classes and other supervisory resources for each subsequent year beyond the first two)	

### Duration and Requirements of the Program

Those admitted to the program should prepare to spend a minimum of two years while involved in full-time ministry to fulfill satisfactorily thirty credit hours. The credit hours are distributed as follows:

1. Six hours for two Seminars on Ministry: Course numbers DS 800, 801. All persons in the D.Min. program will participate. The two doctoral seminars provide an arena in which contemporary issues of ministry can be addressed. The objectives of the seminars are to assist Fellows in strengthening their ministry by developing theological and theoretical understandings of the profession and by using empirical methods of evaluating their performance as professionals. Learning situations are designed to move from dependence on instruction by others to self-directed learning.

The seminars include preliminary exploration of areas of interest and concern which will form bases for individual independent studies and doctoral project proposals are discussed. Presentations of historical and contemporary data on understandings of ministry also are the subject of some seminar sessions. Topics for other sessions are selected by the Fellows in consonance with the educational objectives of the program. Time allotted to each topic varies from a part of one session to as much as three sessions, depending on the importance of the topic. Each topic has a study syllabus and assignments devised by the Fellows responsible for the presentation.

A variety of approaches and techniques may be used in seminar sessions including oral reports, consultations, annotated bibliographies, case studies, field trips, audio-visuals, individual research, and group assignments. Reactions to and criticisms of presentations will be solicited from the Fellows and from faculty who have expertise in the topics under consideration.

The Seminars are available in three forms. One Seminar of no more than twelve Fellows meets full-time for five weeks during the summer on the Lancaster campus. This highly intensive format is particularly suitable for those who live and minister in communities at a considerable distance from Lancaster or those who prefer their Seminary study in a concentrated period. The second format is a seminar which meets on the Lancaster campus on Thursday afternoons from September until May, with appropriate vacation periods. The third variation is the Cluster Seminar, in which a faculty member from the Seminary meets on a regular schedule with Fellows in a given geographical area at some distance from Lancaster. Only two of these three formats are available in any given academic year.

2. Nine hours for independent, supervised work on the Fellow's educational objectives. Course numbers DS 840, 841, 842. The work done in studies at LTS,



courses at other institutions, and other educational and professional work which relates to the Fellow's goals set at the beginning of the program will be examined, evaluated, and supervised by a group of faculty and other peers, appointed by the coordinator of independent study. This group is known as the Independent Study Supervisory Committee (ISSC). A separate committee will be appointed for each Fellow. Each Fellow will demonstrate his or her ability to implement a personal program of education which has clearly stated professional objectives, a defined course of action and reflection, and measurable standards of evaluation.

3. Fifteen hours for satisfactory completion of a doctoral project. Course number DS 880. Each Fellow will engage in a project of original research related to some aspect of ministry. The Doctor of Ministry degree requires a demonstration of professional excellence in the ability to contribute to the ministry through original research and evaluation. Consequently, the project involves the development of a theory of ministry or mission and a program of planning, research, and action. The doctoral project is conducted under the supervision, consultation, and criticism of a group of faculty, clergy, and laypersons.

Further details on the three components of the Doctor of Ministry degree program at Lancaster Theological Seminary can be found in the *Doctor of Ministry Handbook*, which may be obtained from the director of doctoral studies.

### **Admission to Candidacy**

A participant is admitted to the program as a Fellow and advances from the status of Fellow to that of Candidate. One is admitted to candidacy for the D.Min. degree by the Doctoral Studies Committee after having completed satisfactorily the required seminars, completed the program of independent study according to the standards set by the Fellow and the ISSC, and received approval for a doctoral project proposal. A Fellow is expected to complete the requirements for candidacy within one or no more than two calendar years following admission to the program. The project is to be completed within four years following admission to candidacy.



## **DESCRIPTION OF COURSES**

The following courses constitute the offerings in all degree programs. Courses in the 100's through 300's are generally considered as M.A.R. and M.Div. courses, while courses in the 400's through 600's are open to M.A.R., M.Div. and S.T.M. seminarians with permission of the professor. Note exceptions in Christian education courses, p. 57. The 700 series compose the Parish Training Program (PTP) and the 800 series is open only to persons in doctoral studies.

The descriptions which follow explain the fields of study, course titles, professors names, and abbreviated course descriptions. More detailed descriptions of the courses, brief bibliographies, and dates when the courses are offered are provided in the *Masters Studies Handbook*.

## Integrated Ministry Courses

Integrated ministry courses provide seminarians with opportunity to study central aspects of the practice of ministry from multi-disciplinary and transcultural perspectives. These courses are directed toward the following purposes:

1. to help in the development of broad perspectives on the practice of ministry.
2. to help integrate learnings from diverse experience into a wholistic understanding of the practice of ministry.

### IM 101. Seminar in Church and Culture

September. 3 hours. Mr. Hartley and Staff. Provides orientation to theological education and to the church's ministry.

### IM 102. Seminar in Human Relations and Change

September. 3 hours. Mr. Brown and Staff. Intensive workshops, using applied behavioral sciences, in a variety of human interaction settings.

### IM 103. Seminar Abroad

September. 3 hours. Mr. Ringer in Latin America (1979), and Mr. Payne in Germany (1980). Study of the church and its ministry in a selected overseas area.

### IM 110-IM 122. Field Education

Fall and Spring. 1 to 4 hours. Mr. Kroehler. Systematic and collegial evaluation of experiences in the practice of ministry.

### IM 131-IM 134. Collegium

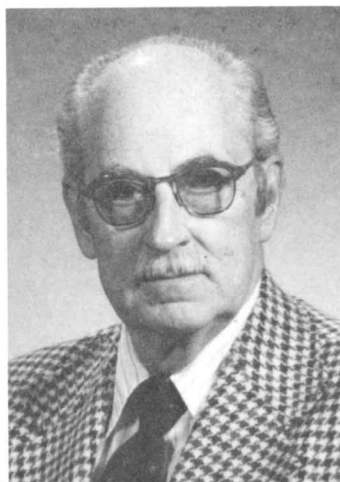
Fall and Spring. 1 hour. Faculty and Preceptors. Weekly group sessions pursuing objectives set by faculty.

### IM 224. Religion and the Arts

3 hours. Mr. Duke. An investigation of the relationships between religion and the arts through a study of various art forms. Local artists and poets and available theater and movie performances are drawn upon as resources.

*"Theological education is concerned with the interpretative and communicative, the theological and ethical, and the restorative and educative, aspects of ministry. Therefore, a seminary must emphasize the study of scripture and tradition, formation for the practice of ministry, and the dogmatic and prophetic criticism of the church to keep it faithful to the gospel."*

George H. Bricker



### IM 243. The Development of Spiritual Theology I

3 hours. Mr. Doghranji. An examination of the spiritual life and theology as presented in the New Testament, the Fathers, monasticism, and medieval mysticism.

### IM 244. The Development of Spiritual Theology II

3 hours. A reading and critical analysis of the works of leading Protestant and Catholic masters of the spiritual life since the Reformation.

### IM 245. Women in the Church

3 hours. Ms. Nordbeck. An exploration, through the process of group formation and content design, of the specific concerns, present and past, of women in the church.

### IM 246. Religious Dimensions in American Literature

3 hours. Ms. Nordbeck. An examination of religious themes—such as guilt and innocence, original sin, redemption—as they have been expressed in three centuries of American literature.

## Parish Training Program

The PTP provides an integration of all four fields in the context of a year's study in the parish. See description on page 28. Seminarians in the PTP use the following course designations for studies completed in this program. Specific descriptive titles may be added to the general titles given below. Learning contracts in the various courses of study are negotiated by the seminarian, local church PTP committee, pastor preceptors, and faculty members.

### PTP 701. General Parish Studies

1 to 26 hours. Staff.

### PTP-OT 702. Old Testament Studies

1 to 3 hours.

### PTP-NT 703. New Testament Studies

1 to 3 hours.

### PTP-CH 704. Church History Studies

1 to 3 hours.

### PTP-TH 705. Studies in Theology and Ethics

*"Today's world and its problems call for a more sophisticated and diverse training for ministry than ever before. Basic to education for professional ministry are the Scriptures on which faith is grounded and which illuminate faith. To that end, I stress the Scriptures of the Old Testament as the foundation of our faith and thus the ground of our ministry."*

Donald M. C. Englert





PTP-PT 706. Studies in Pastoral Theology

PTP-WP 707. Studies in Worship and Preaching

PTP-RS 708. Studies in Religion and Society

PTP-CE 709. Studies in Christian Education

PTP-PL 710. Studies in Pastoral Leadership

PTP-WP 711. Studies in Church Music

## The Biblical Field

### Old Testament

The primary purpose of the Old Testament curriculum is to equip seminarians with knowledge and skills to use the Old Testament in preaching, teaching, counseling, and other aspects of ministry.

To this end, OT 111 and 113 are required for graduation with the M.Div. degree and recommended for persons in other degree programs who have no background in Old Testament studies. In OT 111, the content and insights are studied from Genesis through the period immediately preceding the rise of canonical prophecy with Amos (760 B.C.) The introductory topics deal with the environment of the ancient world into which the Hebrew tribes arrived and took their place in history. A brief survey is made of the way in which the Old Testament scriptures were written, collected and canonized. Throughout the courses, three aims are kept in mind: the content, the problems that have arisen and are likely to arise in seminarians' ministry, and the use that can be made of Old Testament material in preaching and teaching.

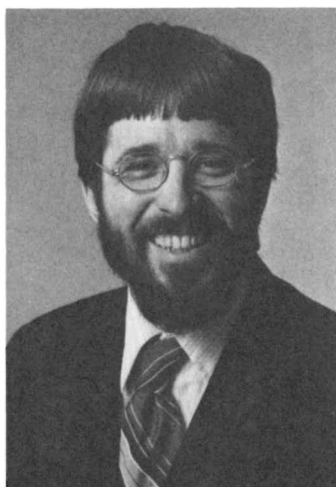
In OT 113, the remainder of the Old Testament canon is studied in a similar way: the prophetic books and the section designated "the writings." In this way, every book of the Old Testament is examined, in larger or smaller measure. The theologies (being several) are also dealt with as they arose in Israel and developed. Inquiry is made into the use that the New Testament writers and the Church made of all this Old Testament material. The Old Testament is seen as the foundation on which the New Testament scriptures were built.

Other offerings in Old Testament include the Hebrew language, archaeology, preaching resources in the Old Testament, and studies in the apocryphal literature.

*"The richness of the Old Testament literature consists in part in the enormous range of experiences of the 'people of God' that is presented. As students of the Bible, we thus have the opportunity to see models and paradigms in the material for our own religious quest and for the life of the church as a present day people of God, who are variously affirming, denying, struggling, witnessing."*

Austin D. Ritterspach

42.



Those students who, by their previous work in college, can demonstrate their competency with the Old Testament material, may be exempted from one or both required courses, OT 111 and 113, after consultation with the professors and approval of the director of masters studies.

### OT 110. Hebrew Language

3 hours. Mr. Englert. Introductory study of Hebrew, using Sellers and Voigt, *Biblical Hebrew for Beginners*, as a textbook. Readings begin with Gen. 12.

### OT 111. Old Testament I

3 hours. Mr. Ritterspach. The study of Hebrew beginnings, the development of the Old Testament canon, and the history of Israel up to the prophetic movement.

### OT 113. Old Testament II

3 hours. Mr. Englert. The study of the prophetic movement the "writings" of post-exilic Israel, with emphasis on the part which these five hundred years before the Christian era played in the preparation for the Gospel.

### OT 121. Old Testament Theology

3 hours. Mr. Ritterspach. The exposition of the activity of the living God, as mediated through the historical people Israel, seen in the light of God's ultimate act in Jesus Christ.

### OT 222. Hebrew Exegesis: Prophets

3 hours. Mr. Englert. The book of Amos and excerpts from Hosea, Isaiah, and Jeremiah will be read. *Knowledge of Hebrew required.*

### OT 224. Hebrew Exegesis: Psalms

3 hours. Mr. Englert. Psalms will be read in Hebrew and comparison will be made with ancient and modern versions. *Knowledge of Hebrew required.*

### OT 233-533. Old Testament Resources for Preaching

3 hours. Mr. Englert. A study of hermeneutical principles underlying preaching from the Old Testament scriptures with examples of expository, topical, biographical and textual sermons.

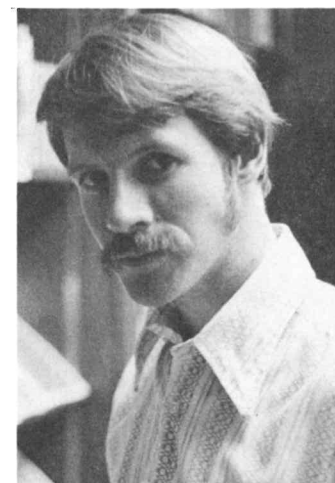
### OT235. Apocryphal Literature: Intertestamental Times

1 to 3 hours. Mr. Englert. Study of the secondarily canonical literature and the two centuries prior to the Christian era.

*"The study of the Bible can be not only an important resource for the minister, but also an enjoyable and exciting part of his or her weekly work. A good foundation in how to study the Bible and in the use of the different aids which are available will help to make this possibility a reality."*

Gilbert L. Bartholomew

43.



**OT 236-517. Archaeology and the Old Testament**

3 hours. Mr. Englert. A study of the more important sites revealed by archaeology and their relevance for modern Biblical studies.

**OT 331. Tutorial Reading**

1 hour. Offered fall and spring terms.

**OT 333. Research Project**

3 to 6 hours. Offered fall and spring terms. Open to seminarians who desire to undertake special research projects or write theses in the field.

*New Testament*

In the diverse collection of documents known as the New Testament, the church has witnessed to God's saving act in Christ and has recorded its responses to God's act. Knowledge of the New Testament and competence in its interpretation are thus fundamental in professional theological education.

Three general aims are reflected in the New Testament curriculum:

1. to help seminarians gain knowledge of the content of the New Testament, as much as possible in the original language.
2. to foster seminarians in the development of skill in positive critical study using historical, literary and theological methods.
3. to aid seminarians in exploring ways of interpreting the faith of the early church both personally and professionally in the ministry of the church.

One who has completed the minimum field requirement in New Testament should be able, at a beginning level of professional competence, (1) to discover for oneself and explain in non-technical language the thought of major New Testament witnesses; (2) to interpret texts and themes in their bearing on the faith and life of contemporaries, as in preaching; (3) to reflect imaginatively on actual situations in ministry in the light of New Testament faith; and (4) to draw upon the New Testament for personal and community religious formation.

*"Disciplined study of the New Testament offers the minister, and the church he or she serves, engagement with the Christian faith at its center. From this center Christians have something significant to say to the contemporary quests for valid authority, true community, and personal transcendence."*

*Robert D. Webber*



The minimum graduation requirement in the New Testament Field for M.Div. studies is two undesignated courses. Normally, for those without substantial prior formal New Testament study, two survey courses are recommended: NT 111, Synoptic Gospels: Jesus, and NT 113, Paul and the Early Church. For those with good prior training and for those who desire more specialized study, advanced courses at the 200-level are offered. Seminars on special topics are offered under the course number NT 518. Tutorials and research projects are also available for individualized study.

New Testament courses assume the seminarian has successfully completed an introductory study of Greek language or of exegetical method. (See page 31.) For those who enter seminary with no Greek, two optional paths are open: (1) NT 110/112, Elementary Greek I/II, a two-term introduction to reading New Testament Greek; or (2) NT 115, Language of the New Testament, a one-term course teaching methods of exegesis employing the tools of Greek exegesis. Also offered on demand are NT 120/121, Reading New Testament Greek, providing further practice in reading beyond elementary Greek.

**NT 110. Elementary Greek I**

3 hours. Mr. G. Bartholomew. Introduction to New Testament Greek grammar, syntax and vocabulary to enable reading with lexical aids as a basis for exegesis.

**NT 111. Synoptic Gospels: Jesus**

3 hours. Mr. Webber. Literary and theological analysis of the Synoptic Gospels; historical reconstruction of the message and mission of Jesus.

**NT 112. Elementary Greek II**

3 hours. Mr. G. Bartholomew. Continuation of NT 110.

**NT 113. Paul and the Early Church**

3 hours. Mr. Webber. The emergence of the early church's faith with emphasis upon a literary and theological study of the letters of Paul.

**NT 115. The Language of the New Testament**

3 hours. Mr. G. Bartholomew. Elementary New Testament Greek vocabulary and grammar studied for effective use of the tools of exegesis.

**NT 120/121. Reading New Testament Greek**

1 hour. Staff. An extension of elementary Greek for those who want further practice in translating. Does not count toward fulfillment of New Testament Field requirement.

*"In America the Church is no monolith; each of us interacts daily with men and women of different beliefs, practices, groups. Learning about our national religious heritage binds us more fully to those who share our particular faiths, and helps us, as well, to cut through our differences to the great essential truths of a common Christianity."*

*Elizabeth C. Nordbeck*



**NT 150. Later Writings of the New Testament**

3 hours. Mr. Webber. Study of the New Testament writings apart from the letters of Paul, the Gospels and Acts. Special attention to I Peter, Hebrews and Revelation. Analysis of literary and historical setting and theological perspective.

**NT 220. Exegesis of Pauline Letters**

3 hours. Mr. Webber. Analysis of one or two Pauline letters. Emphasis on setting of letter in church and world, literary structure and theological content, and contemporary interpretation.

**NT 230. Exegesis of the Synoptic Gospels**

3 hours. Mr. Webber. Analysis of a selected Synoptic Gospel. Focus on the evangelist's theology by analyzing his use of synoptic traditions and his compositional techniques.

**NT 240. Studies in the Gospel of John**

3 hours. Mr. G. Bartholomew. The Gospel will be approached as an oral narrative. Concentration: (1) Historical circumstances of the people for whom it was written, and how it spoke to them; (2) A method for study and use in ministry.

**NT 331. Tutorial Reading**

1 hour. Staff. Open to seminarians who desire to extend their knowledge of the field through a program of guided readings.

**NT 333. Research Project**

3 to 6 hours. Staff. Open to seminarians who desire to undertake special research projects or write theses in the field.

**NT 518. New Testament Problems**

1 to 3 hours. Staff. Studies of topics of special importance in the field. Projected topics include: The uses of the New Testament in the church, New Testament narratives, religious language and the New Testament.

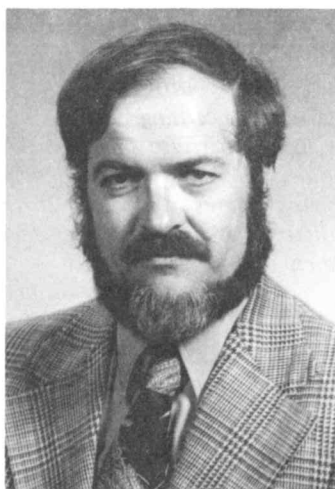
**The Historical Field**

The purpose of historical studies is to stimulate and encourage an appreciative yet critical understanding of the heritage of the Christian church so that seminarians as future leaders of the church may have a clear sense of their own identity and be able to help their parishioners to discover who they are and whence they have come. The primary emphasis of most of the courses in the historical field is upon the theological aspects of Christian history rather than upon the institutional. However, the theology is examined in the context of development within the institutional church and western history.

*"Equipped with an appreciative yet critical understanding of the heritage of the Christian church, the pastor can help parishioners and the society at large discover who they are and from whence they have come. This in turn will help them better understand and solve the problems of the present and the future."*

*John B. Payne*

46.



The basic requirements for M.Div. seminarians are CH 111-113 (History of Christianity I, II) and CH 114 (American Christianity). Part or all of this requirement may be waived for seminarians who have already had adequate college courses which cover much of the same material as is taught in CH 111-113, 114. The seminarians who have taken courses in history or church history in college which may qualify them for this exemption should consult with one of the instructors in the department. The waiving of CH 111 and/or CH 113 and/or CH 114 means that the seminarian may choose other advanced courses to fulfill the required nine hours for M.Div. seminarians in the historical field.

The historical field consists of these offerings:

1. Survey courses in European and American church history.
2. Seminars on important problems, issues, figures, or movements in Christian thought or practice.
3. Courses on denominational history, doctrine, and polity.
4. A course in the relation of the Christian faith to world religions.
5. Individual research projects or tutorial readings on a specific topic chosen by the seminarian. Under this category seminarians belonging to denominations other than the United Church of Christ and the United Methodist Church may choose to do guided reading or research in their own denomination's history, doctrine or polity.

**CH 111. History of Christianity I**

3 hours. Mr. Payne. Ancient and Medieval. Lectures and discussion; readings in the sources.

**CH 113. History of Christianity II**

3 hours. Mr. Payne. Reformation and Modern. Lectures and discussion; readings in the sources.

**CH 114. Religion in America from the Colonial Period to the Present**

3 hours. Ms. Nordbeck. An examination of the development of American religious pluralism, particularly in its Protestant dimensions.

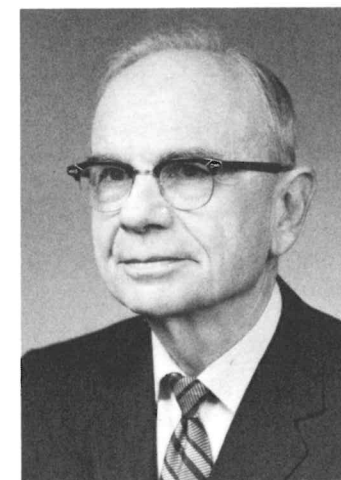
**CH 222-622. The Worship of the Church**

3 hours. Mr. Bricker. The historical development of Roman Catholic, Orthodox, and Protestant liturgy and its application to contemporary worship.

*"How can one know what is distinctive about one's own faith without examining others? Obviously, what is most distinctive can be made clear only by comparison. The similarities should interest us most, for it is precisely there that the distinctive character of Christianity becomes finally clear and evident."*

*John B. Noss*

47.



**CH 214-624. Seminar in Mercersburg Theology**

3 hours. Mr. Bricker. A critical examination of the writings of the Mercersburg theologians with an assessment of their place in American Christianity.

**CH 226. Augustine**

3 hours. Mr. Payne. A critical examination of Augustine's theology; his importance for Roman Catholic and Protestant theology.

**CH 227. Theologians of the United Church of Christ**

3 hours. Mr. Payne. Study of four great theologians from three of the traditions which merged to form the United Church of Christ: Jonathan Edwards, John Nevin, Horace Bushnell, and Reinhold Niebuhr.

**CH 228-628. Reformation Theology**

3 hours. Mr. Payne. A critical study of the theology of one Protestant Reformer, Luther, Zwingli, or Calvin with constant reference to the other Reformers.

**CH 230. The Puritans**

3 hours. Ms. Nordbeck. An examination of the roots and development of America's Puritan heritage, both in its historical and contemporary dimensions.

**CH 233. New Religious Movements in America**

3 hours. Ms. Nordbeck. A study of the growth of "new religions"—from Mormons to "Moonies"—as an American phenomenon.

**CH 235. World Religions and the Christian Faith**

3 hours. Staff. The major living religions. Areas of likeness to and difference from the Christian gospel.

**CH 242. "These Also Believe": Neglected Aspects of American Religion**

3 hours. Ms. Nordbeck. An examination of selected religious groups or movements—for example, Eastern religions, Judaism, black religion—that are not generally included in surveys of American religion.

**CH 251. United Methodist Life and Thought**

6 hours. Mr. Stambach. A study of the origins, development, and procedures of the Methodist, Evangelical, and United Brethren in Christ Churches in America.

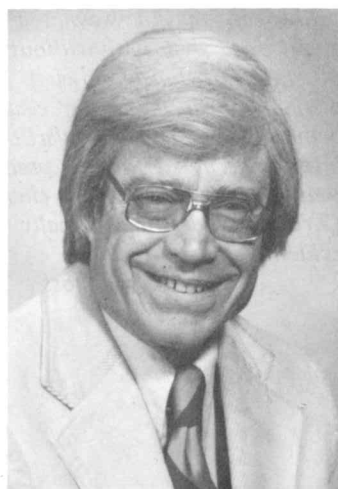
**CH 253. United Church of Christ History, Doctrine, and Polity**

3 hours. Mr. Bricker, et al. A study of the ecclesiastical bodies that united to form the United Church of Christ and the development and procedures of the emerged church.

*"In a world in which less and less seems permanent, today's seminary must prepare clergy and laity to distinguish what is variable from what is constant and to respond creatively to accelerating change in the light of that which is enduring—the steadfast love of the Almighty."*

*Richard F. Vieth*

48.



**CH 255. United Presbyterian History, Doctrine, and Polity**

3 hours. Staff. An overview of Presbyterian polity and liturgy including the *Book of Order* and the *Book of Confessions*.

**CH 331 Tutorial Reading**

1 hour. Staff.

**CH 333. Research Project**

3 to 6 hours. Staff.

**CH 607-TH 607. Problems in the History of Christian Thought: Sacraments**

3 hours. Mr. Payne. A study of the history of sacramental theology from the patristic period to the present with concentration on the sacraments of baptism and the Lord's Supper.

**CH 609-TH 609. Problems in the History of Christian Thought: Christology**

3 hours. Mr. Payne. A critical examination of representative Christologies from the patristic to the modern period.

**The Theological Field**

*Systematic Theology*

The course-offerings in systematic theology address four concerns:

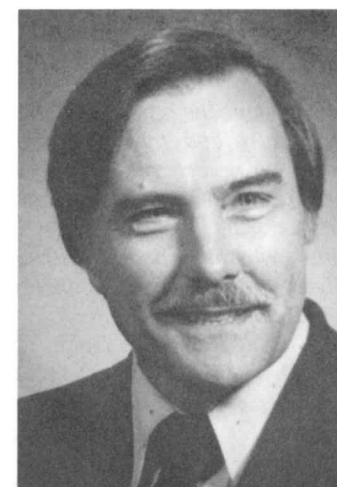
1. to enable seminarians to articulate a theological position which he or she can proclaim, explain and defend, taking into account both the historic witness of faith and the contemporary world in which the Church continues to witness.
2. to help seminarians develop the critical tools needed for constructing a theological position and thinking theologically about everyday issues.
3. to encourage seminarians to develop a theology of Church and ministry upon which the professional practice of ministry can be grounded.
4. to provide a way for seminarians to become familiar with contemporary theological thought.

A candidate for the Master of Divinity degree must complete six hours in systematic theology. This includes TH 212, Christian Doctrine, unless the seminarian can show that the equivalent of this course has already been completed.

*"A Christian must make ethical decisions today and amid conflicting value-claims on the indistinct gray flats of pluralistic society. One task of theological education is to train leaders to recognize the multitude of values, loyalties, and commitments which influence daily decisions. Knowledge of these influences enables leaders to make Christian judgments themselves and to guide others toward Christian solutions to ethical problems."*

*Francis E. Ringer*

49.





Seminarians with no prior work in theology or philosophy are advised to elect TH 111, Introduction to Theology, or TH 131, Twentieth Century Theology, as preparation for TH 112, or to consult with the instructor concerning independent preparation.

**TH 110. Experiential Theology**

3 hours. (January) Mr. Vieth. An intensive opportunity to explore the experiential roots of personal faith through spiritual histories, journal-writing, sharing with colleagues, etc., thereby clarifying one's own theological convictions.

**TH 111. Introduction to Theology**

3 hours. Mr. Freeman. Assists beginning seminarians to become critically reflective about their own faith, develop basic theological skills and utilize these in the examination of a doctrine.

**TH 131. Twentieth Century Theology**

3 hours. Mr. Vieth. A survey of key theological thinkers, issues and movements, 1900–1975.

**TH 212. Christian Doctrine**

3 hours. Mr. Vieth. Survey of the historic Christian doctrines with emphasis upon seminarians articulating their own theological positions.

**TH 221. Spirit, Church and Ministry**

3 hours. Mr. Vieth. A study of these three related doctrines, including their practical implications. Special attention will be given to theology of the laity and of ordination.

**TH 230. Seminar on the Doctrine of God**

3 hours. Mr. Vieth. An examination of varying conceptions of God in contemporary theology, including Process Theology and Theology of Hope, against the background of Biblical and traditional doctrines. *Prerequisites:* TH 212 or instructor's permission.

**TH 232. God and Human Suffering**

3 hours. Mr. Vieth and Sr. Pelletier. An exploration of God's relationship to suffering and the dilemma which the problem of evil presents to Christian faith. Philosophical, theological and pastoral dimensions will be considered.

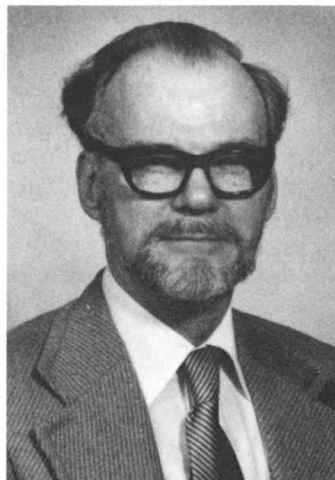
**TH 237. Seminar in Contemporary Theology**

3 hours. Mr. Vieth. Inquiry into the thought of a contemporary theologian or theological movement of importance to the Church. Class presentations and term projects will be expected of each participant.

*"Preaching tells the story of God's life among us in Jesus Christ in a worshipping community. The courses in preaching and worship lay the ground work for this opportunity and task by enabling seminarians to preach regularly and conduct worship before their peers and congregations as well. Training in the conduct of public worship, and construction and delivery of sermons constitutes the over-all objective in this field."*

Robert W. Duke

50.



**TH 240. Process Theology**

1 hour. Mr. Vieth. An introduction to an important movement in contemporary theology, this "minicourse" will examine major motifs in Whitehead's thought and Harshorne's doctrine of God. Some prior work in theology presupposed.

**TH 241. Theology of Hope**

1 hour. Mr. Vieth. A "minicourse" introducing a current theological movement of continuing significance, with attention given principally to Jurgen Moltmann's theology of hope. Some prior work in theology presupposed.

**TH 242. Imagination and Theology**

3 hours. (January) Mr. Vieth, Mr. Sipple, Ms. Fluck. An active exploration of the role of imagination in religious understanding, utilizing literature, and creative writing to develop theological insight.

**TH 331. Theology of Story**

1 hour. Mr. G. Bartholomew, Mr. Vieth. Utilizing the art of story telling to relate Biblical stories to seminarians' own life stories as an avenue to theological insight.

**TH 332. Independent Study in Theology and Ethics**

1 to 3 hours. Mr. Ringer, Mr. Vieth. Open to advanced seminarians in good standing who are able to work well on their own. A learning contract should be negotiated by the seminarian with the instructor prior to registration. Not a tutorial.

**TH 607-CH 607. Problems in the History of Christian Thought: Sacraments**

3 hours. Mr. Payne. A study of the history of sacramental theology from the patristic period to the present with concentration on the sacraments of baptism and the Lord's Supper.

**TH 609-CH 609. Problems in the History of Christian Thought: Christology**

3 hours. Mr. Payne. A critical examination of representative Christologies from the patristic to the modern periods.

*Christian Ethics*

The teaching of Christian ethics and the exploration of ethical problems have one purpose and several areas in which to pursue that purpose. The purpose for the study of Christian ethics in the seminary curriculum is to enable future pastors to make Christian judgments themselves and to guide others toward Christian solutions to ethical problems.

*"Theological education by its very nature always is dealing with tomorrow's church. It does so by teaching individuals and groups to seek to respond creatively to today's needs in the light of yesterday's experience."*

Paul E. Irion

51.



The purpose is pursued in these areas:

1. Area of history and theories, in which the development of ethical "systems" and the content of contemporary ethical theories are reviewed.
2. Area of ethical behavior of the congregation, seen especially in the light of the pursuit of the great commission to evangelize.
3. Area of attitudes toward the world at large, highlighted by the issues of the Third World and of liberation.
4. Area of changing cultural patterns in sexual behavior, prompted in part by women's and gay liberation movement.
5. Area of social/political conflict, as seen in issues of power.
6. Area of life science and health delivery systems, as focussed in problems of medical developments.

**TH 123. Introduction to Christian Ethics**

3 hours. Mr. Ringer. Review of the development of morals and ethics in Jewish and Greek precursors to Christianity, delineation of basic systems of ethics, and exploration of contemporary varieties of Christian ethics.

**TH 210. Theological and Ethical Issues of Contemporary Evangelism**

3 hours. Mr. Ringer. An examination of the Christian stance toward evangelism in an age of ecumenical appreciation of diverse religious experiences.

**TH 211. Ethical Problems in Liberation Theology and Third World Issues**

3 hours. Mr. Ringer. The ethical problems in the economic, political, and educational struggles of the Third World will be reviewed in the light of the liberation approach to Christian theology.

**TH 215. Theological and Ethical Dimensions of Human Sexuality**

3 hours. Mr. Ringer. Exploration of changing attitudes toward sexual behavior in the light of Christian ethical values and theological concepts. Includes women's liberation and gay liberation.

*"People are hurt by people and must be healed by people. Healing takes place the moment one individual feels understood by another. In clinical pastoral education, we attempt to sharpen our skills and increase our sensitivity in being the love of God to those whose pain we are privileged to touch."*

Kenneth A. Burnette



**TH 216. Theology and the Ethics of Power**

3 hours. Mr. Ringer. Significant varieties and uses of power in the contemporary world. Ethical implications of power for Christian persons, congregations, and church agencies.

**TH 217. Bio-Medical Ethics**

3 hours. Mr. Ringer and Mr. Burnette. Contemporary ethical issues arising from developments in life sciences.

**TH 219. Ethical Issues of Social & Political Involvement Personal Piety/Social Action**

3 hours. Mr. Ringer. Explores the polarities troubling laity and clergy as they seek relevance in decision-making. What roles are open to parishioners, clergy, and a congregation as a corporate body?

**TH 301. Seminar: Paul Ramsey, James Gustafson, Joseph Fletcher**

3 hours. Mr. Ringer.

**TH 305. Christians and Marxism**

3 hours. Mr. Ringer. Explores the historical significance of the Christian-Marxist dialogue, and assesses the current impact of Marxism in the Third World.

**TH 331. Tutorial Reading in Theology and Ethics**

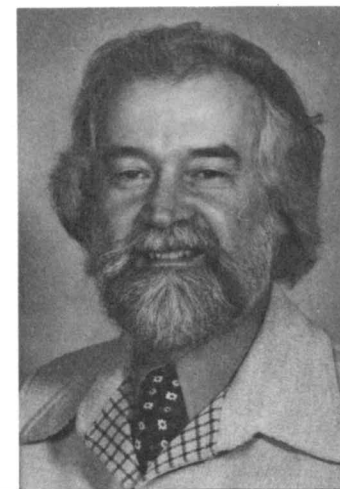
1 hour. Staff. Open to seminarians who desire to extend their knowledge of the field through a program of guided readings.

**TH 332. Independent Study in Theology and Ethics**

1 to 3 hours. Mr. Ringer, Mr. Vieth. Open to advanced seminarians in good standing who are able to work well on their own. A learning contract should be negotiated by the seminarian with the instructor prior to registration. Not a tutorial.

*"This could be a community for helping persons to learn how to be available as compassionate humans, how to tell the story of what God has done and is doing, how to care more for others and to lose/find ourselves in loving service."*

Allen E. Kroehler





## The Field of Church Life and Work

This field seeks to integrate knowledge and skills for the sake of the practice of ministry in parish churches. The various areas of speciality within this field seek to do this in terms of the various roles the minister plays in his/her professional life. The field has sometimes been called Practical Theology, but is more aptly described as the attempt to help seminarians practice theology.

### *Worship and Preaching*

The purpose of the curriculum in worship and preaching is to enable seminarians:

1. to acquire knowledge and skills in the history and conduct of public worship.
2. to construct and deliver sermons before congregations and/or their peers and receive feed-back.
3. to develop one's own theology of preaching in the context of public worship.

The model which shapes the cluster of courses offered is public worship. Each course examines some one aspect of the model in detail. A seminarian who wishes to do so, may develop a special emphasis in this area. For M.Div. seminarians, WP 121, Principles of Preaching and Sermon Analysis is required, plus one course or its equivalent in worship.

#### **WP 121. Principles of Preaching and Sermon Analysis**

4 hours. Mr. Duke. Seminarians develop a theory of preaching, learn how to construct sermons, and practice delivering them before members of the class and laypersons. Sermons are videotaped and evaluated as "media" presentations.

#### **WP 222. The Music of Protestant Worship**

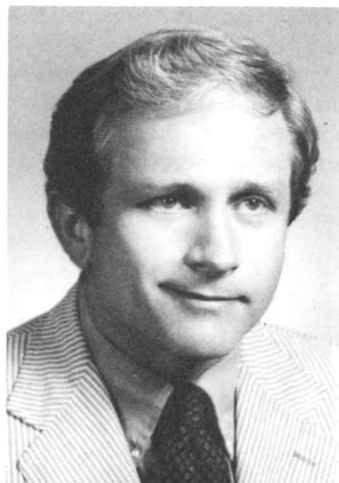
3 hours. Mr. McConnell. Our musical heritage; pre-Christian to present; contemporary styles; music of the congregation and choir, choice and interpretation of church music, the minister's part, instruments and their use; planning and administering an integrated music program.

#### **WP 231. Exegesis and Preaching**

3 hours. Mr. Duke. Examines in detail the relation between texts and sermon construction. Sermons of well-known preachers are studied as guides. Seminarians receive special help in sermon construction.

*"Today those who wish to conserve or renew the traditions of the church, might well pay close attention to Christian education. It is not only a way of caring for the traditions, it is itself an ancient and germinal tradition."*

*D. Douglas Whiting*



#### **WP 234. Communication and Preaching**

3 hours. Mr. Duke. Considers the sermon as a form of "Communication" and relates it to other media such as television. Lay expectations and feedback are part of the course with laypersons participating. Attention is given to experimental forms of preaching and worship.

#### **WP 238. Practicum in Worship and Preaching**

3 hours. Mr. Duke. Seminarians conduct services of worship in local churches before congregations selected with the cooperation of pastors. The service is evaluated by the clergy, laity and class members. Special services such as baptism, funerals, weddings and communion are examined.

#### **WP 301. Oral Interpretation of Scriptures**

1 hour. Mr. Duke. Seminarians practice reading scriptures aloud before their peers and receive feed back from them. Special attention is given to manner in which voice and presence participate in interpreting texts.

#### **WP 331. Tutorial Reading**

1 hour. A program of guided readings. Periodic written and/or oral reports may be required.

#### **WP 333. Research Project**

3 to 6 hours. Special research projects or theses in the field.

#### **WP 614. Preaching and Theology: A Seminar**

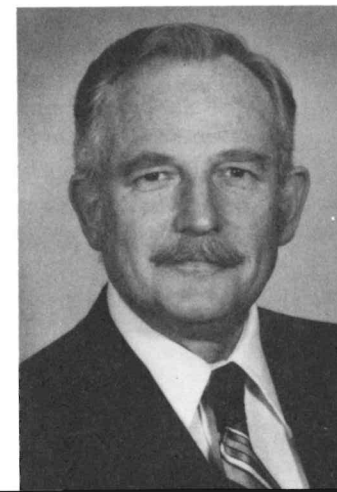
3 hours. Mr. Duke. A study of the relation between theology and preaching: Luther-Reformation; Bultmann, Barth, Tillich and Thielicke—contemporary forms of Reformation; Fosdick—The Liberal Tradition; Billy Graham—Evangelistic Preaching, Albert Cleage—Black Preaching.

### *Pastoral Theology*

The teaching of pastoral theology has several major purposes. It is intended to prepare seminarians for parish ministry by providing a *basic* elementary knowledge of several theories and methodologies for counseling. It seeks to provide a basis for the critical evaluation of the seminarian's (and later the pastor's) own counseling. It should encourage and enable theological reflection on the operations of the pastor. It fosters a deepened self-awareness in the seminarian with particular emphasis on the personal contribution to the pastoral relationship. It provides an understanding of some of the crisis situations most

*"I teach classes that bring together seminary students, parish pastors, laypersons, and other professors around problems and possibilities of ministry. We all learn a lot this way, but most of all we are learning a way to learn from each other in the practice of ministry. I think this is, perhaps, the most important thing the Seminary can teach."*

*James D. Glasse*



often encountered by pastoral counselors. The seminarian is to develop a basic capability for recognition of social dysfunction of psychopathology with strong emphasis on the parish pastor's responsibility to make referrals in such instances.

Pastoral counseling can be thought of on two levels, which might be described as basic competence and specialized competence. The former is the competence level normally found in the parish pastor. The latter level represents significant additional training and supervised clinical practice and is seen, for example, in individuals accredited as chaplain supervisors or private practitioners.

The role of M.Div. education in pastoral theology is to prepare for the basic, not the specialized, level of competence, although it may both create interest in and provide a foundation for programs leading to specialized competence.

Pastoral theology is allocated one M.Div. field-required course. Basically this is designated as PT 121, Ministry through Persons.

**PT 121. Ministry through Persons**

3 hours. Mr. Irion. A basic approach to understanding the nature of selfhood, the quality of the pastoral relationship and the process of personal growth, with a focus on insight counseling.

**PT 222. Counseling in Crisis Situations**

3 hours. Mr. Irion. A focus on the techniques of crisis counseling in areas of special need often encountered by the pastor.

**PT 218-718. Ministry to the Bereaved**

3 hours. Mr. Irion. Understanding death and bereavement, exploring ways in which the church and its ministry can help those who are dying and who suffer loss.

**PT 227. Ministry with the Aging**

2 hours. Mr. Irion. A study of the situation of the growing population of the elderly and ways in which the church and the community responds. Attention is also given to the participation of the aging in ministry.

**PT 228. Marriage Counseling**

3 hours. Staff. Considering special problems encountered in marriage and family counseling.

**PT 230. Premarital Counseling**

3 hours. Mr. Irion. The church and marriage, the rationale, content and method of premarital counseling.

*"Parish decisions need to be based on the most accurate information available, not on hunches. Ministry needs to be planned; it doesn't happen simply because we want it to happen."*

Loyde H. Hartley



**PT 331. Tutorial Reading**

1 hour. Periodic written and oral reports on readings related to pastoral counseling in areas not dealt with directly in the curriculum.

**PT 333. Research Project.**

3 to 6 hours. Special, intensive research in an area of interest to the seminarian under faculty supervision. Credit hours granted depend upon the scope of the project and the written report or thesis.

**PT 351. Basic Clinical Pastoral Education**

6 hours. Mr. Burnette or an accredited chaplain supervisor. Supervised clinical pastoral education in an approved center and under the direction of a chaplain supervisor accredited by the Association for Clinical Pastoral Education or the American Association of Pastoral Counselors. This clinical experience includes self-understanding groups, seminars, staff conferences, visitation of patients, supervised reflection on clinical experience and personal growth. This course may be taken under either of two formats. The in-term course is offered twice each year at Lancaster General Hospital. The summer course of ten weeks may be taken in Lancaster or at any accredited center.

*Christian Education*

The primary purpose of the Christian education curriculum at Lancaster Theological Seminary is to contribute to the fulfillment of the Seminary's purpose by preparing persons for educational leadership in parish churches. It is assumed that education is not an end, but rather a tool to be used in the development of the mission, ministry, and worship of the church. This is to suggest that Christian education constantly must be conceived in the context of the whole church.

The four major objectives of the Christian education curriculum are that each graduate of Lancaster Theological Seminary be able:

1. to construct a model of Christian education which may be used to guide and critique his or her educational ministry.
2. to describe in a detailed way the management of a particular educational program of the parish.
3. to demonstrate teaching skill at a particular age level.
4. to select, gather, evaluate, and utilize resources for the educational work of the church.

*"A 'whole' ministry includes effective use of music. Seminarians need to consider, investigate, and experience God's gifts of tone and time as they employed in endless varieties to stimulate, enrich and express living faith."*

Frank A. McConnell



Seminarians are invited to create their required four hour course of study in Christian education by selecting from a variety of modules, subjects which coincide with their questions, interests, concerns, and learning objectives. Though different from the scope of other courses offered in the Seminary, the modular approach offers the following opportunities for seminarians:

1. more involvement in making decisions about studies in Christian education.
2. greater flexibility in considering previous studies and experience.
3. increased possibility of taking Christian education studies in tandem with other courses or field work.
4. preparation in a few areas of concentration rather than providing an overview of the field. Seminarians more clearly should know what they have been prepared to do and what they have not been prepared to do.
5. increased lay and professional participation in the program.
6. much greater ease in curricular changes.

The 100 series are modules focused on becoming familiar with resources, 200's on program development and management, 300's tutorial and independent research, 400's laboratory experience, and the 500's models, theories and research. Generally each module meets once a week for one and one half hours and grants one hour credit. Seminarians are encouraged to spread the modules out over several semesters and where possible relate the modules to other courses or field work.

#### **CE 101. Resources for Parish Development**

1 hour. Mr. Whiting. This laboratory course will involve seminarians in becoming familiar with resources for education and parish development through work with the staff and subscribers to the Parish Resource Center.

#### **CE 112. Audio Visual Resources**

1 hour. Mr. Whiting. Involving all senses enhances learning. This module will experiment with the use and creation of a wide variety of audio-visual resources in the church.

#### **CE 131. Curriculum Resources**

1 hour. Mr. Whiting. A review of curriculum resources, developing criteria for selecting and designing curriculum for the parish.

*"Among the most valuable gifts which persons can exchange, to enable personal growth and development of abilities in ministry, is accurate feedback. Receiving and responding to feedback from others constructively is as essential a skill as giving them our feedback honestly. In this enterprise of mutual nurturing we are all—pastors, laity, seminarians, and faculty—colleagues together and midwives to one another in the continual rebirthing of the Christian community, its mission, and its faith."*

58.

Donald D. Freeman



#### **CE 132. Use of the Bible in Christian Education**

1 hour. Mr. Whiting. Seminarians enrolled in either Old or New Testament courses may take this study of uses of the Bible in Christian education and practice ways of utilizing materials in Biblical courses in the church's educational ministry.

#### **CE 136. Arts and Christian Education**

1 hour. Mr. Whiting. The call to create as a dimension of the *imago dei* will be explored for different ages and conditions of life with the aim of considering the use of the arts in the educational program of a congregation.

#### **CE 211. Revitalizing the Sunday School**

1 hour. Mr. Whiting. Historically on the American scene the Sunday School has been the primary educational instrument of the church. This institution will be examined with an eye toward realizing its potential for today. Seminarians will examine its historical and cultural development, present forms, enlistment and training of leadership, organization, resources, and the role of the pastor.

#### **CE 221. Summer Programming**

1 hour. Mr. Whiting. Day and family camping, travel seminars, conferences, retreats, vacation church schools, family celebrations, caravanning and other possibilities for summer programs will be examined in terms of objectives, organization, and resources.

#### **CE 231. Introduction to Christian Education**

1 hour. Mr. Whiting. The local Church will provide the focus for an exploration of the contextual history, major themes, and current practices of Christian education in the mainline Protestant churches of the United States.

#### **CE 232. Management Skills for Christian Education**

1 hour. Mr. Whiting. The development of education environments in the church calls for management skills on the part of pastors, Christian educators, lay leaders and teachers. This module will help seminarians explore resources, develop personal skills, and consider ways to enlist, train, and support lay leaders such as church school superintendents, committees of Christian education, and youth advisors.

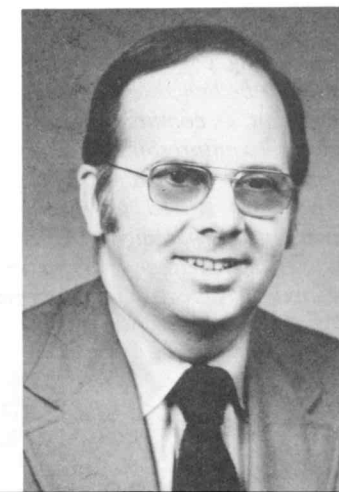
#### **CE 233. Worship and Christian Education**

1 hour. Mr. Whiting. This module will explore "readiness for worship" at various ages as well as design educational programs to prepare persons for and assist persons in the activity of worship.

*"In the future, pastors will need skills to help them identify, analyze, and evaluate the empirical reality of the parish in its changing social context. In Clinical Pastoral Education, ministry is discovered in the encounter with persons caught in the crises of physical and emotional disease, in the context of the helping community, in the growth of awareness of oneself and the discovery of religious depth in dialogue with others. These elements of supervised clinical experience become the primary sources of growth for the student-becoming-pastor."*

Myron L. Ebersole

59.



**CE 240. Preparation for Church Membership and Confirmation**

1 hour. Mr. Whiting. A study of the confirmation traditions, present programs of confirmation and the development of programs of confirmation education for use in the local church.

**CE 242. Enlisting, Developing and Supporting Lay Leadership**

1 hour. Mr. Whiting. The ministry of the laity will be examined as a context for the definition of lay leadership with special attention given to its relationship to the professional ministry. The class will devote the major portion of time to educational strategies for the development of lay leaders both as individuals and as members of congregational leadership bodies.

**CE 243. Training Teachers**

1 hour. Mr. Whiting. Programs and methods for supporting and training teachers for the various age groups in the educational program of local churches.

**CE 412. Experimental Education**

1 hour. Mr. Whiting. The innovative person in church and community group leadership calls upon the behavioral sciences for growth strategies. Theories and skills will be discovered through use and evaluation of creative Bible study, faith exploration, values clarification, human relations experience, etc.

**CE 421. Nurture of the Family**

1 hour. Mr. Whiting. The possible roles of the family in spiritual formation, contemporary experiments in the intentional use of the family in religious education, designing programs for nurture, and evaluating resources for the family nurture will be the main components of this unit.

**CE 433. Teaching Skills for Pastoral Effectiveness**

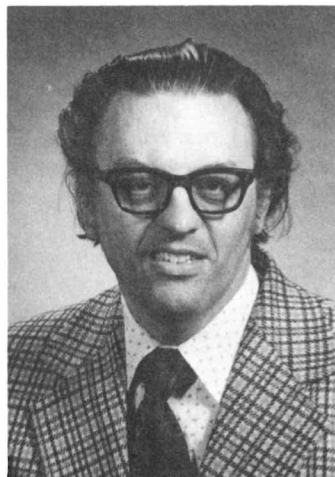
1 hour. Mr. Whiting. Video-taping will be used extensively in this teaching laboratory designed to provide seminarians with experience in planning, practicing and evaluating the teaching process.

**CE 434. Children's Education**

1 hour. Mr. Whiting. Seminarians will explore the characteristics of growing children, their social situation, and the kinds of environments which provide them with the richness of the Christian community.

*"The Paradigm of Faith is inhabited by those who do not claim to know how it will all work out. They know first of all that they do not know. They must live on the growing edge, all the while seeking through obedience to the rules of radical Christian community, humanistic concern, venturesome exploration and commitment to change and growth to keep things stirred up in the name of Christ. In this paradigm, one is never not anxious, but neither is he or she afraid: the anxiety is creative and expectant."*

Thomas E. Brown



**CE 437. Life Long Learning for Adults**

1 hour. Mr. Whiting. Recent studies show that human development is a life long process. This module will examine the growing adult and examine ways to design educational programs which contribute to their journey of faith.

**CE 444. Youth Ministries**

1 hour. Mr. Whiting. This workshop will study the developmental stages of adolescence and youth, design styles of ministry with youth, develop programs including provision for study, fellowship, retreats, confirmation, examine resources, and consider lay and pastoral roles in the process. Participants are encouraged to be involved in youth work while taking the course.

**CE 511. Traditions, Transitions and Transformations: Human Development and Christian Education**

1 hour. Mr. Whiting. The development of the person and the course of the life span will be examined with special attention to the developmental theories of Havighurst, Piaget, Kohlberg, Goldman, Erikson, Levinson, and Fowler. Insights will be used to critique and create educational possibilities for persons in the church.

**CE 513. Changing Beliefs and Behavior: Learning in the Process of Christian Education**

1 hour. Mr. Whiting. Observation in classrooms as well as study of selected research and theories will provide the data for the development of perspectives on the process of learning. Seminarians then will consider the implications of these insights in the practice of Christian education.

**CE 521. Development of Faith in the Christian Community**

1 hour. Mr. Whiting. Christian education as the process of socialization into the Christian community will be examined with special attention given to the development of the congregation as an environment for faith development.

**CE 536. Models of Teaching**

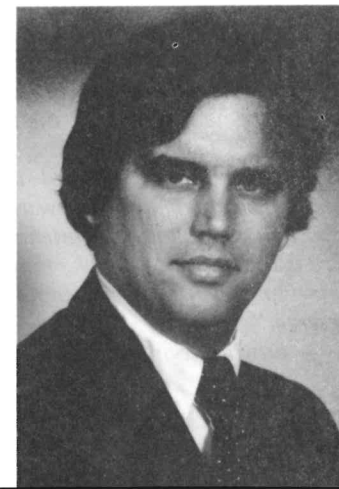
1 hour. Mr. Whiting. Alternative models of teaching (personal development, group interaction, concept formation, and behavior modification) will be examined to identify their possibilities for church education. Participants will be encouraged to consider ways of developing congregational environments which allow for the use of a diversity of educational forms.

**CE 539. Constructing a Theory of Christian Education**

1 hour. Mr. Whiting. This seminar will explore various theories of Christian education and help each seminarian construct a personal theory.

*"Theological education is a life long process of faithing and refaithing, of defining and redefining the meaning of purpose of our ministry. Essential to this is the appraisal of our professional development and the intentioning of that development to interface our calling in the ministry. The profession (ministry) provides us with a tension of calling on the one hand and competence on the other. Our willingness to be called should be matched by our responsibility to be competent."*

James P. Carlisle





**CE 541. Deschooling the Church**

1 hour. Mr. Whiting. A variety of critics of public and church education will be studied in order to consider styles of Christian formation other than now afforded by the prevailing academic models.

**Religion and Society**

The purpose of the Religion and Society curriculum is to help seminarians develop skills in the following areas:

1. understanding the group dynamics of parish life.
2. discovering ways in which the church is related to the community and larger social groups, and discovering ways to use these relationships in the mission and ministry of the church.
3. using behavioral scientific perspectives to facilitate the church's ministry.

One of two courses, RS 110 or RS 111, is required of seminarians. RS 110 is oriented toward an analysis of the church and its social context, while RS 111 is an internal analysis of church structures.

**RS 110. The Social Context of Ministry**

3 hour. Mr. Hartley. Introduction to the structure and functioning of social systems as these affect and are affected by the ministry of the church.

**RS 111. The Church as A Social Institution**

3 hours. Mr. Hartley. Introduction to and analysis of the structures, functions, and dynamics of the church as a sociocultural system, based on the resources of the behavioral sciences.

**RS 221. Black Experience -- Survival Theology**

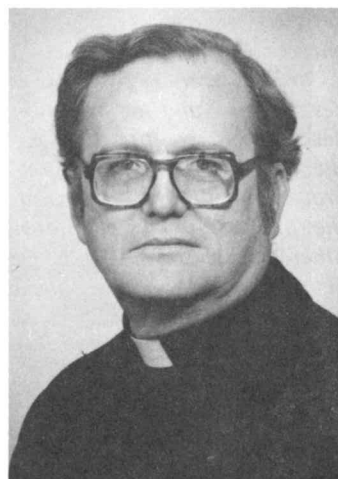
3 hours. Mr. Duke. Historical survey of Black experience in America. Special attention is given to the way in which religion has enabled Blacks to survive through Black worship and preaching. Special attention is given to Black theology today and its relation to ethics. The influences of Martin Luther King and Malcolm X are considered in detail.

**RS 231. The International Dimension of the Mission**

3 hours. Mr. A. Bartholomew. To create and intensify an awareness of the international dimension of the mission of the church of Jesus Christ.

*"The study of theology is more than a grasping of concepts. It is a response to a call to share more deeply in the very life of a personal God whose first words to us are: I love you. In prayer, the theological student is invited and empowered to allow these words received in faith to open him or her up to the warmth of the Christian message. Experiencing God's love is the only way for the minister to be able to love God's people as they deserve."*

Edwin J. Sanders, S.J.

**RS 310. Religion and Contemporary Social Issues**

3 hours. Mr. Hartley. A study of the relationship of religion to one or two major social issues.

**RS 321. Seminar: Ministry in Urban, Technical Society**

3 hours. Mr. Hartley. May be offered as directed study.

**RS 322. Ministry in Rural Parishes**

3 hours. Staff. May be offered as directed study.

**RS 324. The Church and World Issues**

3 hours. Mr. A. Bartholomew. Discussion of the major issues facing the world church, such as—the new international economic order, world hunger, development, relationship of the United Nations to the church.

**Pastoral Leadership and Parish Administration**

The purpose of the curriculum in this area is to assist seminarians in developing an authentic and effective style of ministry.

1. Opportunity to engage with faculty, pastors, fellow seminarians, and lay persons in disciplined dialogue about the nature and purpose of parish ministry.
2. Instruction in specific skills of pastoral leadership and parish administration.
3. Practical experience in planning pastoral work for personal and professional development.

The requirement in this area can be met by the successful completion of PL 120.

**PL100. The Purpose and Practice of ministry**

2 hours. Mr. Glasse. (fall term) Lectures, reading, and discussion of the nature of ministry. A general introduction to ministry in historical, theological, and contemporary perspectives. Mutual ministry of clergy and laity.

**PL120. Church Administration**

3 hours. Mr. Sills. (spring term). A comprehensive study of the roles and functions of the parish pastor, the process of planning, involvement of lay leadership, and denominational and ecumenical relationships of the local congregation.

**PL 125. Pastoral Leadership of the Parish**

2 hours. Mr. Glasse (January 1980). The role of the pastor as leader of the parish church in worship, nurture, and mission.

**PL126. Developing a Personal Leadership Style**

2 hours. Mr. Glasse (January 1981). Discernment of personal gifts as a basis for ministry in the parish setting.

**PL127. Spiritual Disciplines for Pastoral Ministry**

2 hours. Mr. Glasse (January 1982). Development of disciplines of prayer and devotion as basis for pastoral leadership in the parish.

## Doctor of Ministry Courses

### **DS 800-801. Seminar on Ministry**

Fall and spring terms. 3 hrs. each term. Required for all first-year doctoral Fellows, this seminar will emphasize reflective integration of the interpretative and communicative, theological and ethical, and restorative and educative aspects of ministry. Ministry will be viewed from the perspectives of several denominational and faith orientations.

### **DS 840. Collaborative Research**

3 hours. May be repeated for 6 hrs.

Research conducted on issues and problems in ministry. Fellows will propose research problems and a team of faculty and other colleagues will be assembled to approve the design, advise in conducting the research, and examine the results.

### **DS 841. Collaborative Tutorial**

3 hrs. May be repeated for 6 hrs.

Fellows who wish to pursue a specific plan of study related to professional educational objectives will propose the plan to a group of faculty and other colleagues who will approve the plan, supervise the study as it is being carried out, and examine the results.

### **DS 842. Community, Parish, and Ministry**

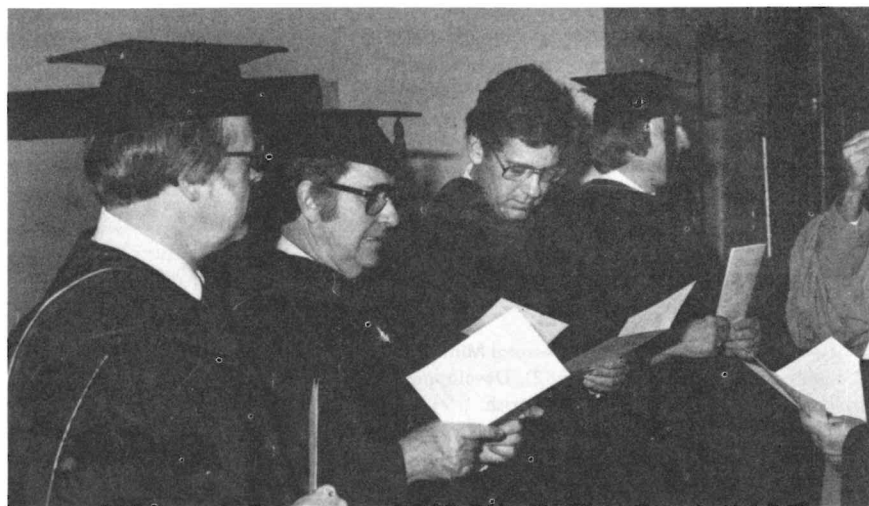
3 hrs.

This unit requires Fellows to prepare a definitive statement about the community and parish in which they minister and about the nature and style of their ministry. Particular emphasis will be made on the social and cultural dimensions of ministry. Fellows may elect from several alternative routes for filling this requirement.

### **DS 880. Doctoral Project Research**

15 hrs.

Every Fellow is required to conduct a doctoral project related to some aspect of ministry. The project will constitute an original contribution to the profession of the ministry. Fellows will enroll in this course after having completed all requirements for candidacy.



## CONTINUING EDUCATION

Continuing Education at Lancaster is designed to offer programs of direct relevance to the development of professional competence in ministry. This includes a concern for the individual's sense of satisfaction and purpose as well as for his or her effectiveness in the roles of ministry. Most offerings are for small groups of eight to sixteen persons so that there can be intensive and meaningful colleague dialogue as well as input of content by the resource person. Leaders from other institutions and areas of the country, as well as LTS faculty and staff are utilized. Offerings are designed by The Center for Professional Development in Ministry on the basis of research with clusters of clergy, dialogue with church leaders, and specific requests of judicatories and agencies. They are meant to be ecumenical in leadership, content and participation.

### **Continuing Education Units**

Continuing Education units may be earned. The CEU is a nationally recognized standard unit of measurement for recording achievement in continuing education. Each ten contact hours earns one CEU. A permanent transcript record is maintained and is referred to others upon written request.

### **Tuition Charges**

Every effort is made to keep these charges as low as possible, while maintaining high standards and small group climate. To facilitate this, all tuition is payable in advance and no registration is confirmed until it is paid. Advance registration is required.

### **Overnight Facilities**

A grant given in honor of James E. Wagner has enabled the Seminary to prepare comfortable, pleasant overnight facilities for 18 persons. These beds are reserved on a first-come basis at a rate of \$10.00 for the first night and \$7.50 each for nights two through six. If seminary lodging is not available, an "Alternative Lodging Selection Sheet" enables CPDM to find the most reasonable accommodations for participants.

### **Meals**

During regular sessions of LTS, meals are available in the refectory at a cost of approximately \$7.00 per day. There are also nearby restaurants and "lunch counters" which offer good food at low cost.

### **Other Forms of Continuing Education**

One of the best known forms of continuing education is the annual convocation provided through the Swander and McCauley Lectureships.

The 1979 convocation was held on April 17 and 18. Its theme was "Images of God and Faith Development." The 1980 convocation will be held April 8 and 9.

The Seminary invites inquiries and suggestions from clergy and laypersons regarding continuing education. Address all communications to the Center for Professional Development in Ministry, Lancaster, Pennsylvania 17603. Telephone number: 717-393-7451.



## **EXPENSES AND FINANCIAL GRANTS**

### **Tuition and Fees**

Tuition charges and fees are given for each degree program in the section, "The Degree Programs," beginning on page 24. Other expenses such as room and board are listed in this section along with information on financial grants.

The Seminary necessarily reserves the right to make adjustments in any of its charges as may be required for the prudent fiscal management of the institution.

The Seminary also reserves the right, in its sole judgment, to make changes of any nature in its program, calendar, or academic schedule whenever it is deemed necessary or desirable, including changes in course content, the rescheduling of classes with or without extending the usual academic term, cancellation of scheduled classes and other academic activities, and requiring or affording alternatives for scheduled classes or other academic activities, in any such case giving such notice thereof as is reasonably practicable under the circumstances.

### **Room and Board**

For single students. Richards Hall accommodates sixty single persons. Laundry facilities are available. No cooking is permitted in Richards Hall.

The refectory is open six days a week to all residents during the academic year. Seminarians living in Richards Hall need furnish only blankets, towels, desk lights, and personal effects. Application for room and board should be made upon acceptance for admission.

**For married students.** A limited number of apartments and houses are available to married students. The apartments and houses are *unfurnished*. All utilities except electricity and telephones are included in the apartment rental fees. The apartment kitchens are equipped with range, refrigerator, and garbage disposal unit.

The living rooms are large, and have dining and study alcoves. Thirty of the apartments have one bedroom and ten have two bedrooms. The baths are finished in ceramic tile. Application for housing by married seminarians may be made upon acceptance for admission. Seminarians with children receive preference in assignment of two-bedroom apartments.

Should unfurnished one-bedroom apartment vacancies exist after married seminarians have been provided for, these may be made available to other seminarians on a provisional basis as outlined in the housing policy dated November 28, 1973, which is on file in the Business Office.

In addition to the apartments, the Seminary also owns in the block adjoining the campus a number of three-storied houses which are available to married seminarians *with more than one child*. Located on Pine Street, these brick houses have three bedrooms on the second floor and a large finished room which can be used either as a bedroom or study on the third floor. No utilities are furnished except water.

Room and board for single seminarians for the academic year:

Housing security deposit*	\$100.00
Single room and board**	1590.00
Double room and board (per resident)**	1440.00
(Dormitory residents participating in the Seminar Abroad will be billed \$60 less for board.)	

\*A housing security deposit is required of each first year (or transfer) seminarian who plans to live in Seminary housing. The deposit is forfeited if housing reservation is canceled. If the Seminary is not able to supply housing, the deposit is returned. After termination as a Seminarian and vacating of housing facilities, the security deposit will be forwarded to individuals less cost to clean, repair (other than reasonable wear and tear) or replace items in the facilities previously occupied. Housing is on a first come, first served basis and will not be reserved prior to the receipt of the housing security deposit.

\*\*Because of food cost, these figures are subject to change at the beginning of each term.

Rentals for married seminarians, Sept. 1—May 31:

One-bedroom apartments	1440.00
Two-bedroom apartments	1575.00
Pine Street houses	1350.00

June, July, and August occupancy—prevailing monthly rates. *No pets are allowed in Seminary Campus housing.*

## Payment of Accounts

All tuition and fees for full-time students are due at the time of registration. The course registration form is the tuition invoice. No other invoice is issued for tuition. As an accomodation to those for whom it is impossible to make complete payment at registration, application may be made in writing to the Business Office for a plan of payment of all tuition and fees, including room and board and rent\*, where applicable, on the following basis without interest:

### First Semester

At least one-third of the total charges for the first semester but not less than \$600 must be paid no later than time of final registration for the semester.

At least two-thirds of the total first semester's charges must be paid by October 31.

Any remaining first semester balances are due by November 30 of the current academic year.

### Second Semester

At least one-third of the total charges for the second semester but not less than \$600 must be paid not later than time of final registration for the semester.

At least two-thirds of the total second semester's charges must be paid by March 1.

Any remaining second semester balances are due by April 15 of the academic year.

### January Term

Any charges applicable to the month of January are due in full by January 15 of the academic year.

\*All apartment and house rent payments may be made monthly in advance.



Those pursuing studies on a **part-time** basis must pay in full at the time of registration if charges are \$600 or less. Otherwise, the above schedules apply.

Those to whom **scholarship grants** are awarded and who are approved for the time-payment plan may apply the grants to the second and/or third installments as due each semester.

Payment requirements are subject to change for the 1980-81 academic year.

Under no circumstances will transcripts or grades be issued, nor graduation permitted, until all financial obligations to the Seminary have been met in full.

Participation in the Seminar Abroad requires that all accumulated charges through the previous semester be paid.

### **Withdrawals**

Seminarians withdrawing from courses, Seminary housing, and/or board during any term are responsible for a pro-rated share (based on schedule on file in the Business Office) of the tuition of that term, board on a per meal basis for days expired plus a \$25 withdrawal fee and room or housing fee for the term during which withdrawal takes place.

### **Financial Planning**

Seminarians desiring financial grants from the Seminary should write or see the financial aid officer. Applications for financial grants should be received by June 1 of the academic year preceding the year for which aid is desired.

### **Principles of Student Financial Aid**

The following statement of principles has been adopted by the Seminary as a guide for the administration of its financial aid program.

These principles are to be made known to students and those who apply for admission. It is assumed that the Seminary will state clearly the total cost of attendance, that it will provide factual information about the financial programs and practices, that it will assist each student seeking admission with an estimate of his or her financial need, that it will counsel entering students by correspondence and other students face-to-face on their budget estimates for both income and expenditures, and that it will provide counsel on family financial planning.

### **Guidelines for Student Financial Planning and Assistance**

1. The primary purpose of the Financial Aid Program of Lancaster Theological Seminary is to assist students in their educational preparation for ministry, by providing counseling and planning and assistance to those students who demonstrate financial need.

2. The total amount of financial assistance offered a student should not exceed the amount of his/her need, determined in consultation with the Financial Aid Officer.

3. Financial aid is defined as the difference between the total cost of attending Lancaster Theological Seminary and the total amount of the resources available to the student.

4. Financial assistance consists of grants which include scholarships, grants-in-aid, field education grants and employment.

5. The family of a student, whether the student is unmarried or married, is expected to make every reasonable effort to assist the student with his/her expenses.

6. The student is expected to provide a major share of his/her expense through savings and other assets, through summer employment and through term-time work where feasible.

7. In the case of a married student, the spouse who has completed his or her formal education is normally expected to be gainfully employed. The spouse's total earnings are to be considered as a part of the total family income. Because of the importance of this source of income, student couples who hope for financial aid should not normally anticipate that increased aid will offset loss of income resulting from the wife having children.

8. The student's home church should assist with the costs of his/her preparation for a church occupation in cases where the student demonstrates financial need.

9. Since the principles of Christian Stewardship apply to all Christians, candidates should make provision in their financial estimates for gifts to church and charities out of their own earnings.

10. Financial assistance is granted on the basis of need on a year-to-year basis, with re-application and review each year.

## Eligibility

1. To apply for financial assistance, each student is to complete an LTS Confidential Seminarian Financial Planning Form, and submit it to the financial aid officer.
2. Full-time Master of Divinity and Master of Arts in Religion seminarians may apply (12 credits per semester is considered full time). Note: For financial aid purposes, a limit of 32 credit hours can be counted as tuition for the academic year.
3. Students must maintain a C average to be considered for financial aid. Any extensions in class work will be reported to the financial aid officer. Any student who is receiving financial aid during that semester must have the work completed on the extension within 30 days or financial aid for the following semester will be withheld.
4. Full-time students from any denomination can be considered for financial aid. However, non-U. C.C. students applying for aid should give evidence that they have exhausted all sources of scholarship funds from their respective denominations.
5. All Master of Divinity students applying for aid should hold "in care" status in their respective denominations.
6. Students applying for aid must be enrolled in a hospitalization plan -- either the LTS plan or a personal plan.

The Seminary is a participant in the loan program of United Student Aid Funds, Inc., a national foundation which makes loans available to college and graduate school students through local banks at a reasonable rate of interest. Higher education loans are also available from some states. The financial aid officer will assist any seminarian who needs such loans.

### Work Awards and Outside work

A limited number of work awards are available to seminarians living on campus. Positions are open each year in the library, the refectory, and the office of development and communication, and for general work in the buildings and on the campus.

Many seminarians gain both professional experience and income through work in churches or in community agencies. This work may range from a few hours a week to a student pastorate. A limited number of seminarians serving as student pastors are permitted to qualify for their Master of Divinity degree in four years rather than in three.

## Trust Funds

The Seminary is the custodian of the following trust funds, the income of which is restricted to the support of seminarians:

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- The Perry L. and Marion Hart Smith Fund
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- The Ralph Weiler Scholarship Fund
- The Willow Street United Church of Christ Fund
- The Women's Guild of the E & R Church Fund

In addition numerous prizes have been established by benefactors of the Seminary. These awards are made at Commencement each year. The dean of the faculty announces at appropriate times those prizes which involve the writing of papers or essays.



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B.A., B.D., D.D., LL.D., S.T.D.

The Rev. Loyde H. Hartley, *Dean of the Faculty* (1971)  
B.A., B.D., Ph.D.

Robert E. Fogal, *Director of Development* (1979)  
B.M., Heidelberg, 1966; M.S.M., Union, 1968; M.A., Indiana, 1974.

Myron E. Wolf, *Vice President for Business* (1966)  
Certificate of Achievement in Accounting (Franklin and Marshall College);  
graduate U.S. Army Finance School and College Business Management Institute (University of Kentucky)

♦The Rev. George H. Bricker, *Director of Library Services* (1957)  
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The Rev. Loyde H. Hartley, *Dean of the Faculty*  
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Fogal



Wolf



Norris



Book



Hafer

♦Alumni/ae of Lancaster Theological Seminary

## Resident Faculty

The date of first appointment to the seminary appears in parentheses.  
Honorary degrees are printed in italics.

♦The Rev. George H. Bricker, *Professor of Theology* (1957) *Jacob Y. Dietz Foundation.*

B.A., Franklin and Marshall, 1933; B.D., Lancaster, 1936; M.Ed., Pittsburgh, 1943; M.S. in L.S., Temple, 1960; *Litt. D., Ursinus, 1975*

The Rev. Robert W. Duke, *Professor of Preaching* (1961) *Pittsburgh Synod Foundation.*

B.A., Brothers College, 1949; B.D., Drew University, 1952

The Rev. Donald M.C. Englert, *Professor of Hebrew and Old Testament Science* (1943) *Stern Foundation*

B.A., Muhlenberg, 1929; Th.B., Princeton Seminary, 1932; M.A., Princeton University, 1932; Ph.D., Dropsie, 1947

The Rev. Donald D. Freeman, *Associate Professor of Theology and Ministry* (1977)

B.S., Huron, 1957; M.A., Oberlin, 1959; B.D., Oberlin, 1961; Ph.D., Drew, 1968

The Rev. James D. Glasse, *Professor of Practical Theology* (1970) *Hoffman Foundation.*

B.A., Occidental, 1946; B.D., Yale, 1950; *D.D., Occidental, 1964; LL.D., Elizabethtown, 1972; LL.D., Ursinus, 1972; S.T.D., Dickinson, 1975*

The Rev. Loyde H. Hartley, *Professor of Religion and Society* (1971)

B.A., Otterbein, 1962; B.D., United, Dayton, 1965; Ph.D., Emory, 1968

The Rev. Paul E. Irion, *Professor of Pastoral Theology* (1960)

B.A., Elmhurst, 1943; B.D., Eden, 1945., A.M., Chicago, 1952; *L.H.D., Elmhurst, 1976*

The Rev. Allen E. Kroehler, *Professor of Church and Education* (1968)

B.A., Gustavus Adolphus, 1950; B.D., Eden, 1954

Elizabeth Nordbeck, *Assistant Professor of Church History* (1978)

A.B., Wellesley, 1969; M.T.S., Harvard, 1971; Ph.D., Harvard, 1978

The Rev. John B. Payne, *Professor of Church History* (1972) *Heilman Foundation.*

A.B., Texas Christian, 1953; B.D., Vanderbilt, 1956; Ph.D., Harvard, 1967

♦The Rev. Francis E. Ringer, *Associate Professor of Theology and Ethics* (1973)

A.B., Franklin and Marshall, 1947; B.D., Lancaster, 1950; S.T.M., Temple, 1957; M.A., Temple, 1970; Ph.D., Temple, 1972

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The Rev. Richard F. Vieth, *Professor of Theology* (1972) Swander Foundation.  
B.A., Yale, 1948; B.D., Yale, 1953; S.T.M., Yale, 1961; Ph.D., Southern Methodist, 1972

The Rev. Robert D. Webber, *Professor of New Testament* (1973) Kunz Foundation  
B.A., Oklahoma, 1958; B.D., Southern Methodist, 1961; S.T.M., Yale, 1962; M.A., Yale, 1964; Ph.D., Yale, 1970

The Rev. D. Douglas Whiting, *Professor of Christian Education and Parish Development* (1974) Rahauser Foundation  
B.A., Drake, 1952; M.Div., Pittsburgh-Xenia, 1956; M.Ed., Pittsburgh, 1962; Ed.D., Pittsburgh, 1967

### **Emeriti**

◆ The Rev. Lee J. Gable, B.A., B.D., M.A., Ph.D., D.D. 1952-1974  
*Professor Emeritus of Christian Education*

The Rev. Bela Vassady, B.A., B.D., Th.M., Th.D. 1952-1973  
*Professor Emeritus of Systematic Theology*

### **Adjunct Faculty**

◆ The Rev. Gilbert L. Bartholomew, B.A., B.D., Ph.D. (Union)  
*Adjunct Assistant Professor of New Testament Studies*

The Rev. Thomas E. Brown, B.A., B.D., Th.M. (Princeton)  
*Adjunct Associate Professor of Practical Theology*

The Rev. Kenneth A. Burnette, B.A., M.Div. (Southern Baptist)  
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*Supervisor of Clinical Pastoral Education*

The Rev. Myron L. Ebersole, B.A., B.D., M.A. (Chicago)  
*Adjunct Associate Professor of Pastoral Theology*  
*Supervisor of Clinical Pastoral Education*

Frank A. McConnell, F.A.G.O., *The Nathan C. Roeder Foundation*  
*Adjunct Professor of Sacred Music*

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Austin D. Ritterspach, B.A., M.Div., Ph.D. (Graduate Theological Union)  
*Adjunct Professor of Old Testament Theology*

The Rev. Paul E. Stambach, B.A., B.D., S.T.M., Ph.D. (Temple)  
*Adjunct Professor of United Methodist History, Doctrine, and Polity*

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### **Visiting Faculty**

◆ The Rev. Alfred C. Bartholomew  
*Visiting Professor of World Mission*

The Rev. Peter B. Doghramji  
*Visiting Assistant Professor of Church History*

The Rev. Phillip M. King  
*Visiting Assistant Professor of Pastoral Theology*  
*Director of Contextual Education, 1978-1979*

The Rev. William Moremen  
*Lecturer in Spiritual Theology*

The Rev. Edward Sanders, S.J.  
*Lecturer in Spiritual Theology*

◆ The Rev. Horace S. Sills  
*Visiting Professor of Church Administration*

E.A. Vastyan  
*Visiting Professor of Humanities*

The Rev. Donald C. Wilson  
*Visiting Professor of Church History*

Lecturers - January Session 1979

Sandra Fluck  
Sister Elaine M. Prevallet, S.L.  
Dr. Bernice Roehner  
The Rev. James B. Sipple  
◆ The Rev. C. William Wealand  
◆ The Rev. Albert Y. Wurapa

*Pastor Preceptors-Collegium 1977-78*

The Rev. Alan S. Brown  
Otterbein United Methodist Church  
Lancaster, Pa.

◆ The Rev. Mrs. Brigitte Colton  
Interim, Grace United Church of Christ  
Lancaster, Pa.

◆ The Rev. Glenn J. Rader  
◆ The Rev. Nevin E. Schellenberger  
Church of the Apostles, United Church of Christ  
Lancaster, Pa.

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◆ Alumni/ae of Lancaster Theological Seminary

The Rev. Robert Stokes  
Trinity United Methodist Church  
Hummelstown, Pa.

The Rev. Galen Work  
Memorial Presbyterian Church  
Lancaster, Pa.

The Rev. John Halderman  
Grace United Methodist Church  
Windsor, Pa.

*Preceptors – Collegium 1978-79*

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Interim, Grace United Church of Christ  
Lancaster, Pa.

♦The Rev. John A. Denlinger  
St. Luke's United Church of Christ  
Lititz, Pa.

♦The Rev. Jack F. Esbenshade  
Church of the Redeemer, United Church of Christ  
Hershey, Pa.

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Grace United Methodist Church  
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Denver, Pa.

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♦The Rev. Nevin E. Schellenberger  
Church of the Apostles, United Church of Christ  
Lancaster, Pa.

♦The Rev. William A. Seaman  
Grace United Church of Christ  
Lebanon, Pa.

The Rev. William T. Stewart  
Redeemer Lutheran Church  
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The Rev. Robert Stokes  
Trinity United Methodist Church  
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Memorial Presbyterian Church  
Lancaster, Pa.

Betsy Greer  
Christ United Church of Christ  
Annville, Pa.

Susan Holliday  
St. Luke's United Church of Christ  
Lititz, Pa.

*Preceptors-Parish Training Program 1978-79*

The Rev. J. Wesley Anderson  
Bethany United Presbyterian Church  
Lancaster, Pa.

The Rev. Lyle S. Bundy  
Bethany United Methodist Church  
Red Lion, Pa.

The Rev. David L. Gockley  
Faith United Church of Christ  
Lancaster, Pa.

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Wynnefield United Church of Christ  
Philadelphia, Pa.

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Trinity United Church of Christ  
Mt. Penn, Reading, Pa.

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Colonial Park United Church of Christ  
Harrisburg, Pa.

The Rev. David R. Snyder  
Faith United Presbyterian Church  
Harrisburg, Pa.

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Jerusalem United Church of Christ  
Manheim, Pa.

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*Preceptors-Parish Training Program 1979-80*

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St. Andrew's United Church of Christ  
Lancaster, Pa.

◆ The Rev. Stephen P. Cote  
Zion United Church of Christ  
Millersville, Pa.

◆ The Rev. Charles Idler  
Christ United Presbyterian Church  
Camp Hill, Pa.

◆ The Rev. James Miller  
Trinity United Church of Christ  
Mt. Penn, Reading, Pa.

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Church of the Apostles, United Church of Christ  
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The Rev. David R. Snyder  
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*The Charles F. McCauley Memorial Lectureship on Pastoral Theology*

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University of Chicago Divinity School

*The David B. and Anna M. Schneder Memorial Lecture in Missions*

The Rev. George Ernest Wanjau  
Nairobi, Kenya

*The William Conrad Memorial Lectureship*

The Rev. C.I.L. Dixon  
Knox College, New Zealand

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The Rev. James W. Fowler  
Candler School of Theology  
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*The David B. and Anna M. Schneder Memorial Lecture in Missions*

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Ho Volta Region, Ghana

*The William Conrad Memorial Lectureship*

The Rev. Roland Murphy, O.C.  
Duke University Divinity School

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B.A. Franklin and Marshall College, 1976

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B.S. University of Cincinnati, 1974

Patricia A. Bennett, Rochester, N.Y.  
B.A. Heidelberg College, 1976

John C. Binkley, Lancaster, Pa.  
B.A. Elizabethtown College, 1971

D. Francis Bishop, Chambersburg, Pa.  
B.S. Shippensburg State College, 1970

Kenneth W. Bitler, Bolington, W. Va.  
B.A. West Virginia Wesleyan, 1976

Joseph F. Brady, Wiconisco, Pa.  
B.A. Messiah College, 1978

Mark R. Broadhead, Lighthouse Point, Fla.  
B.A. Stetson University, 1977

Neal A. Brown, Lancaster, Pa. (Certificate)

Barbara L. Brummet, York, Pa.  
B.A. University of Buffalo, 1962  
B.S. University of Georgia, 1967

William L. Carson, Millersburg, Pa.  
B.S. Bloomsburg State College, 1954

John H. Case, Conowingo, Md.  
B.S. Towson University, 1972

Jere E. Chapman, Lancaster, Pa.  
B.S. New Hampshire College, 1968  
M.Ed. Millersville State College, 1974

James J. Christmas, Coatesville, Pa.  
B.S. Cheney State College, 1976

Sally Ann C. Cunningham, Bethlehem, Pa.  
B.A. College of St. Francis de Sales, 1978



John A. Dalles, East Petersburg, Pa.  
B.S. Penn State University, 1976

J. William Dean, James Creek, Pa.  
B.S. Indiana State University, 1955

Jeffrey S. Dick, Kenmore, N.Y.  
B.A. State University of Buffalo, 1978

W. Thomas Dodge, Lititz, Pa.  
B. A. Colgate University, 1967

Nancy J. Dougherty, Birdsboro, Pa.  
B.S. Juniata College, 1967

Bruce Druckenmiller, Catasauqua, Pa.  
B.A. Lebanon Valley College, 1977

James P. Dunn, Lebanon, Pa. (Certificate)

Timothy J. Dykstra, Buffalo, N.Y.  
B.A. Houghton College, 1975

Peter W. Emig, Rowaytan, Ct.  
A.B. Susquehanna University, 1973

Russell C. Englehart, Leesport, Pa.  
(Certificate)

Steven S. Eyler, York, Pa.  
B.A. York College of Pa., 1977

J. Stephen Fair, Baltimore, Md.  
B.A. Towson State University, 1978

Charles E. Falk, Harrisburg, Pa.  
B.S. Penn State University, 1970

Todd D. Fennell, Mt. Vernon, N.Y.  
B.A. Concordia College, 1977

Persida Figueroa, Mt. Joy, Pa. (Certificate)

Sandra M. Fluck, Lancaster, Pa.  
B.A. University of California, 1965  
M.A. University of California, 1966

Alan K. Foor, Beavertown, Pa. (Certificate)

Tyson L. Frey, Spring Grove, Pa.  
A.B. Catawba College, 1977

Stephen E. Gallaher, Dillsburg, Pa.  
B.A. Messiah College, 1978

John W. Gareis, Fairmount City, Pa.  
B.A. Clarion State College, 1976

Edith Gettis, Reading, Pa. (Certificate)

Sue B. Good, Lititz, Pa.  
B.A. University of Pittsburgh, 1975

John W. Green, Pittsburgh, Pa.  
B.A. Lebanon Valley College, 1977

Dale M. Greene, McLean, Va.  
A.B. Oberlin College, 1949

James H. Haas, Massillon, Ohio  
B.A. Allegheny College, 1971

Douglas C. Hahn, East Canton, Ohio  
B.S. Ohio State University, 1976

Paula I. Hain, Coatesville, Pa.  
B.A. West Chester State College, 1978

Richard P. Herb, Orwigsburg, Pa.  
B.A. Barrington College, 1969  
M.Ed. Lehigh University, 1974

Marlene L. Hitchcock, Defiance, Ohio  
B.S. Defiance College, 1977

William E. Hoch, Stratford, Ct.  
B.A. Grove City College, 1977

R. Lanphier Howe, Jr., Lancaster, Pa.  
B.A. Olivet College, 1966

Kevin E. Hughes, Derry, Pa.  
B.S. Millersville State College, 1976

Mercy M. Kasambira, Mansfield, Pa.  
B.A. Mansfield State College, 1976

Thomas L. Kennedy, Solon, Ohio  
B.A. Cleveland State University, 1976

Erick J. Kern, Chester Springs, Pa.  
B.A. Waynesburg College, 1977

E. Stanley Knavel, Cleveland, Ohio  
B.A. Cleveland State University, 1977

James A. Korpik, Newago, Mich.  
B.A. Michigan State University, 1969

Judith A. Kocher, Ephrata, Pa.  
B.S. Millersville State College, 1970

Lisa S. Lappas, Lancaster, Pa.  
A.B. Franklin and Marshall College, 1976  
M.A.R. Lancaster Theological Seminary, 1978

Elsie E. Lehman, Lancaster, Pa. (Certificate)

Richard D. Leonard, Williamsport, Pa.  
A.B. Lycoming College, 1975

Donna Kay Lewis, Carlisle, Pa.  
B.S. Indiana University of Pennsylvania, 1970

Jeanne Linderman, Hockessin, Del.  
B.S. Cornell University, 1953

Andrea J. McCaw, Doylestown, Pa.  
B.A. Grove City College, 1976

J. William McNally, Edgewood, Md.  
B.S. American University, 1974

Victoria Martinez, West Grove, Pa.  
B.A. Interamerican University, 1975

Donald L. Mason, Elyria, Ohio  
B.A. University of Toledo, 1977

Louise K. Meckes, Lancaster, Pa.  
B.S. Penn State University, 1976

Keith C. Miller, Quarryville, Pa.  
A.B. Albright College, 1978

Maurice S. Moore, Aberdeen, Md.  
B.A. Loyola College, 1977

William R. Mulford, Carlisle, Pa. (Certificate)

Raymond G. Mull, Cockeysville, Md.  
B.A. University of Baltimore, 1977

Robert E. Murphy, Bellevue, Ohio  
B. of Music Heidelberg College, 1976

Patricia Carque Nesbit, Lancaster, Pa.  
B.A. Wake Forrest College, 1974

James O. Parker, Harrisburg, Pa.  
B.A. Messiah College, 1976

S. Ronald Parks, York, Pa.  
B.A. Lebanon Valley College, 1978

Robert W. Pickering, Felton, Pa.  
B.A. Lock Haven State College, 1977

Charles A. Prinz, Jr., Denver, Pa. (Certificate)

John R. Richardson, Havertown, Pa.  
B.S. Rider College, 1967

Norma S. Ritterspach, Elizabethtown, Pa.  
A.B. Indiana University, 1960  
M.S. Columbia University, 1962

Thomas A. Roan, Longmeadow, Mass.  
B.S. Springfield College, 1976

Randy C. Rossman, Spring Mills, Pa.  
B.A. Penn State University, 1976

Philip Sabas, Millersburg, Pa.  
B.A. Rutgers University, 1970

Arthur B. Schirmer, Marietta, Pa.  
B.A. Messiah College, 1977

John S. Schwartz, York, Pa.  
B.A. Shippensburg State College, 1976

Thomas V. Sell, Greentown, Ohio  
B. Music Ed. Mt. Union College, 1969

Ernest G. Shaffer, Harrisburg, Pa. (Certificate)

Gary A. Sickles, Norristown, Pa. (Certificate)

*Master of Divinity Degrees Granted May 1978*

Lawrence R. Calvert, Pasadena, Calif.  
B.A. Whitworth College, 1975

Arthur F. Cheney, Spring Mills, Pa.  
B.A. State University of New York, 1969

Robert N. Collins, II, Lancaster, Pa.  
B.A. Gallaudet College, 1973

Julia A. Smith, Lancaster, Pa.  
B.A. Millersville State College, 1965

Nora A. Smith, Lancaster, Pa.  
B.S. Penn State University, 1967

Gail M. Tillotson, New Holland, Pa.  
A.B. University of Michigan, 1963  
M.A. University of Michigan, 1966

Robert E. Townsend, Shavertown, Pa.  
B.A. Lycoming College, 1970

John L. Trout, Camp Hill, Pa.  
B.A. Messiah College, 1977

R. Michael Vaughan, Greenville, Pa.  
B.A. Penn State University, 1978

Robert G. Wallace, Moutoursville, Pa.  
B.A. Wittenberg University, 1971  
M.A. University of Wisconsin, 1973

Lawrence O. Walser, III, Matthews, N.C.  
B.A. Catawba College, 1966

Richard T. Weikel, Ephrata, Pa.  
A.B. Princeton University, 1970  
M.Ed. Lehigh University, 1975

Jeffrey A. Welsh, Somerset, Pa.  
B.A. Ottawa University, 1975

Marc A. Wessels, Virginia Beach, Va.  
B.A. Coker College, 1976

John J. Whalen, Sea Girt, N.J. (Certificate)

Jeffrey A. Whitman, Lebanon, Pa.  
B.A. Lebanon Valley College, 1977

Henry C. Will, Lancaster, Pa. (Certificate)

Donald L. Wise, Leola, Pa.  
B.S. Delaware Valley College, 1972

Arthur S. Zeigler, Red Lion, Pa.  
B.A. York College of Pennsylvania, 1977

Lenn L. Zeller, Allentown, Pa.  
B.A. Kutztown State College, 1977

Nancy S. Curtis, Denver, Pa.  
B.S. Temple University, 1946

Claude I. Dencler, Baltimore, Md.  
B.S. University of Baltimore, 1970

George D. Jewell, Tarpon Springs, Fla.  
A.B. Elon College, 1975

Larry L. Light, Newmanstown, Pa.  
B.A. Lebanon Valley College, 1977

Melinda L. McKonly, Lancaster, Pa.  
B.S. Millersville State, 1972

Alfred L. Mann, Winston Salem, N.C.  
B.A. Elon College, 1975

W. Bennett Martindale, Harrisburg, Pa.  
A.B. Bowdoin College, 1962

Pamela A. Moffat, Manchester, Ct.  
A.B. Elon College, 1976

James H. Moyer, Fleetwood, Pa.  
B.A. Kutztown State College, 1973

Paul L. Pickler, Granite Quarry, N.C.  
B.A. Catawba College, 1975

#### *Master of Divinity Degrees Granted May 1979*

Curtis S. Ackley, Reading, Pa.  
B.A. Lehigh University, 1973

Earl L. Bledsoe, Catlett, Va.  
A.B. National Open  
University of California, 1977

Motlalepula Chabaku, Johannesburg,  
South Africa (Certificate)

Jeffrey R. Diller, Lancaster, Pa.  
B.A. Davidson College, 1976

Stephen R. Disher, Thomasville, N.C.  
B.A. Catawba College, 1976

Kenneth D. Ettinger, Lancaster, Pa.  
B.A. Millersville State College, 1973

Frank J. Gassler, Bethlehem, Pa.  
B.A. Moravian College, 1973

Sharonn Halderman, Windsor, Pa.  
A.B. Salem College, 1966

Clare T. Guzzo

Choyce G. Hall, Baltimore, Md.  
B.A. Howard University, 1977

Jeffrey D. Hamilton, Wellesley, Mass.  
B.A. Framingham State College, 1976

R. Richard Harris, Reading, Pa.  
B.S. Albright College, 1975

Allen L. Heckman, East Berlin, Pa.  
B.A. Yankton College, 1975

Allen H. Hermansader, Allentown, Pa.  
B.A. Kutztown State College, 1976

Melinda E. Keck, Nazareth, Pa.  
A.B. Hood College, 1976

Elmer W. V. Scofield, Sacramento, Calif.  
B.A. California State University, 1974

Richard J. Shearer, York, Pa.  
B.A. Franklin and Marshall College, 1975

Dennis E. Spangler, Lancaster, Pa.  
B.A. Pennsylvania State University, 1967

D. Charles Sweet, Berkeley, Calif.  
B.A. Kent State University, 1973

E. Kenneth Tracy, Reno, Nev. (Certificate)

Thomas F. Webster, Jamestown, N.Y.  
B.S. University of South Carolina, 1975

Linda D. Lalas Will, Holiday, Fla.  
B.A. Indiana State University, 1974

Curtis G. Kemmerer, Bethlehem, Pa.  
B.A. Lebanon Valley College, 1976

Lois A. Kennedy, Oxford, Ct.  
B.A. Heidelberg College, 1976

D. Gregory Lake, Lancaster, Pa.  
B.S. Shippensburg State College, 1974

Richard C. Luh, Buffalo, N.Y.  
B.A. State University of New York at  
Buffalo, 1970

Isaac L. McDonald, Newport News, Va.  
B.S. Hampton Institute, 1966

Linda D. Magyar, Allentown, Pa.  
B.S. Kutztown State College, 1970

John C. Miller, Ephrata, Pa.  
B.A. Messiah College, 1976

David Miller, Reading, Pa.  
A.B. Albright College, 1974

Deborah H. Moul, Marysville, Pa.  
B.A. Clarion State College, 1974

Barry P. Murr, Lancaster, Pa.  
B.A. Messiah College, 1972

James D. Myers, Pottstown, Pa.  
B.B.A. Ursinus College, 1978

Mack R. Painter, Nashville, Tenn.  
A.B. Catawba College, 1976

Milca C. Plaud, Puerto Rico  
B.A. University of Puerto Rico, 1973

Elmer B. Reinhold, Jr., Kenhorst, Pa.  
B.S. Penn State University, 1976

Glenn E. Sadler, James Creek, Pa. (Certificate)

Glenn P. Schultz, La Canada, Calif.  
B.A. University of California at Los  
Angeles, 1975

Jeffrey C. Singleton, Downingtown, Pa.  
B.S. Temple University, 1976

M. Craig Snow, Dyke, Va.  
B.S. Towson State College, 1974

Charles Stanfield, Cortland, N.Y.  
B.S. Michigan State University, 1972

Antonio L. Villareal, Fayetteville, N.C.  
A.B. Greensboro College, 1975

Jeffrey A. Wagner, McClure, Pa.  
B.A. Lycoming College, 1976

Charlotte Whiting, Lancaster, Pa.  
B.S. Westminster College, 1954

Gerald H. Wood, Jr., York Haven, Pa.  
B.A. Mansfield State College, 1976

Russell R. Yoder, Fleetwood, Pa.  
B.A. Syracuse University, 1973

Lee E. Zortman, York, Pa.  
B.S. West Chester State College, 1976

#### **Master of Arts in Religion Seminarians - 1978-79**

Elsbeth Duke, Lancaster, Pa.  
Degree Denkendorf Theological  
Seminary, 1959

Levina Huber, Leola, Pa.  
B.S. Millersville State College, 1968

Faith Jongewaard, Glen Arm, Md.  
B.A. Wheaton College, 1969

Luann H. Ketcham, Lititz, Pa.  
B.A. Kalamazoo College, 1952

Phoebe F. Sabas, Lancaster, Pa.  
B.A. Rutgers University, 1970

Margaret Anne Wier, Lynch, Ken.  
B.S. Emory and Henry College, 1977

#### *Master of Arts in Religion Degrees Granted May 1978*

Joyce Elaine Cote, Lancaster, Pa.  
B.S. Pennsylvania State University, 1969

William R. Cox, Jr., Newport, Pa.  
B.S. Pennsylvania State University, 1973

Verda Faw Gible, Elizabethtown, Pa.  
B.S. Temple University, 1975

Larry F. Hodges, Richfield, N.C.  
B.A. Elon College, 1974

Lisa K. Lappas, Lancaster, Pa.  
A.B. Franklin and Marshall College, 1976

#### *Master of Arts in Religion Degrees Granted May 1979*

Kathleen C. Ackley, Reading, Pa.  
B.A. Lehigh University, 1975

Edward Chatley, Meadville, Pa.  
B.S. Alliance College, 1976

Mary Ann Eagleson, Hershey, Pa.  
B.A. Michigan State University, 1971

D. LaRue Martin, Lancaster, Pa.  
B.A. Trenton State College, 1966

Sonia Topalian, Mechanicsburg, Pa.  
B.A. Hunter College, 1954

H. Carol Tracy, Pleasantville, Pa.  
B.A. University of Nevada, 1975

Celia Ward, Winter Park, Fla.  
B.A. Stetson University, 1977

Baron Ashfield, Mercersburg, Pa.  
B.A. San Diego State University, 1969

M. Div. Union Theological Seminary, 1973

William Long, Clearville, Pa.  
B.A. Messiah College, 1972

M.Div. Evangelical Theological School,  
1976

#### **Master of Sacred Theology Seminarians - 1978-79**

##### *Master of Sacred Theology Degree Granted May 1978*

David J. Turner, Victoria, Australia  
B.Theol. United Faculty of  
Theology, 1976

*Master of Sacred Theology Degree Granted May 1979*

Chie O. Layman, Lancaster, Pa.  
B.A. Tohoko University, 1953  
M.Div. Lancaster Theological Seminary, 1977

**Unclassified Seminarians (1978-79)**

William M. Arnold, Elverson, Pa.  
A.B. Albright College, 1975  
M. Div. United Theological Seminary, 1978

Edward C. Appel, Leola, Pa.  
A.B. Elizabethtown College, 1959

Morimichi Ashina, Japan  
B.A. Tohokuokuin University, 1973

W. Theodore Bach, Columbia, Pa.  
B.A. Otterbein College, 1972

Aaron G. Breidenstine, Lancaster, Pa.  
B.S. Elizabethtown College, 1927  
M.Ed. Temple University, 1934  
Ed.D. Temple University, 1936

Earle M. Brooks, Havre de Grace, Md.  
B.A. Salisbury State College, 1975

Caleb W. Bucher, Lancaster, Pa.  
A.B. Elizabethtown College, 1937  
M.Ed. Temple University, 1943  
Ed.D. Temple University, 1953

Donald F. Hess, Quarryville, Pa. (Certificate)

Thomas Hooper, Lancaster, Pa.  
B.A. Dartmouth College, 1966

Herman M. Lutz, Robeson, Pa. (Certificate)

Albert G. Sauer, Brownstown, Pa.  
A.B. Grove City College, 1954  
STB School of Theology, Temple, 1959

Reynold A. Schenke, Kinzers, Pa. (Certificate)

John E. Shenk, Lititz, Pa.  
B.A. Warren Wilson College, 1977

Jean Vieth, Lancaster, Pa.  
B.S. Towson State College, 1955

**The Doctor of Ministry Degree Program**

**The Rev. Lee F. Adams, Jr.**, pastor of Cochranville United Methodist Church, Cochranville, Pa.

**The Rev. Kenneth Almeida**, pastor of First Congregational Church, Auburn, Ma.

**The Rev. Jack Altman**, pastor of The Second Baptist Church, Cumberland, Md.

**The Rev. Carroll E. Bartholomew**, chaplain in the United States Navy stationed at Anacostia Naval District, Washington, D.C.

**The Rev. David G. Brown, Jr.**, pastor of Parkway Christian Church (Disciples of Christ), Plantation, Fl.

**The Rev. Albert C. Burton**, pastor of St. James United Methodist Church, West Friendship, Md.

**The Rev. Robert E. Carter**, pastor of St. Andrew UCC Church, Lancaster, Pa.

**The Rev. A. Addison Cash**, pastor of Harris A.M.E. Zion Church, Harrisburg, Pa.

**The Rev. Kenneth W. Clapp**, pastor of Emanuel United Church of Christ, Lincolnton, N.C.

**The Rev. Beth P. Clark**, interim pastor, Penn Central Conference, UCC, Selinsgrove, Pa.

**The Rev. Edward W. Conklin**, chaplain at Talbot Hall, Jonestown, Pa.

**The Rev. Thomas N. Connar**, pastor of Wesley Grove United Methodist Church, Harmans, Md.

**The Rev. Merle D. Correll**, pastor of Rawlings United Methodist Church, Rawlings, Md.

**The Rev. Grover G. DeVault**, chairman of pastoral studies, Lancaster Bible College, Lancaster, Pa.

**The Rev. Winfield J. Devonshire, Jr.**, pastor of St. John's Lutheran Church, Littlestown, Pa.

**The Rev. Lawrence G. Downing**, pastor of Carlisle/Shermansdale Charge, Seventh-Day Adventist Church, Carlisle, Pa.

**The Rev. Bernie C. Dunphy-Linnartz**, associate for youth program, The United Presbyterian Church in the U.S.A., New York, N.Y.

**The Rev. Corbin T. Eddy, S.S.**, director, Spiritual Life Program, St. Mary's Seminary, Baltimore, Md.

**The Rev. Dan Eddy**, association minister, Western Association of the New York Conference, UCC, Buffalo, N.Y.

**The Rev. John F. Esbenschade, Jr.**, pastor of Church of the Redeemer, UCC, Hershey, Pa.

**The Rev. William Everhart**, pastor of Oakland Christian Church, UCC, Chuckatuck, Va.

**The Rev. George Fidler**, pastor of St. John's United Church of Christ, Cullman, Al.

**The Rev. Donald P. Flick**, pastor of Trinity United Church of Christ, Waynesboro, Pa.

**The Rev. Dean D. Frey**, pastor of Lincoln Street United Methodist Church, Shamokin, Pa.

**The Rev. G. Edward Grove**, pastor of St. John's United Methodist Church, Hampstead, Md.

**The Rev. Jack H. Haney**, pastor of St. Mark's United Church of Christ, Reading, Pa.

**The Rev. J. Clark Hayes**, pastor of Salem Reformed Church, UCC, Maugansville, Md.

**The Rev. W. Scott Hengen, III**, pastor of United Evangelical United Church of Christ, Baltimore, Md.

**The Rev. David A. Highfield**, pastor of Rehoboth United Methodist Church, Williamsport, Md.

**The Rev. Stephen H. Hoard**, pastor of the United Methodist Church in Columbus, Oh.

**The Rev. Wm. Chris Hobgood**, pastor of First Christian Church (Disciples of Christ), Alexandria, Va.

**The Rev. Allen Hollis, Jr.**, pastor of The United Church of Huntsville, Huntsville, Al.

**The Rev. J. Fred Hughes**, pastor of Spencerville Seventh-Day Adventist Church, Spencerville, Md.

**The Rev. Thomas P. Ipes, Jr.**, Executive Director, The Christian Counseling and Educational Center, Newburgh, In.

**The Rev. James W. Jackson**, pastor of Christ Church (UCC), Des Plaines, Il.

**The Rev. Hubert J. Kealy**, Roman Catholic campus chaplain, Millersville State College and Franklin & Marshall College, Lancaster, Pa.

**The Rev. Robert Kurz**, pastor of Mellinger's Evangelical Lutheran Church, Denver, Pa.

**The Rev. Kendall Link**, pastor of Salem United Church of Christ, Harrisburg, Pa.

**The Rev. Glenn E. Ludwig**, pastor of St. Paul's Lutheran Church, Hanover, Pa.

**The Rev. Kenneth P. MacDonald, Jr.**, pastor of Fairview United Methodist Church, Phoenix, Md.

**The Rev. William R. Marlow**, assistant professor of religion at Albright College, Reading, Pa.

**The Rev. John Z. Martin**, pastor of St. Peter's United Church of Christ, Tatamy, Pa.

**The Rev. C. Richard Masters**, pastor of Church of the Holy Trinity, UCC, Hagerstown, Md.

**The Rev. Dwayne H. Mau**, pastor of The Lutheran Church of Saint John, Flushing, N.Y.

**The Rev. Larry A. McConnell**, pastor of Paradise Evangelical Lutheran Church, Thomasville, Pa.

**The Rev. P. Thomas McKelvey**, pastor of Whatcoat United Methodist Church, Snow Hill, Md.

**The Rev. R. Haines Moffat**, pastor of Emmanuel United Church of Christ, Bowmanstown, Pa.

**The Rev. R. Blair Moffett**, pastor of Silver Spring Presbyterian Church, Mechanicsburg, Pa.

**The Rev. Irvin S. Moore, Jr.**, pastor of St. John United Church of Christ, Coopersburg, Pa.

**The Rev. Kent E. Naylor**, pastor of Church of the Brethren, Lebanon, Pa.

**The Rev. James Nenninger**, pastor of St. John United Methodist Church, Grantville, Pa.

**The Rev. Max E. Nuscher**, pastor of St. John's United Church of Christ, Pottstown, Pa.

**The Rev. John B. Paterson**, pastor of Lafayette Presbyterian Church, Norfolk, Va.

**The Rev. Howard C. Paul**, pastor of La Mesa Presbyterian Church, Albuquerque, N.M.

**The Rev. John P. Phillippi**, pastor of Grace Evangelical Congregational Church, Reading, Pa.

**The Rev. Larry M. Plymire**, pastor of Milford Mill United Methodist Church, Baltimore, Md.

**The Rev. Willard S. Rabert, Jr.**, pastor of New Covenant United Church of Christ, Williamsport, Pa.

**The Rev. William L. Raker**, pastor of Fallston United Methodist Church, Fallston, Md.

**The Rev. Park J. Ranck**, pastor of the Millbach-Newmanstown Charge of the United Church of Christ, Newmanstown, Pa.

**The Rev. Janet W. Ray**, co-pastor of the Lemasters-Upton Charge of the United Church of Christ, Lemasters, Pa.

**The Rev. Richard C. Rife**, pastor of Salem Lutheran Charge, Selinsgrove, Pa.

**The Rev. Roland F. F. Roehner**, pastor of Chapel Hill United Church of Christ, Camp Hill, Pa.

**The Rev. Edgar Roosa**, pastor of United Church of Oxford, Oxford, N.Y.

**The Rev. William S. Ryan**, pastor of Christian Temple (Disciples of Christ), Baltimore, Md.

**The Rev. William D. Schmeling**, pastor of Bethany United Methodist Church, Latrobe, Pa.

**The Rev. Charles A. Schroeder**, associate pastor of First Presbyterian Church, Lancaster, Pa.

**The Rev. Alfred K. Schwerdt**, pastor of Zwingli United Church of Christ, Souderton, Pa.

**The Rev. Joe D. Sergeant**, pastor of North Bethesda United Methodist Church, Bethesda, Md.

**The Rev. Donald F. Shaw**, pastor of Shelter Island Presbyterian Church, Shelter Island, N.Y.

**The Rev. Richard W. Simpson**, pastor of St. Paul's United Methodist Church, Leonardtown, Md.

**The Rev. Herbert J. Snyder**, pastor of Advocate-St. Stephen's United Methodist Parish, Philadelphia, Pa.

**The Rev. William W. Spiegelhalter**, pastor of Olivet United Methodist Church, Coatesville, Pa.

**The Rev. William M. Stanley**, pastor of Christ United Methodist Church, Northumberland, Pa.

**The Rev. Stephen L. Sterner**, pastor of First United Church of Christ of Easton, Easton, Pa.

**The Rev. Gene R. Stuckey, Sr.**, pastor of Christ Lutheran Church, York, Pa.

**The Rev. Fred W. Swartz**, Office of Communications, Church of the Brethren, Elgin, Ill.

**The Rev. Thomas R. Swears**, pastor of Faith Lutheran Church, Cockeysville, Md.

**The Rev. William D. Tallevast**, CPE Coordinator, Holy Spirit Hospital, Camp Hill, Pa.

**The Rev. Henry C. Thompson, III**, pastor of Timonium United Methodist Church, Timonium, Md.

**The Rev. John W. Touchberry**, pastor of St. John's United Church of Christ, Lansdale, Pa.

**The Rev. David J. Turner**, pastor in the United Methodist Church of Australia, Victoria, Australia.

- The Rev. S. William Tyson, pastor of Bern Reformed Church (UCC), Leesport, Pa.
- The Rev. Maurice E. Vineyard, pastor of Mount Olive United Methodist Church, Randallstown, Md.
- The Rev. Richard C. Weaver, pastor of St. Jacob's (Stone) Lutheran Church, Brodbeck, Pa.
- The Rev. Frederick A. Wenner, pastor of Evangelical Reformed Church (UCC), Frederick, Md.
- The Rev. James W. Williams, pastor of Saint Stephen's United Church of Christ, Harrisonburg, Va.
- The Rev. Harry L. Wolpert, III, pastor of Woodsboro Lutheran Parish, Woodsboro, Md.
- The Rev. William C. Yeager, stated clerk of the Presbytery of West Jersey Wenonah, N.J.
- The Rev. Earl K. Ziegler, pastor of Mechanic Grove Church of the Brethren, Quarryville, Pa.
- The Rev. Gordon D. Zook, Executive Secretary, Mennonite Board of Congregational Ministries, Elkhart, In.

*Doctor of Ministry Degrees Granted, 1978*

- The Rev. Ernest E. Bortner, Jr., Bel Air, Md.  
B.E. Johns Hopkins University, 1951  
B.D. Duke Divinity School, 1954  
Th.M. Princeton Theological Seminary, 1955
- The Rev. R. Olin Herndon, Jarrettsville, Md.  
B.A. University of Georgia, 1959  
B.D. Emory University, 1962
- The Rev. James L. Lowe, Newton Square, Pa.  
B.A. Tennessee Temple College, 1957  
B.D. Crozer Theological Seminary, 1960  
M.A. West Chester State College, 1972
- The Rev. Philip A. Lynch, Middletown, Pa.  
A.B. Gettysburg College, 1954  
B.D. Lutheran Theological Seminary at Philadelphia, 1957  
M.Ed. Rutgers, 1960
- The Rev. James W. Morris, Harrisburg, Pa.  
A.B. Susquehanna University, 1952  
B.D. Lancaster Theological Seminary, 1955  
S.T.M. Lancaster Theological Seminary, 1971
- The Rev. P. Barrett Rudd, Lutherville, Md.  
B.D. Princeton Theological Seminary, 1957

*Doctor of Ministry Degrees Granted, 1979*

- The Rev. Arthur E. Gamblin, Kobe, Japan  
B.A. Drew University, 1952  
M.Div. Drew University, 1961  
S.T.M. Drew University, 1968
- The Rev. Gary Hackenberg, Annville, Pa.  
A.B. Susquehanna University, 1960  
B.D. Lancaster Theological Seminary, 1963
- The Rev. Clifford L. Harrison, Baltimore, Md.  
A.B. Upsala College, 1951  
M.Div. Wesley Theological Seminary, 1965
- The Rev. Alan Hughes, Birdsboro, Pa.  
B.A. University of Wales, 1954  
G.O.E. St. Michael's Llandiff, Cardiff, Wales, 1960
- The Rev. William L. Lindsay, Jarrettsville, Md.  
B.A. Capital University, 1964  
B.D. Lutheran Theological Seminary, 1968
- The Rev. James D. Miller, Reading, Pa.  
B.A. Pennsylvania State University, 1960  
M. Div. Yale Divinity School, 1963  
S.T.M. Lancaster Theological Seminary, 1975
- The Rev. Wm. Louis Piel, Baltimore, Md.  
A.B. Dickinson College, 1961  
M.Div. Duke University Divinity School, 1964
- The Rev. Robert I. Rhoads, Shillington, Pa.  
A.B. Franklin and Marshall College, 1952  
B.D. Lancaster Theological Seminary, 1955  
M.Th. Princeton Theological Seminary, 1960
- The Rev. Ronald L. Rogers, Reisterstown, Md.  
A.B. Union University, 1960  
M.Div. Southwestern Baptist Theological Seminary, 1964
- The Rev. Robert S. Stoudt, Harrisburg, Pa.  
B.S. Bloomsburg State College, 1970  
M.Div. Lancaster Theological Seminary, 1973
- The Rev. Vernon L. Thompson, Baltimore, Md.  
A.B. Mt. Union College, 1957  
M.Div. Wesley Theological Seminary, 1968
- The Rev. James M. Young, Wilmington, De.  
A.B. John Hopkins University, 1960  
S.T.B. Boston University School of Theology, 1964
- The Rev. Bernie Zerkel, Jr., Frederick, Md.  
B.A. University of Virginia, 1949  
B.D. Yale University Divinity School, 1953



If you would like additional information about Lancaster Theological Seminary, for yourself or others, please write to: The Admissions Office, Lancaster Theological Seminary, 555 West James Street, Lancaster, PA 17603.

