

Table Talk

News and Views of the Student Body of The Lutheran Theological Seminary at Gettysburg.

Vol 1 No 6 STUDENT BODY NEWSLETTER OF THE SEMINARY Oct. 23, 1964

SEVEN STUDENTS, SEVEN FACULTY, AND THREE STAFF ATTEND INAUGURATION

The Inauguration of The Rev. Donald Russel Heiges as President of The Lutheran Theological Seminary at Philadelphia was held at St. Michael's Lutheran Church, Germantown, last Wednesday, Oct. 21, at 2 P. M. Representing Gettysburg Seminary in the academic procession was Dean Herbert W. Stroup. In addition, six other faculty, seven students, and three staff members represented this institution by their attendance at this historic event in the life of the Lutheran Church in America.

Participants in the academic procession included, among others, Representatives of the Synods supporting the Gettysburg and Philadelphia Seminaries, Representatives of the Colleges of the supporting Synods, Representatives of some of the Seminaries of the LCA, a Representative of the Board of Theological Education, and a Representative of the Board of Directors of Gettysburg Seminary.

Officiants at the service included the Rev. Richard W. Sundin, Chaplain of the Seminary as liturgist; The President of the Church, The Rev. Dr. Franklin Clark Fry as principle speaker; and The Rev. Gunnar Knudsen, Chairman of the Board of Directors, conducting the inauguration. Other participants included the Seminary Choir, and the Secretary of the Board of Directors, The Rev. John A. Kaufmann.

All eyes, however, were upon the man for whom this historic hour had been called. As usual, President Heiges responded to the

(cont. on p. 5)

THE PREACHER'S DILEMMA

If for one finds great cause for anxiety when it comes to selecting a text on which to meditate and preach. The fundamental ingredients that constitute this dilemma are: (1) the necessity for our preaching from the text for the day, (2) the calendar year of monthly causes as determined by L. C. A. (this month deals with Social Ministry), (3) special days or celebrations in the so-called "secular" world, (4) the knowledge of certain particular problems or needs in particular congregations, and (5) our own personal desires to speak on certain topics.

As these five main forces interact with each other, the one that all too often becomes superior is the topical approach. Yet is this not a natural result in light of the vague relationship of the other four factors? Why doesn't our church, for instance, modify the periscopes so that they directly relate to the theme or cause for the LCA month? Then again, why doesn't our church suggest certain texts that could properly be related to Mother's Day or Armistice Day? If the church did suggest various texts, we would not have to adhere to them rigidly, but their presence would give sanction to preaching a special sermon on special "secular" days.

If other students and faculty members face the same predicament, what has been their approach? How do you, the reader of this article, cope with the various forces that can determine the text for your sermon? If you have any concrete suggestions, you are encouraged to submit them for evaluation at the coffee table or in Table Talk.

JAM

FEATURE EDITORIAL

Expression is an important part of every person's life, but it is especially important when we have chosen the proclamation of the gospel as our life's work. This year the seminary community has been experimenting with new and different means of expression. Forums, informal lectures, and even Table Talk itself have all taken their place in the search for new modes of communication. Even the field of the arts has not escaped. Sculpture, painting, and poetry have all been included in our intense desire to express that which we believe.

I would like to draw your attention to one other form which is now trying to make itself heard. I am referring to the Chancel Players. In the past this group has seemingly been more interested in the preparation and presentation of one full-scale production each year. In most cases this production has been presented either in churches away from campus, or during Seminary Week. In both of these cases the student body has not really had a chance to view or benefit from the work of this group. This year a new policy has been put into practice which is hoped to make the efforts of the players more meaningful to the seminary community itself. The preparation of a complete play takes more time than most people realize. The memorization of lines, the costumes, the make-up, the lighting and staging, the many rehearsals all require time. It is now felt that maybe too much time was being spent in the development of the production, especially when its impact upon the community was assessed. As a result, this year's group will be concentrating upon the creative reading of selected works rather than the full production of them. Scenery will be replaced by the reading stand and the stool. Make-up and lighting will be used to high-light the speaker

(cont. on p. 6)

STAFF OF TABLE TALK

Managing Editor: Dick Graefe
 Junior Editor: Russ Siler
 Senior Editor: Jim Mummert

Feature Editors:
 Ed Vogelsong Bob Richards
 Dick Graf John Hagedorn
 Fred Reisz Jr.

Typist: Cheryl Trout
 Publisher: Chuck Hartbauer

EDITOR'S CORNER

A reminder seems to be in order. Table Talk would like to go to press consistently on Wednesday morning, but this means that the deadline for articles must be observed. All articles should be in by MONDAY NOON in order to allow the editors to lay out pages intelligently and to let the typist get some sleep Tuesday night.

Several people have commented on the lack of chapel meditations in the recent issues. What has happened is that the people we have asked have not had manuscripts available. The publishing of chapel meditations can serve several worthwhile purposes; it can enable us as worshippers to review in depth the thoughts presented in chapel and it can enable those on our mailing list to join us not only around our tables but also in our worship life. From now on it will not be Table Talk's policy to ask individuals for their meditations, since this has proved rather unsuccessful; instead we urge anyone who has a manuscript of his address available to submit it, not as a pat on his own homiletical back but in a sincere effort to expand the depth and scope of this publication.

R. F. G.

Life can only be understood backwards, but it must be lived forwards.

Soren Kierkegaard

UNDER THE TABLE
by Dick Graf

CHAPEL CORNER
by Robert Richards

Several weeks ago this column announced that it would, in the future, endorse one of the presidential candidates. This announcement was made in jest, however the following endorsement is made in earnest.

When this nation was established, the following ideas permeated the thinking of our founding fathers:

1. Liberty is superior to security.
2. There is a natural inequality among men and attempts to level all talents, intelligence and ambitions limit liberty.
3. The rights of men are earned, not given. All are granted equal opportunity according to ability and ambition and must prove themselves worthy of their goals.
4. An unrestricted majority is a potential tyranny thus checks and balances to protect the minorities, including States Rights, are a vital part of our system of government.
5. To insure the greatest possible responsiveness to peoples needs, the primary responsibility wherever possible should reside with the individual, the community and the state rather than the federal government.

I believe America is the example of freedom which must be respected by all who would insure life and liberty, peace and prosperity. I believe in the Constitution as a means which enables me and all who live under it to live as free men and more; to worship as free men and spread our commitment in every direction. And I believe that the character of this nation and the liberty it grants is founded in part on the above statements.

(cont. on p. 5)

Those who attended Chapel on Monday, October 25 came to a full realization of the value of our worship together. Dean Stroup spoke about "knowledge that must be tempered with clove" to students whose numbers evidenced a resurgence of chapel attendance. It is easy to feel sorry for those who were not present, especially those who could have been there.

Later this week there will be a special service honoring the birthday of the Reformation. Dr. John Reuman, New Testament professor from Mt. Airy, will be the preacher. This evening communion service (7:30 P.M.) is a good opportunity for husbands and wives and any "little additions" to worship together as a family. The choir will sing for the service and will perform a special musical number -- "Jubilate Deo". We expect to see all of you there.

Last week there were only three chapel services due to the special lectures. One of the valuable contributions of last week was the intercessory prayer used on Friday. This showed real concern for the community as well as those specific members for whom the prayer was conceived.

It is questionable whether the Litany has any real value today. This is no criticism of the way in which it was done, but only of the content. Is it theologically respectable to ask God to protect us from the natural order that He Himself created? There is some serious doubt about this.

It was interesting to know that 50% of Lutheran youth do not know what "justification by faith" means. Of course, this finding reflects upon the effectiveness of the pastors. Perhaps half of the pastors don't know what it means either. It would be interesting to test theological students on this. How many of us really know in an effective, well-articulated fashion what "justification by faith" means? Ask one of your

(cont. on p. 4)

As the pressures of academic life rise to a crescendo, manifested in the groans and cries of more time, let us not forget those privileges that we as seminarians have in living the Word we so arduously study. The privilege of showing the surrounding community in the only way we can and still have ample time for academic responsibilities, is the weekly visit to the County Home.

For those who have already gone out, a reminder is quite unnecessary for they know of the service that they have fulfilled in the past. No memo need be placed on their desks to emphasize the mutual benefit derived from this small but significant service. The warm responses, the words of gratitude, as well as the challenges presented by the partially senile, all give evidence to a worthy use of valuable time.

Or have we become so well organized in our thinking as to leave this service to those with ordination papers on their walls? Can we pre-suppose adequate fulfillment of this service by others, when those professional people in charge as well as those directly affected by this service extend their hands in continued fellowship? Even if by some strange statistical evidence to the contrary, does not the physical reality presented to the visiting seminarian as he enters the inner sanctum speak for itself? Are rationalizations, neat compartmentalized arguments, or stubborn prejudices to follow us into active service? Or can a real beginning, with no pretenses, but only Christian concern as its criterium, make itself felt? Why not let our Christian sensitivity be brought to focus in this arena of interaction? -- And he went away justified.

KAP

Missions Committee

The Women of the Serinary enjoyed a presentation by Professor Reinberger last Wednesday evening on "Things a Lutheran Minister's Wife Should Know". His talk was both interesting and informative.

This week Wots began their interest groups with a Bridge Club meeting on Tuesday. There will be a Home Ec-group meeting on Wednesday.

On Nov. 4 at 8:00 the WOTS program will include a presentation on the organization of LCW in our church. Also at this meeting, plans will be announced for our annual Christmas Party for underprivileged children. Don't miss this meeting!

Chapel Corner cont.

friends to explain it to you sometime and see what happens.

Attendance in Chapel has dropped off somewhat in the last few weeks. On Monday it almost bounced back to the number of students with which Chapel was blessed at the beginning of the quarter. Every student should want to go to Chapel. If you find yourself not wanting to go, perhaps you should re-evaluate your commitment to the call that God has bestowed upon you as His servant.

CHAPEL OFFERING

Do you know of a worthy cause? The Worship Committee requests suggestions from the student body and faculty for the use of the offering received in Chapel on Wednesdays. Please place your suggestions in Ed Vogelsong's mailbox.

"From hence, let fierce contending nations know / What dire effects from civil discord flow."

Joseph Addison 1672-1719
(Cato, V. iv. 111)

Under the Table
(cont. from page 3)

I am sickened by the plucking of ideal absolutes and the waving of them in order to divert Americans from the fundamentals of democracy as expressed in the Constitution and the minds of our early leaders, and to justify an all-exclusive effort to clutch the material. It is easy to follow an "I'll take care of you" leader, but the cost of this ease is the very thing our forefathers died to gain -- liberty!

We have two candidates; the one ready and willing to take care of us, to provide for us, to lead us, and to charge us dearly for his services; the other attempting to build our nation's pride and strength and character by challenging us to think, to act, to work, to be Americans. While I question some of the actions and policies of the latter, I view the direction of the former as toward reduction of freedom, bondage to the state and decay within the very heart of Americanism.

The issues in this campaign are overshadowed by the political philosophies of the candidates. We are not voting on issues, personalities or parties, but on direction. If "we continue" according to Lyndon Johnson, the loss is liberty and the losers are you and your children and your country.

Realizing that on this Ridge mine is a small and drowned out voice crying from far "under the table", I still believe so strongly in the above that I openly and forcefully endorse Senator Barry Goldwater.

Orchids to all who plan to vote on November 3 and take an active part in their government. Onions to those Seniors who, in a called class meeting Monday, turned the democratic process into a self-centered, hot-headed fiasco. (Really fellows, if your heads get too hot, use your hearts!)

The column this week has been serious. This is a serious time.

PAX

SEMINARY STRAW VOTE

The Student Association will sponsor a straw vote of the students, faculty, and staff on Thursday, October 29, and Friday, October 30, 1964. The voter may register and obtain his ballot in the office of the Dean of Students. The ballots will contain the names of Barry Goldwater and Lyndon B. Johnson. In addition, the voter will be asked, if willing, to indicate his party preference or affiliation. The results, to be made public next Monday, will indicate the Seminary's choice for president, as well as the party lines of the campus. You are urged to get out and vote, not only in the Seminary's straw vote, but in the national election as well. The Seminary polls will close at 11:30 A. M. on Friday, October 30.

Inauguration

(cont. from p. 1)

situation with all the grace and dignity that he commands. His response, as you can read, was to the point, carrying with it his outline for the continuing growth of theological education within the church and the world. We all join in the prayer that God will grant him wisdom to lead, strength to govern and length of days in the service of the Lord of the Church.

Stan Trout

JOKE OF THE WEEK

Overheard among several seniors:

- Senior #1: I nominate the President of Gettysburg Seminary.
 Senior #2: Good grief, NC! That's too provincial!
 Senior #3: I nominate the President of Mt. Airy.
 Senior #2: I second the nomination!

Editorial
(cont. from p. 2)

whose main task will be the creative interpretation of the written script. In this manner many more contemporary works can be presented. Work has already begun on two complimentary readings by Robert Frost, The Masque of Reason and The Masque of Mercy. It is hoped that these can be presented within the next month. A discussion has been planned to follow the production as well as some pertinent remarks preceeding it. Future works under consideration are John Osborne's Luther and W. H. Auden's For the Time Being. There is only one problem, more members are needed! Are you interested in this mode of expression? Are you creative in interpretation? Are you stimulated by modern dramatic attempts to communicate? If so why not join us? We meet every Monday evening at 8:30 in the old chapel under the able direction of Professor Lindeman from Gettysburg College. Students, faculty, wives, we need your help!

J H

A NEW MISSION FIELD?

Events of recent weeks seem to indicate the need for Christian Missionaries in a new mission field. Perhaps for many years we have been pouring money into missionary work amongst the deprived and uneducated peoples of the world, and have overlooked a fertile mission field right under our noses. I suggest the formation of a special missionary team to be sent straight into the heart of Capitol Hill.

Washington, D. C., seems to be a spot greatly in need of Christian missionaries. This is partly evidenced in the 1964 election campaign which was one of the dirtiest in recent history. Mud was slung in all directions -- mud not only of a political nature, but also moral and religious mud.

(cont. top of next column)

Election year antics are not the only evidence of the need for missionaries. The off-year escapades of our government officials are equally impressive. Decadence and deprivation are seen in power and money deals in Capitol cloak-rooms, the rolling of logs in Washington cafes, the engineering of kickbacks in impressive offices, and the hovering of an unconcerned morality over most of the city.

Anyone interested in enlisting in the proposed missionary thrust into the federal government should address applications to the Board of American Missions in Philadelphia

F. Krautwurst

COMING EVENTS

Wednesday (tonight)-Political
7:30-coffee shop Forum

Mr. Robert Gillespie, instructor of political science at Gettysburg College and Dr. Leigh Jordahl, professor -- Gettysburg Seminary

Thursday - Reformation Service
7:30 P. M.-The Chapel
Preacher: Dr. John Baumann, Professor of New Testament, Philadelphia Seminary

Friday - "Baal Bop"
8:00 P. M. - Refectory
Dance sponsored by the Student Association

"I am tired," Arnold Bennett once said, "of hearing of the eternal verities---love, brotherhood, kindness, Christianity. They are like bills of big denominations that you may be fortunate enough to carry around in your pocket. But suppose there is a definite, decent task to be done and you haven't anything about you smaller than an eternal verity, what are you going to do about it?"

Reader's Digest

INAUGURAL ADDRESS OF DR. HENRICH AT PHILADELPHIA (OCTOBER 21, 1964)

"The Seminary: Community of Learning and Community of Faith"

President Fry, distinguished guests, alumni, and friends: On behalf of the members of the Board of Directors, the faculty, and the student body I greet you. The Seminary is honored and I am heartened by your presence.

My assignment is to give a "brief inaugural response." For the privilege of playing a secondary speaking role I am grateful, and for two reasons. In the first place, it is highly fitting on this occasion that all of us have had the opportunity to hear what the president of our Church has to say about theological education in our time. Thank God we have a president who underscores so heavily theological education among the major tasks of the Lutheran Church in America and at the same time so effectively goads the seminaries to be worthy of the critical role they are called to play in the life of God's people. Secondly, having presented an address only two years ago entitled "Prospectus for a School of Theology" at my inauguration as president of the Lutheran Theological Seminary at Gettysburg I am not yet ready to bring forth a new prospectus. The period of gestation for this sort of thing is much, much longer than two years!

For this occasion, with representatives present from the academic world and from the Church, I have prepared a response on the theme "The Seminary: Community of Learning and Community of Faith."

A theological school, created and maintained by the Church, lives its life and carries on its work within the polarity of learning and faith. It is essential that the polarity is maintained because a seminary must act responsibly both in relation to the realm of higher learning of which it is a part and in relation to the Church which is the source of its life. In the course of their fulfillment these two responsibilities usually become so interwoven that one of the other is always in danger of being submerged and both are in danger of being adulterated. It is crucial, therefore, that a seminary's academic and ecclesiastical roles be clearly distinguished and that each role receives the attention it deserves.

The Lutheran Theological Seminary at Philadelphia is an institution of higher learning, fully accredited by the American Association of Theological Schools, and committed to exacting standards of academic performance. As an institution of higher learning it exercises constant vigilance in regard to the quality of its students, the competence of its faculty, the adequacy of its library, and the record of its alumni in doctoral studies. The Seminary is, first of all, a school of theology.

On the other hand, the Seminary is more than a school; it is a servant of the Church. Without the Church it could not exist. Had it not been for the Church, the Seminary would not have been founded in 1864. For a century the Church has prayed for its welfare, has sent thousands of students to its doors for preparation for Christ's ministry, has supported it with hundreds of thousands of dollars, and is about to undergird it with millions of dollars for capital purposes. Every member of the Board of Directors is elected by supporting synods, which carry full responsibility for the ownership and government of the school. The Seminary is a servant of the Church.

Therefore, this Seminary cannot live unto itself either academically or spiritually. With reference to this thesis I offer two observations.

I. While maintaining its own individuality and integrity, this Seminary must recognize and affirm that it is a part of the whole fabric of higher education, and especially of theological education. The implications of this recognition and affirmation are deep and far-reaching. Only a few can be suggested.

Theological education does not begin at seminary; theological education begins in the church school and the elementary school, is carried forward in catechetical instruction and in the secondary school, and is shaped and conditioned in the college or university. A seminary has no alternative but to build its academic program upon the education its students have received before they arrive on campus. For example, in another era a seminary could assume a reasonable knowledge of classical and modern languages on the part of most entering students, but with the passing of that era a seminary has had to adjust its program accordingly. A theological school must be actively interested in the education of its students many years before they are enrolled, and must translate this interest into effective action.

When it comes to admission, a seminary cannot proceed arbitrarily. On the contrary, it must take seriously the standards set by the accrediting association, the performance of applicants in their colleges and universities and the recommendations of responsible persons in these colleges and universities, possible decisions by admission committees of other seminaries, as well as the results of objective testing designed to measure intellectual potential and scholastic attainment.

In its course of instruction a seminary must uphold criteria respected in the whole realm of higher learning. In this realm intellectual commerce is possible only because of a commonly accepted "gold standard" of achievement. A seminary is obligated to design its curriculum, establish its degree requirements, appraise the work of its students, select its faculty members, and carry out its teaching not only in terms of its own objectives but in terms of what is happening in the total academic arena. Time was when the traditional theological disciplines seemed to be almost autonomous; that is to say, biblical theology, historical theology, systematic theology, and practical theology were so often taught as if the vast expanse of so-called secular knowledge did not exist or was not relevant. In this regard the revolution in seminary teaching has been impressive, but the revolution has not gone far enough in bringing representatives of theological disciplines into personal and constant relationship with representatives of non-theological disciplines. Isolation of theology from the main thoroughfares of higher education is today unthinkable.

Furthermore, within the field of theological education it is no longer possible for a seminary to "go it alone" without a healthy regard for what is happening in other schools, Protestant, Orthodox, and Roman Catholic. The ecumenical movement has in effect given a mandate to all denominational schools to carry out their academic programs with a discernible ecumenical dimension. The scheduling of occasional inter-seminary seminars, the use of visiting lecturers and professors, and consultations involving professors from different traditions are to be commended but the walls are still too high around confessional citadels of theological study.

To reiterate: this Seminary must recognize and affirm that it is a part of the whole fabric of higher education, and especially of theological education. What is more, the Church itself should give such recognition and make such an affirmation, as indeed the Lutheran Church in America is beginning to do. It is not the prerogative of the Church to impose academic standards upon its seminaries but it is

the responsibility of the Church to give substantial encouragement to its seminaries in their efforts to achieve academic excellence in keeping with the canons of scholarship held in respect in the entire realm of higher education.

II. While maintaining its own individuality and integrity, this Seminary must recognize and affirm that its purpose and life are set within the purpose and life of the whole Church, and especially of the Lutheran Church in America. Without in any way diminishing its responsibility as a community of learning, it must fulfill with equal seriousness its responsibility as a community of faith.

Professors are called by the Lutheran Church in America to special service as teachers in a theological school, and such a call places upon them a particular obligation, it gives them a special ministry in the classroom. But such a call does not invalidate their ordination vows to be faithful ministers of Word and Sacrament, insofar as this is possible in a seminary. Admittedly, it is difficult to maintain the integrity of the scholar-teacher as well as the faithfulness of the ordained minister but that is precisely the tension in which the faculty member of a theological school of the Church must live and work. It is his responsibility to hold in constructive balance concern for the academic proficiency of his students and concern for the spiritual welfare of his students, and without confusing the two concerns.

Many seminary students come from secular colleges and universities where they were accustomed to amazingly varied and impressive provisions for their life as persons to theological schools of the Church where such provisions are minimal, where it is assumed that a student's personal needs and problems are either non-existent or extraneous to the theological enterprise.

Although the organized church may sometimes give the impression of being preoccupied with budgets and buildings and ecclesiastical machinery, in its profession the Church is primarily concerned about people, and in its finest hours it has unmistakably demonstrated its passion for the personal welfare and destiny of the children of men. As an institution of the Church a seminary is under no less an obligation in regard to its students. Furthermore, it has a very special obligation to them as persons because of its avowed purpose of preparing men for the ordained ministry of the Church. If the future pastors of the Church are to be deeply and intelligently devoted to the people committed to their care as whole persons it is incumbent upon a seminary to be deeply and intelligently devoted to these future pastors as whole persons when they are students.

And so it is high time that seminaries catch up to the secular schools in the provision of competent personnel services, but the responsibility of a theological school of the Church goes far beyond such provision. A theological school of the Church cannot escape the responsibility to provide pastoral care for its students, and pastoral care of a high order. That students receive such care through neighborhood or field congregations is a prevalent but unwarranted assumption. When this assumption exists theological students tend to become the most spiritually neglected members of the Church whereas, in view of their future roles, the spiritual guidance and nurture of seminarians ought to be the most intensive. Whatever other purposes a seminary may serve (and there are other and highly important purposes), a seminary exists primarily to equip men for the ministry of the Church and that equipment has a spiritual as well as an intellectual dimension.

To reiterate: this Seminary must recognize and affirm that its purpose and life are set within the purpose and life of the whole Church, and especially of the Lutheran Church in America. And, to quote from the LCA Constitution, "this church lives to be the instrument of the Holy Spirit in obedience to the commission of its Lord... to proclaim the Gospel through Word and Sacrament, to relate that Gospel to man's need in every situation . . . to gather into fellowship those who respond in faith to the call of the Gospel, and to nurture them in the faith through that fellowship . . ."

Let us conclude the matter. The Lutheran Theological Seminary at Philadelphia is obligated by its charter, as well as by its place in the academic world and in the Church, to function as a community of learning and a community of faith. Intellectual discipline must be rigorous but it must be accompanied by spiritual discipline. Scholarship must be exalted but always with the intent that God may use the fruits of scholarship to his glory. Let us pray today that as knowledge and understanding increase in this Seminary a deeper sense of reverence will inform the mind of every member of the student body and of the faculty. Only in this way will the Seminary meet its responsibility both to the academic world to which it belongs and to the Church to which it owes its very existence.

Faculty and students have responded enthusiastically with many suggestions for the Student-Faculty Lecture Committee's spring lecturer. The committee met and decided to put the best of the suggestions to a vote by the seminary community.

Please vote for a first, second, and third choice and return this ballot to my mailbox as soon as possible. (If you are saving your issues of the Table Talk to bind in red leather at the end of the year and do not want to tear out this page, merely write your vote on another sheet of paper.

1. Dr. Carl Braaten -- Professor of Theology at Maywood (Chicago) Lutheran Seminary. An authority on contemporary trends in European Theology; especially interested in Eutman and in the area of the "New Quest for the Historical Jesus".
2. Dr. Ernest Griffeth -- Dean of School of Foreign Service, American University, Washington, D. C. Possible topic: "Ethics and Foreign Policy"
3. Dr. Charles Long -- Professor of History of Religions (comparative religions) at University of Chicago. A Negro scholar and author who is no narrow specialist in non-christian religions but relates his field to traditional Christian theology in a very important way. Also could give interesting theological perspectives on race relations.
4. Dr. Jessie Meyers -- Professor of Systematic Theology at Howard University and head of counseling center at a neighboring college. Was relieved of his former position as Presbyterian Chaplain of University of Maryland in June of this year because the administration felt he was overstepping his role as Chaplain by commenting in various ways on what they considered "extre-religious" matters.
5. Bishop Kilmer ("Kim") Myers -- Episcopal Dioceses of Michigan. Best known for his early connection with East Harlem Protestant Parish, his passion for human rights, and his part in the search for new forms of relevant Christian ministries in the urban metropolis. Possible subject: "The Ferment in the Metropolis and the Future of Protestantism"

Richard Graefe
Chairman,
Student-Faculty Lecture Committee