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## Symposium Committee Presents Panel Discussion On Pacifism

Next Monday the Symposium Committee will present a panel discussion on "Pacifism in the Twentieth Century". Three pacifist organizations—The American Friends Service Committee, The Committee for Nonviolent Action, and The Fellowship of Reconciliation—will participate. A representative of each organization will state the views of his group. There will also be opportunity for discussion.

The American Friends Service Committee is a Quaker organization supported by people of many faiths. Its Peace Education division sponsors numerous activities. The Committee also conducts a wide range of social service projects and work camps in the U.S. and abroad.

The Committee for Nonviolent Action was founded in 1957 to sponsor nonviolent direct action for peace. It opposes all military power and war preparation. Projects have involved sailing boats into nuclear testing areas, protests against land and sea based missiles and peace marches, such as those from San Francisco to Moscow and from Quebec to Guantanamo.

The Fellowship of Reconciliation is an interfaith pacifist group with religious orientation. It has many denominational affiliates, including Lutheran. Urging the use of nonviolence, it opposes all militarism and war preparation.

The program will begin at 8 p.m. in Room 1 of Hagan Hall.

## Christian Brothers Participate In Vespers And Discussion

Monday evening four brothers of the Brothers of Christian Schools attended Vespers with us. The office was inspiring from every point of view. Afterwards the brothers could hardly express their joy at such singing! The seminary choir outdid themselves in attendance and enthusiasm. Especially inspiring was the Hymn for Unity sung by the choir after the lesson—the last refrain was: "With thy unity anoint us; Gather, Lord thy Christendom."

Each of the brothers was paired with a seminarian who hosted him for the evening. After dinner there was an informal reception in the Library. Dr. Heineken greeted the guests as did Mr. Sigel and Chaplin Lundin; Greg Shannon brought greetings from the student body. The brothers were quite interested in our library and the educational aspects

of the seminary.

In the informal conversations it became evident that most of the conversation centered in common problems within our churches. The problem of the Church in the urban situation was of interest to both of us. Also among the topics of conversation were such things as the difficulty the laity are having in adjusting to the changes in the mass, the problem of arming the laity to be priests in their daily vocations, the desire for more freedom in the structure of the Roman Church, and how Biblical studies are drawing the Churches closer together.

The brothers left at 8 p.m., extending to Mt. Airy students an invitation to return the visit at their Anselm Hall.

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# LETTERS TO THE EDITOR

WEEK OF PRAYER FOR CHRISTIAN UNITY

To the Editor:

The prayer was for unity. The theme they called ecumenicity. The reality was neither, regarding the presence on campus of the four Christian Brothers from LaSalle College. The opportunity missed, the presentations given and the attitude abounding witnessed once again to the throbbing lack of concern of the Mt. Airy brothers. Following the evening meal, the campus community was invited to the library for a chance to meet and to talk with these brothers. What followed was sheer mockery of the theme of Christian unity week. Nothing Christian and nothing of unity was presented. Instead, a like number of students attended as were glued in front of the television set at the same hour. The brothers were treated to innocuous and embarrassed introductions by the faculty and student body representatives. Then, the brothers were left standing in a line, as monkeys in a cage to which the curious came for a look-see. What could have been a tremendous opportunity for honest dialogue between the brothers and Mt. Airy students turned out to be what appeared to be a poorly planned salving of the ecumenical conscience: because we had them on campus, we are truly ecumenical and understanding. It was as if we were saying not that we were glad they came, but that we were glad to find out that they too were human beings, with two arms and two legs, etc., just like the rest of us, as if they had not been such before. It is with a real sense of distress and a pained and shocked disbelief that I view this perpetration of a fraudulent facade of ecumenicity and prayer for unity by this campus. This is no plea for seminarians to attempt any organic union or an impugning of the fine vesper service held; rather, it is a plea for honest dialogue of the unity we have in Christ. It is

hoped that in the future some attempt will be made to provide such, and that the treatment of those who come will be a witness to our prayers of Christian unity, and not just the assuaging of our curiosity or the mere pacification of our ecumenical conscience.

-- Peter Jessen

WEEK OF PRAYER FOR CHRISTIAN UNITY

To the Editor:

It was a rich and thought-provoking experience to be able to participate in all three Bible study sessions last week. It would be agreed that the time limits involved did not allow much "in depth" study, yet it was most rewarding to be able to sit informally to listen and to verbalize. All three meetings highlighted to me not only a deeper understanding of God's word but also the fact that our best teachers are oftentimes each other.

Upon this note I would like to urge that such gatherings should become a regular part of our seminary life. This could be continued within the context of the week of prayer for Christian unity or any other relevant issue. I would like to thank Rudy Schneider and Professors McCurley, Tappert, and Heinecken for their time and hospitality.

-- Brian J. Snyder

"A FAITH"

Dear Larry:

A fella by the name of Robert H. Koch wrote an article in the Seminarian issue of Jan. 6, called, "A Faith." I wouldn't know this guy if I fell over him, but I must say I share the amazing power of God's love in my heart with him. God's forgiveness is a living reality, something I am personally aware of, and it is the only power that truly changes men's hearts. Out here in the world (or anywhere), my friends, you don't preach the "Lutheran faith" or the "Lutheran ethic" (this is part of your Christian growth and maturity in understanding), but the power of God. This means that you stand as a witness, a personal witness, to the most amazing

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## LETTERS TO THE EDITOR

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power in the world, God's love. Either this is a reality, or it isn't; and I must agree with Bob Koch that if you don't know it personally, you won't be too convincing a witness. If you find the courage to stand, God will always be working.

Thank you, Mr. Koch; and may the hearts of all men who think they want to be preachers rest in His love.

-- Bill Arnold, intern  
Youngstown, Ohio

## WEEK OF PRAYER FOR CHRISTIAN UNITY

Dear Editor:

God is indeed at work among us when "separated" brethren join together in common worship. As the Week of Prayer for Christian Unity came to a most inspiring close on Monday, members of this seminary community and our guests from La Salle could truly echo the words of the psalmist:

Behold, how good and pleasant it is when brothers dwell in unity!

But where was our faculty? Shh! Don't disturb them. They are busy building theological sand castles; they cannot pray with us!

-- Carl Heckman

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Larry Burr, editor; Bob Peery, news editor; Paul Payerchin, sports editor; Len Ashford, Gary Anthony, staff artists; Jack Denys, Walt Encuist, Ray Hittinger, Mike Merkel, Earl Werdelin.



SHERIFF JOHN SLINGERLAND is currently fighting charges by the city of Philadelphia of a parking violation. His appeal rests on his contention that the parking meter was jammed. . . DR. JOHN H. DUDDY has resumed teaching after a week's absence due to sinus and tendon trouble. . . FRED PREZIOSO and wife are the proud parents of a son, Donald, born last week. . . DR. GEORGE SELTZER is still at home recuperating from illness. . . DANNY LANE of the Refectory staff suffered a broken leg this past weekend. His address is posted on the Refectory bulletin board for those desiring to send wishes for a speedy recovery. . . Congratulations are in order to RUSS GROMEST on his engagement to Judy Otto. . . Anyone interested in learning more about the famous 11th century missionary to Germany, ST. HUGH OF RAHNE, should contact BOB GAHAGEN. Bob is a proud descendent of this distinguished saint.

## CHRISTIAN BROTHERS

(Continued from page 1)

Now that the Week of Prayer for Christian Unity has been observed, perhaps a few reflections could be made. It was disappointing that such a few of the professors participated in any of the activities. Perhaps that was best because the week was basically the work of the Student Inter-Seminary Committee, but it was sad to see only one seminary professor present at Vespers when we as a community were hosts. Should that be taken to mean that "prayer is all right" but we haven't reached the plateau of dialogue or personal encounter?

The number of students who participated in any of the special activities of the week, other than attending Chapel was frightfully low. Should this be taken to mean that we as Lutherans are still suspicious of unity movements? Perhaps not. This week has served its purpose if it has at least brought to us the scandal of divided Christendom.

--by Paul Kokenda

## BAPTIST DOWN ANGELS-50-30

The Mt. Airy Angels went down to defeat last night at the hands of the Eastern Baptist Theological Seminary. The final score was 50--30. The first half of the game was decidedly captured by the Baptists, but the Angels outscored them in the second half.

Sandy Jacobs was the high scorer for the Angels with 13 points. The remaining scores for the Angels were as follows: Pete Jessen, 7; Hank Dierk, 6; John Slingerland and Paul Payerchin, 2 each. Fred Hopke, Bob Koch, and Dave Holmberg also played for the Angels but did not score.

## PLAYERS OFFER 2 PRODUCTIONS

The Mt. Airy Players will offer two productions during the next quarter, Joseph Lettrich, the director of the Players, announced this week.

The first will be a one act play by Lewis John Carlino: "High Sign," the story of a man's search for proof of God's existence.

The second production will be a reading of "Animal Farm," written by George Orwell and adapted by Nelson Bond.

Joseph Lettrich was appointed director last week by Greg Shannon, president of the Student Body. Bob Cornelius, the former director, resigned his post.

Mr. Lettrich urges any persons in the seminary community who wish to participate in either of these productions to contact him. He also stated that casting will begin shortly.

### CALENDAR

JANUARY--FEBRUARY

#### Wednesday, 27

Middle Class briefing session on integrated curriculum for 1965-66 academic year; Hagan Hall--room 1, 7:30 p.m.

#### Thursday, 28

Bowling league; Green Tree Lanes, 6:30 p.m.

#### Monday, 1

Symposium: "Pacificism in the 20th century;" Hagan Hall--room 1, 8:00 p.m.

#### Tuesday, 2

Junior Class discussion with Dr. Krodél; Hagan Hall--room 4, 2:00 p.m.



# LOCATION OF THEOLOGICAL SCHOOLS

How often you have sighed to see the day when we Lutherans would be on the front wave of the tide of the future. Like me you are weary of moping and lagging in the backwash. This time we are up there!

For once in our lives the LCA is conspicuously in the van - in its vivid concern for theological education. If anyone has been tempted for an instant to think that the recommendations of the Board of Theological Education at Pittsburgh, and the actions of the convention on them, were farfetched or extreme, the memorandum that follows will banish it from his mind. It is from the pen of Dr. Charles L. Taylor, the executive of the American Association of Theological Schools.

Our own trumpet call to advance is reassuringly in tune with his wise and prophetic voice.

--FRANKLIN CLARK FRY

"There is urgent need for careful consideration of the location of new schools in relation to geographical and population factors, proximity to other educational institutions, and the possibility of increasing cooperation among the schools for the maximum use of their resources." (AATS Bulletin 26, p. 35)

This memorandum is prepared on the assumption that the sentence quoted is pertinent to old and well-established seminaries also.

## 1. Population

As we try to foresee the pattern of theological education over four or five decades to come, who doubts the urban character of our "civil"-ization? Of the 415 descendants of a man still alive in Minnesota, how many will be found in communities of over 25,000, how many in cities of over 100,000? That we do not know, but the population explosion, all agree, points toward metropolitan congestion and virtually no open spaces on a line from Atlanta to Boston. Will the 21st Century speak of the United Cities of America? The percentage of city dwellers grows higher and higher. Will theological schools prepare future ministers for a rural society of centuries past, or will they face realistically, and without reluctance, the call to the place where people live? The Bible which begins in a garden ends in a city. But there is no need to labor a point which is so widely recognized. The seminary cannot with impunity stand aloof from the broad main stream of American life.

## 2. University

One of the reasons for the success of Abraham Flexner in reforming the medical profession was clearly the location of schools of medicine in university settings. The medical school came under the most rigorous university standards. It was reunited with the best general education. It did not lose its power to develop professional competence, but it kept being influenced by, and in turn influencing, the university.

For the most part theological education in Canada has followed this pattern. Can isolated seminaries long endure? In any case, will not the best students seek the kind of encounter which proximity to, or membership in a university community provides? Not that juxtaposition necessarily produces two-way communication; the dialogue requires effort, but at least theology is where it belongs when it is at the center of the best thought of our time and not hiding in a rural retreat. The battle is hot - or at the least should be raging fiercely - with the prize not some indefinable soul, but the minds and affection

and wills of men. And the battlefield is a uni-versity, not a "multiversity," but a place where the interpretation of man in his wholeness is sorely needed lest in his fragmentation he perish.

Our Roman Catholic brethren increasingly feel the force of this argument. More and more they look away from the pattern of insulation from the world, inherited from Vincent de Paul and Jean-Jacques Olier, to bring the education of priests into close association with lay education and the contributions of other seminaries. More and more they are paying attention to the intellectual challenges of our times. But again, this memorandum has no need to linger on this topic.

### 3. Culture

Doctors, social workers, ministers, and lawyers make it their business to serve persons. Should they work apart, or together? Should the preparation for these professions be separate from the preparation for the others? Museums, orchestras, great libraries exist for the edification - the nourishment - of persons. The best minister will first of all be himself a fully mature, educated - nourished - man. Indeed he must have something more than a distant, theoretic familiarity with the modern mind in the depths and heights of its frustrations, hopes, fears, and aspirations. The behavioral and social sciences are a part of his preparation to understand his contemporaries, as he is unlikely to understand and identify himself with them if his theology is far off in a cozy corner. Once more, life in a cultural center does not necessarily insure full and deep exposure to that culture, but at least the seminary that is there, where cross the crowded ways of life, can make an attempt at a breadth and profundity of experience for its students that is extremely difficult for the isolated school.

### 4. Laity

If we try to think far into the future, we are increasingly convinced that "God's frozen people" must be thawed, and that our contemporary prophets are right who insist that, humanly speaking, the Church depends on the reawakening of its laymen. Equally these prophets are concerned lest the false distinction between clergy and lay folk be perpetuated, lest the ministers dictate while the people obey, lest one speak while many listen, lest a caste system divide the Church. Hence the proposals that part of the theological course be in factory or in steel mill, on the docks or in the distributing plant. How is a minister best equipped to help others to the full acceptance of their Christian calling as laymen? The evidence points toward the experience of an urban society in its many ramifications, in the midst of which the young man's pretensions are constantly humbled and his sympathies enlarged, his tendencies toward autocratic direction controlled and his capacity to work with quite "ordinary" people as a learner as well as teacher greatly increased. "Do the seminaries show any signs of modifying their built-in clericalism?"

### 5. Ecumenism

Again, if we search the way ahead, who questions the movement of the Spirit in this century toward the reunion of the many branches of Christendom? Walter Muelder asks the pertinent questions: "Have the seminaries accepted the reality of the new ecumenical situation? Is theological education ahead of or behind the ecumenical dialogue on the major issues? ...Do theological educators take sufficient initiative in finding the areas in which churches can do together the things which conscience does not prevent them doing? Or, do the seminaries actually contribute to the complacency, self-absorption, and intro-

version of the churches?" Bulletin 25, p. 207. While many seminaries exist in isolation the answer to that next-to-the-last question must be no, and to the last, yes. But a large dose of initiative is required, and in every school the absorption of administrators and faculty in the day-by-day business of making the wheels turn is generally great. Can we help those good people to dream of better things?

#### 6. Finance

Meanwhile the grim realities of maintaining an organization, absorbing the time of so many, may cause nightmares rather than dreams. The cost of theological education, which doubled between 1940 and 1950, and again between 1950 and 1960, will almost certainly increase no less than 100% in the '60's. For example, in Union Seminary, New York, the expenses of the seminary rose 139% between 1950 and 1960. Tuition was doubled, room rent doubled, endowment went up 75% and contributions for current support 186%, but the total income only 138%. The U.S. Government cannot come to the rescue, as it has done for secular education and for medicine.

The questions to be asked at this point might be many, but we put only a few:

Will not financial pressures force some schools to move, cooperate with others, or drastically to alter their ways?

Is it better to face the above question now, before the possibility of maneuvering from strength is lost, rather than to be forced into unwanted measures?

Can the churches afford the luxury of an excessive number of weak seminaries?

Should schools be continued in which the maintenance of high standards at reasonable cost is likely to be difficult, if not impossible?

Do not financial considerations reenforce theological, and point toward cooperative theological education in proximity to a university in cities that offer first-class cultural opportunities?

#### 7. Precedents

Precedents for cooperation are not lacking. In a brief memorandum of this kind we may list a few by title:

Andover Newton, in greater Boston

The interdenominational Theological Center, Atlanta

The steps that have led to the new Lutheran School of Theology at Chicago

The Graduate Theological Union, Berkeley

The McGill Faculty of Divinity

For a looser form of cooperation one should not overlook such developments as those in Vancouver, where United Churchmen, Anglicans, Baptists and the Graduate School of the University work together, or in Iowa, where Roman Catholics, Presbyterians and Lutherans share their efforts with a university faculty. Near Chicago, not far from another school at Naperville, Bethany and Northern Baptist seminaries have moved to adjacent properties.

If there is a lesson to be learned from the termination of the United Faculty at Chicago, is it that the partnership must be between parties of comparable strength and that controls, both of faculty appointments and finances, must be shared? Or a high degree of autonomy may be reserved to each party to the cooperative arrangement.

#### 8. Roman Catholics

There is reason to believe that one or more Roman Catholic seminaries would be interested in joining with one or more Protestant schools in a move to a large university. It might not be possible or wise to constitute, out of these seminaries, a Catholic and Protestant theological faculty, as at Tübingen, or even

to follow the McGill model, but is it impossible to picture five seminaries on adjoining property close to a university, helping each other with a high degree of cooperation and integrated planning, using and being used to the full by the university, while maintaining separate organizations and financial relative independence?

#### 9. Ripeness of the Time

At this moment four of the seven major Protestant families of churches are facing the possibility of radical realignments in their seminary structures.

(a) As a result of impending mergers between the LCA, the ALC and the Missouri Synod Lutherans, and indeed of the mergers already completed, the Lutheran schools are in some cases disadvantageously placed, and suggestions have already been made concerning the realignment of the parts of the educational enterprise.

(b) Because of the merger of the Congregational Christians and the Evangelical and Reformed, a committee of the United Church of Christ has begun, or is about to begin, a study of possible relocations in this body. The United Seminary of the Twin Cities is one result of this merger.

(c) A "Committee of Seventeen" of the American Baptist Convention has wrestled with the problem of the location of its schools and their support.

(d) When the merger of the Methodists and Evangelical United Brethren takes place, again it may be found unwise to have two schools near each other both in Illinois and Ohio.

Of the other Protestant families, the Episcopalians and Disciples both seem to feel that they have too many seminaries but no adequate machinery to alter the situation. The Presbyterians have already radically reduced the number of theirs; northern and southern branches increasingly cooperate. If the Reformed and Presbyterian churches would come together, once again there would be two schools of the same church within a few miles of each other.

#### 10. Bare Suggestions of a Plan

"Where there is no vision, the people perish." Without pretending that we see very much, with the certainty what we do see is fraught with enormous difficulties, we must be true to such insights as we have been given. If the men in preparation for the ministry now are to be ready not only for 1970, but for 2000, when they will be at the height of their powers, we cannot long delay the steps toward improved theological schools. Theological considerations, the opening doors of possibilities, impending changes, even financial needs all seem to point in the direction of a cluster of theological faculties in close collaboration with a great university in a center of cultural and educational opportunities.

#### 11. Procedures

The following is a first attempt toward a plan:

(a) To circulate this memorandum, or one like it, among denominational leaders and various seminary heads, and boards.

(b) If the suggestions above win some measure of approval, possible locations might be considered, and responsible people in these approached.

(c) If their response should suggest further pursuit of the matter, a meeting might be called of the most interested parties.

(d) Then more specific plans, including costs, could be formulated.

(e) And if, as we think possible, there will be some foundations that might give to a cooperative plan like this but not to individual schools, we might make some approaches to them.

#### 12. Further Note on Location

The possible locations of a theological center such as has been suggested are few: Cleveland, Detroit, Pittsburgh, St. Louis, Washington, Chester, Pa., what others? Of these Cleveland initially appears the most promising, for there



are Western Reserve and Case, a highly regarded medical center, school of social work, libraries, museum, orchestra, and an apparent openness to this kind of development above described, a determination that the university center shall look forward rather than back, an interest in all those who minister to persons, and a devotion to better ways of teaching.

Question: would three, four, or five denominations; would three, four, or five schools, be interested in exploring the possibility of moving cooperatively into the Cleveland University Center or elsewhere?



The above statement is reprinted with permission from the January, 1965, issue of "The State of the Church." The following statement is a philosophy of relocation proposed by our faculty in consultation with Dr. Donald R. Heiges.

In order to acquaint all pastors, the campaign organization and, in fact, everyone interested in the current Development Campaign with the philosophy of relocating the Seminary the statement on the following pages was developed jointly by Dr. Donald Heiges and the faculty.

This summary together with pertinent actions by synod and LCA meetings plus the report of campaign leadership, reprinted in last week's Seminarian, constituted the first of a series of Campaign Bulletins. It is contemplated that subsequent Bulletins will be released every two weeks during the balance of the appeal. They will be printed in the Seminarian-----watch for them.

---Walter Camenisch  
Development Campaign

*[Faint, mostly illegible text, likely bleed-through from the reverse side of the page.]*

## The Location of Theological Schools

"There is urgent need for careful consideration of the location of new schools in relation to geographical and population factors, proximity to other educational institutions, and the possibility of increasing cooperation among the schools for the maximum use of their resources." (American Association of Theological Schools Bulletin 26, page 35)

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### A SUMMARY

The Lutheran Theological Seminary at Philadelphia is at a critical point in its history. Among Lutheran schools of theology in this country it has held an enviable position. Having celebrated its one hundredth anniversary and reviewed its achievements with justifiable pride, it faces a future which can be marked either by an even more enviable record or by a decline into irrelevant mediocrity. Which alternative becomes reality will be determined largely by the Seminary's ability to meet the conditions of significant life and growth as prescribed by the Church's confrontation with contemporary culture.

Lutheran seminaries in the United States have been, to a greater or lesser degree, outside the mainstream of American life. Given the immigrant character of the Lutheran Churches, it is understandable that they founded their seminaries to prepare pastors in a context favorable to the perpetuation not only of their confessional heritage but also of their several cultural traditions. Now that the theological and cultural boundaries which once separated these churches from each other and from American life in general have all but disappeared it is essential that Lutherans individually and institutionally move into the center of the mainstream and there steer a responsible course. And Lutheran theological education has the highly important opportunity of setting the course. The Philadelphia Seminary must act accordingly, and the first step is to get into the mainstream itself.

Ours is an urban culture, and increasingly so with each rushing decade. Metropolis is becoming megalopolis with terrifying implications - especially for the Church. The city has always been the weathervane of culture. We are moving into an era when the city is the culture, i.e., when urban culture permeates and transforms even the town and countryside. If theological education is to set the course of the Church in this mainstream, the Philadelphia Seminary must be located not only in the mainstream but at the head waters, where the current is strong and deep, where new technological, sociological, economic, and intellectual concepts and methodologies first make their appearance before they pour forth to shape an entire way of life.

Following extended discussion, the Faculty and Board of Directors of the Lutheran Theological Seminary at Philadelphia in 1962 adopted a statement of purpose and aim for theological education in our day. The statement concludes with the following paragraph:

"This aim and purpose of theological education also require a living dialogue between the church and the world. This is essential because the Gospel is always addressed to a particular situation. Christians must employ constantly changing forms in order to be true to their unchanging Lord. (continued on page 4)

In meeting the many new challenges of life today there is needed a bi-focal theological approach which is both reverent to God's Word and relevant to God's world. We must know what to say and whom to address equally well. This dual involvement, so vital to the ministry of the Gospel, will be aided by a seminary's resources, spirit, and location."

The implication of this general statement are spelled out in a second section which calls for, among other things, higher admission standards; an atmosphere favorable to scholarship on a high level and to learning as a life-long process; an honors program for qualified students; special programs for the preparation of laity to give professional service in the church, for men and women in other professions, e.g. medicine, law, creative arts, etc., and for in-service pastoral education; an integrated field-academic program for B.D. students; an expanded graduate program with the highest standards of academic quality; a strengthened faculty with special provisions for the growth and scholarly productivity of faculty members; adequate physical facilities preferably on a site accessible to a university and other cultural resources; and, regardless of site, a functional relationship to a university.

These implications, as well as others, are to be interpreted and weighted in light of the Seminary's aim "to help the students toward a fuller understanding and appropriation of the Gospel and to a greater effectiveness in its communication. This is to be so understood as to include the proper nurture of the Christian life by the means of grace. Therefore, it is essential to provide the kind of community life most favorable to the realization of this aim."

These considerations and reflections provide in brief manner the background for the Board's decision of February 4, 1964 to relocate the seminary. Such a relocation will provide the geographical orientation that is prerequisite to being in the mainstream of American urban culture, specifically, proximity to university as well as to other institutional forms, both secular and ecclesiastical, of this culture. These other institutional forms include, on the secular level, libraries, museums, bibliographical and research centers; art institutes, theaters, hospitals and welfare agencies, prisons, courts, etc., and, on the ecclesiastical level (both Lutheran and non-Lutheran), congregations; inter-parish agencies; hospitals, welfare organizations, synodical and church offices, specialized ministries, etc.

A capital campaign of major proportions is necessary, first, to acquire a site most conducive to the kind of relationships indicated above; and second, to build the kind of faculty and facilities which will most effectively advance the purposes of the Seminary as it seeks to serve the Church and the world in the mainstream of American life. Furthermore, the site must be sufficiently large and the faculty and facilities sufficiently adequate for the needs of a major theological school of at least twice the size of the present Seminary. Such an assertion will doubtless give rise to two questions:

1. Can the desired objectives of an urban-oriented, university-related Seminary be achieved on the present site?

The answer is an unequivocal "NO," and for several reasons. In the first place, although the present site is indeed urban it is not well located for meaningful relationships with the major professional and institutional resources, both educational and otherwise, of the city. Geographical location will not in itself guarantee the

development of such relationships but such relationships will be seriously hampered without a far more favorable site. Secondly, most of the buildings at the present location are now woefully inadequate, despite the past generosity of the Seminary's supporting synods and Auxiliaries. If all of the buildings were removed and a completely new plan designed, the program would cost four to five million dollars. It would be poor stewardship to invest this amount of the Church's funds in a site so heavily weighted with disadvantages for attaining these objectives. Thirdly, the prospects of eventual merger with other Lutheran seminaries would be substantially reduced if the present site were retained.

2. Can the Philadelphia Seminary in its program of relocation and expansion anticipate the eventual participation of the Gettysburg Seminary?

An unequivocal answer cannot be given but there are factors in the situation which seem to support such "eventual participation." In the first place, the Lutheran Church in America in convention assembled voted by an overwhelming majority to "urge the Gettysburg and Philadelphia Seminaries to work toward unification, in a university setting, and direct the Board of Theological Education to deal with these seminaries in a way that will contribute to this end." Secondly, prior to the LCA action, both boards had voted in favor of "increasing cooperation" between the schools, and in May, 1964, had approved a plan for joint administration under the leadership of one president. A Joint Executive Committee has been established and provision has been made for annual joint meetings of the boards. Just what the action of the Church as well as the arrangements between the seminaries will eventually mean no one can predict at this time. Nevertheless, it must be emphasized that the Philadelphia Seminary cannot project its future without consideration for its sister Seminary at Gettysburg. The destiny of each school cannot be understood and certainly not charted without the other.

It should be pointed out that the anticipated relocation of the Philadelphia Seminary is in line not only with the LCA action noted above but also with the Church's declared "preference for relating future developments in seminary life to a university environment" and its approval of the report of the Board of Theological Education in which appears the following affirmation:

"Theological education must be aware of new avenues of ministering to a changing world.... A culture increasingly secularistic but amazing in its inventiveness of forms of communication and organization challenges the church to produce a ministry able to understand, sympathize with, and minister to the mind, body, and spirit of this age. It must be a ministry, too that appreciates the work of the Holy Spirit in drawing closer together the scattered parts and members of his Church so that its service bears testimony to the unity of mankind in Christ.

"This survey ... sets before us an image of a theological seminary as that of a professional-graduate school. On the one hand, such a graduate school should be the doorway to the scholarly study of theology and the church's laboratory for the theological research which informs its life; on the other hand, its primary end should be to educate the leadership of the church's ministry for a rapidly changing world. As a graduate school, it should preferably be situated where the ferment of the times is bringing forth the serious questions with which a relevant theology must deal, such as, a live university setting; as a professional school of the church, it depends on a vigorous interaction with all elements of the community in the immediate environment."