



The

# Seminarian

Student Publication of the LANCASTER THEOLOGICAL SEMINARY

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## APPEL ELECTED PRES OF CORP

FULL-TIME REGISTRAR TO BE NAMED;  
DR. MOSS TO TAKE SABBATICAL

Corp. Approves Record Budget;  
Apartment Rentals Set

There's a bronze plaque in Santee Chapel honoring the memory of Thomas Gilmore Appel, professor at the seminary from 1872 to 1897. He was the first of four generations of his family to serve the seminary.

A week ago last Friday, at the meeting of the Corporation, his great grandson, Lancaster Attorney Anthony R. Appel was elected president. He succeeds H. Wilson Lark, who died Oct. 6.

John A. Kunz, Alexandria, was elected vice president and William E. Alexander, president of the Lancaster County National Bank, was elected secretary. Miss Dorothy J. Korn, secretary to the president of the seminary, was named assistant secretary, and Dr. George W. Hartman, Harrisburg, former corporation vice president, was named vice president emeritus.

Other business conducted by the Corporation included: (1) approving of budget, (2) fixing of rentals for the new apartments, (3) providing for a full-time registrar, (4) authorizing the appointment of a new long-range planning committee to plan for a dedication service and naming of the new apartment buildings.

The board approved a budget of \$198,376, largest in the seminary's history, for the 1959-60 fiscal year. This is \$20,000 higher than the budget of the past year.

Rentals for the one-bedroom apartments was set at \$55 a month and for two-bedroom apartments at \$65 a month. A policy for occupancy is to be announced in the near future.

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### WELCOME !

To bid you "Welcome !" extra copies of THE SEMINARIAN have been printed for the approximately 100 clergymen, alumni, and friends of the seminary who are expected on the campus today.. The staff hopes you will find the newspaper both informative and enjoyable.

### MIDDLERS COLLECTING FUNDS

#### FOR ECUMENICAL PROJECT

Rex Dobey, president of the middler class, has announced plans for raising the \$400 necessary to meet expenses for an ecumenical student during the 1960-61 seminary year.

Since the traditional fund-raising banquet and auction are estimated to reach only about 50 per cent of the student body, the middler class has decided to enlist free-will offerings from students, faculty, and staff. Envelopes have been distributed for that purpose and are to be returned by Dec. 1. Mr. Dobey stressed the idea that any gift is to be completely voluntary, with no specific amount set.

The World Council pays their expenses to and from the United States; the seminary covers their room, board, and tuition; and the Ecumenical Student Fund provides \$30 a month to cover books and incidental expenses during the school year and a \$100 gift when the student's year is over.

Members of the junior class met briefly after chapel on Oct. 27 to discuss plans for the project with Mr. Dobey.

## Editorial...

CHANCEL PLAYERS GIVE PROMISE  
OF ARTISTIC PRODUCTION

We just returned from observing the Chancel Players rehearse for their production of "No Man Is an Island" and "The Faith Hawker". And, although at the time of this writing the first night of the production is almost two weeks away, we want to assure you that the Chancel Players are going to present a very polished and professional performance.

Some may ask: Two weeks away and you're going out on a limb like that? In this case, we don't consider it going out on a limb. There is much evidence of competent directing and artistic spunk on the part of the cast.

When "curtain time" arrives the cast will have put in about five weeks of rehearsing regularly every night. This is a step in the right direction.

The value of frequent practises was clear to us when we saw how well the players knew their lines: Director Jim Santo could interrupt with a criticism and a suggestion and then the players would pick up and continue the scene.

Gestures were convincing and did not in the least appear artificial.

While no rehearsal can compare with the actual show before the audience, we predict you will agree that Santo has done a fine job of casting the two productions. For example, in "No Man...", there's Cal Wolfgang, who portrays a tuffy; Virginia Sommers, who offers each line as if for the first time in a real-life situation, with an affectionate concern unique to grandmothers; Mary Wenck, at times gentle and sweet, at times coy and catty; Jim Ishler, arrogant, impudent; John Linder, whose voice is a desirable contrast to those of the other actors; and Ed Wenck, who throws his whole self into the scenes. Recalling last year's production of "The Prototype", we think Ed is best as a character actor and are happy to see him in such a role in "The Faith Hawker".

We are very much enthused over the successful stylization of the plays.

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## THE STAFF

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## "JINGLES FROM THE MONEY-CHANGERS"

Have you noticed a box in the rear of the Chapel? It was placed there some time ago to receive gifts toward the seminary's benevolent budget.

These gifts should be a voluntary expression of student concern for those less fortunate.

(This column will occasionally bring to your attention certain phases of the benevolent program.)

The use of contemporary stage design and costuming is a most welcomed improvement to the Chancel Players. The casting assures contrasts in roles and yet a unity and harmony that echoes true life has been retained. We are especially impressed with the directors' discernment of the important lines in a speech and for the proper placement of emphasis and effective use of pauses. This is sure evidence that he has made a thorough analysis of the plays.

We are sure that the entire student body and faculty will appreciate the many dedicated hours that went into making these plays truly artistic productions to be a credit to our seminary. The Chancel Players has come of age: NOW the group is ready to go on the road.

CORPORATION MEETING  
(Cont. from page 1)

The naming of the full-time registrar is to be made within the next month. He will assume his position Jan. 1, 1960. His duties will include (1) scheduling, keeping of grades and records of students, (2) admissions correspondence and records, and (3) alumni records.

The new long-range planning committee is to be made up of Corporation, Board of Visitors, and faculty members. Their first responsibility will be the re-examination of the development plans adopted by the Corporation two years ago. This step is warranted since the enrollment this year was greater than expected by the previous committee, Dr. Robert V. Moss, Jr., president of the seminary, explained.

Dedication and naming of the new buildings are to take place in the spring.

Meeting in joint session with the Board of Visitors in the afternoon, the boards approved the sabbatical leave of absence for Dr. Moss. He will use his leave, the Winter quarter of 1960-61, for study.

Other business of the afternoon was as follows:

The Board of Visitors approved the recommendation of the faculty for the establishment of a new professorship of Historical Theology and Christian Ethics. The matter was referred to the executive committee of the Corporation.

Regrouping of the curriculum in four areas was approved. These areas are to be: Biblical, Theological, Historical, and Practical.

The group authorized the appointment of a joint committee on pending faculty vacancies. This committee is to consider replacements for Dr. David Dunn and Dr. Alfred N. Sayres, professors of Church History and Practical Theology, respectively, who will retire in the Spring of 1961.

Continuation of work by the joint committee on the revision of the Charter was authorized.

In view of the rapidly rising student enrollment, the expansion of the faculty was discussed.

## CHOIR TO SING AT CONVOCATION

The Seminary Choir, under the direction of Frank A. McConnell, F.A.G.O., will offer two selections as part of the annual Convocation today and tomorrow.

"Our God Is a Rock" by Katherine K. Davis will be presented at the inauguration of the Rev. George H. Bricker as librarian and Professor of Theology, at 7:30 tonight. As part of the opening exercises before the third Swander Lecture tomorrow morning, the choir will sing "Onward Ye Peoples" by Jean Sibelius.

## REPORT ON BUILDING PROGRAM

(Editor's Note: This is the first in a series of articles discussing the building program. The future articles will be written by Bill Bleckley, a newcomer to the staff.)

The "refrigerator joke" in the Gargoyles column of the issue is an actual conversation overheard recently on the first floor of Richards Hall. What is the truth behind the joke? The following information on the new heating system was learned in conference with Dr. Robert V. Moss, Jr., president of the seminary.

"Within the next week or two the new system should be in operation" was the report given to the president by the contractors.

At present only one of the old boilers is in use. During the day the heat is directed into the main building and the library; during the evenings it is directed into the dormitory. This control is one of the features of the new system.

When the new system goes into operation it will give thermostatic control in the main building and library for the first time and will supply sufficient heat at all hours not only for the present buildings but for the buildings now under construction, once they are closed in, and any future structure that may be erected on the block.

The new system is costing approximately \$50,000 and is housed in a new

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## THE DEAN'S CORNER

By Dr. David Dunn

The faculty urges all students to attend as many of the Convocation lectures as possible. These are a real part of our curriculum and represent a great opportunity to hear prominent leaders of Christian thought and practice.

The Historical Pilgrimage of the Senior Class in Church History 135 on Wednesday, Oct. 28, included the three churches that descended either directly or indirectly from the three organized by Boehm: Fort Washington (White Marsh), Skippack (Wentz's) and Falkner Swamp. Stops were also made at Boehm's Church, Blue Bell, and Zion, Pottstown, as well as at Ursinus College and the Augustus (Muhlenberg) Church--Lutheran--at Trappe.

The ladies of Wentz's Church, Worcester, home church of the Kriebels, served us a delicious dinner gratis. To them and to Pastors G. A. Smith, Nielson, Jaycox, Ocomony, Dennis Haas, and Kosman and to Prof. Schellhase, who greeted and enlightened us along the way, we are very grateful. Also, to Professors Bartholomew, Brown, and Noss, and their Wednesday classes, whose hours we took, and to Earl Christman, who warmed up dinner for late arrivals, we offer our thanks.

All 18 seniors and the three international students made the trip with the help of Jerry and Ann Hinkle and their Willow Street bus and Fred Kurkowski's car.

Election Day will determine whether President Robert V. Moss, Jr., will be helping to direct the Lancaster School System as well as the seminary. You'll doubtless know by the time you read this.

Prof. Englert has announced the time for registration for the Winter Term courses for the week of Nov. 9, in his office. The term schedule will be posted by that time.

This column speaks for the faculty, we believe, in congratulating the staff of this year's SEMINARIAN--this columnist excepted--on the fine form and content of the paper as represented in the first fortnightly issues!

## THE ALTAR

Anonymous

An article which appeared in The New York Times several weeks ago described the discovery in London of what geneticists call a "double woman". It seems that instead of the normal 46 chromosomes which we all have, this fortunate female was blessed with 47, and this so astounded the scientists that they have classified her XXX (rather than the XX of the feminity around us) and have described her in the British Medical Journal as a "human super-female".

It struck me as I read this news note that perhaps this "double woman" (or "double man") business isn't as rare as our British friends may think. Although we are all limited to our XX's and XY's we so often find ourselves playing the role of the double human, sometimes posing as the full-of-piety preacher, with both our head and feet in the theological clouds as we voice with an impassioned sincerity the "great religious truths of Christianity", and at other times living as the irresponsible pseudo-intellectual, not giving a holy hoot for the way that we or anyone else lives this live.

(Continued on page 5)

## Building Report

(Continued from page 3)

furnace room under the refectory. Dr. Moss said that students and visitors are welcome to inspect the new facilities there.

Only one of the new boilers will be used at any one time, the president said. Both are completely automatic coal-burning boilers, with a worm feeder stoker. Automatic ash removers are to be installed in the near future.

Last Wednesday the contractor began to dismantle one of the old boilers, the first step in providing new storage facilities for the refectory under the kitchen.

Dr. Moss stated, it is expected that "C" building, along College Avenue, will be ready for occupancy by March 1 and that "B" building, next to Richards Hall, and "C" building, extending westward from the refectory, will be ready by May 1.

## BASKETBALL SCHEDULE ANNOUNCED

The notice of the practice basketball games to be played this month with the Chrispus Attucks has been posted on the bulletin board in Richards Hall. Those intending to play are asked to sign the sheet under one of the three playing dates, November 10, 17 or 24. At least eight should attend each event.

Players will meet at 7:30 at the mail desk and go in a group. They should wear their basketball suits under their clothes and return here for their showers since lockerroom facilities at the gym are limited.

The interest expressed thus far indicates an abundance of prospects for the future team which will participate in the F & M Program. Dr. Englert suggests that if there are many planning to play, they sign up for two of the three practice games to give more players an opportunity to play.

The Altar  
(continued from page 5)

Of course this is infinitely more serious than simply being a 3-X-er. In our ministry we cannot afford the luxury of two lives. We have a responsibility to narrow it down. And while we find that the idealistic life voiced in our sermons is, honestly, impossible to live, the life of the carefree fool is undesirable to live, leading us to accept as the only desirable solution a median between the two.

Our ministry becomes enriched and more truly meaningful for us and for our congregations when we make our faith and our life one—when we see that the faith we proclaim has to be liveable and the life we live has to be faith-ful. This is a good deal of the job which we have here in the Seminary—to mould our faith and our lives in these lines.

In this task we are not alone. We have for us the "cloud of witnesses", thousands of men and women throughout history who cry out to us "This is the Way!". And the Way is of course the life and mission of the Christ, for here is where both faith and life find their only real roots, their only full meaning.

Let us be "Unified men" in Christ!

## "It Seems To Me..."

by e. o. wenck

Did you ever notice how we humans are so apt to label our fellow humans? If, for example, there is a student among us from a different background than ours, and if he is vocal in his differences, we are quite fast in making a snap judgement about him and in giving him a label. It almost seems we search for a kind of security in having everyone around who thinks and acts as we do. When we discover someone different, we try to push him out of our thoughts as unimportant by giving him a label. Most of the time these labels we are so quick to stick on someone else reveal little of the true worth of the other fellow.

Perhaps this labeling business reflects our culture. Madison Avenue has spent much money in creating brand names and images. By and large we Americans tend to oversimplify. It is then an easy step to carry this "brand complex" or "brand thinking" over to our seminary life. It seems a pity that, if we must brand or label our fellow students, we can not think of more imaginative labels. We usually always revert to the old names, "Baptist", "high churchman", "low churchman", and so on. Couldn't we at least take time to think up some new names?

Let's see, the guy we are quick to label for his belief that baptism must be by immersion we could call "skin diver". The person we label for high church practices we could call a "ring master". (I suggest this name as there are some who feel liturgical practices are nothing more than a show or a circus.) The person we label for his low church stand we could call a "Pack leader". (I suggest this name because there are some who say a service without a sound liturgical base is like a pack of dogs following the leader.) And we could go on and on. We could even make a game out of thinking of new labels. Perhaps we could copy-write the idea and hold a contest.

There is one label you never hear being used though. You never hear a student say to another student, "you're nothing but a dirty old Christian!" Doesn't that strike you as strange, no one at the seminary being labeled as a Christian? Perhaps this says something to us.

## Senior "Histerical" Pilgrimage

By George Hampshire

The Senior Historical Pilgrims departed from the Deanery 20 minutes late on the bright sunny day of October 28, 1959. The Rev. Gerry Hinkle attempted to recover the time by strapping down the valve on the Willow Street bus which fled over the Turnpike, passing Thunderbirds with ease.

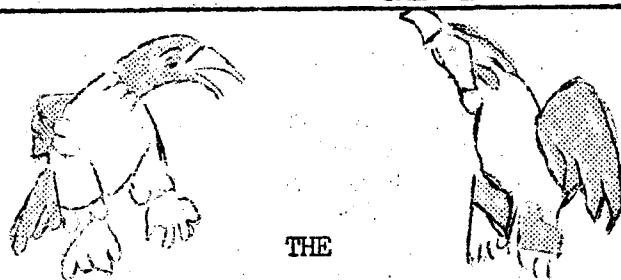
Tempus having Fugited, we arrived at Ft. Washington in great need of the delicious coffee and "sticky" buns provided by the lineal descendents of Boehm's Whitemarsh congregation. After learning that said church was all that could be desired in the area by way of historical interest we departed for Blue Bell and were soon informed that while Ft. Washington has somethings commermorative of Boehm, Blue Bell had Boehm! Pastor Nielson wasn't sure where under the church his remains were, but a perfectly timed rumbling left not doubt in the minds of the audience.

Upon boarding the Will-O'the-Wisp for the next leg, we discovered (1) the bus was low on gas, (2) an important faculty member was missing. Wagers were entertained as to which would run out first—Dean or bus. Ordinarily, the bus would have lost, but Dean remembered Mrs. Dean whose presence was heartily appreciated (as always) by all.

Wentz's Church received us warmly, providing us with the universal favorite ham dinner. After touring the new facilities at Wentz's (descendents of the Skipjack congregation) we flew to Ursinus College, where the highlights were the well-guided tour groups. Two of the groups had NO trouble infollowing their guides. George Bach was whistled at from the girls dorm—WHO IS THE WHISFLER? Theme for the tour—Cherchez la femme!

The most outstanding church historically was the Muhlenberg Church which is maintained in its original state. This historic site was next on the docket.

Falkner Swamp Church was our next stop, where we learned from Pastor Haas that not only was this the oldest German



THE

GARGOYLES...

Gargle: What did you say the name of this place is?

Argyle: I don't know yet. Wait until next week; maybe we'll find out.

\* \* \*

Gargle: The students have refrigerators in their rooms this year.

Argyle: Naw! They're radiators.

\* \* \*

Argyle: So it really is in the form of a train, eh?

Gargle: Yah.

Argyle: Seems to me they got off the track somewhere along the line.

\* \* \*

Gargle: Why can't he ring the bell? He's the closest one to it.

\* \* \*

Argyle: I know he's back, but there's still something missing.

Gargle: Yah, no wife.

\* \* \*

Argyle: Did you know the librarian was in the army?

Gargle: I thought that robe looked official.

\* \* \*

Argyle: What are you writing, Gar?

Gargle: An answer to Doran, called "Do-It-Yourself sermons".

\* \* \*

Argyle: I hate L T S!

Reformed congregation, but it has the newest German Reformed parsonage. The tour ended at the Old Brick Church in Pottstown, where the memorial to L. F. Hermann and the wonderful story told of him by Pastor Kosman (ask any senior) were the memorable events.

The return trip will linger long in the memories of all of us. Cal and his damp ukelele, and the "Lady Who Swallowed a Fly" and "Kukaburra", are only a few of these. A real gone trip for only \$2 per.. Don't miss it when it's your turn.

## BLUE HORSE! HEAD HUNTER! SEEN WALKING L T S CAMPUS

An African head hunter, polka-dotted clowns, a blue horse, a walking sunflower, Daniel Boone--a strange assortment--for a seminary! It was only the Annual Halloween Party.

The ingenious and varied costumes plus hilarious events made it a memorable evening.

Who could forget the sight of Dr. Moss drinking from a baby bottle held high by his wife? This "drinking" race was won by the Elmo Becks by a wide margin.

Betty O'Reilly copped the hat snatching prize from runner-up Jack Riu. The most courageous effort of the evening was made by Chris Christman who stayed in the race longer than many of her superiors who didn't have to jump for each hat.

"I hurt all over from laughing!" was the comment heard as Dr. Sayres' rendition of "Miss Kate Fenolia", charades, cider and donuts all added finishing touches to an evening of fun and frolic.

### SNIPS AND BITS

--The Rev. Dr. Sheldon E. Mackey, secretary of the Evangelical and Reformed Church and co-secretary of the United Church of Christ, was the preacher Sunday evening for the Reformation service at First Reformed Church. The title of his sermon was "The Heart of Our Protestant Faith".

--The Rev. Richard E. Merrick, a 1959 graduate of the Seminary, now pastor of Towamensing Charge, near Palmerton, is painting a reredos of the symbols of the twelve apostles for one of the three churches in his charge, St. Peter's of Parryville.

--The Seven Sweets and Seven Sours at dinner in the refectory last Wednesday evening were a pleasant surprise and very enjoyable.

--Mrs. Robert V. Moss, Jr., wife of the seminary president, entertained the wives of the members of the Corporation, Board of Visitors, and faculty at a dinner in the president's home, Friday, Oct. 23.

## FACULTY RECALLS BASKETBALL GAME THAT SERVED DUAL PURPOSE

By Bill Ruch

When someone retrospects about athletics, he usually rattles off a series of batting averages or team records; but not so the faculty. Ask them what is most outstanding in the seminary's sports program of the past and you're likely to get a similar response from each. This writer did that and the following story, including a few names unfamiliar to new students and some questionable team strategy, was revealed.

Eight years ago, at about this time of the year, there was a match of basketball prowess between the seminary men and a team composed of the members of the Society of Seminary Women. Played on the F&M court, the contest was governed by the women's rules in which players are limited to half court and can take only two steps in dribbling. Coaching the women's team was Dr. Donald M. C. Englert.

Besides the fact that the men were handicapped by unfamiliar rules, they were unusually clumsy that night and allowed the women an unbelievable number of points from the foul line. The women, according to the accurate eye of referee Dr. Allan S. Meck, who officiated from the stands, committed no fouls and oral tradition attributes their ultimate victory to this fact.

Time keeper for the contest was the late Dr. Paul T. Stoneseifer, then the seminary's librarian. Miss Dorothy Korn, secretary to the president, led the cheers for the women.

Admission was charged. Thus, one year the money for the ecumenical project was raised.

### PLAYERS TO REPEAT PRODUCTION

The Chancel Players will present special performances of both "No Man Is an Island" and "The Faith Hawkens" at 7:30 p.m. Friday. This program is for the benefit of townspeople and students unable to see the performances at the Convocation Thursday evening.

## THE VOICE OF THE TOWER

By Dr. Alfred N. Sayres

"Why Do I Go to Chapel?" I never gave this question more than a fleeting thought before this. Why bring it up now? Perhaps because students and professors alike have been talking a good deal lately about students going to chapel. For one reason or another I've been probing for a straight answer.

Of course, it's a habit I've formed. "But how did I come to form the habit?" and "Why do I retain it?"

1. Part of the answer, I suspect, is: I'm expected to go to chapel. Even as a student I could see that professors went to chapel. Even if I could forget that, I'd have enough acumen to see that professors ought to set a good example.

2. Another motive that keeps me coming to chapel is professional curiosity. I want to see how students are progressing in their training for leadership in worship. That's my line, and I can't help being interested in what they are doing. For that matter, this incentive may affect me on Mondays, when colleagues and visiting preachers occupy the chancel and pulpit. If there were no other motivation, this one alone might get me into the chapel five times a week.

3. But alongside these incentives I feel a deeper and even more powerful drive. I want to go to chapel. As the Psalmist said, "I was glad when they said to me, 'Let us go to the house of the Lord!'", I can honestly say that I'm glad when the bell in the tower says to me, "Let's go to chapel".

For one thing, I want to go because I have a debt of gratitude and love to pay. My heart is full of joy in the abundance of God's lovingkindness, and I want to sing, "Lord of all, to Thee I raise this my hymn of grateful praise".

Besides, I feel the pressure of great needs - the need of relief from the burden of shame and fault and failure, the need of power for my tasks, and a whole parcel of related needs. I find the source of that relief and that power right here before the altar of the Lord.

To be sure, I can reach that source of help at home alone or out under the blue sky, but not with the same satisfaction, because I'm a poor Robinson Crusoe. I don't thrive on solitude, except in small doses. Whatever I can do better in company with kindred spirits I want to do that way. It's easier for me to appropriate God's mercy, if I feel that I'm not the only miscreant. It's like staying after school when I was a youngster to pay for some misdemeanor - a lot easier, if others were there to share my lot. It's more satisfying, too, to express my appreciation of God's goodness, if I'm singing in a chorus than it is when I'm singing a solo. It's like appreciating a sunset, a patch of lady slippers, or a thrilling mountain scene. Moreover, I can get more drive for my task, when others are with me getting their spiritual batteries re-charged. I feel more confidence, more assurance when I feel the crowd surging round me getting their assignments for shares like mine in the business of God's Kingdom of love.

For all these reasons my habit of going to chapel is more than a habit, and I hope that by my presence in the pew I do for all of you what all of you do for me.