

A publication of the Student Body of the Lutheran Seminary at Philadelphia

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No. 7

DEVELOPMENT OFFICE OPENS; CAMPAIGN TO RAISE \$5 MILLION

(Special to The Seminarian from Mr. Camenisch)--Some of our readers passing 42 East Gowen Avenue in the past week have probably noticed activity on the first floor. A sign which has gone up on the door on Monday indicates that a Development Office has been opened at that location for the use of the J.F. Rich Company during the coming months.

The John F. Rich Company, a Philadelphia based fund counseling firm, was retained by the Board of Directors of the Seminary in May to conduct a study of the fund raising potential of the Seminary within the six supporting Synods. During the past five months, Mr. Ealter Camenisch, Jr., has been interviewing key individuals, both clergy & laity, whose opinions regarding this matter could be helpful in the preparation of a report and recommendations concerning a campaign for funds. He interviewed ninety-eight persons, attended two Synod conventions, the LCA Convention, and as a result of this detail work, the Rich Company presented a report to the Board of Directors at their meeting yesterday, October 20th.

GOAL SET AT \$5 MILLION

The report recommended that a campaign for funds be immediately instituted with a goal of \$5,000,000. It is planned to have a Major Gifts solicitation phase as well as an appeal to the congregations within the six Synods. However, initial campaign efforts will be directed within the Eastern Pennsylvania, New York, Slovak-Zion, and Caribbean Synods since these Synods have given approval to a campaign for funds during the years 1964-65-66. Campaign efforts in New Jersey and New England Synods will follow as their time tables are approved.

ONE OFFICE OPENED

The campaigns within the Eastern

Pennsylvania, Slovak-Zion, Caribbean Synods will be directed from the office here on campus. The New York Synod campaign will be directed from an office which will be opened at a later date in that Synod. Mr. Camenisch will be the Director for the Eastern Pennsylvania Synod. He will be assisted by Mrs. Irene Maiden as office secretary. The office is open to visitors from 8:30 a.m. until 5 p.m. and everyone is cordially invited to stop in and say "Hello," ask questions, and offer assistance in some phase of the campaign.

RICH COMPANY FOUNDED IN 1946

John F. Rich founded his fund counseling firm in 1946, after having worked with the American Friends Service Committee and as a newspaper man in Philadelphia. Since that time the firm has grown from two employees to 25 Campaign Directors, plus a Public Relations Department, and an office staff. The Rich Company has directed capital funds campaigns for hospitals, private schools, colleges, churches, and industrial development organizations within the Middle Atlantic States. Some of the clients they have served on multi-million dollar campaigns include: Reading Hospital, Abington Hospital, Bryn Mawr Hospital, and the I.S. Ravidin Institute of the University of Penn. The last campaign mentioned raised \$5 & one-half million from gifts and pledges. The firm also

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EDITORIAL

LET'S GET
DOWN TO
BRASS TACKS

SEMINARY TO RELOCATE AT UNIVERSITY

There seems to be some rumor around campus that there might be a chance of remaining here on the top of Mt. Airy. However, I would like to point out the decision of the Board of Directors at their meeting on February 4th. It says "that the seminary be relocated on the most desirable site that can be secured in or near the over-all University of Pennsylvania community" and "that the executive committee be authorized to develop a plan for the raising of funds and to engage a professional fund-raising service."

BOARD SEEKS SITE

These decisions of the Board make clear the fact that the Lutheran Theological Seminary at Philadelphia will be relocated in or near the over-all University of Pennsylvania community in the near future. A committee of the board is presently surveying all of the possibilities for a suitable site. They hope soon to have a site which will fulfill all of the hopes for a new campus.

DISCUSSION AT UNIVERSITY

This past week Drs. Heiges and Lazareth met with representatives of the West Philadelphia Corporation and the University. Dr. Heiges said that they received a very cordial reception. In regards to the relocation of the Sem-

inary, several sights were explored in connection with the University.

This evening's "Second Century Dinner" marks the beginning of the Capital Funds Campaign. This will be the implementation of the second resolution of the Board on February 4th. This Capital Funds Campaign will be the first major step towards raising the necessary capital for the new campus.

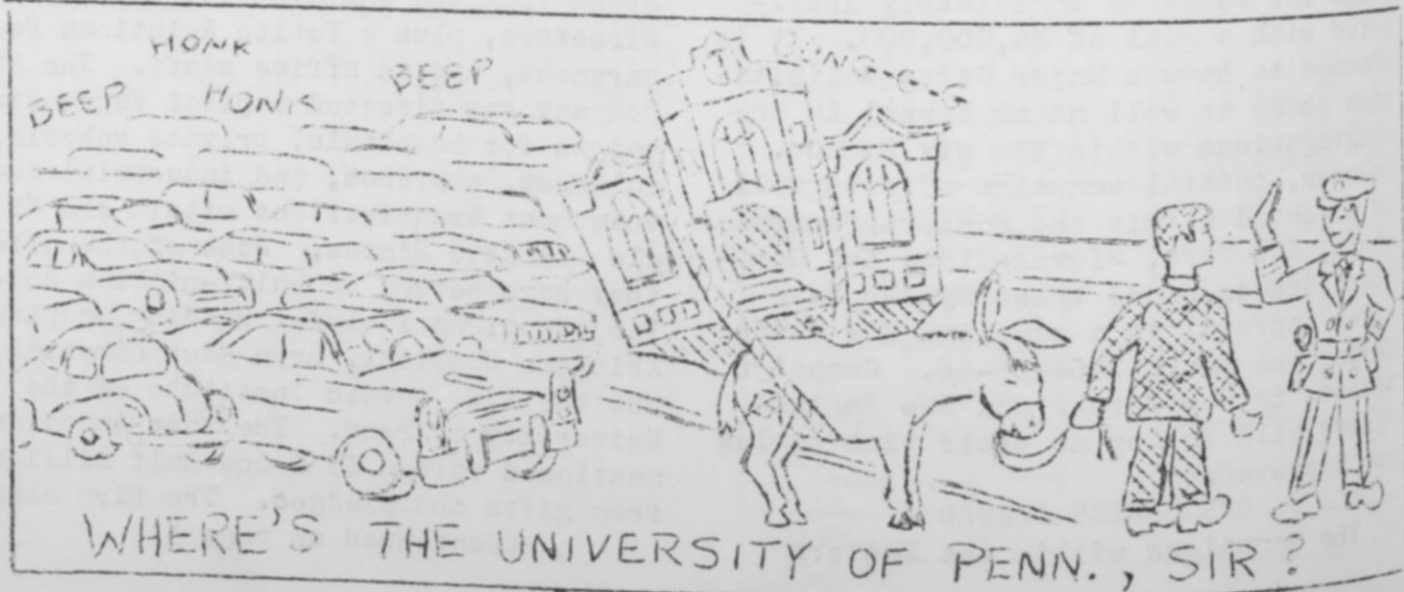
When the funds are well on the way, construction plans will be prepared and a working relationship will be worked out with the University of Pennsylvania.

Students, faculty, alumni, and friends have a responsibility of putting their full support behind this relocation venture. A lot of planning will be put into the next few months and years and support will help to make this planning smooth and effective. The Seminarian staff stands ready to help in this venture in any way that we possibly can.

THE SEMINARIAN is a weekly publication of the Student Body of the Lutheran Theological Seminary; 7301 Germantown Avenue, Philadelphia, Pa., 19119.

This paper appears every Wednesday morning during the academic year except during vacation and testing periods.

Larry Burr, editor; Paul Payerchin, sports editor; Bob Peery, student views editor; Len Ashford, Gary Anthony, staff artists; Walt Enquist, Peter Baade, John Slingerland, Jim Seifert, Jack Denys.



DEVELOPMENT OFFICE OPENS

(Continued from page 1)

directed the appeal for the Lutheran Home at Germantown, The Deaconess Motherhouse, and currently the Mary J. Drexel Home.

The initial work of the Campaign director is to assist in the organization of the various committees that will be needed to lead the solicitation. In addition, the Public Relations Department of the Rich Company will be preparing various graphic media for the use of the teams in presenting the story of the needs of the seminary to individuals and congregations. It is anticipated that the organization phase will be completed by early in 1965 and that approaches to congregations will begin in the spring. As more news develops, we'll keep you posted.

HEIGES EXEMPLIFIES IDEALISTIC, REALITY

Dr. Donald R. Heiges, distinguished young president of the Lutheran Theological Seminaries at Philadelphia and Gettysburg, has achieved prominence in the fields of education and theology. His boundless energy and his vision, idealistic yet tempered by the realities of modern life, have contributed to those qualities of a successful administrator usually so rare in persons of a scholarly nature. In Dr. Heiges, they are exemplified to their fullest degree.

Having demonstrated his capabilities in a lifetime devoted to service in the Christian Church, he continues to give of himself selflessly in devoting his talents to administering two seminaries. He is president not only of the Philadelphia Lutheran Theological Seminary, but also of the Gettysburg Lutheran Theological Seminary. This is the first time in the history of Lutheranism in America that one man has been selected to head two seminaries.

GRADUATE OF GETTYSBURG

Dr. Heiges was born in Biglerville, the son of the late E. Dale Heiges and

Mrs. Heiges. After studies in Gettysburg College, from which he graduated in 1931, he entered Gettysburg Seminary, completing his studies there in 1934. Immediately upon his graduation from the seminary, he joined the faculty of Gettysburg College as an instructor in philosophy. The following year he was ordained and was named college chaplain and assistant professor.

In 1944 he was named Lutheran pastor to students in the greater New York area, holding at the same time the position of associate Protestant counsellor at Columbia University and executive director of the Lutheran Student Foundation of Greater New York.

HONORARY DEGREES

He was named executive secretary of the Division of College and University Work, National Lutheran Council, from 1950-58, when he became dean of the Chicago Lutheran Theological Seminary at Maywood, Ill. He was a Knobel-Miller Foundation lecturer in 1958.

Dr. Heiges received his master's degree from Columbia University in 1941 and continued graduate studies at Union Theological Seminary and Columbia University. He received honorary D.D. degrees from Concordia College, Moorhead, Minn., in 1954, and Gettysburg in 1956.

He served on the board of NCCUSA, Department of Campus Life from 1954-58; the United Student Christian Council from 1950-58; the LWF Committee on Student Work from 1952-57; the National Lutheran Council and the NLC Division of College and University Work Committees since 1959. He also is presently a member of the NLC Committee on Clinical Pastoral Education, the AATS Commission on Faculty Fellowships, and the AATS Committee on Clinical Pastoral Education.

He has written numerous articles for Lutheran and religious publications.

He is married to the former Mary S. Kump. They have two daughters; Mrs. Kenneth Reinhardt DeKalb, Ill., and Joan Christina, a student at Wittenberg University.

Members of the Philadelphia Board of Directors, faculty, and students look forward to his presidency here.

STUDENT-FACULTY COMMITTEE MEETS WITH FACULTY REPRESENTATIVES ON COMMUNITY ISSUES

It is difficult to assess the meeting of October 9 between the Student-Faculty Committee and the Faculty representatives: Drs. Heiges, Lazareth, and Mr. Lundin. The meeting, although limited to an agenda prepared by the chairman, Paul Kokenda, very quickly became more conversational and less organized. However, there were some things accomplished if only in the honesty exhibited on both sides of the Seminary community. Some of the results of the meeting follow.

REQUIRED COURSES MAY BE WAIVED

Dr. Lazareth, as Academic Dean, is going to consult with the faculty and prepare a brief statement concerning the waiving of certain required courses, especially in the Junior year, with the substitution of seminar work directly under the professor.

This will probably only be made available in a limited number of cases, where the petitioner feels he has just cause for being exempt from a required course, and the professor of that course is in agreement.

POSSIBILITY OF CHAPLAIN DISCUSSED

The relationship between the academic and spiritual life here in the seminary community was discussed at length, especially in reference to the spirit-

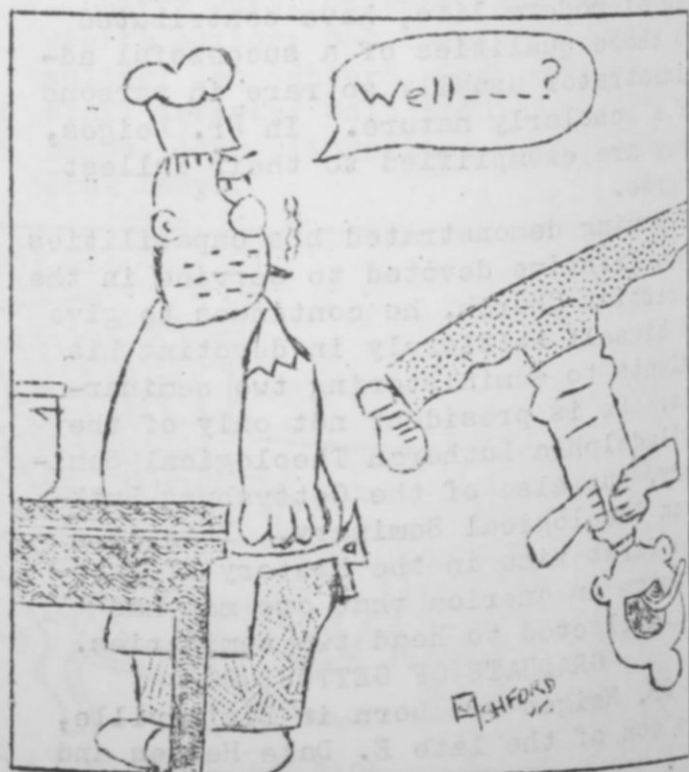
ual needs of the students, with the possibility of obtaining a chaplain for counselling purposes; the worship services; and the graduation exercises. On the latter, the Senior Class Graduation Committee presented its report to the meeting. Dr. Heiges requested that this be formalized and presented to him in the near future.

The discussion concerning the worship life of the campus will be discussed at a later joint meeting of the Student-Faculty Committee and the Worship Committee of the faculty. At that time, the "required" free services, frequency of communion, and other matters will be discussed.

DEBATE OVER PASTORAL ADVISER

There was much debate over the advisability of having a part time pastoral adviser on the campus for the benefit of the students. Difficulty was expressed on both sides concerning how far we should consider this community as a "parish" in a very special way. The ambiguity of our Church's ruling was pointed out by the fact that in the new statement on Communion seminaries are considered to be "in some sense" a parish, but also confused by the fact that the church now requires every pastor before

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STUDENT-FACULTY COMMITTEE MEETS

(Continued from page 4)

entering areas of special work to have served a congregation for three years. The latter would seem to define the term PARISH in terms solely of the local congregation. This was further complicated by the fact that at Pittsburgh the Church in Convention authorized the preparation of a statement for the next convention concerning the Ministry. A new Church is always plagued with the lack of guidelines in these areas, until statements are accepted by the Church at large. We at the Seminary realize this when we read a book like Where in the World for a class, and then can't decide whether or not we do or do not represent a Christian community in the sense of a constituted parish which would require a chaplain. Discussion in this area was quite extensive; however, in the light of the existing difficulties it was deemed wise to concern ourselves mainly with more immediate goals, and not with theological definitions which will be provided by the Church at some future time. The possibility of a student counsellor, or chaplain, will be discussed at greater length at the next meeting.

COMMITTEE TO MEET FRIDAY

The next meeting of the committee will take place on Friday, October 23rd. at 3 p.m. At that time, Dr. Lazareth will explain in some detail the advances made and plans envisioned in the pilot project. In essence, he will tell the committee what lines and goals the Seminary is moving towards concerning the integration of the practical and the theoretical in the curriculum. Also at that meeting, Pastor Ernst will be present to explain his part in the field work program, the difficulties he has experienced in assignments, and other problems concerning individual students who feel they have not been treated fairly. This is the committee's attempt to hear both sides of the complaints about the field work assignments. It is also expected that in the near future the committee will meet with the Worship Committee.

---Paul F. Kokenda, Chairman

If you wish to receive copies of the texts of the messages by Dr. F. C. Fry and Dr. D. L. Heiges..

.....

...send 50 cents along with the coupon at the bottom of the page to

THE SEMINARIAN
7301 Germantown Avenue
Philadelphia, Penna.
19119

NAME _____

ADDRESS _____

WIVES CLUB

by Carol Shenton & Ruth Le Van
The Seminary Wives' Club met on Columbus Day evening at Prof. Lazareth's home. President Dolores Shade opened the meeting.

We were reminded that the Women of Ascension have again extended an invitation to join them at their regular meetings. Their next meeting is Monday, October 19. Interest groups meeting at 8:00 p.m. will discuss "The Music of the Church" and "Luthe an Medical Missionaries." A business meeting and a social hour will follow.

A letter was read from the "WOTS" (Wives of the Seminary) Club at Gettysburg, which sent the club's greetings and told of their program.

Programs for the year were made available and wives were urged to sign up to help with one of the wives' club functions.

Women who are interested in working on a Program Committee are urged to contact Carol Hammarberg (Pot Luck Supper), Jan Peischl (Christmas Dance), Joann Wittcopp (Fastnacht), and Judy Snyder (Spring Picnic).

Following devotions led by Nancy Lash, Sister Katherine Honberg (Parish Deaconess of Gloria Dei Lutheran Church in Huntingdon Valley) gave a "slide talk" on the role of the Deaconess in the Church, in which she described the training and work of the Deaconate and the "Office of the Ministry of Serving Love."

The next meeting will be the Pot Luck Supper on November 9 at Ascension Church.

Plans to bowl with the Seminary Bowling Team have been cancelled. The Wives' Club wishes to thank those members of the team who extended the invitation. We hope that next year the team will welcome our friendly competition.

Any wives interested in forming a team of women to bowl in the spring, contact Ruth Le Van (CH 2-0162).

MR. LUNDIN GRANTED FULL PROFESSORSHIP BY BOARD OF DIRECTORS AT TUESDAY MEET

Mr. Richard W. Lundin was raised to the position of full professor by the Board of Trustees at its meeting on Tuesday. This professorship will become effective beginning the third quarter of this year.

The Board also renewed the instructorships of Mr. Charles P. Sigel and Mr. Foster R. McCurley, Jr.

Mr. Lundin is Seminary Chaplain and instructor in practical theology. Mr. Sigel is instructor in New Testament and Biblical languages. Mr. McCurley is instructor in Biblical languages.

UNITED FUND APPEAL TO BE CONDUCTED

In the next few days several cans will be placed in various places on campus. They will be used to collect contributions made to the United Fund of the Philadelphia area. I hope that the students will take advantage of this opportunity to make a sincere and prayerful contribution to this once-a-year drive for funds from which most social agencies will draw in the coming year.

by John Solliday





STUDENT VIEWS



KHRUSHCHEV'S REMOVAL

by Stan DeCamp

"Sic transit gloria mundi - thus passes glory in the world". These ancient words used to proclaim a new Roman emperor (and later the popes) came to mind this week with the removal of Nikita Khrushchev. There are many ramifications which are expected from this event. I should like to draw attention first to a few obvious facts and second to consider some of the possible implications of this historic passing.

First, it is apparent that Khrushchev was forcefully dethroned by groups opposed to his leadership. The removal of Khrushchev's son-in-law Alexei Adzhubli as well as numerous other Khrushchev men, the lack of a eulogy, Khrushchev's complete removal even from the Presidium Council and now the vilification of Khrushchev himself indicate more than a simple "desire for retirement" or peaceful change of leadership.

Second, Khrushchev was forced out because of ideological differences within the soviet bureaucracy. Historically, three groups with a number of sub-groups have contended for leadership of the ruling Central Committee. Simplifying these, they are (a) Khrushchev's Peaceful Co-Existence, anti Red China, western orientated group (b) a group of communist party technician-organization men - the executives and (c) the ideological intellectuals - divided into hard-line anti western Stalinists and the new Leninist revisionists, those desiring more western contacts, intellectual freedom, and domestic comforts. How deep or sharp these differences are, remain to be seen. It is perhaps significant that Milchail Suslov the party's chief ideologist made the motion for Khrushchev's removal at the Central Committee meeting. This may be significant in pointing up basic differences of ideology in the party leadership. This could be ominous for the future in leading to a hard line anti western dogmatism.

On the other hand, the installation of Brezhnev and Kosygin, both Khrushchev men, as the new leaders may have been a concession to Khrushchev's group which would indicate (a) no deep ideological differences and/or (b) Khrushchev's policies are still accepted though his leadership is rejected. Thus no one group has complete dominance in the Soviet Union as yet. The U.S.S.R. now may be run by a combination of the industrial party executives and the intellectuals. This would mean eventually a more stable, organized government machinery, and a hopeful sign for continued peaceful stability.

The position of the Soviet army is of great importance. Where it stands is still unknown and until this becomes clear the real power in Russia can not be determined. (It was the army's Marshall Zhukov's backing of Khrushchev in 1957 that prevented the first attempt to remove him.) Some reports have stated the Soviet army's disapproval of Khrushchev's concentration on consumer goods away from military spending.

A third apparent fact is that Khrushchev's removal means a period of political stress between the Soviet Union and the rest of the world. Change especially in the U.S.S.R. inevitably means basic shifts in policy. Historically this has been true following the "removal" of Russian leaders - Lenin, Stalin, Malenkov, etc. The future is highly uncertain and presents both problems and opportunities for the U.S.

What then are some of the implications of Khrushchev's demise? First, the long range likelihood of a nuclear war is diminished. The growing affluence of the Russian people and the control of the business-minded party executives would tend to produce a corporation-like stability which would not ultimately risk going to war.

Second, there will probably be an attempt at a rapprochement between Russia

and Red China. An attempt to patch up relations will ultimately fail! The ideological split between Red China will continue because their differences are fundamental. Reports already have the Red Chinese denouncing the new Russian leaders. (The West should exploit and cultivate this split!)

Third, the new Russian leaders appear to be only temporary. With Khrushchev in complete political disgrace, his two proteges Brezhnev and Kosygin remain to give only the appearance of order. The various groups joined by the army are now jockeying for positions. Once this power struggle is settled, the present leaders will go! Collective leadership has been the pattern following every leadership upheaval in the U.S.S.R.; it has not and cannot work in the Soviet Union. One man, probably someone little known, will emerge to replace the present leaders.

Fourth, there will be more westernization and de-Stalinization of Russian society in the long run, (even if now for a time this may seem halted). The mere fact that a ruler with the immense power concentrated in Khrushchev's hands could be removed so completely attests to the growing independence and freedom of the Russian executive bureaucrat. This is at least an optimistic portent, for such limited freedom may expand still further.

Finally, the question arises, will Khrushchev's removal result in a hardening of the Soviet's attitude toward the west? Probably yes, at least temporarily. Most likely, there will be a stiffening of relations and a forceful demonstration somewhere in the world by the new leaders' power. Historically, this has happened following most Soviet government changes. Politically, it would be necessary for the new leaders to demonstrate to the world and to their own people their continued strength. Any change in leadership necessarily conveys the impression of weakness (at least for the moment); therefore, it is a tenet for the new leaders to evince their own strength. The Russian defense minister and Suslov, the hard line theoretician, are known to favor such a forceful move. To such a situation the West should react firmly!

Fifth, because of the preceding factors, I am prompted to make a re-

strained guess of some new military conflict - though not a thermo-nuclear exchange. If extremist ideologies in the East and in the West are not checked during this "temporary hardening" then both may yet reap a terrible consequence!

Sixth, Khrushchev's removal places a great weight on our national election. The real issues of the campaign become clear. Who should be in control of the U. S. Government in such a time of temporarily strained relations! As Time Magazine asks, "Who is best able to unify the West?"

In a period when calm, careful action in diplomacy is needed, not sweeping generalizations, incomplete knowledge, or impulsive statements which require clarification later, the electorates' choice of the right President becomes paramount. Who that man is, November third will tell; nevertheless, the passing of Nikita Khrushchev will change the course of history, even as the Caesars once proclaimed.

SHERIFF TO LAW-BREAKERS...

Since visiting the Philadelphia Police Department last Wednesday, I have given much thought to what could be accomplished revised, or amended in our own law-community. However, I see it fit to perfect our own goal first before moving into bigger and better things. I am addressing not only residential juniors and upper-classmen, but also non-residential as well.

Let it be known that the Sheriff is not working alone. He has at the present time two dependable, energetic deputies and more are sought for. This makes the sheriff's job much easier, and I may say, highly efficient. At the moment there are two important parking points that I urge you to keep in mind, and I mean this in the fullest sense. First, remember to remove your car on Sunday at 4 p.m. This naturally applies to juniors. The parking committee intends to show less leniency than in the past. Second, return your parking tag after removing your car. There have been some juniors who not only didn't return the tab, but didn't sign up for it in the first place. Special action will be taken if such violation occurs in the future. Why can't we all be "little sheriffs"?

he SEMINARIAN

Sports Section



Published weekly by the Student Body of the Lutheran Seminary at Philadelphia

—ANGEL—PIGSKIN—REVIEW—

Coming into this year's football season with an impressive 6-1-1 record from last year, the Angels football team began practice under a new head coach, Mr. William Wittcopp. Emphasis was upon a new-styled offense which called for a more wide open game of football. With a promising group of juniors, the Angels team soon shaped into a well rounded team both offensively and defensively.

ANGELS RERAIL EPISCOPALIANS

The first test of the new offense came at the hands of the Episcopalians of the Philadelphia Divinity School. The Angels rolled to an easy 39 to 7 win with the defensive team scoring two touchdowns much to the surprise of many.

ANGELS DEMOLISH FUNDAMENTALISTS

The second victim of the now much respected Angels was Philadelphia Bible College. The Angels unleashed an ariel attack that would have pleased Woody Hayes. All of the eight Angel touchdowns were scored on passes. Final score was 55 to 14.

ANGELS SMEAR SCHMUCKERITES

A new century here at the seminary brought with it some new firsts in the field of athletics. Thanks to our new president, Dr. Heiges, and his interest in students of both institutions, a game was planned between the "saints" of Gettysburg and the Angels of Mt. Airy. The "saints" proved to be no match for our angelic host. The outcome of that most "holy" clash was a lopsided score of 30 to 6. A return game is planned for December 1st.

BAPTISTS FORFIET TO ANGELS

Eastern Baptist Seminary failed to field a team and forfeited their game to the Angels by the score of 1 to 0. The Angels this year have scored so far a total of 125 points to the opposition's 27. An interesting point is that

all last year in eight games the Angels only scored 125 points. The Angels are shooting for an undefeated season and if the first few games are any indication of the team's ability, their goal should more than be easily attained

ANGELS TO PLAY WESTMINSTER

This week the Angels will play the team from Westminster Seminary. Last year the Angels beat them by scores of 39-14 and 31-14.

BOWLING
BEGINS
THURSDAY
7:00 P.M.



A VICTORIOUS ANGEL

* CONTESTANT STANDINGS *

"BEAT THE EXPERTS"

Jesse Houck.....	38-11-1
Brian Snyder.....	37-12-1
Steve McKittrick.....	37-12-1
Ronald Meyer.....	37-12-1
Jim Seifert.....	35-14-1
Lou Dunkle.....	34-15-1
Dan Eckert.....	30-19-1
Paul Payerchin.....	30-19-1
Bob Cornelius.....	30-19-1
Bob Tyce.....	29-20-1
John Solliday.....	29-20-1
Lenny Ashford.....	24-25-1

LAST WEEK'S RESULTS

ISU 27.....	Kentucky 7
Missouri 17.....	Air Force 7
Syracuse 21.....	Penn St. 14
Rice 7.....	SMU 6
Villanova 34.....	Delaware 0
Notre Dame 24.....	UCLA 0
Wagner 21.....	Drexel 0
Harvard 16.....	Cornell 0
Buffalo 35.....	Kansas C. 22
Detroit 10.....	Chicago 0

PERFECT PICKS

For the first time since the column "Beat the Experts" started has anyone had ten perfect predictions for the week. Last week was even more unusual when one expert and 3 contestants had perfect weeks. The expert was Sandy Jacobs while the 3 contestants were Jesse Houck, Steve McKittrick and Ronald Meyer. Congratulations!!

ANGELS TO INVADE WESTMINSTER

This Saturday, October 24th, the Mt. Airy Angels will play Westminster Seminary at Westminster's home field. The scheduled starting time is 10:30 a.m.

For those who plan to go and cheer our team to victory, the following directions are provided: Take Mt. Airy Avenue to Stenton Avenue, turn left and proceed to Willow Grove Road, turn right and follow this street to the school.

GO, BIG A, GO!

"BEAT THE EXPERTS"	Alabama vs Florida	Minnesota vs Michigan	Navy vs Pitt	Penn St. vs W. Va	Calif. vs USC	Kansas vs Okla. St	K-bere vs G-bure	Angels vs Westminster	Balt. vs Detroit	Kansas vs Boston
MYRON 37-12-1	ALFA	MIC	PIT	PS	USC	KAN	GET	A	BAL	BOS
JACOBS 37-12-1	ALFA	MIN	NAV	PS	USC	KAN	GET	A	BAL	BOS
Y-O-U										
HANSEN 35-14-1	ALFA	MIC	PIT	PS	USC	OKL	GET	A	BAL	BOS
PHANTOM 34-15-1	ALFA	MIC	FIT	WU	USC	OKL	GET	A	BAL	BOS
SLINGERLAND 29-20-1	ALFA	MIC	NAV	WU	USC	OKL	GET	A	DET	KC
TOTALS	5-0	4-1	3-2	3-2	5-0	3-2	5-0	5-0	4-1	4-1

Name _____
Room _____

PROSPECTUS

FOR A

SCHOOL OF THEOLOGY

— donald r. heiges —

(This paper is the inaugural address of Dr. Heiges at Gettysburg which appeared in the Lutheran Theological Seminary Bulletin (November, 1962), 26-35. Printed with the permission of Dr. Heiges.)

Distinguished guests, alumni, and friends: On behalf of the members of the faculty and of the board of directors, I greet you. Be assured that the Lutheran Theological Seminary is honored by your presence. I now invite your consideration of the announced subject, "Prospectus for a School of Theology."

Webster defines prospectus as "a preliminary statement of an enterprise . . . giving advance information calculated to arouse interest and win support," and notes that it is derived from prospectare, "to look forward." Both definition and derivation support the use of "prospectus" on this occasion. This is indeed the moment to look forward, and what I have to say is preliminary; the application of the word "enterprise" to a school of theology has a welcome dynamic connotation; and an inaugural address is traditionally designed to arouse interest and win support.

Theological education seems always to be undergoing examination. Church bodies periodically make recommendations, non-denominational research teams publish their findings, individuals write articles on the subject, editors now and then devote an issue of their periodicals to theological education, and schools sometimes engage in self-studies. The deposit of all this activity is impressive in quantity, and I have examined some of it. What I say, therefore, will doubtless reveal sources for which there is no documentation. I gladly acknowledge such indebtedness, although my primary source is personal experience in a number of theological schools along with conversations for a quarter of a century with those engaged in theological education.

Prefatory to sketching a prospectus, some delimitation of the field is in order. As is well known, there are several types of theological schools in existence today, and I do not essay to evaluate the types. My observations have to do only with a seminary which is an integral part of a particular church body. Furthermore, I have in mind a Lutheran school of theology, although I hope that this prospectus will have validity for any seminary which is identified with an organized church.

Underlying what I shall say is an assumption, which will not be defended because of its axiomatic character, namely, a school of theology which is created and maintained by the church has its raison d'etre in service to the church. This is not to imply that such a theological school

should be subservient to its parent church body to the point of endangering either its character as an institution of higher learning or its freedom to be critical of the organized church.

Having identified this assumption, and having noted the aforementioned delimitation, let us proceed with the prospectus. This will take the form of three theses and a concluding statement regarding their relationship.

THE
SEMINARY
CHAPEL

The first thesis: At the center of a theological school, created and maintained by the church, is the worship of Almighty God, Father, Son, and Holy Spirit. The most prominent building on the campus is the chapel, inasmuch as it symbolizes such worship and provides appropriate facilities for its corporate expression. Both corporate worship and the devotional life of the individual are essential to the enterprise. In the words of the late Richard Niebuhr, "while a community which centers in worship is not a theological school, a theological school in which worship is not a part of the daily and weekly rhythm of activity cannot remain a center of intellectual activity directed toward God."

It is tragic and ironic that all too frequently a chapel is the last building to be constructed in a seminary compound. Classrooms there must be at the outset, and dormitories, and a refectory, and, of course, offices; but for worship, well, any large classroom or lecture hall will do, or perhaps the church across the street can be made available! There are usually stubborn economic reasons for this pattern of postponement and make-do, and yet, would this pattern really have been necessary in most cases if the founding fathers of our seminaries had genuinely envisioned worship as central in theological education? But why point a finger at the founding fathers? In our own era I have heard administrators and professors relegate worship in a theological school to a peripheral position of little more significance than a coffee break!

Let the thesis be repeated: At the center of a theological school created and maintained by the church, is the worship of Almighty God. Worship is not an elective; worship is a requirement, not for graduation but for a seminary's graduates to be more than professionalized recruits for the service of the church.

Why? Because the church has the right to expect the graduates of theological schools to be, first of all, men of God, men who in a very special sense have been nurtured by Word and Sacrament during their seminary years, men who by daily discipline have learned to live in the Presence of Christ, men who by corporate worship and private devotion have come to know what it means to present themselves as a living sacrifice, men who have welded ora and labora together to the glory of their Creator and Redeemer. This is one answer to the question, "Why must worship be central?" The orientation of this answer is to the future; its emphasis is upon preparation for the ministry of the church.

WORSHIP
IS
CENTRAL

There is another answer, equally valid, to the question, "Why centrality of worship?" Because unless a seminarian daily kneels, alone and with his fellows, in the Presence of God, there to receive His forgiveness, guidance, and power, sooner or later the divine call will grow faint, the inner wells of the spirit will go dry, and there will be only a dusty land where the path of commitment has faded away.

The fact of the matter is that theological education is a most unusual kind of education. A student can successfully complete his education in medicine, in law, in engineering and never in this educational process be personally confronted with the ultimate questions of existence.

Not so in theological education where the ultimate questions abound, and there is no escape. In the now familiar words of The Advancement of Theological Education,

theological study has a dimension requiring special educational methods, yet transcending all methods since it touches the realm of grace. Growth in Christian self-understanding and commitment cannot be bound to the formal categories of teaching and learning. The work of reading, classroom discussion, and lecturing must go on, yet the ultimate presupposition of all theological learning is that God's initiative and redemptive power are the ultimate resource.

It has been affirmed times without number that a theological school is a Christian community of teachers and students. It should be indeed! The force of the affirmation, however, depends upon our understanding of Christian community. Frequently this understanding is in terms of a "togetherness" fostered by softball tournaments, faculty open houses, seasonal festivities, and animated conversations between students and professors outside the classroom. Christians may engage in this commendable activity to their profit, but such activity does not create Christian community, which is nurtured by Word and Sacrament. Only as students and faculty members faithfully and joyfully assemble to hear the Word and to receive the Sacrament of the Altar will they live in Christian community, that is, in Christ.

The second thesis: The task of a theological school, created and maintained by the church, is the study of God's truth and grace as evidenced in history with a view to the actualization of His truth and grace in the lives of men and women today. Surrounding the chapel, the symbolical center of a school of theology campus, are the library and classroom buildings, symbolizing the work to which both students and faculty members give themselves. A SCHOOL OF HIGHER LEARNING

A theological school is not a foundling home for social rejects, nor a browsing corner for dilettantes, nor a trade school for ecclesiastical specialists, nor a citadel of pietism for frightened Christians. A school of theology is an institution of higher learning; it is an institution dedicated to the intellectual pursuits whose prototype is any top-ranking professional school on a graduate level. This enterprise is educational in the broadest and deepest sense. This enterprise is theological because it attempts nothing less audacious than the description and interpretation of the mighty acts of God in history for the salvation of man. Indeed, it goes beyond description and interpretation to what I have called actualization, but more of that later.

If this concise delineation of the character of a school of theology is sound, then such a school should be open only to those students who regard theological education as a serious intellectual undertaking and who are adequately prepared for such an undertaking. There are, of course, other important criteria for admission, but unless an applicant meets this qualification four score testimonials to his impeccable character and great sincerity should not swing open the door.

Upon enrollment seminarians should accept honestly and completely their status as students, and act accordingly. As I recall my own seminary days, we did not think of ourselves primarily as students. We felt that we had moved out of that category when we had left college. Into what category we had moved was not quite clear. Borrowing from eschatological terminology, I suppose it could be said that we lived a "fore-

shortened" existence. The kingdom of the parish was already upon us, and our seminary life was definitely ad interim. That our three years here on the hill constituted an order of life with an integrity of its own and with valid claims upon us as students apparently did not occur to most of us.

The tragedy is that many seminarians seem to take a cheap utilitarian view of their theological education. It is merely a means to an end, that is, to receiving the "union card," otherwise known as ordination. Admittedly, from a Christian perspective all education ought to be a means to an end, namely the glory of God. I am talking about a phenomenon on a much lower level, the phenomenon of a seminarian who evaluates everything in terms of its obvious usefulness to him in the church's ministry, of a seminarian who constantly has his eye on the job ahead of him rather than upon the truth to be apprehended and served.

It also follows that a theological school should accept honestly and completely its responsibility for scholarship, and act accordingly. There are other things for which a school of theology is responsible, but unless it insists upon creditable intellectual performance on the part of its students and intellectual competence on the part of its faculty members in their respective disciplines the school forfeits a respected place in the realm of higher education.

THE
LOW
ESTATE
OF
THEOLOGY

Theology was once "queen of the sciences," and a great university prior to the modern era was unthinkable without a strong theological faculty. As we all know, such a relationship has long since disappeared. Sir Walter Moberly identifies four stages in the decline of theology in the university world. The initial stage was that of "ecclesiastical monopoly." Then came the stage of "primacy" when, in the words of Rashdall, theology functioned as "the architectonic science whose office it was to receive the results of all other sciences and to combine them in an organized whole." The third stage Moberly calls "equality" inasmuch as theology became merely one discipline among others rather than queen of them all. Finally, there is the present stage of "bare toleration." Moberly concludes his analysis with this observation: "Thus today the older struggle for supremacy has given place to a struggle for existence." It is highly doubtful that theology will ever again regain its position as sovereign. This doubt becomes a certainty with reference to our religiously pluralistic American culture.³ But theology can never be content with a status of "bare toleration."³

To a large extent the low estate of theology in the academic arena can be traced to the sweeping secularization of all education, and especially higher education. In this secular academic climate it is assumed as self-evident that theology does not constitute a legitimate sphere of serious intellectual inquiry.

There is another reason for the low estate of theology in this country, namely, questionable academic standards, especially in the denominational schools. Today no school of theology which is open to this criticism, and remains vulnerable, has a right to respect in the field of higher education. At least it ought to be said that the Lutheran Church in America cannot afford to maintain such educational institutions.

Let me reiterate: (a) a school of theology should be open only to those students with demonstrated academic competence and with serious intellectual intentions; and, (b) a school of theology should provide an academic structure and community in which a serious intellectual undertaking is both a possibility and a necessity.

In my second thesis the task of a school of theology was defined

in terms of "the study of God's truth and grace as evidenced in history." This study was further defined in terms of "the description and interpretation of the mighty acts of God in history for the salvation of man." Such study takes within its sweep the classic fields of biblical, historical, and systematic theology. In these fields the canons of scholarship must govern the work of both students and faculty members. The major objective of such study, however, is not the production of scholars, although a few scholars had better emerge and go on to doctoral work or the seminaries will eventually be forced to close their doors. The major objective of such study is indicated in the latter part of the second thesis, namely, "with a view to the actualization of His truth and grace in the lives of men and women today."

The statement of ultimate objective in this form has several implications. I shall suggest two only. In the first place, although a student is rightly expected to assimilate a considerable amount of factual knowledge, the emphasis must not be merely upon the mastery of facts but upon the mastery of a methodology with which to deal with the facts. For example, since it is possible for a student to take only a few courses in exegesis, the goal of such study should not be the transfer of material from a professor's notes to a student's notes but the development, so far as possible in three short years, of responsible exegetical skill. Or, the goal in the study of historical or systematic theology should be the development of a student's ability, to use a phrase of James McCord, "to think theologically."⁴ The emphasis upon responsible methodology not only advances the ultimate objective as stated but also increases greatly the probability that the graduates of a theological school will never cease to be students.

The second implication is this: work in the classic fields of biblical, historical, and systematic theology may still not reach beyond the cloisters unless the curriculum of a seminary also includes study and experience which will bring about (a) an understanding of contemporary man and his culture as well as (b) proficiency in the use of tools (existing and newly designed) with which the church seeks to minister to this culture. With reference to understanding contemporary man and his culture, and familiarity with the forms of the church's ministry (i.e., worship, preaching, teaching, counseling, etc.), the study which goes on in library and classroom must be related to personal and planned experience. The provision of such experience has for years taxed the imagination of theological faculties, which have devised such phenomena as field work, clinical training, and internships. These programs have too often become addenda to the alleged major business of a seminary rather than a continuous built-in dimension of the total enterprise. This observation leads into the consideration of the third thesis.

Before stating the thesis I quote by way of introduction another sentence from the pen of Richard Niebuhr: "A community of service is not as such a theological center; but a school that only studies man-before-God and man in relation to neighbor without the accompaniment of frequent direct encounters with human Thous, serving and being served, has become too irresponsible to be called a divinity school."⁵

And now the third thesis: A theological school, created and maintained by the church, carries on its work in dynamic relationship with the world, and especially with the culture in which it exists. As the chapel symbolizes the seminary's workshop, and library-classrooms

4. The Princeton Seminary Bulletin, LIV (February, 1961), 7.

5. The Purpose of the Church and its Ministry, 131.

symbolize the intellectual character of its task, the symbol of its context is a montage of human beings launching space ships and atomic submarines, testing cancer cures and hydrogen bombs, bouncing television off satellites and radar signals off the moon, and yet, as always, conceiving and dying, loving and hating, blessing and cursing, singing and suffering, healing and killing, with or without faith, with or without hope. This is the world God made and, warped and twisted by sin as it is, it is still the world God loves and expects us to love.

Mid-twentieth century is not the sixteenth nor the first century A.D. It is essential that students in a school of theology become discriminatingly aware of the kind of culture in which men are living today, and of what such a culture has done and is doing to men. It is patently true that human nature has not changed over the centuries, but the stresses and strains to which human nature is subjected today are vastly different from what they were when Dr. Martin Luther taught and preached in Wittenberg. Just because a seminarian has had a course in psychology and has acquired some knowledge of the Reformation does not mean that he can communicate the Gospel to twentieth century man. Moreover, the task is far deeper than what is usually meant by communication. Just because a seminarian becomes somewhat skillful in the communication of ideas (theological or otherwise) does not necessarily mean that through him God's truth and grace will be mediated. In any case, the more deeply, the more broadly, the theological student has studied and experienced the kind of world in which men live today the greater is the probability of his being an asset, rather than a liability, to the church in the fulfillment of its mission.

Therefore, a school of theology will take seriously the world, both as the context of its existence and the field of its concern. When all that goes on in a theological school is done with a view to the actualization of God's truth and grace in the life of contemporary man, then the critical and constructive involvement of students in the world is as important as their knowledge and understanding of what God has already done in history. This engagement will be as broad as time and opportunity allow but in minimal terms it will include dialog with representative of non-theological disciplines, a period of clinical training in a hospital, participation in political or social action, direct exposure to contemporary art and literature, and apprenticeship in the church's ministry. One of the most serious charges leveled against graduates of theological schools is that they are out of touch with reality. To the extent to which the charge is valid, a school of theology must see to it that its graduates are in touch with reality or creeping irrelevancy will infect the whole mission of the church.

THE

CULTURAL
CONTEXT

The cultural context in which the church exists today is so radically different from the context of any previous era that a theological school must give what may appear to be a disproportionate amount of attention to this context if the penetrating power of the Gospel is not to become increasingly dissipated. This strange and terrible yet fascinating epoch has been labeled by profoundly perceptive analysts as Post-Christian, not in the sense that faith is dead or will die shortly or that the church is disappearing or will disappear soon but in the sense that western culture is no longer informed in any significant way by the Christian faith. As we all know, there was such a time, a seemingly long period of time, when Christianity as a cultural phenomenon was on the ascendant and in its dominance became a powerful factor in the shaping of political, social, and economic patterns. In the words of Will Herberg,

we are coming now into the fruitage of the breakup of the Corpus Christ-

ianum, of that integration of man's cultural life which it took a thousand years to build and has taken another thousand years to undo. The breakup of the Corpus Christianum has been displaced by a many-sided pluralism: social, political, religious, and also a cultural pluralism that is compounded of images and habits of thought no longer effectively shaped by Christianity.

There are those who object to the use of the term "Post-Christian era," but, regardless of the label, some chilling facts must be faced, as for example, (a) the steady retreat of the church during the past quarter of a century in a disturbing number of non-western countries which it had entered in the nineteenth century, (b) the change from a favorable to an unfavorable or even hostile climate in almost all western countries, and (c) the almost complete loss to the church in our own country of labor and the masses at one end of the spectrum, and of the intellectuals and the artists at the other end, and, in between, of hundreds of thousands of direction-determining persons in the major segments of our cultural life who ignore the church except as political lobby or a status symbol in certain suburban communities. After letting his analytical eye scan the horizon, Martin Marty asks: "Are there any signs that point toward resuscitation, re-establishment, renewal on a permanent or widespread scale of Christendom?" The clear implication of the question is that there are no such signs!

This is the world, then, into which a school of theology sends its graduates. Such a school had better see to it that its graduates are under no illusions about this world. And such a school had better (a) inspire and encourage and guide its students to create new forms for the mission of the church in this kind of world, and (b) bring its students to sufficient spiritual and intellectual maturity to survive in this kind of world as servants of Christ and bearers of His truth and grace.

Finally, a word is in order about the organized church. The organized church is also part of the world; indeed, Luther saw it as one of the three basic orders of creation, along with the family and the state. Consequently, the theological student must be involved in the life and work of the church as well as in the world outside the church. It is mentioned last because the stress in field work has usually been upon experience in a congregation to the neglect of dialog in the academic arena, clinical training, political or social action, and exposure to contemporary art and literature. Nevertheless, involvement in the church's ministry under proper control and supervision is essential in the education of a perspective servant of the church. Concurrently with such involvement a student ought to learn the methodology of what a colleague of mine has called "an evangelical self-criticism of the church."⁸ Unless such a methodology is learned, apprenticeship in the ministry will probably tend to perpetuate practices which should be modified or abandoned and to inhibit the projecting of new tactics for the church's mission in the world. But supervised experience inside the organized church is clearly a necessary aspect of a theological student's orientation to the world in which he is and will be living and working.

To recapitulate: By way of a prospectus for a theological school, created and maintained by the church, three theses have been offered, as follows:

6. Christianity and Crisis, XXII (February 5, 1962).

7. Dialog, I (Summer, 1962), 17.

8. Professor Eric Gritsch in an unpublished paper.

I. At the center of a school of theology is the worship of Almighty God, Father, Son, and Holy Spirit.

II. The task of a school of theology is the study of God's truth and grace as evidenced in history with a view to the actualization of His truth and grace in the lives of men and women today.

III. A school of theology carries on its worship and work in dynamic relationship with the world, and especially with the culture in which it exists.

For the purpose of analysis the theses have been considered separately, but the separation is artificial. What has been affirmed can be diagramed in the form of three concentric circles. The center circle can be labeled "worship," the next circle "work," and the third and outer circle "world." Neither conceptually nor actually can such neat divisions be maintained. A constant movement should and will take place in any given school so that worship informs works, and work informs worship, and both are informed by the world, and, hopefully, inform the world.

Likewise, any neat division of the fields of theological education into substantive and functional is artificial when all work is done "with a view to the actualization of God's truth and grace in the lives of men today." For each field in varying degree is both substantive and functional.

This is a prospectus for a school of theology and a prospectus exists only on paper. Whether or not the idea becomes reality depends largely upon the competence, the commitment, and the community of faculty members. Students in increasing numbers and in increasing quality can be admitted; the finest facilities and equipment can be provided; but whether or not in a school of theology worship is central and essential, the work done is at the same time rigorously intellectual and deeply practical, and relationships with the world are dynamic and fruitful depends upon the members of the faculty.

May God bless those who teach and those who learn, and grant that both teachers and students in all humility of heart may ever look unto Him, the Fountain of all truth and grace.

