

A Program for Black Theological
Education in the
Lutheran Church in America (LCA)
(Washington, D.C.)

A Proposal to the Lilly Endowment, Inc.

Funding Request

The Lutheran Theological Seminary at Gettysburg, Pennsylvania seeks a Lilly Endowment grant (under its Program I: Education for Leadership in Black Churches) of \$50,000 covering the period 1976-77 as partial support of the Proposal described below.

Time Period

The time period covered by this funding proposal covers four calendar years from January 1976 through December 1979. The full program is expected to extend through 1980. Institutional sponsorship will be the Lutheran Theological Seminary at Gettysburg, Pennsylvania, in particular through its Washington Program and the Lutheran House of Studies in D.C.

Purpose

The purpose of this proposal is, through an innovative program of Black theological education, to carry out a mandate of the Lutheran Church in America to "devise and execute vigorous strategies for the enlistment of members of minority groups for the ordained ministry as well as for other positions of leadership . . ." (LCA Biennium Minutes, 1970, pp. 440, 649; 1972, pp. 180f.) and thereby to enable the Church more effectively to relate the Black religious experience to the life, ministry, and mission of the whole Church.

Objectives

More specifically, the following outcomes are sought:

1. To increase the number of Blacks in the ordained ministry of the Lutheran Church in America through the recruitment of Black seminarians.
2. To enable Blacks to make a substantive contribution to the life and thought of the Lutheran Church in America through the process of decision-making and program operations.
3. To develop a model of enlistment and interpretation, in cooperation with the LCA Division for Professional Leadership, such that at least a minimum of four to six Black candidates for ministry shall be enrolled in the Lutheran Theological Seminary in the first year of the pilot program, and that the program shall be widely interpreted in ecclesiastical, academic, and appropriate secular circles.
4. To provide a viable context for the preparation of Blacks for LCA ordination.
5. To undertake the task of formulating goals and to conduct a program of preparation for ministry in the Lutheran Church by Blacks and for Blacks, through

curricular interpretation and development and field education, under the leadership of a Black staff.

6. To engage a Black staff including a full-time director of the program, a part-time director of field education, and a part-time adjunct professor.

7. To sensitize the Lutheran Church in America to the opportunities inherent in a larger supply of competent Black leaders, to encourage their utilization and placement in all situations for which their competence is appropriate, and to awaken the LCA to the Black religious experience and its implications for the life, ministry and mission of the LCA.

8. To evaluate the program in process, with the aid of internal and external consultants, and at the close of the experiment to the end of assessing the long-range potential of Washington, D.C. as a prime center for the education of Black Lutheran clergy and of White clergy to minister in Black or racially mixed communities.

The Situation

Though there is an oversupply of White clergy in the Lutheran Church in America, the LCA does not have enough Black ordained leaders or an adequate supply of persons qualified to minister to predominantly Black congregations. In a church with 2 percent minority membership (about 62,000), there are currently only 28 Black ministers working for the church; of this number only 9 (or one-third of the total) are serving as parish pastors while a disproportionate two-thirds is deployed in executive positions. Of the total number of 7,903 ordained ministers in the LCA (The Lutheran, July 16, 1975) only one-third of one percent are Black pastors. Of the total number of 5,056 pastors serving in Lutheran parishes, barely one-tenth of one percent are Black despite the existence of 845 congregations with Black members. The total number of professionally trained Black lay workers in the LCA is between 16 and 20. The number of Black students presently enrolled in all LCA seminaries is 14.

The present and future need for trained Black leaders, ordained and lay, is abundantly clear and has been documented by the LCA Division for Professional Leadership. Previous attempts by the several seminaries to meet this need have been less than impressive, the current Black ordained leadership in the Church notoriously miniscule in number and woefully inadequate to meet current demands. Further, the LCA seminaries are presently ill-equipped to provide a really adequate context for the preparation of Black candidates for ordination. Since all LCA seminaries cannot become so equipped, if the Church is to provide an adequate setting for the preparation of Blacks for ordination, it must turn to non-LCA educational resources for cooperation and assistance.

Background

Among the "position statements" included in the report of the Commission on the Comprehensive Study of the Doctrine of the Ministry to the Lutheran Church in America (1970 LCA Minutes) were affirmations related to the encouragement of the recruitment of minority persons for both lay and ordained ministries (cf. items 13, 14, 15, 17). Specific recommendations (cf. items 4 and 8, 1970 LCA Minutes, pp. 440-441) were referred to the Executive Council for consideration and action.

In 1972 the Executive Council of the LCA voted to "authorize the Board of College Education and Church Vocations to conduct experiments" related to the testing of the feasibility of developing an expanded "community of deacons open to both men and women" (1972 LCA Minutes, pp. 119-20). Also the Council called upon appropriate units of the

LCA to "devise and execute strategies" for the "enlistment of members of minority groups for the ordained ministry as well as for other positions of leadership, and for methods of training appropriate to their ministries" (1972 LCA Minutes, p. 111). Such matters are now under consideration and experimentation under the auspices of the Division for Professional Leadership. The logistics and strategy for implementation are a function of the ongoing work of the Division for Mission in North America (DMNA) of the LCA.

In the summer of 1972, the director of the Washington Theological Consortium prepared a plan to focus institutional and local resources on "Ministry and the Black Experience." In cooperation with the American Association of Theological Schools, Professor Warner Traynahm of the Boston Theological Institute and the Reverend Charles Burns, S.V.D., of St. Aloysius Church, Cleveland were employed as Consortium consultants to prepare for a faculty colloquy which was held October 24-25, 1972.

Subsequently, on December 13, 1972, Brothers Joseph Davis and Joseph Hager of the National Office of Black Catholics, together with the Reverend Edward Eichman and the Very Reverend Eugene Marino of the Society of St. Joseph, met with Consortium Trustees to explore the implications of a Trustee action of October 11 which read in part:

"That the Trustees of the Washington Theological Consortium encourage the National Office of Black Catholics to consider the merits of the Washington area as an optimum area for the education of Black priests . . ."

The discussion closed with a request asking the Consortium "to state concretely what it would have to offer as a context and a cooperating agency in the education of Blacks for the priesthood."

In his 1972 annual report, the director of the Consortium, Dr. Lloyd Sheneman, voiced the desires of the member schools in his judgment that "Washington ought to be a prime context for the education of Black clergy."

This proposal seeks to assist the Consortium in accomplishing a goal it has set for itself. While submitted by a Lutheran school with the limited intention of meeting a need of Lutherans in America, the Lutheran Theological Seminary at Gettysburg intends that the implementation of its proposal will also serve to catalyze latent interests and intentions to produce concrete instrumentalities which the cooperating schools can supply.

Present Gettysburg Seminary Involvement in Washington

A proposal for a program of Black theological education for the Lutheran Church does not occur in a vacuum of Lutheran theological education in Washington. The Lutheran Theological Seminary at Gettysburg, which is a member school of the Washington Theological Consortium, established in the 1970-71 academic year a Lutheran House of Studies in Washington. The purpose of the House of Studies was and is to provide for Seminary students the opportunity to do a year or more of their theological preparation for ministry in the ecumenical, urban/suburban, cultural, national and international setting of the nation's capitol. The program functions through shared academic and residential arrangements made through the seven other theological institutions in Washington and through the Washington Theological Consortium, of which the Seminary is a member. The member schools of the Consortium include the following, besides Gettysburg:

The School of Religious Studies of the Catholic University of America

The Cluster of Independent Theological Schools (CITS)
(De Sales Hall School of Theology, Dominican House of Studies,
Oblate College)
The School of Religion of Howard University
Episcopal Theological Seminary, Alexandria, Virginia
Washington Theological Coalition
(Merger of seven Catholic Schools)
Wesley Theological Seminary
St. Paul's College (Associate)

After a required first year at Gettysburg, all upper class M.Div. students are eligible and are encouraged to spend at least one year of resident study in Washington. The program is directed by a full-time resident professor of the Seminary in Washington assisted by members of the faculty at Gettysburg who offer courses regularly in Washington. Students in the Lutheran House of Studies, while participating in the broader academic program and life of the Consortium, maintain their Lutheran identity and sense of community through weekly worship of Word and Sacrament, in informal regular gatherings for the purpose of planning and discussion of current issues and common problems, and by participation and service in area Lutheran churches. By the end of its fifth year of operation (1974-75), 61 Seminary students had engaged in full-time study in the House of Studies.

The Black Program

In January 1974, the faculty of the Seminary, convinced of the need of Black leadership in the ministry of the Lutheran Church and a theological program adequate for the preparation of such leadership, committed itself "to undertake the task of formulating goals and to conduct this program of preparation, through curricular development and field education." The faculty, with the Board of Directors' concurrence (February 6, 1974), also noted that "the presence of a Black person on the Gettysburg faculty is of utmost importance for the development of such a program."

For more than a year the faculty and the Seminary engaged seriously in the search for a Black professor and the preparation of a theological program for the development of Black leadership in the Church. In that period, marked by false starts, frequent delays, and short-sighted goals, a great many things were learned. Two lessons stand out: (1) it was necessary to get the solid input of the Black leadership in the Church, from the very beginning, in the planning of the program; and (2) it was essential to secure the participation and commitment of the leaders of the Church's relevant divisions and agencies. Failure in the first instance would mean the mis-reading of the basic problems, needs, and aspirations of the Black community in the Church; failure in the second instance would mean the mis-calculation of the scope and extent of the task. It became clear that the task was more than an institutional or inter-synodical one; it was a task performed for the whole Church. As such it demanded the active participation and support of the broader Church community.

In the Spring of 1975, the Lutheran House of Studies Council, which bears the administrative responsibility for the Seminary's program in Washington, began afresh the process for developing a proposal for the theological preparation of Black leadership in the Church. A small committee assisted by external Black leadership arranged for a major two-day consultation in Washington, June 25-26. Invited to participate in the consultation were the following: Black pastors and laymen in the LCA, Black leadership in LCA agencies (DMNA, DPL, etc.), executive heads of the DMNA and the DPL,

a Black theologian at Howard University School of Religion, the executive director of the Washington Theological Consortium, a Black staff member of the Association of Theological Schools, a Synod president, presidents of the Lutheran Theological Seminaries at Gettysburg and Philadelphia, and members of the Lutheran House of Studies Council. The consultation dealt with the crucial questions of recruitment, curriculum building, field work, and financial support.

The outcome of the consultation was the appointment of a special drafting committee on which was represented the board of directors, the faculty, and Black pastors and laity in the LCA. The present proposal is the product of the two-day meeting, July 10-11 of that committee.

Some Assumptions

Certain presuppositions lie behind any rationale for the Lutheran theological education of Blacks or those who would serve the Black communities of America.

1. The recruitment of Black ministers for the Lutheran Church assumes the presence of a lively community of learning, living, and constituency with an authentic institutional commitment to the task, so perceived by prospective candidates.

2. Education for ministries with and among Black Lutherans is best done in an ecumenical cluster of theological schools in which Lutherans maintain confessional identity and affirm, promote, and practice collaborative learning activities.

3. The appreciation of the Black religious experience in a theological curriculum and opportunity for and exposure to theological reflection upon its meaning for ministry are essential ingredients in the education of ministers.

4. Black faculty participation on the campuses of predominantly White schools is a critical element in the recruitment of and professional and pastoral support of Black students. Moreover, Black faculty and staff personnel should be valued in theological schools not only for their explicit ethnic experience and their expertise in Black studies but also for their scholarly and/or administrative credentials and competence.

5. Cross-registrations in several schools of a consortium presupposes a curricular openness which encourages the broadest possible election of courses consistent with the central core of studies Lutherans believe essential for readiness for the practice of ministries in the Lutheran Church.

6. Black students will need financial aid, both as recruitment incentives and to offset the financial insecurity which, generally, is more serious for them than for their White counterparts. Part-time jobs for students, full-time work for spouses, and adequate housing must be available in the community.

7. While normally the first year of Seminary preparation for Black ministers in the Lutheran Church, like the preparation of White ministers, shall take place in Gettysburg for the purpose of securing the necessary foundation in the historical, theological, confessional and liturgical tradition of the Lutheran Church (particularly for Black candidates who come from other church backgrounds), the major period of preparation should take place in Washington where a substantial Black theological community (notably Howard University School of Religion as well as Blacks in Catholic institutions and others), Black churches, Black cultural, social, economic, and political structures, can provide the necessary identity and learning context for the

most adequate training for ministry among Blacks in the Lutheran Church.

Rationale for Washington, D.C.

The viability and attractiveness of the nation's capitol as the prime location for the centering of a program for Black theological education in the Lutheran Church in America can be strongly substantiated.

1. Washington, D.C. is a predominantly Black city with significant Black leadership and Black institutions. It is also the federal city of the nation with a concentration of social, cultural, religious, economic, and political institutions and agencies dealing with the status, aspirations and rights of Black Americans.

2. The Black community of Washington, D.C. is unique in all the world. It is composed of successful Black scholar-educators, Black politicians, Black diplomats, historic Black churches. Yet, surrounding this dramatic individual achievement, there are the Black masses--enmeshed in the incredible and almost irreversible poverty and violence of the ghetto.

3. In its special report on the Black Religious Experience and Theological Education for the Seventies (see Theological Education, Spring 1970 Supplement), the Association of Theological Schools named Washington as one of the principal locations satisfying the criteria for viable Black Studies programs. Washington was also listed as second among the regional bibliographic centers for primary source materials in connection with Black church studies.

4. The member schools of the Washington Theological Consortium enroll over 100 Black students, the majority of whom are at Howard University. This represents the second largest concentration of Black students preparing for the ministry in any metropolitan area in the U.S.

5. All of the Christian confessions represented in the Consortium have congregations in the Washington metropolitan area with a significant proportion of Black members. All these church bodies seek more Black clergy. Further, the denominational constituents of the member schools of the Consortium bridge north and south, making Washington an optimum location in terms of recruitment, ecumenical relationships, and programming.

6. Consortium schools, either separately or jointly, now offer about 25 courses each academic year with direct relevance to the question of ministering to minorities.

7. Currently there are twelve full or part-time Black faculty members teaching in Consortium schools. Most of the part-time Black personnel teach in the White schools but several of the schools are actively seeking full-time Black professors.

8. Free, direct borrowing is available from the libraries of the Consortium schools. Howard University's specialized collection of Black studies literature is significant. Other private and governmental collections, notably the Library of Congress, make the total resources unmatched anywhere in the U.S.

9. While no census of Black professors and others with specialties in Black-related studies has been made, it is believed that the Consortium of Universities (5 major universities in D.C.--Georgetown University, George Washington University,

American University, Howard University, the Catholic University of America) is a rich source of additional personnel with whom Blacks (and those interested in ministries with and for Blacks) can identify and to whom they can look for life-models and academic guidance.

10. Washington offers White theological students opportunities to gain an accurate and sensitive understanding of the needs of Black church constituents and potential Black leaders in the church.

11. Structured opportunities, currently in operation and in process of expansion, for field education, internships, January term and summer placements are abundant.

12. Research conducted by the Consortium staff, its consultants and faculties during the biennium 1972-73 indicates that preference is currently being given to the education of Black churchmen and church women in collaborative rather than institutionally separated theological education. The schools are committed to such collaboration.

Benefits

The program here proposed will carry benefits to the Black community, theological students, the Seminary and the Church.

The Black community will benefit directly from the increase of trained Black church leaders, clerical and lay, and will be further assisted in the development of their own leaders.

The student body of more than 200 candidates for the first professional degree will also number an increasing minority of Blacks, contingent upon the success of affirmative action with special focus on the enlistment of Black candidates for ministry. Both sets of students, with anticipated increased registration of all students in the Lutheran House of Studies, will benefit from the new program of studies and field education components.

The Seminary will benefit both from student participation noted above and from the participation of a Black faculty member as colleague. Black faculty participation is, in the faculty's judgment, of utmost importance both to recruit and to support Black students and to develop a program sensitive to their needs and the needs of Black/White/mixed congregations in changing metropolitan communities. It is also anticipated that the implementation of this proposal will enhance responsible participation of this Seminary in the Washington Theological Consortium in which the Seminary's Lutheran House of Studies may serve as catalyst in the development of similar programs in other sister schools.

It is specially hoped that the program may also serve to unite the efforts of Gettysburg and Philadelphia seminaries in their mutual concern for the theological education of minority students. To this end the Seminary at Gettysburg stands ready to cooperate with the Seminary at Philadelphia, insofar as desirable and feasible, in the development of this program.

The Lutheran Church in America will benefit from the assistance of one of its institutions in meeting goals it has set for itself. The Church, through documentation provided this Seminary by its Division for Professional Leadership, needs more competent Black clergymen. Our plan of developing a model of enlistment and a program of

instruction will have benefits for a denomination "seeking its way." Evaluations will serve both to inform future developments here and in other seminaries of the Lutheran Church in America. The program will represent a major innovation in partnership between a Seminary and the Church and its constituencies.

Strategies and Procedures

The Seminary has refrained from defining in specific detail the concrete content of the program which we project to enhance the effectiveness of our graduates' ministry to and among Blacks. We believe that such a program will emerge in stages and cannot be blueprinted in advance. A crucial assumption upon which objectives are predicted is that the presence of a Black staff is "of utmost importance for the development of such a program." To exercise clouture in advance by limiting options would be to jettison the openness of the program-building process. To insure however that such a process will not be left to chance, the faculty has served notice of its firm "commitment to undertake the task of formulating goals and to conduct this program of preparation, through curricular development and field education." The faculty anticipates the leadership of the Black staff in goal formulation and will work cooperatively with it in the program-building.

Obviously, program development does not begin with a blank slate. Other schools of theology have launched comparable programs, with mixed results. An early component, therefore, of program development will be assessment of "Black studies" emphases at those schools of theology where the commitment has been authentic and the programs have been given a reasonable chance of success. Other proposals, not tested in practice, will also be examined for their potential input. On the Washington, D.C. scene, the Seminary will explore potentially useful areas of cooperation with Howard University's School of Religion and with other Consortium schools in which such programs are in effect or emerging. Other resource persons in the Washington metropolitan area, from ecclesiastical, social and academic circles, as well as personnel from the Lutheran Church in America's Division for Professional Leadership, will continue to be consulted.

The Black director of the program, both as a function of his ethnicity and in accordance with his area of competence as a teacher is expected to provide "content" to the program. He will normally be expected to teach a maximum of two courses each academic year, with a division between Gettysburg and Washington. He will provide the principal leadership in the development of the program of preparation of Black candidates for ministry in the Lutheran Church and other candidates for ministries in Black or racially mixed congregations. He will serve as resource person for Black students participating in the program, and in his enlistment of Black students for the Seminary, will work in close cooperation with the director of admissions of the Seminary and with the DPL office of Interpretation and Enlistment.

The director of the Black program will also work cooperatively with the director of the Lutheran House of Studies for the strengthening of the Washington program of the Seminary. Though it is not the purpose of the Seminary's Lutheran House of Studies to derive its raison d'etre from either its ability to recruit Black students or from its operation of a "Black studies" program--its purposes are broader in nature and include provisions for theological studies in dialog with other church traditions, the study of contemporary problems in urban/suburban ministry, engagement with the arts, national and international policies as they affect the mission and work of the churches--it is anticipated that the operation of the Seminary's program in Washington for the

development of Black leadership will have profound beneficial effects in sensitizing all Washington students to the significance of the Black religious experience in theological education.

The director of the Black program, as a member of the Lutheran House of Studies Council, will report regularly to the Council and through the Council will provide an annual evaluation of the program to the Board of Directors of the Seminary. It is expected also that the director will interpret the program of preparation for ministry by Blacks or among Blacks as widely as possible, particularly to presidents and vocations committees of synods, and the the churches within the Washington, D.C. metropolitan area.

Field Education is also an essential part of the Seminary's degree program, with three foci: first-year field education, clinical pastoral education (CPE), and internship (see Catalog, pp. 20-23). This proposal envisions special attention to the coordination of such experiences with curricular development. The director of the Black program, the program's part-time director of field education, and the field education director of the Seminary will form a team to develop this component of the studies. Washington and neighboring Baltimore offer a rich context for field exposures and involvements. The task of the part-time director of field education for the Black program will be to maximize these possibilities to include assignment of students to Black or racially mixed parishes in first-year field education and in internship, either of the 9-12 month normative style or in concurrency programs. More intensive week-end "assistantships" in Black churches for students resident in Washington in the second and fourth year will need to be negotiated. CPE training in predominantly Black hospitals, institutions, and agencies would provide valuable training for students preparing for ministry in the Black churches. The Black director of field education will assume major responsibility for developing the field work assignments, overseeing the administration of the program including regular consultation with students and the field supervisors, and for providing the necessary liaison with the Seminary's director of field education.

It is essential that a highly professional model be developed not only for the continuing enlistment and preparation of Black leaders in the Lutheran Church but also as a model to be shared with other churches seeking to serve the spiritual needs and aspirations of the Black community.

Despite the need for more effective ministers to Black or integrated communities, the LCA will not soon fill the leadership gap. This means that if the Church is to engage in an inclusive outreach, a cadre of White ministers, specially trained, will be needed in the interim. Thus, in both Gettysburg and Washington locations--perhaps, especially at Gettysburg, the presence, witness and expertise of a Black faculty member and increasing proportions of Black students may serve to challenge the latent White exclusivism which has tended to color this as well as other White schools of theology. To that end, it is proposed here, that a Black adjunct professor, fully qualified in his special field, teach part-time at Gettysburg in one of the theological disciplines in order that the Black religious experience may provide a significant impact on the total theological curriculum. White candidates for ministry will be sensitized to the Black experience in America and explicit training for those who may aspire to service in Black communities will become available. It is also hoped that through interpretation in the constituent synods of the Lutheran Church, Black ministers may be given equal opportunity with Whites to serve in predominantly White congregations.

Stages of Development

Program-building is seen as an incremental process to be developed in stages. The following suggest, without fixing the sequence or content, the priorities which might be expected to develop.

Phase I (January 1976 - August 1976). During this phase the director of the program will begin the recruitment process, and with the assistance of Black academic leadership and the part-time director of field education and in consultation with the Academic Policies Committee and/or the entire faculty, will prepare the preliminary design of curricular offerings including field work for the program beginning in September.

Preliminary "touching of bases" with Consortium administrative and faculty personnel will also begin. An early priority might include the establishment of relationships at the Howard University School of Religion. A model for the more effective enlistment of Black students will be developed in consultation with the LCA Division for Professional Leadership and put into operation in coordination with the Seminary's Office of Admissions. Key ecclesiastical leaders of the several synods will be contacted to prepare for a program of interpretation to be implemented in Phase II. Relationships with pastors and Black leaders will be cultivated.

The director may teach during the second semester one course at Gettysburg.

Phase II (Academic Year 1976-77). The new director of the program will teach one course at Gettysburg in the fall semester. The Adjunct Professor will offer one course in the fall semester at Gettysburg in one of the theological disciplines. The part-time director of field education will coordinate the first year field work program for Blacks (or for White students anticipating future ministries in Black or racially mixed congregations) in cooperation with the Seminary's director of field education. He will proceed also in the preparation for the CPE assignments at the end of the first year, and field work activities in the Washington-Baltimore metropolitan areas for the second year of the student's training.

Recruitment scholarships, funded by the LCA agencies, constituent synods and the Seminary will be offered to Black students.* A program of interpretation will commence, perhaps including presentations at meetings of such groups as the following: annual conference of Lutheran Seminary Presidents and Deans; Conference of Northeastern Synodical Presidents; the Lutheran Council for Theological Education in the Northeast; the Seminary Board of Directors; synodical meetings including annual conventions and district meetings, etc.

An "in house" evaluation of the first full year of the program will be made and a report prepared for the annual meeting of the Board of Directors.

Phase III (Academic Year 1977-78). Enlistment and interpretation shall continue, perhaps with focus on pan-Lutheran seminaries and audiences. Priority shall be given to the teaching/field education components of the program, utilizing evaluative input

* 1976 - \$20,000; 1977 - \$40,000; 1978 - \$60,000. The Seminary looks to the LCA at its 1976 Biennial Convention to provide further financial support for Black students for ministry.

from previous and continuous monitoring. A model for future studies shall be completed. As specified by the Seminary Board of Directors (February 6, 1974), "the Seminary and the Division for Professional Leadership (LCA) will enter into a careful evaluation of this program and make recommendations with respect to its future." Other appropriate Divisions of the Lutheran Church in America, sister Lutheran seminaries, other Lutheran bodies, the Association of Theological Schools, and the staff of the Lilly Endowment will be invited to participate in this evaluation. Financial feasibility studies shall be completed in which sources of future funding shall be specified.

	<u>Projected Income</u>			
	<u>1976</u>	<u>1977</u>	<u>1978</u>	<u>1979</u>
1. Gettysburg Seminary	10,000	10,000	10,000	10,000
2. LCA - DPL	10,000	10,000	10,000	10,000
3. LCA - DMNA	5,000	5,000	5,000	5,000
4. Foundation grants	<u>25,000</u>	<u>25,000</u>	<u>25,000</u>	<u>25,000</u>
	50,000	50,000	50,000	50,000

Notes:

1. The Board of Directors of the Lutheran Theological Seminary at Gettysburg has authorized the use of an annual "institutional grant" of \$10,000.00 from the Aid Association for Lutherans for A Program for Black Theological Education in the Lutheran Church in America. The AAL has already released its first \$10,000 to the Seminary for this purpose, and will release the second \$10,000 upon request.

2. The Division for Professional Leadership of the Lutheran Church in America has authorized grants totaling \$34,000.00 for this purpose, and has already released \$13,000. (Approximately \$4,000 of this grant has already been used for planning and consultative services.) DPL staff has given unofficial assurances of continuing annual support.

3. It is anticipated that the LCA Division for Mission in North America will contribute field work supervisory service estimated at \$5,000.00.

4. The Lutheran Theological Seminary at Gettysburg is making herewith an application for a Lilly Foundation grant of \$25,000.00 in 1976 and \$25,000.00 in 1977. Steps are being taken to secure annual foundation grants in the same amounts for 1978 and 1979.

	<u>Projected Expenditures</u>			
	<u>1976</u>	<u>1977</u>	<u>1978</u>	<u>1979</u>
1. Director				
Salary	15,000.00	15,750.00	16,538.00	17,365.00
Pension	2,250.00	2,362.50	2,480.00	2,604.75
Death Benefit Insurance	60.00	60.00	60.00	60.00
Housing Allowance	3,300.00	3,300.00	3,300.00	3,300.00
Car Allowance	1,200.00	1,200.00	1,200.00	1,200.00
2. Secretary				
Salary	7,500.00	7,875.00	8,269.00	8,680.00
Pension	750.00	787.50	826.90	868.00
Social Security	438.75	460.68	483.74	507.78
3. Field Work Supervisor	5,000.00	5,000.00	5,000.00	5,000.00
4. Adjunct Professor	5,000.00	5,000.00	5,000.00	5,000.00
5. Curricular Development	2,500.00	2,500.00	1,500.00	500.00
6. Office Expenses				
Rent	1,200.00	1,200.00	1,200.00	1,200.00
Equipment	1,200.00	200.00	200.00	200.00
Telephone	500.00	500.00	500.00	500.00
Supplies	500.00	500.00	500.00	500.00
Postage	300.00	300.00	300.00	300.00
Purchased Service	300.00	300.00	300.00	300.00
7. Travel (including initial moving costs)	2,000.00	1,000.00	1,000.00	1,000.00
8. Contingency	<u>1,001.25</u>	<u>1,704.32</u>	<u>1,342.36</u>	<u>914.47</u>
	50,000.00	50,000.00	50,000.00	50,000.00

Notes:

1. It is assumed that the director will be an ordained clergyman of the Lutheran Church in America, and pension as well as insurance payments are determined by LCA policy. Housing and car allowances are based on Seminary policy. Annual base salary increments are figured at five percent.

2. Pension payments are determined by LCA policy. Annual base salary increments are figured at five percent.

3. Field work supervision will be on a part-time basis.

4. Adjunct professor will be on a part-time basis.

5. This would be used primarily for honoraria and expenses for consultants.

6. Office expenses are based on the assumption that space can be secured at one of the schools of theology in Washington, D.C.

7. Except for the director's initial moving expenses, these costs are estimated for travel beyond the Washington-Gettysburg axis.

8. To meet unforeseen costs.

General Notes on Financing

In addition to the projected annual budgets for the years 1976, 1977, 1978, and 1979, funds will be needed for two purposes.

1. It is estimated that approximately \$20,000.00 in grants-in-aid to Black students should be available in 1976, and perhaps \$40,000.00 in 1977, depending upon the number of students in the program and their needs. Grants-in-aid will be sought from the United Education Fund of the Lutheran Church in America, from LCA synods, and from selected congregations.

2. It is the intention of the Lutheran Theological Seminary at Gettysburg to elect a qualified full-time Black professor to teach in one of the theological disciplines whenever a vacancy occurs. Funds for this purpose would be provided by the regular Seminary budget.

Personnel for Administration

The Reverend Donald R. Heiges, D.D., President of the Seminary

The Reverend Herman G. Stuempfle, Th.D., Dean of the Seminary

The Reverend Jacob W. Heikkinen, Th.D., Director of the Lutheran House of Studies, Washington, D.C.

The Reverend Lawrence D. Folkemer, Ph.D., Chairman of the Lutheran House of Studies Council

The Reverend Arnold F. Keller, D.D., Chairman, Board of Directors

The Black Director of the Program for Black Theological Education

The Reverend Daniel H. Sandstedt, D.D., Director of Field Education

The Reverend C. Gerald Christianson, Ph.D., Director of Admissions

The Program of Black Theological Education in the Lutheran Church in America in Washington, D.C. will be directed by a full-time ordained Black Lutheran assisted by a part-time Black director of field work. The Program will be administered by the Lutheran House of Studies Council of which the Dean of the Seminary is a member and a faculty member is chairman. The Council which is responsible to the faculty and Board of Directors of the Seminary will constitute a consulting committee of representative Black leaders to advise and monitor the program.