

# The Seminarian

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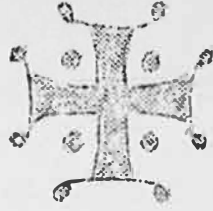


Dominus  
Sabaoth

# Michaelmas

Sept. 1944

# The Seminarium



Feast of St. Michael and All Angels

September 29, 1944

O EVERLASTING GOD, Who has ordained and constituted the service of angels and men in a wonderful order: Mercifully grant, that as Thy holy angels always do Thee service in Heaven, so by Thy appointment they may succor and defend us on earth; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen.

Our cover this month depicts the Archangel, St. Michael, bearing sword and shield and surrounded by angels representing the heavenly hosts of Isaiah's vision. The prophet, beholding the celestial temple, describes the six-winged seraph: "with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, Holy, Holy, is the Lord of Hosts: the whole earth is full of His glory."

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#### THE STAFF

Editor: Matthew I. Wiencke; Associate Editors: E. Franklin Levy, Paul E. Korantz, William Coley Roeger; Illustrators: Francis W. Jones, Edgar S. Brown; Business and Circulation: J. Victor Murtland, Charles T. Sardeson.

TO

DOCTOR HENRY FREDERICK OTTERRMANN

FOR THIRTY-FOUR YEARS PROFESSOR OF THE NEW TESTAMENT

AND TO

THE REVEREND FREDERICK WHIPP FRIDAY,

FOR SEVENTEEN YEARS REGISTRAR

OF THIS SEMINARY

WE OFFER GRATEFUL RECOGNITION OF DEVOTED SERVICE

AND CONTINUING INSPIRATION

The Students of the Philadelphia Seminary

Seminary Day, September 28, 1941

## FOR HE HATH GIVEN HIS ANGELS

A meditation upon the  
Feast of Saint Michael  
and All Angels.

by

Robert E. Bernemann

"Consider, O devout soul, the grace of thy God in giving His angels charge concerning thee! Our heavenly Father sent His Son into the world to deliver us from our sins; the Son of God Himself became incarnate for our salvation; the Holy Spirit is sent to sanctify us; angels are despatched from heaven to protect us; thus the whole assembly of heaven is employed to serve us, and to make their blessings ours." (John Gerhard).

So great is the love of God that He will not withhold from men the gracious ministrics of His angels, but freely bestows upon him their protection and care, so that all may share in His glory and participate in His life and love. Not mere personifications of natural powers are they, nor even of Divine attributes; the angels are true creatures of God, created by Him in an act of love to minister to the saints and to glorify His Name. They are creatures of heaven, incapable of proof, and yet their testimony is borne most surely in the Sacred Scriptures.

Behold how God sent His archangel to the Blessed Virgin to announce the coming of the Messiah; how the hosts of heaven rejoiced in celestial harmony at the Incarnation of the Word; and how in the Master's fiercest temptation, in His most wonderful Transfiguration, in His darkest hour the angels came, and ministered unto Him. And even as they hymned the Saviour's glorious Resurrection, so with the King of kings, the Lord of lords, intoning paeans of triumph and praise, they shall return to receive His saints into the unspeakable joys of blessedness.

To all who are reconciled in Christ, incorporated into His life and love, being members of His mystical Body, the heavenly Father is gracious, sending His angelic ministers to protect and keep their souls in the divine illumination of the Word. As Christ received the ministry of the angels, so shall His own receive their care and love.

The angels, examples of consecration and Godly sanctity, rejoice in the beauties of holiness, ever drawing us closer to their fellowship in the Primal Light. Humble and obedient, they do God's will as their own, ever guiding and inspiring us to their humility and obedience.

Saint Peter exhorts: Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour (1 Peter 5. 8). Those who scoff at the existence of Satan, who scorn the Scripture's testimony, can never know the loving care given by God through His angels. Dr. Martin Luther writes: "Even as one who has never known death, cannot know how excellent is life; and as one who has never suffered hunger, cannot know how dear and precious is bread; whoever thus so completely discards the devil cannot know and esteem the beloved angels. But the Christian realizes that he stands in the very presence of the devil, and that the evil one is closer than his jacket or his shirt, yea, closer than his very skin."

Luther, known as a hero of great courage, fearing neither pope nor emperor, unrelenting --almost vehement-- in his bold stand, is often forgotten as a man who possessed a deep, contemplative spiritual consciousness. He felt keenly the presence of a personal devil tempting him at every opportunity to sin. Preaching on the Feast of Saint Michael, he told his people: "Every prince, every king, yea, every man has his own devil, who drives attacks upon him both by day and by night. So it proceeds from youth on. Indeed, the devil is closer to us than we think. I myself often fool the devil's spirit within me. Now I think he is there, now that he is not; sometimes I am happy, sometimes filled with sadness!"

The notion that all men are thus tempted was a profound reality for Luther, but so was his belief in the guardian angels. "The little babe," says he, "as soon as it is born has his own angel, who is much greater than the King of France or the Roman Emperor. And we must certainly know that every man has an angel who cares for him and watches over him." When sorrow or danger or temptation comes, and there is none to help, take courage: "Thou art completely alone; yet thou art not, for the blessed angels, given thee by God, are with thee."

Upon the Feast of Saint Michael the love of God is seen in the ministrations of the holy angels. Through His grace the salvation brought by Christ is extended and made effective in all men, and to those whose lives are transformed in the faith of the Word, the Father sends His beloved angels to minister to their bodies and souls.

"Because thou hast made the Lord  
which is my refuge, even the most High, thy  
habitation,

"There shall no evil befall thee,  
neither shall any plague come nigh thy  
dwelling.

"For he hath given his angels  
charge over thee, to keep thee in all thy  
ways."

-Psalm 91. 9-11.

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Stars of the morning, so gloriously bright,  
Filled with celestial resplendence and light,  
These that, where night never followeth day,  
Raise the "Thrice Holy, Lord!" ever and aye;

These are Thy counselors, these dost Thou own,  
Lord God of Sabaoth! nearest Thy throne;  
These are Thy ministers, these dost Thou send,  
Holy of the haloless ones, men to defend.

Still let them succor us; still let them fight,  
Lord of angelic hosts! battling for right,  
Till, where their anthems they ceaselessly pour,  
We with the angels may bow and adore. Amen

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## THE CHURCH AND THE STATE IN SOCIETY

Leonard R. Klemann

Long settled is the issue over the severance of Church and State. There is a 'sword spiritual' and a 'sword temporal'. The demarcation of these two forces operative in human society has long since been rested so far as the Lutheran Church is concerned.

The Church is the living Body of Christ. It is Spiritual, its Head and Corner-stone is Jesus Christ. This is the Church as an Organism: one, undivided, Holy Catholic, true, and eternal. It is beyond the realm of man, subject to the Ordinance and Providence of God. On the other hand, there is the Church as an organization: quite apparant, very real, and too human. Within the Primacy of the Ordinance of God, this Church is an integral part of human society.

The Church as an organism is a Communion of Saints under the sole jurisdiction of God. It is a Spiritual organism independent of all things temporal. 1)

The Church as an organization is a human society made up of men. As such it falls partly under the juristicion of whatever government such men devise as good and proper.

Between the Church as Organism and the church as organization there is a relationship. "The organism should find embodiment in the organization; the organization should give expression and furtherance to the organism." 2)

As Lutherans we recognize this distinction between the Church as organism and as organization. Further, we recognize the proper sphere of temporal authority. The government exists to maintain peace and order; it is ordained of God. St. Paul (Rom. 13:1) and St. Peter (2:13) exhort all Christians to submit themselves to the authority of the government. In our Confessions, lawful civil ordinances are deemed good works of God. We recognize the right of the state to make certain demands upon the Christian, viz., to pay taxes, to give honor to those in authority, to render military service and "...to serve, help and do all that he can to further the government, that it may be sustained and held in honor and fear." 3)

In like manner, we recongize the temporal authority of the government over the church in civil affairs, viz., holding property as a corporation and marriage regulations. In this sphere it is the lawful estate of the government to make laws, regulate and to provide for the orderly execution of such legal enactments.

Here the Lutheran Church rests its position on the severance of the Church and the State. Each exists within human society as equals, effecting the lifelife and conduct of all men. Each is ordained of God. Each has its rightful sphere of authority—the Church, in affairs Spiritual and the State, in affairs Temporal. For either to thrust itself into the proper sphere of the other is to transgress its right and authority.

Man as a creature of God owes his full obedience and allegiance to God. In the nature of Church and State there is no dualism or separation of that obedience or allegiance. As a Christian he is a partaker in the Church of Christ—The Communion of Saints, and is subject to the Will of God. Obed-

ence, loyalty, and service to the State is obedience, loyalty and service to God.

In the contemporary scene the matter of the proper demarcation of Church and State in society calls for closer scrutiny. The Church is being subjected to criticism from many quarters, not the least from within, for its failure to deal with the social issues of the day. It is being drawn into such areas as social reform, man's physical and material welfare; labor issues, peace treaties, racial issues, and other problems in our contemporary social framework. All these matters lie within the temporal sphere and are of the proper functioning of the government. However, we are told that these are matters directly affecting human relations and as such become the concern of the church as an agency vitally concerned with men and their relations with their fellow-men.

To what extent can the Lutheran Church as a Church partake in any of the above issues? To what extent may a Lutheran Pastor engage in any activities, organizations, or programs growing out of the above issues?

Here our line of demarcation between Church and State appears to be confused.

Should the Lutheran Pastor use his Pulpit to denounce race riots, slums, war, etc.? Should the Lutheran Pastor bring into his Pulpit the political scenes of his community, or the nation?

On one side of the problem there is this very cogent reasoning. Our people are perplexed, confused and bewildered as to the proper attitude they should take in these vital matters. They look to the Church to guide their thinking and acting. This argument also points out the need of Christian influence at the Polls, that through this medium the Church should make its influence felt.

There are Lutheran Pastors who use their Pulpits to decry present social evils, immorality, crime and delinquency, inadequate housing, labor conditions pro and con; they run the whole gamut of social ills. Yet it is often revealing to discover that on the really 'hot' issues of the hour, these same Pastors remain embarrassingly silent.

The Lutheran Church has a vital message for all the social ills of the day. It need not, and it cannot remain silent! But the answer does not lie in the sphere of political reform; the answer will not be found in oratorical outbursts against social injustices or inequalities. The Lutheran Pulpit is not a Political platform. The Lutheran Church is not an organization which seeks to bring about social progress through supporting or seeking any sort of legal action or legislation.

A Lutheran Pastor on the other hand, might well lend himself to movements and programs extra ecclesiastical which seek alleviation of any social ill. But he must choose wisely. He must not find himself embroiled in sheer political issues, which might affect his Pastoral work. It is proper and within the scope of his Pastoral office to lend his full Christian influence to such efforts. In his conduct he must ever be guided by the Gospel Message which he must represent at all times to all men everywhere.

We have the Gospel of Jesus Christ—"The Changeless Gospel for a Changing World." It is the privilege and the obligation of the Lutheran Pas-

tor to preach this Gospel from his Pulpit. It has the answers which our people seek. It can be applied and properly interpreted to meet all the needs of man and his society. Its message is forceful and when properly preached leaves no doubt as to the sort of influence needed in society.

The basic ill of our society is sin. And for the treatment of this human ill there is no other than the Saving Gospel of Jesus Christ.

The Church through the ages has been responsible for moral and social progress. This development has been gradual and at certain times quite imperceptible. Such is the way of the Gospel. It is all well and good to direct our preaching against such things as crime and delinquency, immorality, racial prejudice, Etc., but these are only effects.

The past two decades have seen the fallacy of this so called 'Social Gospel.' The aim of this interpretation of the Gospel was a concession to the lowered goals of the 'mass-mind.' This was an approach to the argument that man is not interested in Dogma, in intangibles, but man is hungry, lonely, bewildered. This approach was to feed man, befriend him, and in his heightened well being and in your service you have built the Kingdom of God and brought him and yourself closer to God. (4)

This is not Christian. This sort of humanitarianism, this uplifting of man's living conditions is not the heart of the Church's problem. These externals are merely the effect of a deep rooted evil in society. This evil is sin. The only effective and lasting means to bring about any improvement is to bring men into a proper relation to their God. "The problem of the Church is this: how shall man be reached, how shall his consciousness be penetrated by the Saving Gospel." (5)

To bring to bear the Gospel of Jesus Christ upon the hearts and souls of men and to bring man to a proper relation with his God is the prime objective of the Church. Anything else is secondary and at best, preparatory.

This does not deny to the Church the altogether proper use of her funds and resources—material as well as spiritual—to establish such humanitarian projects as are needed for the welfare of mankind. In her Social Mission objectives the Church has an unlimited sphere of activity in which to reach out to society for its moral and social progress. In her institutional work she has just begun to scratch the surface of this very vital part of her program. "The kind of humanitarian work not carried on by the state must be motivated by love or else it becomes degraded and humiliating." (6)

The various social ills lie within the temporal sphere, and are the proper responsibility of the state. The means and methods of removing them is the purpose of the state. The Church may well point out the direction by bringing to the Christian citizens the Light of God's Truth as revealed in Jesus Christ. Nothing short of preaching the Pure Word of God and properly administering the Sacraments as the Means of Grace can ever hope to accomplish this purpose. Nothing else will satisfy.

"It is the duty of governments and of us as citizens to overcome physical starvation, economic ills, illiteracy and the many evils of the world's maladjustments. Christian citizens must lead the way in this quest. It is the duty of the Church to overcome spiritual starvation, the reign of false Gods, the consumation of evil designs of the power of darkness. It is the duty of the Church to enthrone the Living Christ in a dying world. It is



our duty as Lutherans to dedicate all that we have and are to Christ and to the world.

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#### BOOK REVIEWS

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THE SEAS OF GOD. Edited by Whit Burnett. Philadelphia: J. B. Lipincott Company, 1944. Pp. 585. Price \$3.00.

During this past season there appeared a book of a rather unusual sort. It has attracted no little interest among certain students of the Seminary. This book is an anthology of stories, of stories of the human spirit. Most of them are short stories; some of them are excerpts from longer works. Some of them deal frankly with religion as such; others are more remotely spiritual. All of them are worth reading. Many of them are the products of contemporary or of modern writing, but some of them are of more ancient vintage, dating to the 19th century.

Aside from the actual enjoyment of the really good stories which are in this book, there is some significance for the theological student or clergyman. For one thing, we have been accused and with good reason, it seems to me, of reading very little except theological or professionally religious books. And, if we do read more general books or fiction, it is all too frequently the mediocre but popular stuff which the various book clubs put out and which hit the 'best seller' lists, irregardless of their intrinsic worth. But perhaps more important than this is the undeniable fact that many preachers present religion in an inoffensively dull manner;

they simply have no sense of the dramatic.

There is a book which meets these purposes. Prominently secular writers have made of the spiritual things of life intensely absorbing stories. These are really good stories, really well written. Such stories as The Bible and The Apostle may take great liberties with text, but they do appeal to people. An intelligent reading of books like this will help vitalize your preaching.

-William Coley Hooper

RELEASING LIFE! Poems by H. Earle Schlotzhauer. New York: The Paebler Company, 1944. Pp. 54.

At one time a student of our seminary Mr. Schlotzhauer has placed a copy of his recent book of verse in the library with this note on the fly-leaf: "To the students of the Philadelphia Seminary with a prayer that the lines may fall also to you 'in pleasant places.'"

Inspired with the conviction that the world today needs "releasers of Life," this poet sings, in a swiftly moving series of verse, first of the Sources of Life, and then appeals to men and women of all vocations to show forth this New Life in the works of their hands. There is something of the invigorating spirit of a Walt Whitman and the optimism of a Browning in those poems, but always with the note of the Christian Gospel. In the poet's appeal to scientist and artist, the farmer and the student, the poet and the lover, we are reminded of Paul's words on the variety of gifts but the self-same spirit.

These poems are a witness to the eternal optimism of the Christian Gospel. And in a day when most of the secular poets see little hope and even express bitterness toward the Christian Church, we may take new courage in the exhilarating testimony of this youthful and gifted prophet.

From the many poems that are deserving of quotation, we select from one on "Redemption" that well expresses his ability and style:

The Cross is graven in the heart of God;  
A symbol of the length that Love has trod  
To bring man's souls back home again to Him,  
His holiness intact. The mystic hymn,  
"It is finished!" 'twixt God and man the strife.  
Eternally, the Cross releases life!

-Matthew I. Wiencko

## THE SPIRIT OF THE LITURGICAL MOVEMENT IN THE LUTHERAN CHURCH

by

Matthew I. Wiencke

(The following is the first installment of a student's interpretation of a present day movement in the Church. The article will be concluded in the October issue of The Seminarian. In view of a variety of opinion upon this subject, the Editor invites further comment and offers the pages of this paper to letters or articles that students may wish to submit.)

"And He spake to them a parable: Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand."

The parable of our Lord on the advent of the Kingdom of God, has, in the eyes of certain observers, a literary relevance to a movement now unfolding within the Christian Church. Such observers see in the present revival of interest in the historic liturgy of the Church, indeed in the whole field of worship as intimately related to life, the flowering again, in our day, of a full expression of Christian faith. The day is at hand, they proclaim, when the objective message of salvation finds fresh contact with a confused and bewildered world, and this through the medium of the Divine Liturgy.

### A Variety of Reactions

Not all interpret the liturgical movement in terms of a spiritual renaissance. When viewed as a reaction to the foregoing eras of pietism and rationalism, and more recently, liberalism, much of its intrinsic value as an independent and life-giving movement suffers. When viewed as a matter of investigation for liturgical scholars and historians with the purpose of restoring, upon the basis of time-honored tradition, what was at one time the effective possession of the Church, it is unfit for commendation to the whole Church today. When viewed as the proper domain of the specialist in ecclesiastical art, it relates to a select group within the Church. When viewed as an unwarranted expansion of that which the Lutheran Church calls matters of adiaphora, it forfeits any claim to primary importance and lays its followers open to the possible charge of neglect of the principal task of the Church. And when viewed as a movement contrary to the pure doctrine of the Church and dangerous to the life of her members, there is justified a condemnation of its principles and an effort to curb its spread.

But regardless of whether some hail the rise of the liturgical movement with joy and gratitude and others with an equal measure of concern and apprehension, the fact remains that the movement is well afoot in the Church, indeed at present, on the increase. And although many of its more tangible elements and external practices are the subject of animated and often uncharitable debate, there appears a general reluctance on the part

of both adherents and opponents to discuss the real issues involved. For just as the Kingdom of God does not consist in eating and drinking, so the true life of the liturgical movement does not consist in the wearing of vestments and the lighting of candles. To discover the real genius of the movement we would do well to address ourselves to the history of the Christian Church (and this alone would explain much of the presence of such a revival in the Church today), to the doctrines of the Lutheran Church as found in her Confession, to the whole worship of the Church, its development and refinement from age to age, and above all to the very Gospel and its expression in the lives of believers who are the Body of Christ. In a celebrated passage, Abbot Ildefons Herwegen touches upon the heart of the liturgical movement in its relation to the Gospel. He describes the Liturgy as "in very truth the medium of a transforming life-embracing communication of the grace of Christ in His Church. The Liturgy," he maintains, "was of old a formative life-force, it was the impress of the Spirit, which at once inspired and gave form to the young and vigorous life of the Christianity of the Early Centuries . . . the Liturgy as the embodied expression of the Christian Spirit must again become a formative life-force for us Christians of to-day."

### A Two-fold Presentation

It is the purpose of our presentation to indicate the spirit of the liturgical movement in its essential nature. Our treatment claims to be neither all-inclusive nor strictly exclusive. We are not able to bring forth all that commends the movement, and much that does, some may argue, is already the common property of the whole Church and not the particular possession of a single movement. To avoid misunderstanding in these respects (for it would be the height of presumption to state as an emphasis or spiritual discovery of the Movement that which has been the lively possession of Christians of all sorts from the days of the apostles), we propose a twofold presentation. Recognizing the movement as a fact of present day history, we may question first, upon what grounds does it make its appeal? In other words, whom does the movement attract? Then having examined the beliefs and temperaments of those Christians attracted to the movement, we may go on to question what has the movement to offer, or what is its real worth, its true spirit?

#### I

### Doctrine and the Liturgy

In Lutheranism the movement has always allied itself with confessional theology. With the rise of confessional Lutheranism in the last century came the renewed interest in the historical worship of the Church and this has expanded into the cultivation of a spiritual life that seeks to express in practice the doctrines of our Confessions. In restoring and reviving the vital principles of the Age of the Reformation, when the subsequent excesses of rationalism and pietism had all but divested the Church of her true heritage and character, confessional and liturgical interests went hand in hand. For when the Lutheran Church rediscovered the spirit of her classical age - the XVI Century - she recovered, as a matter of course, a liturgical life that gave expression to her evangelical doctrine. Sixteenth century Lutheranism knew the balance of Word and Sacrament; the Sacrament all but lost out in the dry period of rationalism and the Word be-

came chained to the dictates of human reason. The liturgical movement, since the last century has sought to restore the proper balance to these means of Grace. In Germany the work of Wilhelm Lohe in the field of inner missions demonstrated the practical value of transmitting pure doctrine into life; in our own country, the Common Service is a notable example of the fruits of the confessional movement. Both reveal the close connection between liturgical life and pure Lutheran doctrine. Those who examine carefully the confessions of the Church find that the same spirit permeates the voice of the Church's worship. The movement from sin to grace, paramount in our doctrines knows a similar course in our worship. The liturgical movement as an effort to put doctrine into devotional expression attracts those who are attuned to the pure teaching of the Church.

### The Appeal of Christian Art

Although among Lutherans, the basis of pure doctrine, the pure teaching of the Word of God, should underlie all life of the Church, there are some to whom the evidence of the intellect alone is not so compelling. Such are drawn to the movement on the ground of Christian art and culture. Reasonable argument carries lesser weight with such souls. They see in the whole of Christian teaching and life an artistic rather than an intellectual form of expression. In speaking of the use of poetry in the Liturgy - to cite a single example - Evelyn Underhill describes much that is at the center of all the artistic appeal of the liturgical movement. Poetry, she writes, addresses "its rhythmic and symbolic speech to regions of the mind which are inaccessible to argument," and evokes "movements of awe and love which no exhortation can obtain."

These words do not lie at the periphery of the real life of the liturgical revival. "When man enters the world of worship, he enters a world which has many of the characteristics of an artistic creation. Much crude and unedifying controversy would die away, were this fact commonly admitted: and the poetry and music which enter so largely into expressive worship were recognized as indications of its essential character" (Underhill). The artist sees in the Divine Liturgy the portrayal of an ideal both in the realm of the Christian religion and in the expression of his own art, transcended by the glory of God, which is to him the source of his inspiration. Wilhelm Lohe confesses as much in a tribute to the beauty of the Liturgy: "I know nothing that is higher or more fair than the worship of my Lord; there all man's arts combine in the service of adoration; there is his countenance transfigured, his very form and voice made new; there he giveth God the glory; yea, the holy Liturgy of the Church surpasseth all the Poetry of the World."

Thus the movement appeals to the artist and poet, the musician and painter, the sculptor, woodcarver and architect, indeed to all who yield the highest of man's creation in response to or expression of divine grace bestowed by the Creator upon His universe. The liturgical movement embraces a world of beauty and culture, yet without exclusiveness; for the highest of man's expression is none too good for the praise of God, yet no human being, however lowly and illiterate, is unworthy of all that art can contribute to his devotional life. In many respects the artist's medium is far closer to life than all the textbooks of dogmatics or the crude and decadent vehicles of worship found in many of our churches today.

## The Mystic and the Prophet

A third group is fitted to the atmosphere of the movement by a sensitive spiritual temperament. A modern mystic has drawn a paraphrase of scripture that bears comparison here. "Spiritual books are written in the language of the spirit; and must be spiritually discerned." So too with the mystic's approach to Christian faith and experience. Of the cold bleak day of rationalism in the Lutheran Church it has been said that here adoration vanished and information or attention took its place. As Heiler puts it, "dry ethico-religious instruction" was seen to be the meaning and purpose of the church service, with the consequent loss of "all sense of the mystery of the mutual intercourse with God - the drawing nigh of the Lord to His people, and of the people to the Lord."

There are those whose faith is not nourished upon forty-five minute sermons. Though ours may be primarily a prophetic religion, we cannot ignore the demands and effects of the spirit-filled believer. We have the unmistakable evidence of the working of the spiritual and contemplative life in great leaders of the Church, and some of these the most practical as well. And liturgical devotion is intimately bound up with the life of the Spirit. We may experience this spiritual life, Evelyn Underhill suggests, "everytime that we surrender to pure beauty or unselfish devotion; for then all but the most insensitive must be conscious of an unearthly touch, and hear the cadence of a heavenly melody."

It is questioned whether mysticism has any place at all in the Lutheran faith. It is true, however, that mysticism has found its most beautiful expression in the Christian religion, but is often seen at stark's points with the faith of the prophet. Friedrich Heiler has put it this way. "Mysticism and the religion of revelation are the two opposite tendencies of the higher piety which in history ever repel, yet ever attract each other." To exclude the mystics from the evangelical fold is to exclude some of the finest spirits Christianity has produced. But the strict confines of prophetic religion fall short of including some noble prophets of the Church, when one recognizes a mysticism that pervades the lives of men of devotion all the way from Isaiah to Luther. In the liturgical life, prophet and mystic are drawn closer together. There is place for both matter and spirit in the Liturgy, for "all the creations of the poetic faculty and all the insights of the contemplative soul." Faced with the alternative of a cold and austere religion and a warm evangelical faith, tinged with a Christ-mysticism, the believer of a sensitive spiritual temperament finds congenial company in the fellowship of the liturgical movement.

### A Practical Appeal

A contrast to the devotional appeal, some are drawn into the movement for more practical reasons. These recognize the quality of order and direction that surrounds liturgical life. An excess of freedom passes easily into license; but from the very nature of liturgical order there arises a high concept of form and precedent. It is no coincidental that Wilhelm Loche, a leading spirit of liturgical revival in the last century,

should have written what have since become three classic essays on the Church. The fine sense of order in liturgical worship creates a high regard for the Church and, in the best sense, the traditional ecclesiastical forms of government. The charge that the evangelical churches have not always displayed a genius for organization is often more plausible than we Lutherans care to admit. The liturgical movement with its churchly emphasis appeals to those who seek the strength and security of the Church Militant. It appeals to those who are discouraged by that type of organization which, in apparent mistrust of her chosen leaders, is content to "muddle through" under the management of all sorts of committees and executive secretaries whose functions and powers are ill-defined.

Another practical appeal of the movement lies in the realm of Christian teaching. Pastors and teachers to whom is intrusted the task of presenting the Gospel of Christ to the people, see in the liturgical movement not only an emphasis upon pure doctrine, but tangible and appealing means of presenting the whole life and work of the Redeemer in the course of each year of the Christian's life. Luther saw in the Divine Liturgy an educational value, a means of instructing the people. The purpose of symbolism, in its broadest sense, is the same as that of the parable: putting heavenly treasures into earthly vessels. The liturgical movement, moreover makes use of the whole range of religious experience and all the avenues of the senses in leading believers into the Christian life. For at best, worship teaches men how to live. In this sense some view the liturgical movement as a teaching movement, instructing our people into Christian faith and life.

#### Ecclesiastical Millinery

Because the liturgical movement has provoked an interest in vestments and more elaborate services, a certain number have been misled by an outward appeal that views matters of dress, rites and ceremonies as ends in themselves. Such have missed the true spirit of the movement, and by their rash and thoughtless conduct have wrought untold damage in the Church. The actions of such extremists produces widespread misunderstanding of sincere members of the Church who are seeking to cultivate and extend the worthwhile principles of the movement. The whole of the liturgical revival is sometimes judged by the conduct of the worst offenders. And the charge that these find in the externalities of worship a substitute for deep and genuine Christian faith often appears quite justified. Here is displayed, however, a type of shallowness common to all would-be believers who, through their own weakness, shrink from facing the searching demands of the Christian faith.

Rather than sit in judgment upon those attracted to this present-day movement in the Church, we would do better now to turn to examine the spirit and life of the movement itself as expressed in its principles.

(To be concluded)

## ONE CHRISTIAN WORLD

by

Fred Bartelt

Men and women all over the world are on the march, physically, intellectually, and spiritually. The changes that are being given momentum by this world conflict are tremendous.

Our world is now one closely knit unit, where men living thousands of miles to the east or west of our Main street will soon realize that they have a neighbor, and not just that one on the other side of their backyard fence.

Men of enterprise in this world realize that this new closeness opens glorious and tremendous avenues of opportunity. We will find, now to a certain extent, and after this war to an extent that knows no limit, that our secular policy makers are and will be dipping into that great reservoir of good will created by our material help. The world is ripe now as never before to hear and do great things. The "pass-word" is Freedom; and because of the thrill of the idea behind this word a dream world of the Future is being planned. Now is the time for the Church to help create a new society in which men and women the world around can live and grow invigorated by Christian Love. This Love will be the foundation upon which all freedom that is truly good is based.

'Men Of Christ', today we are running a race against confusion. We must win that race, and teach men the true meaning of Christian Freedom based on Love.

Pseudo-christians are always ready with plans to make this world of ours an easier and more comfortable place in which to live. Yet, when they have finished their selfish work, and the great masses of people come out of the throes of happiness manufactured by these self-seekers, there is present a nausea of bewilderment.

We must now, as never before, remember the words of our Lord Jesus Christ. He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Mark 28:19). There can be no bewilderment in this teaching of Christ. The happiness that is found in the Gospel cannot lead to pain. Give now to these men who have never before received it, that fine seed that can produce an abundant crop. That seed is Christianity. Now is the time to fling it far and wide. Every Christian man and woman must prepare to work with new zeal in the virgin fields of the non-Christian countries.

It is very well to tend the fields that have already been sown, but the richness and vastness of this now unexplored frontier is a challenge to all men of Faith and concern. The joy of the Gospel message must not in anywise be kept from any man. We are willing, and always ready to give them tractors, and shoes, and medical care; for with these things they live better, and produce better merchandise for our consumption. In this case we benefit and only selfishly. When we give them Christianity, we introduce an expansion in their souls that is anything but selfish. The cry must be raised demanding Christian expansion. The benefit derived from this extension of the Church is enjoyed first by those who are partakers of this free and gracious gift; the offering of Salvation.

The aim of every Christian must be to bring all men, in our ever-narrowing world, under one Head, Christ. Here is a demand that cannot be satisfied except by the full participation of every Christian individual.



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## PROFITABLE FOR READING

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In the last issue, the attention of the readers of this column was brought to focus on some books that are quite old. This month let us look briefly at a few more recent works.

One book which some of the members of the student body have probably been reading for their studies in pastoral theology is the late Karl Ruf Stolz's *THE CHURCH AND PSYCHOTHERAPY*. This is not so popular a book as Dr. Bonnell's 'Pastoral Psychiatry,' but it is one which is worthy of more attention than it has been getting. Dr. Stolz was well acquainted with the field in which he wrote. The book is scholarly but not dry; it is scientific but distinctly Christian. One thesis of the book which appeals to this writer is Dr. Stolz's insistence that the Church remain in her own field. It is by doing the things that are in her proper sphere of endeavor that the Church is best able to minister to souls. But this ministry must be conducted with an understanding of and genuine sympathy for the needs of the people, and it must be intelligent. Here is advice from a man who knew the field as a scientist and as a Christian. It is indeed 'profitable for reading.'

Another recent book of a totally different character is entitled *THE LORD'S SUPPER AND THE LITURGY*, written by the Rev. Walter Lowrie, Canon of Trinity Cathedral, Trenton, New Jersey. It is an Anglican work, and thus not to be considered by us as authoritative, but it should hold great interest for many Lutherans. The author is of a moderately 'high church' persuasion. It is in the Anglican communion, of course, and only there, that the phrases 'high church' and 'low church' have any proper use, for with them it denotes

not only differences in practice but in doctrine. (For the Lutheran view on this matter, see the Augsburg Confession, Article VII.) Fundamentally, this book on the Sacrament is concerned with the liturgical rather than with the doctrinal aspect, but the author's view on the latter comes out clearly in the first part of the book. For a Lutheran, this should be the more interesting part, for one is enabled to see the similarities and differences between our unified and the various Anglican views. A more clear conception can be found, of course, in Bishop Brillioth's marvellous book, 'Eucharistic Faith and Practice.' The second half is concerned with the liturgical aspects. One section of this deals with the Anglican rite as such and another with the manner of performing it. If you are discouraged with our Common Service - and we all are at times - read this book. You will find that we have all they seek to restore. One feels inclined to send the author a Common Service Book, with a rather gloating letter. Dr. Lowrie's is not an especially important book, but it is an interesting one.

In yet another field is a little book by the revered late president of this school, Charles M. Jacobs. It is his brilliant treatise, *WHAT THEN IS CHRISTIANITY?* published posthumously in 1940. A statement on the flap of the jacket describes it well: 'It is the heart of the Christian Gospel as apprehended by the heart of the author and applied to the heart of his readers.' The small space it is accorded here does not mean that it is to be dismissed so lightly. This is a work of tremendous import and can be heartily recommended to all. It belongs in everyone's library.

Next month we shall look together at some standard works in the various departments of theological studies which you may have overlooked so far, but of which every theological student and minister should know.

## ASHRAM

by

Philip R. Hoh

I never read the conventional convention reports myself, so I refuse to bore you with one. Since it's better to have people read a little information than not read a lot of it, here is a little:

This is Ashram: :

"How do? I'm Howard Ratten, from Gettysburg Sem."

"A Gettysburg man, huh? I'm from Mount Airy. Glad to meet ya. How's the apple crop this year?"

"Now look;" he smiled as he said it; "we may take time out to help with the apple crop, but at least WE don't chuck out all the miracles and revise the Bible to suit our dogmatics."

"What makes you think we do?" I answered with a chuckle. As we were talking a stranger, short, young-looking, and friendly walked up to us.

"If you all want to get into a real argument, lead me into one."

"You from Southern? Howard asked.

"You can say that again, Yankies!"

The three of us went into the dining hall together; each had two new friends.

This is Ashram:

"Hello; I guess I'll have to introduce myself. I'm from Mount Airy Seminary, Philadelphia."

"I'm Gerrie Hartzell," she answered, "from St. Olaf."

"Any relation to Dr. Hartzell, the president -- I presume?"

"Daughter."

"Oh! (space of ten seconds) How 'bout taking a row out on that seventeen mile pond with me?"

"Sure."

A pleasant and perhaps potentially important friendship had begun.

This is Ashram:

The last of us was crawling into his bunk for the night -- ~~and~~ what was left of it.

"Feels good to hit the hay again -- Holy Herman! it's two o'clock."

"What did you think of Dr. Reinartz' lecture this morning?"

"It fit on top of Dr. Carlson's beautifully -- almost as though they had gotten together and planned it."

"This whole program is running smoothly; it's well integrated."

"Sure is. See you in the morning."

And so to sleep.

That, in condensed form, is an Ashram. The Lutheran Students' Association of America has one every year somewhere in this USA. About 250 Lutheran students go to it; the speakers are always outstanding; it lasts about a week; and costs about \$15 plus transportation -- unless you thumb your way. The writer of this guarantees that both you and any young people your church may send will get a new slant on the unity of the church; a new outlook on the scope of YP work; and you'll get a new heart as to the spirit behind the youth groups of the Lutheran Church. See Carlson, Hoh, Koppenhaver, Livingston, Martin, Mau, Reissig, Sigmar, or Roeger -- or the LSAA, 744 Washington Place NW, Washington, D.C. For a vacation among Lutheran young people, a morale bolsterer, and an enthusiasm builder, or an inspiration replenisher, go to an Ashram.

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### A Bell Rings True

"Simple pondering about God will get nowhere. Therein lies the fatal defect of most modern religion, particularly contemporary Protestant religion. No one can find contact even with another human person merely by arguing about him, writing about him, preaching and listening to speculative lectures about him." From Beyond Agnosticism, by B. I. Bell.

### A Toll For Worship

"If Protestantism is to survive, many of us believe, it too must revive sacramentalism in its devotional aspects; it too must revive the art of worship. That is to say, it must become again essentially Catholic --not in creeds necessarily, or ecclesiastic machinery, or even organically, but in what is beneath all these things, its worship." From Beyond Agnosticism by Bernard Iddings Bell.

### The Word of God

"We must make a great difference between God's Word and the word of man. A man's word is a little sound, that flies into the air, and soon vanishes; but the Word of God is greater than heaven and earth, yea, greater than death and hell, for it forms part of the power of God, and endures everlastingly; we should, therefore, diligently study God's Word, and know and assuredly believe that God himself speaks unto us." Luther in the Table-Talk.

### Our Historic Way of Destiny

"That in our days we may encounter as an isolated happening is in fact only a participation and fellow-suffering in the universal experience of Lutheranism now and at all times. For some Luther was too free, for others not free enough. Here his doctrine of justification was accused of endangering morality and there men censured him for his moralism. Luther's faith was too autonomous for the cardinals,

too heteronomous for the mystics; he was too holy for the knights, too revolutionary for the learned and too lacking in piety, too luxurious for the fanatics. So today Lutheranism is again attacked on every side. It is too energetic for the orient and too passive for the occident. For one it is too forensic and eschatological, for another too real and immanent. Now it does not speak loudly enough, not 'too triumphantly.' All these reproaches it is well to accept calmly, yea, with a certain glad superiority, and to go on cheerfully in our Historic way of destiny, in that third position that holds fast to both sides completely; that maintains justification and sanctification, not as a weak mediating synthetic fusing of two halves, but as a unity existing above both. From this 'standpoint' which is not a mere standpoint but an eager pilgrim's step towards the consummation, it is possible to understand and consider many other objections without yielding to them or through them losing the full truth of Scripture or the heritage of the fathers." From The Quest for Holiness by Keeberle, trans. J. C. Mattes.

### Coffin's Swan Song

Henry Sloane Coffin finished his term as moderator of the General Assembly of the Presbyterian Church in the U.S.A. in June with what TIME calls a 'slam-bang speech': "Had the church succeeded in placing all nations on the heart of her people, we should never have been bedevilled by the hideous pagan isolationism... American Protestant Christianity (is) generally a one class church... It is a sorry and alarming fact that Anglo-Saxon white Protestants seem to be imbued with more feeling of racial superiority and are guilty of more arrogant snobbary toward those of another color than any other people. The church has apparently not succeeded in inculcating humility in English-speaking whites."