



# The Seminary

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## GREETINGS TO THE SEMINARY

William Swisher

On behalf of the Society of Inquiry, I would like to extend a word of welcome to all students, both old and new. The officers of the Society are looking forward to an excellent year. I wish to thank the Spiritual Life Commission for the work they have already accomplished in planning for the Fall Retreat. Several of the other commissions have been at work and their efforts will soon be evident.

The Commission Chairmen are always anxious to receive the comments of the student body concerning those items that fall within the area of their commission. If you have any constructive suggestions or complaints in any of the commissions please see that they are told to the commissions so that something may be done about these concerns.

I would like to congratulate the "Seminarian" on this their first issue of the new year. It is hoped that the editor and staff will receive the cooperation of the student body in their efforts.

Harold Losh has already begun his work as choir manager and is beginning to arrange for concerts. This year the choir needs many new voices from each class. A large percentage of the last year's choir members either graduated or are not on campus this year due to an intern year.

It is my understanding that the Chancel Players will be active again this year. Announcements about this group will soon be posted. (Cont. on page 6)

Robert V. Moss Jr.

It gives me great pleasure to welcome to the campus all new students and their families and all former students and their families.

For new students the beginning of the fall term marks the beginning of studies on the graduate level. More important, it marks the beginning of specialized studies leading to the ministry. It is the earnest prayer of the faculty that these years on the campus of Lancaster Seminary will mean not only an enlargement of your intellectual horizons, but also a deepening of your commitment to Christ and his church. The person who would prepare himself for the ministry of the gospel must strive not simply for intellectual maturity, but for "mature manhood...the measure of the stature of the fullness of Christ."

To middlers and seniors we express the hope that the experience of the summer has contributed to a new awareness of the urgency and nature of the work of ministry. Together as students and faculty we need to rediscover the relevance of the ministry. There is no question but that the gospel is relevant. However, many questions are being raised today about the forms of the church's life and ministry. We need to face these questions honestly and fearlessly.

Speaking for the members of the faculty--both old and new--I can say that we look forward with great eagerness to the opportunities which God is giving us as a Seminary community during the coming year.

## CHURCH AND STATE

The topic being discussed in the present issue of the SEMINARIAN is the relationship and responsibility of the Church within the political and cultural environment in which it exists.

The roots of Christianity as an agent within its surroundings reach back to the tribal theocracy of Abraham. From these earliest times through the Reformation, religion and state were closely associated. Although it began as an effective partnership, abuses on both sides led to a realization of the impracticability of the union. The emergence of the United States as a separate nation established a complete divorce between Church and State within its borders.

In this present day, however, both Church and State are being challenged by an aggressor which is more than a simple political power. The United States is challenged by an ideology which threatens both Church and State on much the same grounds. It behoves both the state and the church to reexamine their positions. Inherent in the founding of the United States was the realization of the primacy of God. Likewise the church is required to show in its program God's love. It has the right and obligation to speak out in righteous indignation when the love of God is violated and the church is challenged. The church must be ready to support the state in programs which concern the church and are beneficial to its ministry.

(Note: This editorial and other articles will continue throughout this year's "Seminarian". They will discuss some question which is prominent in the thoughts and discussion of the students outside the class. The Editor will attempt to draw together the thoughts of faculty and students.)  
The Editor

## DEAN NOTES

Lee J. Gable

Mrs. Gable and I are very happy to be back in the Seminary community again. Our year of sabbatical leave was a year of privilege from beginning to end. We would not have missed it for the world. Yet, as a place to live and work, we would rather be here than in any of the parts of the world that we saw.

A number of people have said to us that they hope we will have some arrangement to tell about the things we did and saw during the sabbatical year. This we very much want to do, and we plan to do it through informal "Hours of Encounter," at 527 West James Street, to which we invite interested members of the Seminary community. The early part of the evening (6:30 to 8:00) will clear most meetings that may be scheduled. We have therefore posted on the Bulletin Board a general invitation to such Hours (and a half) of Encounter on selected Tuesday and Thursday evenings. Each such evening will be devoted to a particular country or region of the world. We will show some of our slides, will say something about the situation or issue as we observed it, and will reserve plenty of time for additional information and questions from our guests. (We will certainly need Douglas Albert on our "Pakistan" evening.)

All of us, even the Seniors who "know the ropes," have numerous new people to meet. There are thirty-three new students---29 Juniors, 2 First-year M. R. E. students, 2 transfer students. Three new faculty families are here. They will enrich both our course work and our Seminary fellowship. They are Professors Thompson, (Church History), Packre, (Historical Theology and Christian Ethics), and Duke (Homiletics). In each case, behind  
(Cont. on page 6)

### A TRIBUTE TO DEAN DUNN AND DR. SAYRES

During the past year at Lancaster Seminary two professors retired who are greatly respected and will long be remembered. In many ways they are alike in that both chose to serve the church and have done so in many official and unofficial capacities.

Dean Dunn and Dr. Sayres began their higher education at Franklin and Marshall College, Dean Dunn graduating in the class of 1911 and Dr. Sayres in the class of 1914. Later Dean Dunn graduated from Yale Divinity School in 1914 with a B.D. and following his ordination he began his ministry at Turtle Creek. In 1923 he assumed the pastorate of St. John's Church in Harrisburg, Pa. and served there until 1938. At that time he was elected to succeed Dr. Richards as Professor of Church History at Lancaster Theological Seminary. He was later appointed Dean in 1946 and served in that capacity until his retirement this year.

Dr. Sayres received his B.D. from Lancaster Theological Seminary in 1917 and his S.T.B. from Union Seminary in 1918. After ordination he was called to serve Second Church in Harrisburg, Pa. and remained there from 1919 to 1923. At that time he assumed the pastorate of St. John's Church, Lansdale, Pennsylvania and served there until 1944. He then became Executive Secretary of the Board of Christian Education here at Lancaster Theological Seminary and after a year in that capacity he became Professor of Practical Theology.

Along with their teaching Dr. Sayres and Dean Dunn have added humor and kind advice which will not be forgotten. Dean Dunn's teaching made Church History a vital living experience. The aim of Dr. Sayres was, "To help students develop personal qualities

### THE APATHETIC CHURCH IN SOCIETY

Robert W. Duke

"Why didn't you register your child for school this fall," I asked a Negro citizen of our community?" His response was all too typical. "I am afraid that I might lose my job because my boss doesn't believe in desegregation. Besides, I just can't stand the thought that my boy might be called a "nigger" by some of his white playmates."

Now, the community in which this first phase of segregation was taking place was predominately protestant. The employer was a deacon in a local protestant church, and the children in that school come from church-related homes. Their response to this form of social change was rather typical of the nation, particularly in those areas whose history of racial patterns was being challenged. (Cont. on page 6)

### LECTURES TO BE GIVEN

A program of six lectures on "The Minister's Role in Sex Education, Marriage and Family Counseling" is being jointly sponsored by the Seminary and the League for Planned Parenthood this year. They begin on Wednesday, October the 11th and will continue every Wednesday, 7:30 to 8:30, through November 15th. The participation of single and married students and their wives is invited.

and professional skills required for effective service in the parish ministry."

We salute you Dean Dunn and Dr. Sayres for your selfless devotion to us, your students, in your service to Jesus Christ.

## THE CHURCH IN POLITICAL ACTION

John Hench

The relationship of Church and State has been pondered, discussed, and argued by men of every century. It has existed since the beginning of the Christian Centuries. Every man has given his own opinion of the relationship, but never has any one opinion stood the test of every century.

Where do we as Christians enter the field of government? How do we enter it? When do we enter it? Perplexing questions which will always be hard to answer in a democracy.

Many will maintain that the Church should make suggestions or representations to the State on secular matters. They may even suggest maintaining lobbies, or other means of exerting pressure on the State.

I feel the basic impact of Christianity is made by individual Christians who accept their responsibility to live and vote their Christian convictions. Christian influence is a matter of conviction. This conviction stems from truth in the believing heart. Therefore, the most effective witness of a Christian as a personal contact, and in the case where State affairs are concerned, at the ballot box.

Our Lord made it plain that his followers are in the world "salt" and "light" and also this salt can lose its savor and the light be

(Cont. on page 5)

## SPORTS BRIEF

1. During this coming week Dr. Englebert and Jack Seville will be organizing the Seminary Touch Football League. This will provide some exciting intramural exercise. The reigning champs are the Middler "B" Team which as a junior team was undefeated except for a tie with the Middlers of last year.

## INTRODUCING...ROBERT W. DUKE

The activities of Robert W. Duke, Associate Professor of Homiletics, prior to his appointment to his present position, give evidence to a varied and eventful career. Professor Duke did his undergraduate work at Brothers College and received his theological training at the Theological Seminary of Drew University. Further graduate study followed at Drew.

Professor Duke served two congregations while in the active ministry. He was pastor of Brookside Congregational Church in Brookside, New Jersey and the People's Congregational Church in Dover, Delaware.

During this period, Professor Duke was active in many local, state and national services. He was general chairman of the National Conference of Christians and Jews in Dover, Delaware; president of the Dover Ministerium; and president of the Delaware State Council of Churches. During 1957 he conducted a preaching mission for the United States Air Force in North Africa, Turkey and Italy.

His activities within the Congregational Christian Church include: Moderator of the Middle Atlantic Conference; and Dean of the Summer Conference for Senior High Young People, Middle Atlantic Conference.

Professor Duke was named to his present position upon the retirement of Dr. Alfred N. Sayres last year. Professor Duke is the first member of the Congregational Christian Church to serve on the faculty of the Seminary.

I do not believe that any man ever made a great sermon who set out to do that thing. Sermons that are truly great come of themselves. They spring from sources deeper than vanity or ambition.

--Henry Ward Beecher

## THE RELATION OF CHURCH AND STATE IN ANCIENT ISRAEL

Donald C. Englert

It is manifestly impossible to take one particular pattern of relationships as a norm which held true for all the long and complex history of ancient Israel. That social welfare was a recognized function of the political system at least by the early second millennium B.C. is now recognized. The code of Lipit-Ishtar (ca. 1860 B.C.) gives an excellent summary of the functions of the political authority: "To establish justice... to banish complaints, to turn back enmity and rebellion by the force of arms and to bring wellbeing" (Pritchard, Ancient Near Eastern Texts, p 159).

It is also true that vast changes which came in with the introduction of the Monarchy must have induced radical changes in the ways that the various social units functioned. David's census in "Sam. 24 is a case in point. The standing army of the United Monarchy, for which the census was but a prelude, was something radically different from the old folk militia of the Federation period. This change to monarchy led to a direct imposition of obligations upon the individual by the central government combined with the inability of his local community (the clan or tribe) to protect him.

For the most part, the political system in ancient Israel might be termed a limited theocracy. The Charismatic leaders spoke and acted for the Lord. There are, to be sure, disadvantages and dangers in such a system. The rebellion of Korah (Numbers 16) abetted by Dathan, Abiram and On resulted in a speedy and horrible retribution at the Lord's Hand. Dissent is not possible when a political leader cloaks himself in religious regalia as well. The example of the Roman Church is a case in point. Where Church and State are one, the rights

of the individual too often suffer.

Theocracies ever since Old Testament times have tended in this direction. In Maccabean days, the fine fruits of the struggle for religious liberty were dissipated in the interfamilial feuds that marked the Hasmonean period; Queen Alexandra led a kind of theocracy in which the Pharisees were prominent. Modern Israel tends to fall into the same error.

In the post-Reformation period of Europe's history, the compromise of "cuius regio, cuius religio" led to similar invasions of religious liberty. Cromwell, Calvin in Geneva, the Puritan fathers in New England, all tended to equate God's will with their particular political program. Dissenters fared ill at their hand as witness Cromwell's campaigns in Ireland (they still frighten Irish children with the name of Cromwell), Servetus martyred by Calvin's order, and the ouster of Anne Hutchinson and Roger Williams from the Massachusetts colony.

The Old Testament relationship, then, at least up to the Exile, was largely that of a limited theocracy. After that, Israel's political freedom, except for the brief Maccabean interlude, was negligible until fairly recent times.

## POLITICAL ACTION (Cont. from pg. 4)

hidden, for no Christian lives in a personal vacuum. Citizens of eternity, we are also citizens of this world and are expected to live for His glory in this imperfect civilization.

A Christian, living in a democracy such as ours, has the power of exerting a strong influence for good. We can select men of Christian character for government; men who also have the wisdom, experience, restraint, and judgment which are required, and above all else, the grace to turn to God for wisdom and guidance as they exercise the complex duties of State.

## DEAN'S NOTES (Cont. from Page 2)

the man is a family whom it will be good for us to know. Dr. Ben Browne, who has just come to us, has the responsibility for alumni affairs and Seminary development. Two new members have joined our secretarial staff-- Mrs. Hamilton in the Seminary Development office, and Mrs. Gourley in the offices of Dean and Registrar. The Seminary Handbook will help us locate these people.

Professor Bricker tells us that 19 have enrolled in the new program of Graduate Studies with classes beginning on Thursday, October 5. This promises an excellent start for this new development in our school.

All new students should make special effort to attend the Chapel Assembly on Monday, October 9, which will include our annual Service of Matriculation.

## ECUMENICITY

Mergers

Carroll Bartholomew to Jayne Young  
June 25, 1961

William Swisher to Annabelle Gouker  
July 15, 1961

Kenneth Mulholland to Ann Christensen  
Aug. 26, 1961

Reginald Wagner to Carol Leidigh  
Aug. 27, 1961

Larry Brantley to Lynda Synder  
Sept. 8, 1961

Leonard Heffner to Betty Leaman  
Sept. 9, 1961

Kenneth LaBone to Barbara Sierer  
Sept. 9, 1961

James Mengel to Norma Swingle  
Sept. 9, 1961

Dale Shellhamer to Nancy Gulick  
Sept. 9, 1961

Net Gain

Katherine Elaine to Sue and Bob Masenheimer (on Intern year) 8 lb 15 oz., Sept. 6, 1961.

## APATHETIC CHURCH (Cont. from Pg. 3)

It is fact that the first steps in desegregation were achieved after lengthy court battles during which the Supreme Court decision of 1954 was contested. Negro children began to experience a desegregated life because of the action of the Supreme Court. Furthermore, what training there was to prepare children to accept desegregation, was conducted by the schools. The role of the local church and its members was largely passive. The presence of the church was experienced mainly by what it did not do to effect social change and achieve basic human rights for a large portion of the community's children. To be sure, there were some Christian citizens who, joining with other "community resources," sought to effect social change. Nevertheless, the local church, as a visible, corporate body, did not appear on the scene, did not lend the weight of its convictions to desegregation procedures.

This simple illustration can be repeated over and over again. It reminds us in an unmistakable way, that the local church must become aware of its mission to its own community.

GREETINGS FROM WILLIAM SWISHER  
(Cont. from page 1)

Again I would like to say welcome as we all look forward to beginning this year.

A wise observer of the social situation has lately said: "When anyone brings in a complete solution of the Social Question I move to adjourn."

--Francis Greenwood Peabody