

# The Seminarian

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Cross and the Swastika

Dr. Arthur Frey

For the most of us, what was twelve months ago the most vital issue of conflict in the German state, the great religious upheaval, has been eclipsed completely by the outbreak of the Second World War and shoved back into a secondary place in our thoughts. Dr. Niemöller, Anti-Semitism, the plight of the Confessional Church, The German Christian Church are all only memories recalled to mind occasionally, but no longer capable of arousing heated emotions. Yet these are just the issues that we can not, we dare not forget if we hold close to our hearts the Christian Church and the Word of God in Christ. Too late we realized what was transpiring in Russia; we can not be too late in realizing what is happening today in Germany. For there before our very eyes is being waged again a struggle that has its counterpart only in the early centuries of the history of Christianity and in the Reformation. It is difficult for us in America to realize this here where we take our Christianity so much for granted. It is common fact that the western world is usually at least fifty years behind the leading thought trends of the world, that most of us still consider the questions of evolution, the finality of science, and the concepts of relativity as up-to-the-minute problems still to be dealt with by our theologies. It is the rare person who knows that they have been smashed, outmoded, and as in the case of Germany,

displaced by a more dangerous foe, there the "Myth of the Twentieth Century", out of which has arisen the theology of the German Christian Church.

For us to try to understand what is going on in German today as far as the German Church is concerned is a difficult thing. On the face of the matter it would seem that the Church is experiencing an inspiring rebirth. Visitors to the land of the Reformation tell us never have they seen such large numbers thronging to the Sunday services. This, in the light of Dr. Frey's book, one can readily comprehend. But one must at the same time comprehend what lies behind such a mass movement. For a large share of the multitude filing into the pews each Sunday, in spite of the name that they have adopted, German Christians, can scarcely be called Christian in any sense of the word. To go into a detailed account of their precepts and beliefs is out of question here. Let me simply set down a few of them as Dr. Frey states them to stimulate our interest and thought on the subject. These largely concern the German Christian vision of God. "There is no other God than He who reveals Himself in the People's life and being.---The birth place of the German vision of God is the German soul as it is laid hold of by God.--- We find it ( a stirring of new life ) in the ' German Vision of God', which starts out from the conviction that each people has its own God and its own knowledge of God and that this God reveals Himself solely in the people's life and being.--- The German Vision of God ex-

PLICITLY rejects Christianity, for to the German this is a religion that is by nature alien. --'We are striving for an undivided German People's Church, on the basis of a really racial German Christianity according to the principle: One People, one Reich, one Faith.' -- 'For the Church absolutely the same laws of life hold as for the State; service to our people is divine service' ---The curse of God lies on the Jewish people because it crucified Jesus Christ. Therefore, Christ did not give Himself to death for the sin of all men."

These few excerpts must be read in their context to have any real meaning for us. However, they do prove to us, who are so prone to doubt, that there is a religious fight going on in Germany. And when we realize with what success the State has carried out all the rest of its projected aims we can readily see how it might also beat down all opposition of the Church. For the State has complete control of German youth. And while we merely talk about the possibility of accomplishing aims through the education of the youth, the German state is doing it.

Not all of the effects of state opposition to the Evangelical Church have been harmful, however. If there is one thing of value that it has accomplished it is the awakening of the true Church of Christ to a living faith, a confessing faith. It is almost possible to discount all the ill done to it by just this one all-important fact. For to be a true follower of Christ means much more in Germany today than here in Amer-

ica where we so often merely acquiesce to our faith rather than sincerely confess it. It necessitates hardship and often actual persecution.

You may wonder what this German problem has to do with us. In spite of any quietistic or activistic tendencies that we might possess we can all agree on one point, that the Christian in Germany is in need of our prayers. In his introduction Dr. Karl Barth writes, "This is really the first and most important thing which is required of the Churches abroad: in their prayers they must not leave the Churches in Germany alone." We can not help realize, as we look back, that thirty years ago what is now transpiring in Germany would have been declared impossible. One may scorn such a thought but will we in America thirty or fifty years hence be forced to admit the same unbelievable thing about our Christianity?

Donald R. Pichaske

### THE CHAPEL BELL

As the chapel bell sends out its joyous peals across the campus, loyal hearts respond in different ways.

Some hearts abandon their respective tasks and rush furiously towards the chapel path. To them the bell is saying: "Make haste! Make haste!" In their eagerness

to be punctual, they are willing to trample upon any object that accidentally gets in their way.

Other hearts regard the bell as saying: "Be dignified! Be dignified!" Gracefully and carefully they seek the path that leads to the chapel. To them, dignity is far more important than punctuality. Thus they strive to dignify their figures; and they regard dignity as their goal.

Still other hearts believe that the bell is saying: "Create! Create!"- a right spirit within. Unlike their predecessors, they neither stress punctuality nor dignity. On the contrary, they combine the three elements (punctuality, dignity, and solemnity) into one homogeneous whole. The result is very satisfactory. The members arrive at chapel on time; they go in the proper way; and they reveal a truly religious spirit.

May the joyful peals of the chapel bell aid us to combine punctuality, dignity, and solemnity into a harmonious blend; in order that our chapel services may be even richer in the future than in the past.

Samuel A. Lewis

### A Small Matter ?

We have come to the seminary with a purpose (I hope). Now we belong to the seminary family. In this community and in our life beyond this sphere, Christian freedom is ours because we believe and follow Christ.

But there seems to be a misunderstanding of Christian liberty. Seminar-ians are failing to act in accord with

their Master's principles. If such atrocious failures are present now, what awaits us when we leave these cherished halls?

Our lives are no longer ours. They belong to Christ! We Lutherans believe in the freedom of the will, a freedom which comes to us through faith. Love in the guiding principle in this liberty. Jesus has asked us to love God and love our neighbors. Do we practice this?

A little serious self-examination for all of us might be beneficial before we travel farther along this path of full-time service. We are not acting as we ought. There is much in our lives that needs correction, and this is the most opportune period for improvement. Needless to say many un-Christian incidents have occurred. Confession is good for the soul and the conscience. It's about time we act as Christians.

Small matters? (so you may think). We leave it to you to correct these disturbing elements. If you think they are small matters, you had better change your perspective.

These incidents harm many. They fail to improve the character of the individual involved. They irritate your fellow seminarians. They evoke concern among the faculty. They retard the progress of the seminary. They hinder the advancement of Christianity. Your Master feels their sting! For the sake of your Lord, think on these things. For the sake of your Lord, act accordingly.

H. Hrdlicka

THANKSGIVING HYMN

Tune: Duke Street

1. We laud Thy name, Thou gracious Lord,  
For all the gifts Thou dost accord;  
To Thee Thy grateful children raise  
This prayer of everlasting praise.
2. To Thee our songs of joy ascend,  
To Thee our daily thoughts attend;  
From Thee all bounteous blessings flow  
To Thy creation here below.
3. Saviour, in centuries past Thy might  
Has drawn men to Thy saving light;  
Grant, too, that we that light may see,  
And consecrate our lives to Thee.
4. Teach us, O Lord, Thy path to tread,  
Teach us to go where Thou hast led,  
Teach us to live and think aright,  
Teach us to live as in Thy sight.
5. And when we close this mortal life,  
And win relief from earthly strife,  
Take us to Thee with love divine,  
And glory, laud, and praise be Thine.

William A. Dudde

IMPRESSIONS OF THE WORLD CONFERENCE OF  
CHRISTIAN YOUTH - AMSTERDAM 1939

I

Delegates of two hundred and twenty separately organized religious groups and national churches worshipping together at the same time in the same worship service. Impossible! Yes, I must admit that on the



way over to Europe this past July, I said over and over again to myself that such a thing was entirely impossible. My American religious heritage was responsible. In the United States we all speak the same language, and yet our various groups do not understand each other. Our own Lutheran Church is separated into groups. Within each group there are separated smaller groups such as 'high' and 'low' church who do not understand each other. In fact we Americans make little if any effort to truly understand each other fully. Yes, my expectations of the result of gathering together seventy-one nations with as many backgrounds of language and thought were very pessimistic. And yet, as the days of the conference passed on there arose a surprising unity of purpose and endeavor. This unity was in no sense a perfect unity of agreement but was rather a unity of understanding. This unity of understanding was accomplished through various types of worship experiences made possible by the conference. Each morning as we gathered after breakfast, in the Concertgebouw where all the general sessions were held, we participated in a different worship service from that of the day before. There was a French Reformed, a Hungarian Lutheran, a service led by an African of a less traditional character, an Indian service of the same nature, and lastly a Service led by a North American group, led by Rev. Carl Lundquist (Amer. Luth.). There also were four separate Communion Services. A general service to which all the delegates of the conference were invited was held in the Dutch Reformed tradition. An Anglican service was held earlier in the morning,

and a Danish Lutheran service (with individual absolution) was held in the late afternoon for some of those who felt that they, because of confessional differences, of a fundamental nature, could not participate in the conference service. These were held in respective churches at different times so that all the delegates could participate in at least one service and also attend the others as non-participants. On the morning of July 31 the whole conference was privileged to witness a service of the Holy Liturgy of the Eastern Orthodox Churches in the Concert Hall. It was indeed a rare occasion for most of us.

I have attempted to show what a variety of worship experiences was possible. It is true that individual tastes appreciated some types more than others, but it is also true that most of us felt that it was entirely possible to worship our Lord and Saviour at each of these services, which after all is the purpose of a worship service. This feeling was undoubtedly aided by the fact that each service had its own explanation which gave us a better understanding of the aims of each service, and the various means of its expression. (I have the various orders of service in my possession and shall be glad to have you look them over.)

This unity which existed also emphasized our great differences, especially between the traditional and the free type of church. Each of us undoubtedly felt more at home in the church of his homeland. And yet in spite of ourselves we knew that Christ was present at each of these services. Christus Victor-- Christ Triumphant sang in our hearts at each of these services. (To be cont.)

William Elbert, Jr.

## Campus Religion

Since all seminarians recognize the importance of the religious development of college students, it seemed worth while to give a brief summary of the work of Hendricks Chapel at Syracuse University, where the writer was counselor to more than 200 Lutheran students for the past two years. At the national assembly of Church-related colleges, meeting at Louisville, Ky., in January, 1959, the Hendricks Chapel program was recommended as "the one which should be studied." Hence its significance among many such programs.

When a new student arrives at Syracuse he has already received letters from the chapel staff and from its denominational counselor. At Freshman Camps, sponsored by Hendricks Chapel, he or she is introduced to all phases of college life, including the religious activities. One of the most important of these is the worship service, attended voluntarily by more than a thousand students each Sunday morning. For those who desire daily worship, there is a twenty minute noon period, for which students take complete responsibility.

Although Syracuse University was founded by the Methodist Church, which has the largest student representation on campus, the Methodists refrain from domination. Neither is Hendricks Chapel non-denominational, in the sense of seeking only the least common denominator for agreement, but it is "inter-faith", seeking to appreciate each religious persuasion, Catholic and Hebrew included, and to let each contribute the best in its own faith.

The ideal works surprisingly well, altho the Roman Catholics this year are centering their work off-campus. Sunday night is kept free of chapel activities in order to encourage the denominational fellowships.

The Lutheran Student Association began two years ago with Sunday evening social-worship-discussion meetings in a Lutheran Church, two miles from the university. Because of the distance the place of meeting was soon changed to the Colonial Room of Hendricks Chapel, where 20 to 30 students gathered each Sunday from 6 to 8 (or later) for fellowship, refreshments, student-led worship, and discussion on the LSA Study Guide and other pertinent topics. Hikes, steak roasts; parties, corporate communions, and intercollegiate conferences supplemented the regular schedule. There was very little conflict between loyalty to one's own denomination and loyalty to the cooperative religious work of Hendricks Chapel.

This work begins during the first semester when the new student discusses "The Place of Religion in the Student's Life", at a Week-end Conference in the social rooms of the chapel. Those who desire to continue, meet weekly during the year. As the student becomes acquainted with the sixteen chapel committees, he selects one or more on which to work. Of these committees---headed by men and women co-chairmen, and enlisting the active service of over 1200 students---a few will be briefly described:

The Inter-Faith Committee arranges visits to local churches, preceded by a seminar, led by a representative of that

church. A Lutheran directed this group of Jews, Catholics, and Protestants last year.

In the World Relations Committee young people of all nationalities and races study each other's culture and discuss current international affairs. Peace education is a special interest of theirs.

The Deputation Committee sends teams of four to nearby churches and social institutions to meet with the youth and conduct worship services. Some teams travel as far as Buffalo.

One of the largest committees, Social Service; provides opportunity for leadership of scout troops, boys' clubs, and Hi Y Groups for men, while women students may adopt "grandmothers" in the Home for the Aged, cheer children in hospital wards, visit the Orphan's Home, help the blind in their workshop, or conduct a recreational program in a community center.

Another committee raises money for a Student Emergency Loan Fund, administered through the chapel. Last year a large part of this fund was painlessly procured by a series of Red Rose Formals. When fraternities held dances the girls each wore a corsage of a single red rose, sold by the committee for one dollar.

The Syracuse-in-China Student Group furthers the work of the Syracuse Unit in Chungking, as it serves hundreds of Chinese through its hospital, school and church.

It was in such an environment as this brief summary suggests that the writer was privileged to spend two delightful years. He was impressed with the deep

Christian convictions that motivated the whole program, and he was heartened by the knowledge that such college students are being trained in leadership for service in the world.

Rollin G. Shaffer

### CCITS

If you talk with a graduate of some years back about the course of study offered now in our Seminary, he will be likely to comment on the degree to which practical training has become a part of the curriculum. And, if your experience is like mine, he will comment on it favorably. Apparently it is more and more being conceded that theologs need a proving ground - while they are still in seminary - to help them get the feel of the pastorate before they are thrown into it badly.

All of us, I think, are thankful that this change has come. As "student-assistants" in nearby churches we are learning what we would be unable to learn within the four walls of the seminary. The conduct of worship, the first-hand study of types of congregational organizations, the application of educational principles - these and a good many other opportunities have become ours, and we are profiting by them. But there is one field in which the seminary, by its very nature, can offer us no practical training.

I refer to the strictly pastoral aspect of our work, our work with individual men

and women. In the churches to which we are assigned such work is the pastor's responsibility, and we cannot expect him to surrender it to us. In the seminary itself there is no opportunity, apart from a few brief hospital visits, for close contacts with laymen and laywomen. But we ought to have such contacts, if we are to learn what people are thinking, what their needs and hopes and fears are. And we ought to have those contacts in as controlled a setting as possible, so that we may have some basis for comparison and evaluation.

The Council for Clinical Training of Theological Students was created to meet this need. It is now fifteen years old, but already it has given training to more than 400 theological students of all denominations. In reformatories, mental hospitals, and general hospitals it has established "centers", each under the direction of a theological supervisor. The general program in all these centers, while varying with the type of institution, follows pretty much the same line. In the Pennsylvania Hospital here in Philadelphia, for instance, where I had the opportunity of working with the Council this past summer, we spent most of our time in general ward visiting, gradually concentrating our visits on a number of patients of whom we made case studies. Specialists in various medical fields lectured to us on the aspects of illness in which we as pastors will be especially concerned. Visits were made to social agencies, to the slum areas of Philadelphia, and to other hospitals. Throughout the entire program our interest was centered in people. But instead of having to deal with people abstractly, we were able to

use the concrete experiences that came out of our ward visiting as a basis for our thinking.

At the end of the training period most of us felt that we had made only a beginning in our first-hand study of human nature. But we had made a beginning, and that's the important point. We had begun to gather together some of the materials on the basis of which we could later develop the techniques of our ministry. Next summer the Council will again offer training to a limited number of our students and I hope as many of <sup>you</sup> as possible will take advantage of the opportunity. If you do, I think you will be among those 400-odd theologians who agree with me that it was a summer well spent.

T. L. Fisher, '40

The Lord's Prayer

Dear Father, Thou the Heavenly One,  
All holy be Thy Name;  
Thy Kingdom come, Thy Will be done  
As angels do the same.

Give us this day our daily bread;  
Forgive the wrongs we do - -  
For by Thy love we now are led  
To love our debtors, too.

And lead us from the paths of sin,  
From evil keep us far.  
Thine ever has the glory been,  
The kingdom and the power. Amen

I. Yost, '40