

# The Seminarian



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"What have I to do with thee?"

There was a marriage celebration in Cana of Galilee. Jesus, His mother, and His disciples were all with the guests enjoying the festivities. But as the feast went on the supply of wine grew less and less until at last there was no more.

Seeing the predicament, Mary went to our Lord and said to Him, "They have no wine." Jesus replied simply, "Woman, what have I to do with thee? mine hour is not yet come."

Jesus' reply to His mother has disturbed many. But the seemingly hard words which He spoke came from deep inside Him. Mary had misunderstood the mission for which Jesus had come. She did not discern what was the will of God which Jesus must carry out. "Why tempt ye me?" perhaps our Lord thought; "Do you not see that my life is not to be one of miracle working, but of doing the perfect will of God?" Mary did not understand; she had failed to evaluate correctly the ministry of her Son.

The season of Epiphany is a time for us to reflect on our ministry in relation to the mission and purpose which our Lord manifested to be His. Such consideration is significant when we remember that we have committed ourselves to the work and hopes of Christ. Consequently, if we should misunderstand the mission of Jesus, we shall also have misunderstood our own calling.

To avoid such misunderstanding it is necessary that we evaluate our labors of preparation and ministering in the light of our Lord's revelation of His purpose that all men should be saved. This is the principle about which all our activities are to be arranged. We must simply withstand all the temptations to turn aside from this primary purpose of our ministry. Jesus' life was not lived to work miracles, but to make manifest the Word of reconciliation.

Even as there was more to Jesus' labors than making water into wine, or healing the leper, so there is more for our ministry than young people's organizations and pastoral counselling. Miracles, healing, social programs and Christian advice are all highly prized among us, especially because through these means the Gospel may be proclaimed.

The danger arises in the confusion of values attached to them. The Christian ministry, for example, was not instituted for pastoral counselling even as Christ was not born to heal the leprous and palsied. In our own day, among both the clergy and the laity, there is often misunderstanding as to the purpose of the Christian ministry. Our Lord experienced this; even those very close to Him did not comprehend His work. His own mother failed to evaluate correctly His ministry. Have we given the proper values to Jesus'--and our own--labors? or must He turn to us as to Mary and say, "What have I to do with thee?"

## MINISTERING TO PRISONERS OF WAR

by

Carl H. Mau, Jr.

On a hot July afternoon, Sunday, July 8, 1945, I was making my way to the Navy Yard here in Philadelphia. I had had a number of preaching assignments before, but this one was different; and, frankly, I was nervous. The arrangements had been made the week before. The chaplain serving the new German prisoner of war camp had to be in uniform, and the Navy assigned me to do this work. These men had petitioned their camp commander that they might have religious services. The senior chaplain of the Navy Yard, Father Meeling, had helped make the arrangements. He had secured a ship's altar with candle holders and crucifix, a dossal curtain, a lectern, and a collapsible field organ. We had made sure that these things would be in their proper places in a Navy mess hall this Sunday.

As the bus was nearing the yard, I wondered about this first service. "How many of the 225 Protestants in the camp will be in attendance? How will they receive my message? What sort of message will answer their needs? Will they be able to understand my German with its heavy American flavoring? What will I do if we have no hymnals, for the order may not yet have been received from the Lutheran Commission for Prisoners of War. I hope someone can play the organ." Finally the bus came to a stop; we were at the end of the line.

I proceeded to the P. W. stockade and mess hall where the services were to be held. The place where these men were quartered was an ordinary Navy barracks, except that it was surrounded by a high stool fence, with a guard house at each end. The mess hall immediately adjoined the stockade.

With about fifteen minutes remaining before the service was to begin, I went in to make final arrangements. The hall was about twenty feet wide with a narrow passageway along each side wall and the altar against the back wall at one end, the lectern to one side. About six feet in front of the altar began the rows of long benches and tables, extending back some fifty feet. As I was lighting the candles, I heard a very business-like voice over the P. W. public address system snapping, "Achtung, Achtung, alle evangelische Kirchgänger heraus treten." (Attention, attention, all who are to attend evangelical church service fall out.) I looked over towards the barracks and saw them filing out. The Army guard opened the gate and they passed through to take their places in their improvised chapel.

The benches filled up quickly. As they came in, each remained standing for a brief moment of prayer and then took his place. The si-

lence was impressive; it seemed that a spirit of devotion had entered the bare mess hall. I had opportunity to look at these men as they were filing in. Most of them had a good tan: all were clean-shaven and appeared in good health. Most of them wore the U. S. Army summer uniform without tie, although a few German Army uniforms, particularly those of the Afrika Korps, were in evidence. All had a big P. W. stamped on the front and back of both trousers and shirts. They varied in age from lads of about seventeen to men of fifty, with an average age of about twenty-five.

Now the service was ready to begin. I asked first if anyone there could play the organ, which had been set up to the side, near the front entrance. A short, middle-aged man snapped to attention, saying that he was able to play. He came forward and introduced himself as a former schoolmaster and church choir leader in a town near Leipzig. I asked him if the men would know any hymns from memory, as no hymnals had arrived. He said, "Certainly: most of them can sing any of the familiar hymns." We began the service. After the invocation we sang Ein' feste Burg ist unser Gott. The building literally shook as they all joined in singing this hymn; and, although they had no hymnals, we sang the four stanzas. I used a simple order of service with Introit, Collect, the Epistle and Gospel for the day, followed by the Creed and another hymn. The sermon was an expository sermon on the text from the fourteenth chapter of St. John, the sixth verse: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."

Following the General Prayer and Lord's Prayer, they chose to sing as Aussanglied (closing hymn) the very beautiful hymn, Ach bleib mit deiner Gnade, which we have in the Common Service Book.

Abide with us, our Saviour  
Nor let Thy mercy cease;  
From Satan's might defend us,  
And grant our souls release.

Abide with us, our Saviour,  
Sustain us by Thy Word:  
That we with all Thy people  
To life may be restored.

Abide with us, our Saviour,  
Thou Light of endless Light,  
Increase to us Thy blessings,  
And save us by Thy might.

This was, indeed, a fitting close to our worship service. To hear these men's strong voices as they broke into beautiful harmony, singing this simple hymn was impressive and inspiring not only to me but to all who had come to observe the service.

I stood at the door to greet them as they went out. On the first Sunday they were rather stiff and formal as I shook hands with each

one, but they seemed to appreciate the posture as they each said, un-  
dersuchen, Herr Pfarrer. Over a hundred had attended, and no services  
were to be regularly scheduled. The last man to file out was the camp  
smokesman--a very fine-looking man, about forty, with a friendly smile,  
expressive, warm, blue eyes. Somewhat formally, he expressed the appre-  
ciation of all the men that services were now going to be held, and he  
added that personally he would do all he could to make the religious ac-  
tivities of the camp a success. Later I found that he was a very willing  
and effective worker in our congregation.

Considerable detail has been given in the description of this  
first service. Yet this has been done with a purpose. With this service  
both sides were left with definite impressions which were to have bearing  
on the future work in the camp. These men had evidently been used to go-  
ing to church; many of them had grown up in the church and wanted to con-  
tinue in it. They must have felt that the church had a message of com-  
fort and strength for them in their time of need. Certainly, some came  
out of curiosity, while others, perhaps, were opportunists, coming to  
make a good impression and win some favors. Nevertheless, outstanding  
evidence was given that here were many brothers in the faith from a far-  
away and formerly enemy country, who were gathering under a single banner  
superseding all man-made boundaries--the cross of Christ.

We continued to hold our services each week in the mess hall.  
One of the prisoners had offered his services as sexton and saw to it  
that all was in order for both the Catholic service in the morning and  
the Protestant service in the afternoon. The next Sunday our hymnals had  
arrived. They were unusual, pocket size, bound in a heavy paper cover,  
with a sketch of a medieval fortress on the front and the words, Hin'  
feste Burg ist unser Gott. The following translation of the introduction  
in the hymnal of Hans its history and intended use:

This book grew out of the cooperative efforts of a  
circle of comrades, officers, pastors, and enlisted  
men, who were German prisoners of war. It wants to  
serve the congregation. It wants to become your  
loyal companion, encouraging you not to forget the  
faith of our fathers, but to recapture it and let  
it become alive again in you.

It wants to be a bridge to the homeland, where our  
mothers and our church taught us faith in Christ.  
Thereby it wants to be the arrow pointing to Him,  
the Lord of the congregation.

May this book come to you, accompanied with thanks  
to all the comrades whose efforts made this compilation  
possible, and to the Lutheran Church which made pos-  
sible its printing.

It wants to be a weapon of the Word for you and a

helper, so that the deep meaning of the old words of Luther may remain alive both in times of joy and sorrow: A MIGHTY FORTRESS IS OUR GOD.

The little book is divided into three main divisions. The first two contain the service and hymns. The last part is devoted to special prayers and collects, Luther's Small Catechism, a well-presented explanation of the Church Year and its significance, sentences for each Sunday and Season of the Church Year, scripture lessons according to five selections, and a collection of quotations from great Christians of Germany, including a few devotional poems and hymns.

Immediately we began to learn the order for worship. While it retains the main features, it is somewhat simpler than our service. The order is as follows:

Opening Hymn

Pastor:

Introit and Invocation.

Pastor:

Our help is in the Name of the Lord, Who made heaven and earth.

The Season Sentence (Epiphany): And we beheld His glory, the glory as of the only begotten Son of the Father full of grace and truth,

O come, let us worship the Lord.

Congregation:

Gloria Patris (to Nun danket alle Gott).

Lob, Ehr' und Preis sei Gott, dem Vater und dem Sohne;  
Und dem der beiden gleich, im höchsten Himmels Throno.  
Dem dreieinigen Gott, als der ursprünglich war,  
Und ist und bleiben wird, jetzt und immer dar.

Pastor:

Lord, have mercy upon us.

Congregation:

Kyrie (Aus tiefer Not)

Pastor:

Glory be to God on high.

Congregation:

Gloria in excelsis (Allein Gott in der H<sup>ö</sup>h' sei Ehr')

Pastor:

Collect, Epistle and Gospel.

Congregation:

Ach bleib mit deiner Gnade (second stanza; deals with the Word).

The Creed.

Sermon Hymn.

Sermon (with the pulpit office).

Hymn.

General Prayer.

Lord's Prayer.

Benediction.

Closing Hymn



There are also a special order for confession and communion, and a short service for time when no pastor is present. The hymnal is filled with beautiful lettering, symbolism and design. In general it speaks the fine feeling which these men have for churchliness.

The attendance at our services was always good, with an average of about a hundred men. At the end of one of the first services, the spokesman of the camp asked if it would be possible to have an hour or two when I would be available for consultation. It was arranged that after the service I should go to the barracks with the men. Just as to a regular Army or Navy chaplain, the problems which were brought to me were many varying from specific spiritual problems to general camp difficulties.

As we became better acquainted, we formed discussion groups which were very interesting and often challenging. Many of the men were well-educated and manifested considerable intellectual curiosity. These men had opportunity to do a lot of thinking and had many problems to present. We formed a Bible class which met about twice a month in the evening. This was also very well attended, with sometimes more than 150 present. Often men would come to discuss questions which had risen from a past sermon. Occasionally I was asked to preach on a special theme which had been the subject of considerable camp discussion.

The most common questions put to me, of course, were those like, "When are we going home?" or, "How can we get in touch with our loved ones back home?" These were often difficult or impossible to answer and about all that could be offered was to call for continued patience and trust. Where it was possible I gave any available information that might give some ray of hope to them for the future. I listened to many stories from the lives of these men. I heard how they had lost their homes, their loved ones, and all they had in the world. They told how they had gone through air raids in which over three-thousand people were killed in less than an hour. Some of them had fought on the Russian front and had many interesting things to tell about conditions in Russia.

A number of the men were members of the Bekennnis Kirche (Confessional Church) which constantly struggled against forces of the so-called National Christian Movement. A former parochial school teacher had been a very active lay worker in the Confessional Church. Some of them told of the work that some pastors were doing in the face of many obstacles, especially during the terrible air-raids. These stories were inspiring to hear, and gave real hope for the future of the Church in Germany.

On one of the first evenings, a man about fifty, rather short, nice looking, and very polite, came to me to ask a favor. I had noticed that he was in church every week. He was a violinist and had been a member of the Darmstadt Symphony Orchestra, playing under Arturo Toscanini in 1934-35. Going home on his last furlough before he was captured, he had found his home completely demolished. All his belongings, including his violins upon which he depended for a living, were lost. Now he won-

Ascertained whether there would be any way of getting an old violin to play in the camp, in order to be able to offer his comrades some entertainment in the evening hours. At the same time he would have something at least with which to carry on his work when he got back home. Through the kind donation of one of our congregations in the city and with the approval of the commanding officer we were able to secure a fairly good violin.

Out of their savings others were able to buy some musical instruments and an orchestra was organized. We were also able to organize a choir with over fifty voices. They did excellent work and made a very worthwhile contribution to our services.

One evening after service, the choir leader told me that they were going to serenade the oldest member in the camp. He was celebrating his fifty-fourth birthday. He asked me if I would care to join them and also convey greetings to the Geburtstagskind (Birthday child). It was really touching as the choir gathered in his dormitory to sing some of the old familiar German songs for him. The whole camp was there to wish him well. This was but one example of the fine family spirit that prevailed in the camp.

Most of the men were skilled in some craft, and in their spare time would busy themselves making many worthwhile things. I was told one day that on the following Sunday all the skilled craftsmen in the camp would display some of their spare time accomplishments. I invited some other chaplains to attend this exhibition; all of us were much impressed.

Many of the paintings there on display were excellent. Some had painted familiar scenes from their homeland; others portrayed American scenes. The carvings, too, were fine. I remember a chess set in which the pawns were delicately carved figures of boys and girls. Each figure was dressed differently in a costume which was the typical folk-costume of a certain section of Germany. In the jewelry display, and particularly among the arm bands and bracelets, there were signs of very fine workmanship. All these things were made from scraps which they had been able to gather in and around the camp. They had few real tools with which to work.

Beyond manual pastimes they pursued other cultural activities. They formed a Shakespeare Club, a theatrical society and various study groups. The Army encouraged them in learning English, and in studying American history. A group of three or four former medical students had been granted permission to do some continued studying in a few books which we were able to get them. American newspapers, both in German and English, were given to the men, and they followed world events with keen interest. Every evening, for example, one of the men would present an analysis of the latest news over the public address system. Everyone looked forward to this with great interest.

These men were engaged in various kinds of tasks in the daily routine of the Navy Yard. Yard officials were very pleased with their performance. Some worked in the mess halls, others in the scrap yard,

quite a number in the carpenter shops, while others were employed in general grounds maintenance. The pay they received (under the terms of the Geneva Convention) they either saved or used for small purchases. In the canteen they could obtain such things as toilet articles, smoking tobacco and the like.

One more item remains to be considered. The question is often asked whether these men are still hardened Nazis. Before proceeding, it ought to be pointed out that all the impressions and reactions which have been given here and which still are to be given are based only upon my own experiences in this one prisoners of war camp. I do not propose to make any over-all statements.

Certainly not all German P. W. camps are like the one in which I served. Many had a different class of men, very likely, and had many different problems to face than did this one. I was told, in fact, that this camp was quite unusual--the fact that there were but a very few problems of discipline; the fact that such a fine response was given to religious services; the fact that there was such a high interest in cultural and intellectual pursuits--all those, indicated that here was an unusual group of men.

But our original question is, "Are they all hardened Nazis?" Among the men with whom I came into contact--men who came to our services or who joined our discussion groups--I found none who were hardened Nazis in the popular conception of that word. Yet they had all fought in the Nazi Army.

There were many who had been party members, and some who very likely still felt that National Socialism as a political and economic theory could solve Germany's problems. There were also men who had been strong anti-Nazis, men who had been members of other political parties.

The camp spokesman, the most respected man in the camp, had been an outspoken social democrat. In 1933 he lost his high position on the police force of Hamburg because of his political views, and later spent some time in a concentration camp. And yet, when his Fatherland seemed in dire need, and defense of it seemed to him imperative, he enlisted without hesitation.

Love for country, home and family went beyond any political theories. I was convinced that this was the case with many of the men in my camp. I did meet some younger fellows who were completely indoctrinated with National Socialism from their youth up, and undoubtedly felt that it still held the answers. Some of these men were out and out atheists with nothing left for religion, but then there are such people all over the world, and they hold many and varied political views.

What, then, does one mean by a "hardened Nazi"? If it means one who enlisted in the German Army, fighting for the defense of the Fatherland, then they were all hardened Nazis. If it means a convinced National Socialist, then we had some. If it means one who has absolutely

nothing left for Christianity or religion, then we had some. If it means one who took part in or sanctioned such crimes and atrocities by which Nazism is popularly characterized today, then so far as the men whom I know personally are concerned, we had none.

In considering these men we ought to think of them in the light of what their camp spokesman once told me. He said in effect that the German people are down and out; they are beaten beyond any shadow of a doubt. They are not looking for any campaigns to de-Nazify or to make democratic. They need hope in a hopeless situation. They need renewed strength in their complete weakness. Those who feel they have been betrayed by their leaders (and these are many) need faith--faith in God and man. They need comfort in their suffering. What could more adequately answer their needs than the message of salvation given us by a God of love? They need the message proclaimed by the Church, which calls sin-sick, yet hungry souls, into the Kingdom of God. They need the Word, against which the very gates of hell shall not prevail.

(Editor's note: Mr. Nau was appointed by the United States Navy to carry on religious work in one of its prisoners of war camps. He has been engaged in this activity for the past several months.)

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#### COVER SYMBOL

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The symbol on the cover is taken from the rood-screen in the chapel of St. Paul's Priory, Keyport, New Jersey. The Chi and Rho in the center of the wreath are the first two letters of the Greek word Christos, meaning "the anointed one". The wreath, at which the two doves are drinking, is a symbol of the new life in Christ, given through his Word and Sacraments. The doves signify the faithful who have received the Holy Spirit in the Sacrament of Baptism, and they partake of the Sacrament of the Altar. They are standing on the cross, because it is through the death of Christ that they have received life. Alpha and Omega, the first and last letters of the Greek Alphabet, when used with the cross, means that our Lord Jesus is the beginning and end of all things. In the power of the Holy Spirit the faithful partake of the eternal life which emanates from Christ.

E. O. L.

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## HOW DOES HE LOOK AT YOU?

by

Walter A. Kortroy

Sallman's painting, Head of Christ, portrays Jesus in a manner which stirs the imagination and arouses curiosity. It is done in such a way that different men will see in it different views of the same Lord.

The painting is neither a profile nor a direct view. This is significant in itself. It gives rise to a pertinent question. Is Jesus motionless in the painting, as is generally supposed, or has the artist pictured Him in the act of turning toward or away from the viewer? It is the answer to this question which causes the picture to touch the inmost soul of a man.

Here is a man who looks; and, behold, Jesus is turning away after looking directly into his heart and life. To this man the eyes of the Lord show disappointment and sorrow. To him it would seem that the Saviour cannot bear to look upon the sin and wretchedness that lurk in the depths of his soul. The Lord must have looked like this to Peter after he had shouted with vehement cursing, "I know him not!"

But here is another man, and he sees in the painting a compassionate Lord who is turning toward him. For this soul the eyes of Jesus show pity and love and the promise of sins forgiven. Thus the penitent man looks at Christ and knows that He has heard the call for help. To the thief on the cross, as he cried out, "Lord, remember me....!", the Christ must have looked like this.

Yet another man gazes upon the painting, and for him Jesus is turning neither to the right nor to the left, but He stands motionless, quietly waiting, waiting for souls to confess and believe that this wonderful Christ is their Saviour. To Thomas, the doubter, as he saw the print of the nails and the spear's red mark, the Lord must have looked like this.

You have this painting near you somewhere. Look at it closely. Search your heart and answer for yourself. How does He look at you?

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## THE LUTHERAN CHURCH IN RIO GRANDE DO SUL

by

Frederico Wisznat

Without German immigration no Lutheran Church would exist in Brazil. The immigrants brought their religion from Europe, and therefore we can never speak of a mission in Brazil, but of an already independent Church and several synods.

The first and most important of the synods is the Synod of Rio Grande do Sul, the most southern state of Brazil. In other states, especially in Santa Catarina, there are others of less importance. Before World War II those synods had connections with the German Church. Nearly all the ministers studied in Europe and were sent over to Brazil for a certain number of years. At Rio de Janeiro, Brazil's capital, and also at Buenos Aires, in Argentina, two German Probstes had their headquarters. Nowadays those synods stand alone and have to fight for their existence, overcoming all their difficulties, especially financial ones.

The German immigration to Brazil began in the first decade and continued throughout the whole nineteenth century. The first Brazilian empress, Dona Leopoldina, an Austrian princess, favoured this immigration and the state put land at the disposal of the newcomers.

In 1824 the first Germans arrived at Sao Leopoldo, near Porto Alegre, the capital of Rio Grande do Sul. A hundred years later a monument was erected at that spot in commemoration of July 25, 1824. The Germans founded settlements, and during the following decades more and more came over, not only to the southern state, but also to Santa Catarina, where they founded the famous settlement of Blumenau, to Parana, Sao Paulo and Espirito Santo.

More Germans came in the twentieth century, especially after World War I. Generally they came not as farmers, but as business men, technicians etc. Nowadays many more than one million Brazilians are of German descent. They work on farms, in industry, and in the liberal professions. They came from all parts of Germany, especially from Pomerania and from the west of Germany near the French border. Coming from different regions, they are Lutherans, Reformed, and Catholics. Practically no distinction is made between Lutherans and Reformed; both are named simply Protestants.

During the early days the settlers had practically no religious assistance. Only later were congregations founded, and the first ministers sent over. In 1886 the Synod of Rio Grande do Sul came into being. The first president was Dr. Rotermund, a pastor and editor. More and more congregations joined the synod, so that the system of free congregations was nearly completely discarded.

In 1928 Dr. Dohms, a Brazilian who has an honorary degree from the University of Göttingen, founded the Proseminar, a school with the program of a German Gymnasium, in order not only to prepare German-Brazilians for theological studies, but also to give the opportunity for education to the sons of the ministers. This Proseminar was later transferred from Cachoeiro to Sao Leopoldo, which is now the center of the synod. During the war the name was changed to Protheological Institute, only preparing students for theological studies. In 1937 the synod also built a Brazilian high school, which is now one of the best in the state.

Despite these attempts toward building up education the number of Brazilian ministers is still very small. Eighty per cent of all the pastors are German. Before the war they were given many privileges; for instance, they were aided in the education of their children, and every six to ten years they were given a trip to Germany.

In 1937, when Getulio Vargas became dictator of Brazil, the so-called nationalization began. German and Italian public schools were closed unless they changed their programs into Portuguese.

When Brazil declared war on the axis powers, the German services in the churches were forbidden. The ministers were threatened with imprisonment, because they were suspected of being Nazi propagandists and spies. To speak the truth, several pastors did belong to the Nazi party, and the innocent men had to suffer the consequences.

For the cities this change in government policy was good, because many could no longer understand German. But in the country and villages it was different. Many farmers now came to the service with no knowledge of Portuguese. They could not understand the sermon, nor the hymns, the Catechism, and the Liturgy, for all were translated from the German language into the language of the state.

When many of the ministers were imprisoned, the Proseminar graduates of recent years were sent to the congregations to be assistants and pastors. They preached in dark suits and received their sermons already written from the Synod. In some villages they were respected more than the German ministers, because they know the Portuguese language better.

This year a seminary will be founded at Sao Leopoldo, and so these young men can continue their studies in preparation for ordination. Some of them are now engaged, which causes a lot of headaches for the president of the synod.

But this seminary will never be highly regarded or recognized by the Brazilian government, because the whole course is private. Therefore the social standard of the minister will become very low.

If the Lutheran Church in Brazil wants to survive, an officially recognized education must be given to its ministers. The Church must be adapted to Brazilian life, and every man, who still thinks he is in

Germany and not in Brazil, must simply step out of the picture. If this does not happen, no leading official of Brazil will be a friend of the Lutherans, the synods will be considered anti-national, and after decades and centuries, the Protestants will be defeated by their strongest enemy, the Roman Catholic Church.

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### THE SHIP: UNA SANCTA ECCLESIA

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Among the various symbols of the Church one finds the ship. This vessel, fitted with a cross-shaped mast, is shown sailing through waters fraught with great dangers. We are reminded of the storm-tossed boat in which the Apostles crossed over the Sea of Galilee -- how in the midst of the storm when it seemed that the ship would sink, our Lord rose and rebuked the winds, commanding them to be still. We hear also His words to the frightened disciples, "Why are ye so fearful? how is it ye have no faith?" (Mark 4:35-41)

In this story we see the ship, the symbol of the One Holy Church (Una Sancta Ecclesia), violently tossed by the stormy waves of persecution and heresy, doubt and fear. Yet, through it all, the abiding presence of Jesus Christ, the Saviour of mankind, whom even the wind and the sea obey, is a positive, dynamic assurance of safety.

On the sail of the ship is the Chi-Rho, commonly called the chief of all Christian monograms. It is made up of the first two Greek letters of the word Christ (XPICTOC). In reality, rather than a monogram, this symbol is an abbreviation.

This symbol of the Ship of the Church is sometimes depicted in other ways than the one here printed. Occasionally, the Apostles are shown rowing it. In other representations, they are seated, with either Saint Peter or Saint Paul at the helm.

In some examples which were found in the catacombs, Saint Paul is seen preaching from the stern of the ship. Somewhere there is an early lamp, made in the form of a boat, with one of the Apostles steering it and another preaching from the prow. Still other examples show the hand of God extended over the Apostles aboard the ship, symbolizing God's protection of His Holy Church.

H. R. S.

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THE CANDLES OF LUTHERANISM:  
THE LIGHT OF THE WORLD

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by

John V. Potors

From the very beginning of the Lutheran Church, both on the continent of Europe and here in the United States, there have been shining from the altars of its churches the lights of candles. Perhaps, many of us have noticed them each time the sanctuary is made ready for a service of worship; perhaps some small number of us notice them only occasionally. Regardless of how often we have looked up at these lights of Lutheranism, we immediately feel each time, I am quite sure, there before God our troubles become suddenly lighter and easier to bear.

This light of God does dispel the shadows of doubt and the dark clouds of trouble and despair. The soft glow from the altar lights does somehow afford us a warm feeling of comfort and gives us an inner peace that the busy world cannot give. The peace which we feel welling up within us as we stand before the altar of God does give us the determination and courage to return and face once again the hard, work-a-day world. Just as the candles seem to dispel the shades of darkness which would envelop the altar, just so the feeling of onlightenment, which we experience at the altar of God, seems to dispel doubt, despair, pessimism and frustration. Here on the altars of our churches shine the symbolic lights of Lutheranism.

These lights suggest to the world that it must come to the altars of its churches if it would find the light by which it will walk and which it sorely needs if it does not wish to walk in darkness--and this the world and the peoples of all nations cannot afford to do. The world cannot now afford to walk in darkness without the great Light of Life. These great lights speak for the One of whom they are symbolic. They speak clearly and definitely to all the world, if the world will only listen, those words of assurance and hope: "I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12) These lights are symbolic of a Man whose life is a guide for men to follow. His life is the light which will guide us through darkness and uncertainty, the Light the world needs to follow if it would avoid pitfalls and wanderings in the darkness of despair, confusion, and frustration.

Granted. The Name of Jesus in itself is not a light or guide for men nor the demanding world of today. But the life of Jesus is that light for all nations and men today and every day. "In Him was life: and

the life was the light of men." (John 1:4) Here, then, is the true light for all men. Here, then, is the true light for all who would avoid the darkness of the world. To dispel the darkness of greed and selfishness which is caused by the demanding attitudes of today, Jesus commanded us to give without thought of return, to give more than just what is expected of us. He gave willingly of His time, His energy and even of Himself without ever a thought of what He would get out of it all.

Yet, the world does not accept His light. It would rather walk in darkness. The constant demanding of mankind has led to confusion and despair and the darkness which is so evident around us on every side. Apparently men seek the darkness, rather than the light of life. Mankind insists upon clinging to the fleeting, temporal, and worldly values which ultimately lead to uncertainty and darkness and frustration. Seldom does man seem to seek the light of life which is found in Jesus Christ.

What profit is there, then, if a man gain the whole realm of fleeting and temporal values--darkness--and lose his own soul? Man deliberately chooses the darkness by surrendering himself to greed and selfish demands; then he complains of being left in a great darkness. Seldom does man seek to live by the mind and life of Christ; but when he does, great is his joy.

The man Simon, who waited for the coming of a Messiah, was waiting for the true Light of Life. He found that Light in Jesus Christ, the Messiah. For many years his people had been walking in darkness. He had been watching his people stumble through life blindly and without purpose. He knew that their need was for a great Light of Life. Diligently he prayed and waited. Humbly he had many times asked God to send a light for his people. His life had almost been completely lived: yet, when the Light finally did come, his soul experienced a peace that it had never known before. Immediately he recognized the Messiah, Jesus Christ, as that great, true, and only Light for men.

Lord, now let est Thou Thy servant depart in peace:  
According to Thy Word:  
For mine eyes have seen Thy salvation:  
Which Thou hast prepared before the face of all  
people;  
A light to lighten the Gentiles:  
And the glory of Thy people Israel.

The darkness for him had indeed been lifted. The darkness had been dispelled by the great Light of Life, Jesus Christ.

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