

# The <sup>+</sup> Seminarian

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Festival of The Reformation  
1947

THE LUTHERAN THEOLOGICAL SEMINARY AT PHILADELPHIA

# The <sup>+</sup> Seminarian

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# Looking Ahead

We have begun another year at Mt. Airy: another year of lecture notes and mimeographed outline, of the "Greeks," the Sweet Shoppe and the Sedgwick Theatre. As is true of all our school years, we do not have much chance to look ahead before we realize that we are looking back, lamenting that time must pass so quickly. So, for one little moment at the beginning of this year, we should look forward, and with honest hearts decide what this new year at the Seminary will mean to us as individuals and as a Student Body.

Above all else, I hope that the year shall bring us a fuller, richer, more meaningful sense of worship of the Lord than we have ever had before. I don't mean the kind that habitually sends us to Chapel each morning, but rather that profound and reverent sense which brings us to our knees in private conversation with the God who called us.

I hope that the year will mean a growth for us all in the knowledge that this job, this task, this goal for which we are preparing, is one of tremendous importance to the future of God's Kingdom in the world, and that, as we prepare for it, we might feel the trembling thrill that comes to the heart of any man when he realizes that he walks in the steps of the Master.

I hope that as we study, work, play together, there might come for each of us a fellowship and an understanding of one another which recognizes differences in personalities, but sees through them all the ever-present love of Christ that dwells in each man's heart.

These are some of the things that I have hoped for (however inadequately I have set them down) as I look forward to another year at Mt. Airy. Whatever your hopes and aspirations may be, let us remember at the beginning of this school year, that they shall remain mere words and phrases until we, as individuals, try with all our strength to make them living realities.

WALTER KORTREY

# Oslo 1947

"Jesus Christ is Lord," was our theme. We all knew that this was the truth and we came to Oslo from every corner of the world to glory in the fact for ten days: over 1000 of us. We looked forward to hearing Bishop Berggrav explain how Christ had triumphed in Norway, only to hear that the religious revival occasioned by the war was over. We looked around in the churches and talked to the people in the villages, and we knew it was true. The discussion groups met and we looked forward to hearing of the victories Christ was winning throughout the world. It was an embattled Christianity that showed itself: religious warfare in Latin America, small struggling minorities in the Philippines, trouble in China, Lutherans who bragged about their ability to remain separate from other Christians in India, a spiritual void in Europe, and racial segregation in the churches in America. Everywhere, within the church and without, moral decay and disintegration continues. Everywhere the Christian Church and its message seems tied unmercifully to the economic and political environment in which it finds itself.

What did all of this mean? Frankly, the conference was worried. We had come expecting a great experience of the unity and vitality of the Church, to find that Christ was in fact Lord. Instead, everyone present felt keenly the judgment of God upon himself, upon the Church, and upon the world.

## I

Many of us from America found God's judgment upon our personal lives in two primary respects. As much as we deny it as Christians, we live lives based too much on the Christian ethic and the optimistic view of man. Madeleine Barot, head of the CIMADE in France, made it quite clear to the whole conference that the Christian ethic by itself is often completely meaningless. When did lying and murder and cheating become wrong in the underground work? How did one deal in a Christian way with a totalitarian state? Too many of us are living within a Christian heritage that is

being challenged and which can no longer stand by itself.

Kirtley Mather and Reinhold Niebuhr dealt with the optimistic view of man. "Scientific change does not mean moral progress." "All organizations and institutions and systems are made by and lived by sinful men . . . the Christian Church is not an optimistic panacea for the world." One needed only to listen to the delegates from the seventy nations tell their war experiences, past and present, to get a very realistic view of man. But it was not men Oslo spoke to first; it was each one of us present that learned a new humility, as we saw ourselves as personally

guilty and personally deserving the judgment which was so evident.

With a new insight into the decrease of the Christian ethic and the falseness of our view of man, many of us found a positive message at Oslo for our personal lives. The message was found in people: men and women who lived through what they had only because their power came from God and not from an ethic or a hopefulness about man. I had always known we were to "live in Christ," but here in the discussion and Bible groups we tried to live that life together. Here Christ was Lord; Lord in the lives of men and women. People who didn't live by a cut-and-dried set of rules, but "by every word that proceeds out of the mouth of God." It was a challenging thing, but a challenge not lightly accepted. It is different, this business of living in Christ and not living an ethic. It was not pietism, however, as we think of it, for many hundreds of the people at Oslo were what we would consider left of center politically and economically. The majority were firmly convinced that this life of faith had to be lived actively within the social structure, not apart from it.

*Oslo taught all of us humility for our personal lives; a new dependence upon the power of God.*

## II

While it became clear that we as individuals too often failed to allow Christ to become Lord in our lives, we still expected "The

Church" to exhibit His Lordship. By comparing notes and listening to speakers from throughout the world, we learned a lot about the Church.

Much was encouraging. Many churches are carrying on reconstruction and rehabilitation in a wonderful way. The numerous movements for life within the churches, which were constantly being reported, encouraged everyone.

At the same time, we learned humility for the churches. The Christian Church has spent too much time and effort building castles: strong walls of history, of doctrine, and of practice, separating one group of Christians from the enriching influences of other Christian groups. There are canons of all kinds to protect the status quo of the society within which the churches find themselves. Now is the time when the Church must again move outward into the highways and byways of the world. The only possible way the Church can go is forward; challenging individuals and nations and cultures with Christ's message of sin and forgiveness and a new and revolutionary kind of life. The Church must not be dependent upon its economic and political environment. No status quo is a Christian status quo. Oslo could say these things clearly. At the same time it was careful not to suggest that any "pat" formula would answer the problem.

Our Lutheran Churches in America can learn from Oslo, for

we share in all of the weaknesses of "The Church." Just as true humility is the only true starting point for the life of a Christian man, even so humility must be the true starting point for a new life within our Church. We all believe that the Lutheran Church has a true approach to Christian truth, or we wouldn't (theoretically) be in that church. Yet the danger is that we may think our Church has a corner on truth and equate the Lutheran Church with "The Church." Lovelessness among the Christian denominations is one of the greatest single denials of our own message and it dissipates our strength at every turn. The answer is not the overlooking of differences. It lies rather in our ability under God to place these differences in their proper perspective. We must feel the actual unity of the Body of Christ and the part which the Lutheran Church has to play within that Unity. Co-operation of the United States with the United Nations does not compromise our position as an exponent of democracy. It is necessary for us to cooperate if democracy is to live. In The Church our motive is not primarily utilitarian, but rather the expressed will and purpose of God for His Church. How dare we turn our faces to the search for unity which is now stirring in our midst! We all share in the sin of Christian disunity. Oslo asks us to approach the problem in the spirit of humility.

We must ask ourselves also whether our church is a "castle"

church. Are we more interested in protecting the faith than in bringing people into that faith? Do we act like a church that is expecting the end of all things? It is also fair that we ask ourselves about our position within society. Are we tied too closely with capitalism to witness effectively? Are we effectively helping our union members, our capitalists, our poor to see clearly the challenge which the secular society presents to their Christian convictions? A national conference of Christians in all fields of labor was convened to consider the role of the Church in economic life. Our Board of Social Missions voted to distribute the report only to pastors who requested it be sent to them. Is it fair that we review our position on race problems? In theory we have an admirable position. In practice we have a segregated church. In a sense, we deny our Christian Faith every time a white congregation meets and complacently is content to remain so.

We have a lot to be forgiven as a Church. The only Christian unity we can hope for in the world will spring from personal humility and humility within our churches. Lutherans must start with a humble approach to our own church, not by asking forgiveness for the sins of the one next door.

### III

Those who came to Oslo looking for a remarkable demonstration of the Lordship of Christ

found it, but not in some superficial sense. Christ is Lord in the lives of men. This Lordship is a vital relationship which grows as the individual learns to rely more and more upon the power and guidance of God. Here Christ is indeed Lord.

Christ is also Lord in the world, but not in the way many of us expected. It was Bishop Berggrav that pointed out that the world is a constant struggle between the forces of God and Satan. While the especially brutal scene of the war period is over, the dramatic struggle continues, perhaps now in less dramatic forms. "Do not analyze the present situation of the world to get your hope or to get your despair. Look beyond these days, as Christ told us to do, else you shall be lost in the swamp. It is in days when victory can not possibly be seen, that victory is being prepared." Christ is Lord in the lives of men. Christ is also Lord in the world, but it is a Lordship that is now hidden to us and which will be revealed in the last days.

All of Oslo went into saying that we as the youth of the church must prepare ourselves and the world for the struggle. The Lordship of Christ must become more real in our own lives and we must bring others into this relationship with Him. **Revived people must begin to build a reformed Church.** A Church in which evangelism in a myriad of forms becomes again the core of the church's existence. Not a Church that builds castles of security for its members, but a

Church with a mission in the world. It is essential that the churches feel themselves a part of this common task. The mission of *The Church* cannot be accepted as a mission of *the churches*. It is insufficient to the task and a narrow misconception of the will of God for His Church. Only a Church which feels a unity in Him and His purpose is adequate to fill this assignment of witness to the world. Not all witness in the same way. Paul and the Gospel writers do not witness to Christ in the same way. But we must find our unity in witnessing to the same Lord.

It is not enough, however, that we think of our ministry in terms of evangelism. It must be the presentation of the Gospel as God's will for man as man lives his everyday life. Repentance, reconciliation, forgiveness, grace, faith, etc., must have meaning for the man as he sweeps the street, for the woman as she scrubs the steps of her row house, for the children as they fight their way through a life of love and hate as only children experience it. Christianity must have meaning. It is not the Gospel that is wrong. It is we who make it static and meaningless: a psychological escape rather than a vital way of life.

This Second "World Conference of Christian Youth" must be understood as a link in the chain of ecumenical searching which has been forged slowly in our century by Christians seeking together God's will for His Church. It will  
(Concluded on page 12)

# All Saints

On the first day of this November, as it has each year for centuries, the Church Universal will celebrate All Saints' Day. Unfortunately, many Christians will not even be aware of the Festival, though some may remember it as 'the day after Halloween,' whose playful, yet oftentimes downright wicked pranksters will flavor the Church's Feast with secular intention and celebration.

In his classic work, *The Conservative Reformation and its Theology*, C. P. Krauth finds two streams of reformation emanating from the sixteenth century upheavals in the Church. One carried the radical reformation, which resulted in Reformed and Sectarian Christianity, while the other bore the conservative reformation of Martin Luther. The first branch wanted to start the Christian Community all over again with complete disregard for the customs and traditions which had been built up in the Church through all the centuries of its existence. Consequently, this branch of the reformation found itself destroying all forms of church art. Paintings, stained glass windows, vestments, music, liturgy, and most forms of symbolism, all these were branded as relics of Roman popery and, hence, they had to go. One of the victims of this radical movement was the celebration of the saints' days, and even of the church year except in a skeletal form.

On the other hand, the Lutheran Reformation, Krauth maintains, was conservative, and as

such it retained all of the customs and traditions of the Church that it could without violating its conscience. Nothing was discarded merely because it had been in use before the Reformation or because the Roman Church had previously used it.

Following this principle, the Lutheran Church retained art, music, vestments, and the liturgy as being useful aids to worship. The Church calendar and the celebration of Saints' Days were retained also, though they, too, were adjusted according to evangelical principles. Unhappily, in later years, the Lutheran Church felt the influence of the radical reformation, and gave up, in many places, the precious Christian heritage of art, music, liturgy, and custom. The celebration of All Saints' Day is one of the festivals which fell by the wayside under this influence, and although it is retained officially by the Lutheran Church and is listed in the *Common Service Book*, most congregations, at least in this section of the United States, do not celebrate it. This failure to celebrate universally All Saints' Day is a great



pity, when one considers the many benefits to be derived from its proper celebration.

The purpose of All Saints' Day is to recall the memories of all the faithful departed, so that we may be strengthened by their examples; and for this purpose the Propers for the Festival are admirably suited. In the Epistle (Rev. 7:2-17), Saint John proclaims his glorious vision of the bliss of the Saints around the throne of God in Heaven. Listen!—

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of water: and God shall wipe away all tears from their eyes."

Are there any more beautiful, more comforting, more strengthening words in the Bible? Should we not, once a year, call to mind all the faithful Christians who have passed on before us, and be strengthened in our life and comforted as to our future by reading and meditating on John's wonderful vision concerning the future estate of those who have the seal of God on their foreheads?

The Gospel for the Day is the Beatitudes in which Christ encourages all those who seek to do His Will by being merciful, meek, pure in heart, peacemakers, and by seeking righteousness. In this Gospel also, Christ comforts all those who mourn and are persecuted for His sake. "Rejoice," Christ says, "for great is your reward in Heaven." You living Saints shall there join the departed Saints in bliss according to the vision of Saint John.

Is it not altogether fitting, one might almost say necessary, that the Church celebrate this day on which Christians call to mind the great faith and the noble witness of all the departed brethren, so that the living may strengthen themselves in their resolve to be true followers of the Lamb, Which is in the midst of the throne? In the words of the writer of the Epistle to the Hebrews after he has made his famous roll call of the faithful:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

Or as we pray the Collect for All Saints' Day,

"O Almighty God who has knit together Thine elect in one communion and fellowship in the mystical body of Thy Son, Jesus Christ our Lord: grant us grace so to follow Thy blessed Saints in all  
(Concluded on page 23)

# “Book Belong God”

“Master,” said the native, spitting betel nut juice from between the blackened stumps of his teeth, “Me like onefela Nus Testamus.”

His big toe made circles in the water as he sat on the prow of the outrigger which was motionless in the still of the ebbtide. His whole body was covered with girili, a skin infection resembling the scales of an alligator. His face and arms were tattooed with the tribal markings of a dog tribe over on Menus. The lobes of his ears were distended for bone earrings. His bushy hair was cropped closely at the sides of his head, and dyed with lime in a V-shape through the center—a brilliant orange. The dye served the double purpose of ornamentation and to “rausim louse.” He finished cleaning the grubby interior of a G.I. pipe with a huge bush knife and wiped the point with his sole article of clothing, the piece of red cloth tied round his waist.

“You can read disfela book?” I asked.

“Oh no, master,” he said, “but behind (after) war he finish, now me can selim (send) pikinini belong me he go along school, now he can read disfela. You got onefela book belong God, huh?”

“No peoples of the world,” says Robert E. Speer in his book ‘The Light of the World,’ “make a stronger appeal to the heart of the Christian Church today than the animistic people. And no people are readier to respond to the gospel. Without God and without

hope in the world, at the mercy of evil spirits and of their own sorcerers, dwelling among a thousand terrors, the arrows of demons, shot at night, and the pestilence of unseen foes that creeps at noonday, poor and made poorer by the ruinous exactions of their superstitions, these are those in bondage whom the gospel would set free; these are the eyes that are blinded, which the gospel would open to the light that would be the Light of all the World.”

The people of New Guinea, and in the Admiralty Islands where I was stationed during the war, had a taste of Christianity before the Japs came to burn the Bibles, destroy the churches, and prohibit Christian worship. Now, in so many orphaned missions all over the world, where the missionaries are not allowed to return, there is an even greater demand for the gospel. Now they are crying as never before for us to come over and help, and the trickle of living water to nourish this great, dry plain is so pitifully thin that if we emptied every seminary in the country today it would only be as one small drop from a reservoir.

But there is a power for the spread of the gospel which is not being used to the fullest extent by the churches.

In 1944 I preached a sermon in the compound of the native village near the Mokerang Air Strip on Los Negros Island, Admiralties, off New Guinea, to a group of indentured natives who had

been brought there by the Australian Government to help in the war effort. They came to clean up the camps, help with the garbage disposal and malarial control units, and act as scouts in bush patrols cleaning out the Japs.

They came from the smaller neighboring islands, New Britain, New Ireland, Rabaul, different parts of the New Guinea mainland, as well as the Solomons some thousand miles away, yet all could understand the sermon. Each of their home islands spoke its own individual tribal dialect not understandable to the neighboring islands, yet that morning they all understood because I spoke in the universal language of Melanesia, Pidgin English.

But despite the fact that Pidgin, the *lingua franca* of Melanesia and the Pacific islands is understood and spoken by millions of people throughout the world, it has been used very little in Bible translations. As far as I can determine only scattered portions of the Bible have ever been translated into Pidgin, no one book has ever been completely translated.

Lutheran mission work in New Guinea is conducted by the American Lutheran Church, with headquarters at Lae, Territory of New Guinea. Pidgin is used in the school curriculum and much of the preaching is done in Pidgin because of the many diverse dialects. Two small Pidgin English hymnals have been printed, but nothing much has been done in Bible translation.

This is due to the fact that

Pidgin is considered limited, inadequate and primitive. Yet the vocabulary contains over 1,300 words and through them it is possible to translate about 6,000 English words and it is a facile language for the spread of the Gospel. It is possible to go to almost any island and in the vast area of the lands of the Eastern Seas, Micronesia, or Melanesia and by adapting Pidgin to the vernacular of the district to be able in a short time to converse freely with the people. Indeed, in the time it takes to make the voyage from New York to New Guinea, anyone could master the language enough to preach and teach immediately on landing. I learned it well enough to start working with the natives in only five weeks time, without a dictionary.

As for its being a primitive language, it seems to me that it makes little difference how we say "Our Father who art in heaven," whether it be "Wo Lapan God Wo ain aw torun," in a tribal dialect, or "Papa belong mefella, You stop on top along place belong You."

There are many quaint words in Pidgin. The leaf of a tree is "hand belong tree," or "diwai." A limb of a tree is "arm belong tree." A child is a "pikinini," boy "pikinini man," girl "pikinini mary." If you bury a man you "plantim." Food is "kaikai," and breakfast therefore would be "kaikai belong morningtime." A cow is "bulamukow" and a sheep is a "sheepsheep" while a goat is "meh," pronounced just like the sound a billy goat makes when he

is hungry.

In view of the crying need for translation work in Pidgin, I have set out to translate the Book of Mark. There are many difficulties. Take the word "hope." So far as I can determine there is no such word in Pidgin. Suppose it is necessary to translate Joel 3:16, ". . . but the Lord will be the hope of his people." "Dasol, God, pastaim he closen samthing belong makim bel belong me he fulap long tinkim true long im." Translated literally: "But God, later will be the same as something which makes my mind full up of truth about him." Or the word "Miracle." It took me six months to discover that the word for miracle is "Good-fashion-belong-God." Yet after mastering a few phonetics, anyone could readily understand the story of the raising of Simon's wife's mother which would read: Mark 1:30-31, "Dasol mama belong mary belong Simon he sleep long bed long feva, now quicktime all talkim long Jesus nabout mama belong Simon. Now Jesus come kisim (take) hand belong mama, now lipt-him-up; now feva he loossem quicktime, now mama

come bringem kaikai long all."

Mark 3:13-15 would sound something like this: "Now he go long mountain, now suppose he like sing outim onefelaman, all-right he can callim name belong him, now disfelaman he can come too. Now he makem onfela-ten-two man all savey stop long him, he like selim all disfelaman he go watawai."

Despite the difficulties, the Bible can and should be translated into Pidgin. My friend who begged the "Nus Testamus" is still waiting for someone to come and start a mission school so that his son can read the Bible. They are waiting, these people who but a few short years ago were head-hunters, stone age savages, afraid to go to sleep at night for fear of the Devil Tambaran and the Masalai who might come and steal away the children or bring sickness and death. They, and millions in the islands of the Pacific as yet untouched by the missions, wait for help that only we can give. They are waiting for the "Book Belong God." "Whom shall I send, and who will go for us?"

BROOKS MOORE

OSLO 1947

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have full meaning only as those who were present return to live their life in the churches in the light of their experience. Oslo has a message of humility for each of us and for our churches. It asks us to turn again to God for our lives and to return them by accepting His mission for us on

earth. Youth must bow its knee and receive the benediction of God's Holy Spirit and in God's Name take up His mission in the world.

"Rise up, O Men of God,  
Have done with lesser things;"

JOHN VANNORS DALL

# Four Poems

## I

### HEAVEN

I don't remember where,  
Nor whether day or night,  
Nor who I was, but know I,  
I was there.

It was a candle's flame  
Or frankincense which glowed  
That called me through the darkness—  
And I came.

There was a phantom sound  
From notes I knew not of  
Yet with it—as with laurels—  
I was crowned

And I was of the piece  
As it was of myself—  
But when my heart was ta'en it  
Did not cease.

*I cannot live without  
My heart, and yet how can  
I die if there my soul still  
Lists about.*

## II

### HELL

The glory of the night.  
The dim Underworld.  
The beauteous Inferno with its magnificent array:  
The Pit when it opens  
Stating at its opening a wonderful thing.  
The toil of the Tempter.  
At dead of night it overcomes the terrene  
And who can endure the subduing of it?  
Sending up fearful blackness  
And breathing out fiery fumes  
It shuts the mind.  
Powerful is the Demon who has it,  
And at his command it opens easily.

III

TRANSITION

So small and so young:  
O green twig with deep eyes,  
Understanding without knowing.  
Frolicking and swinging o'er the earth—  
Breathlessly swinging o'er the earth—

In my anguish I sink my knife  
Into its hand—unknown—  
But it must die.  
Joyfully I hurry away.

*Can you take me from the shade I love?*

IV

WORDS FOR THE DAMNED

Wail, O spirit, to the sky  
And He who arched the heaven!  
Shout, O voice, and breathe, O sigh,  
And flame the air with levin  
That the angels fear thy cry!

Lo, the dawn of Night is nigh  
And His decrees are given.  
See them! On thy heart they lie—  
And they are numbered seven—  
Wholeness of the earth and sky.

Demons who in death do die  
And worms of Satan even!  
Rise and wind thy vermin high  
And stain the veil of heaven  
That the Light benight thine eye!

DANIEL HOFFMAN

# All the Gods Are Dead!

*My dear brethren in Jesus Christ, looking out upon the world today we see a great roaring, grunting, rampaging heathen mass swarming along the pavements of our cities and thinking themselves respectable citizens just because they wear hats on their heads and mackintoshes you can see through and carry umbrellas forbye. But they're no respectable. They're no respectable because they pay no attention to God's commandments. And this great roaring, grunting, boozing, lusting, blaspheming, ranting, rampaging heathen mass will gang doon the drain tae burn in hell fire for all eternity if it's no careful. And you, my dear brethren in Jesus Christ, are part of this great roaring, grunting, boozing, lusting, blaspheming, ranting, rampaging heathen mass.*

This simple and earthy statement by the robust Monsignor O'Duffy, as it appears in Marshall's "The World, the Flesh, and Father Smith," is indicative of the secular age in which we live. I am here concerned with the secularism which has crept into the modern Church. It seems to me, however, that many charge the Church with secularism in a naive and even rash manner. Such a charge is a sweeping one and, unless we discover exactly what we mean, we can never go far in remedying the situation, granting that such a situation exists. It is quite easy to label things, especially when any particular label is popular in critical circles!

What, then, is secularism in the modern Church? Essentially secularism is the explicit disavowal of the sacred. In the Christian Faith the ultimate source of the sacred is God, the Holy One. To Him alone we ascribe holiness

who is the Creator, Judge, and Redeemer of the world. Strictly speaking, then, secularism in the Church would mean a complete disavowal of the classical Christian conception of God upon which the Church itself is founded. I can scarcely believe the Church has come to such a pass, or that this is what we mean by secularism.

I think the problem is somewhat deeper, and what we really mean by secularism is something else. As regards modern culture, Reinhold Niebuhr says that there is no such thing as secularism. A denial of the sacred really has an implied affirmation of a holy sphere. Any explanation of the meaning of human existence has to have as a principle, something which cannot be explained. So in reality the secular culture of today turns out to be a pantheistic religion identifying its existence in its totality with holiness, or else

a rationalistic humanism for which the human reason is essentially God or a humanism which worships some vital individual or community force as its God.

This, I believe, is what lies at the heart of the secularism in the Church today. We are not secular in the sense of being irreligious. Rather, we have become devotees of a very old religion dressed up in new forms. We have substituted for the One Holy and Loving God the many gods of human pride.

We might well paraphrase St. Paul in the first chapter of Romans: 'We are without excuse: because that, when we knew God, we glorified Him not as God, neither were we thankful; but became vain in our imaginations, and our foolish hearts were darkened. Professing ourselves to be wise, we became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things.'

It is not that we churchmen are not worshipping. We are worshipping! But we are worshipping the gods of human pride instead of the God! We have simply forgotten that all the gods are dead! The only living God is the One who comes to us in the Person and Work of Jesus Christ our Lord!

If this be so, then it seems there are two pitfalls which have ensnared many of us. Either we are prone to worship humanity, making of man, his society and his

achievements our god; or we are prone to worship the Church, making of its members and achievements our god. Secularism in the modern Church, as it is for all times and in all places, is rooted in man's sinful pretension. And this pretension has led us to worship false gods in the form of either a glorified humanism or a vain institutionalism.

## I

Our first consideration then, is how glorified humanism works for secularism in our church life. Many feel humanism has been the undermining influence in American Protestantism. We have fallen prey to the twin evils of automatic human progress and the spark of divine in man. Our god is a doddering old greybeard, a fountain of kindness, the King of seers! And Christ is everyone's friend with a code of ethics that thrills and inspires us!

With such a kind old father and such a wonderful example who can doubt that we are pushing forward to the golden fruition of a civilization such as no other age has ever witnessed! Of course we make mistakes and life has its ups-and-downs, but we must be brave and carry forward the torch of our ideal! Apparently we 20th Century Reformers have found the Church a comfortable "Society for the Betterment of Humanity" through which we can blaze new trails on the road to Utopia!

No wonder the modern Church has become secular! We have for-



gotten the God of Abraham and Christ and have tried to worship ourselves! Such a religious view as glorified humanism skates on thin ice. It cracks up the moment we begin to realize that life is more tragic than we at first so blithely supposed! In spite of our intensive concentration upon human society we have only become more socially irresponsible.

Such a naive world-view as the above has led to the seeming futility and complacent hopelessness of the present-day Church. It is a curious fact, which we so persistently ignore, that to pay homage to human society instead of to God is to breed the very forces which corrupt and finally destroy that society! The "boy-scout Christianity" which consists only in doing good deeds is too simple a moralism ever to redeem sinful society! Such a view obstructs Christian social responsibility by the substitution of human society for God-in-Christ. We are responsible to God for society, not to society for God!

All this is nothing more than the long arm of sinful man reaching around to pat his own back! Certainly we have come a long way in modern times. Just compare the squalor and filth of an Asiatic mud hut with indirect lighting, over-stuffed furniture and little frame houses where we can live by the side of the road and be a friend to man!

But let us not forget that in the beginning Adam succumbed to the Tempter and decided to eat of the fruit of the garden. Maybe

the fruit and the garden have changed considerably. But what of the descendants of Adam? Now all we have to decide is what to do with such things as atomic fission! And who are we fooling if we think this decision is simple and easy because "that bad man, Adam," is not around anymore?

## II

Our second consideration is how vain institutionalism works for secularism in our Church life. It seems many of us are disillusioned and tired of this weary and war-torn world. So we flee to the haven of the Church seeking that One who will soothe our feverish brows and lull us into a kind of complacent security! We purr sleepily and mumble something about "the peace that passeth understanding" while the rest of the world literally goes to hell outside the doors of our asylum!

On our knees to Christ we seek the waters of grace which keep the withering plants of our lives from dying altogether, while we continue to vegetate along through life! Unknown to the rest of the world we are the chosen few—ask us, we will tell you! We know what is wrong with this age from the names of particular rotten politicians in Washington and the other denominations across the street, down to the length of women's skirts! If people would only enter our private corner of the Kingdom of God there would be no need for other kingdoms in this world! We possess the ultimate secrets of the Word and as

soon as we make angels with clean faces out of all the rascals in this world the New Heavens and the New Earth will have arrived—not before! Apparently we spotless saints of the 20th Century find the Church a comfortable “Ecclesiastical Asylum for the Tired and Timorous!”

No wonder the Church is secular and worshipping the gods instead of God! Have we forgotten our frailty? We do have the truth, but must we insist on revering the vehicles through which it has been revealed to us? Can we dictate the terms of our peace with God?—has not God planned and offered the Way of Salvation? Though we are members in the Kingdom of God, we cannot be the King too! Are we using God, or is He using us? If we are His humble servants then let us thank Him, and quit being “the proud humble.”

It is time we quit hiding behind our bolted doors, feigning to be little Hamlets bearing all the world's burdens! If we are assured of our great Truths, then let us shout them from the housetops! The “halo-Christianity” which refuses to accept its responsibility for the rest of God's creation is too self-regarding ever to redeem sinful society.

We believe men need God-in-Christ if life is not to remain tragic and end in despair and disillusionment. But does this mean we reserve the right to sit around shining our haloes? By ignoring the seas of secularism that hem

us in on every side are we ourselves becoming secular?

### III

As a final consideration, let us examine that conception which thinks of secularism in terms of sensualism or a carnal outlook. According to this view, anything in church life which tends towards sensualism or a carnal outlook is sufficient ground for levelling the charge of secularism. It seems to me, however, that this is a misleading principle. It is true enough that sensualism or a carnal outlook in Church life makes any church suspect! But secularism is basically a religious problem and not an ethical one!

That is, Church life becomes sensuous and carnal because we worshippers have displaced God with the gods. It is the gods of glorified humanism and vain institutionalism which have led us away from the waters of true godliness to the mirages of sensuous and carnal secularism.

This does not mean we overlook the carnal outlook and the sensualism which have crept into Church life! It means, rather, that we must attack these things as a religious problem. We must steer the ship of faith between the shoals of pietism and license—and this by virtue of God's grace and our response to it in faith. Self-righteous programs for the betterment of our benighted brethren's morals will not avail! If our brethren are suspect, then let us be the messengers of the God  
(Concluded on page 23)

# The Lord's Prayer and the Teachings of Jesus

Ever since Jesus answered the disciples' request for instruction in praying, the Lord's Prayer has been the supreme example of how the Christian ought to pray. Concerning it Luther wrote in his *Large Catechism*, "Here we find all needs and distresses comprehended in seven successive articles or petitions, which never cease to pertain to us, and each so great that it ought to constrain us to pray and plead the same all our lives."

There is scarcely a religious service in which the Lord's Prayer does not appear. It is used almost universally in private devotions. It is studied in catechetical class; it is taught so that Christians might learn not only the meaning and benefit of each petition, but also something of the responsibility which each lays upon those who pray it.

An even richer understanding of the Lord's Prayer can be gained by an examination of the ministry of our Lord. The Prayer itself is an epitome of the teachings of Jesus, and it makes upon the prayerer the same demands which Jesus made upon his hearers. To consider the Lord's Prayer in such a manner does not mean to do violence to a form of worship and devotion; it remains always a prayer. Indeed, far from doing violence to it, it is possible to deepen its meanings for our spirit-

ual life by clarifying the fundamental relationship of God and man which underlies it.

Any detailed consideration of the Lord's Prayer in the light of Jesus' teachings is impossible here, but it is proposed briefly to consider the general lines which might be followed were such an investigation carried out.

## I

**Our Father, which art in heaven, Hallowed be Thy Name.** The primary reality in Jesus' life was God as Father. The first thing we can know of Jesus' religious development is the experience of his baptism. On this occasion, when he came up from the waters of the Jordan, he saw the heavens open and the Spirit like a dove descending upon him, and he heard a voice, "Thou art my beloved Son, in whom I am well pleased." This relationship of Father and Son from the beginning of his ministry dominated his whole life.

Jesus always looked upon God as his Father, although he spoke of this relationship comparatively seldom, and significantly (as T. W. Manson has pointed out) mostly after Peter's confession. God as Father was not simply a doctrine for Jesus, but a reality so vital and profound that it all but forbade discussion. Consequently, God was to Jesus not only a Fa-

ther, but a holy Father, whose name and all associated with him were to be kept sacred from the profaning traffic and conversation of everyday life (Matthew 5:34f). Rather, all things were to be done that the name of the Lord might be glorified.

**Thy Kingdom come; Thy will be done on earth as it is in heaven.** St. Mark records in his gospel that when John had been imprisoned, "Jesus came into Galilee, preaching the gospel of the kingdom of God." Our Lord spent his entire ministry in preparing and leading men into the kingdom. "What shall it profit a man, if he gain the whole world, and lose his own soul?" (Mark 8:36) The kingdom must be above all else; to gain it a man must deny himself and forsake all things, taking up his cross to follow the Lord.

God makes absolute demands on man, and there is no chance for rationalizing or casuistry. The Sermon on the Mount makes it clear that God desires not the hands and lips of men, but their hearts and wills. "Ye have heard that it was said by them of old time, Thou shalt not kill . . . but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment" (Matthew 5:21f). Jesus required absolute conformity to the will of God.

What this radical obedience to the will of God means is an absolute relationship between God the Father and his children. The rich young man who asked Jesus, "What shall I do that I may in-

herit eternal life?" went away grieved and without the kingdom, because he loved his possessions more than God. "How hardly," said Jesus, "shall they that have riches enter into the kingdom of God!" (Mark 10:17ff) God demands first place in a man's life, and will tolerate no competitor. "No man can serve two masters" (Matthew 6:24).

**Give us this day our daily bread.** There are few passages of the New Testament better known than that in which Jesus speaks of the fowls of the air and the lilies of the field. This chapter in Matthew (chapter six) is loved for its presentation of the fatherly care of God. What is often forgotten, however, is that here Jesus is speaking of the urgency and necessity of exerting every effort toward entering the kingdom. He attempts to remove from his listeners' lives one of the greatest hindrances to seeking God—concern for earthly needs so great that all else in life is lost in the mad scramble for bread.

"If God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matthew 6:30) Or, again, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7:11) Again Jesus brings the call to an absolute relationship one of trust and confidence in the Father. Whoever doubts the power and

providence of God weakens the relationship of Father and child, and is little better than the man who trusts in his riches.

Forgive us our trespasses, as we forgive those who trespass against us. The gospel which Jesus proclaimed was primarily that of forgiveness. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). Christ came to bring the reconciling love of God to men, and this reconciliation is realized in us if, like the prodigal son, we turn to God in repentance and faith. This is the basis of the relation of Father and child.

But there are many sayings of Jesus which emphasize that we must be willing to forgive, even as God has forgiven us. Most notable, perhaps, is the parable of the unmerciful servant, whose master delivered him to the tormentors, because while he had been forgiven a great debt, he would not have mercy on a fellow servant who could not repay a pittance. "So likewise," Jesus concluded, "shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother" (Matthew 18:23ff).

The forgiveness of God is realized in our lives by our relation to the Father; but if God is truly our Father and we his children we are like him, forgiving our debtors and showing kindness to those who hate us. Jesus said, "Be ye therefore merciful, as your Father also is merciful." (Luke

6:36; cf. Matthew 5:48). Unless our love and perfection is God's, he is not our Father, and we have not the kingdom of heaven.

Lead us not into temptation; But deliver us from the evil one. Especially in the apocalyptic sayings, Jesus is constantly warning his followers against false prophets and all powers which militate against the kingdom of God. A temptation, someone has said, is the prelude to disaster; it is an attack upon the relationship between God and his children. There will be persecutions and hate, but those who do not forsake their fellowship with the Father, but endure unto the end, will be saved. "Take ye heed," our Lord exhorts, "watch and pray" (Mark 13:33). Constant vigilance against the evil one is commanded, but no fears need be entertained by the faithful, for God can be reached through prayer, and he will send his Holy Spirit. Once again, Jesus emphasizes the essential relationship between the Father and the child.

## II

When Jesus spoke about the Father, it was not to analyze a doctrine, but to present the sacred reality of God, who dominates the life of a believer. When preaching about the kingdom of heaven, Jesus presented no picture of a political state, but spoke of a living and real relationship of obedience between the Father and man in which the will of God is made the will of man. When our Lord spoke about the earthly require-

ments of living, he spoke at the same time of our relationship to God to whom we give absolute trust and confidence. When he preached the gospel of forgiveness he demanded that in the lives of the believers must be the same love and mercy which God has bestowed upon his children. Amid temptations he exhorted his followers to keep strong their relationship with God, trusting in him who will not leave them comfortless.

Each of these strains of his teaching resolves ultimately to the same fundamental, all-embracing relationship of Father-son. It is only in such a relationship that we can truly pray the Lord's Prayer, for underlying each petition is the requirement of this basic relationship with God. Consequently, truly to pray this prayer is to give one's life wholly to God. The Lord's Prayer, as Jesus' teachings, drives every man to a decision, either to affirm or to deny his sonship.

This is most readily illustrated by the Fifth Petition, Forgive us our trespasses, as we forgive those who trespass against us. If we pray this sincerely, we affirm our discipleship; for we pray that God will forgive us that we might take up our crosses to follow after Christ in lives of selfless love like his. To pray for God's forgiveness and then to refuse to forgive is a disavowal of faith. To pray for God's forgiveness and then to refuse to forgive means that we are

liars, mocking God and blaspheming the Gospel of Christ.

Another illustration of how the Lord's Prayer involves a decision for an absolute relation to God is the Third Petition, Give us this day our daily bread. This requires complete faith and trust in the care and love of God. If a man prays this petition and then spends his time in anxiety concerning worldly needs, his prayer is made a farce, while his life refutes his state as a child of God. He is little better than the heathen, for he seeks not the Christian, but the pagan interests in life. He distrusts God and at the same time disclaims his relationship to him.

In the Lord's Prayer we indeed "find all needs and distresses . . . which never cease to pertain to us," and a prayer so great that it "ought to constrain us to pray and plead the same all our lives." Viewing it on the background of Jesus' teachings, we discover that it requires the same absolute relationship to God which the gospel demands. But it does more; it confronts the pray-er with a decision. To pray it lightly is to deny discipleship. To pray it sincerely is to affirm and strengthen the estate of sonship, and to ascribe to the Father, in the words of the ancient church, "the kingdom, and the power, and the glory forever and ever."

ROBERT E. BORNEMANN

## ALL THE GODS ARE DEAD!

(Continued from page 18)

and not the moralistic reformers of a glorified humanism or the spotless saints of a vain institutionalism!

In conclusion I would say that we cannot accept either glorified humanism or vain institutionalism. We can, however, and must hold to whatever truth is found in either of these views. And we must assert that truth in the face of any secularism which results from the radical abuse of either view.

If we would preach and teach the Gospel to the world, we must first rid ourselves of the world! We are to be in the world, but not of the world! Let us remember that combatting secularism is

a religious problem and this necessitates a prayerful attempt on our part to bring men into the fold of God's grace—starting with ourselves! Then perhaps we can become messengers of our Heavenly Father to a secular age!

This is no easy task! When Zarathustra came down from the mountain and met an old saint worshipping God in the forest, he laughed and said: "Could it be possible! This old saint in the forest hath not yet heard of it, that God is dead!" This is the voice of secularism against which we mean to assert that all the gods are dead, but the God lives and reigns forever!

EARL KNAUS

## ALL SAINTS

(Continued from page 9)

virtuous and godly living, that we may come to those unspeakable joys which Thou hast prepared for those who unfeignedly love Thee; through Jesus Christ, Thy Son, our

Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end. Amen."

JOSEPH DEIBERT

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