

Concordia Seminary - Saint Louis

Scholarly Resources from Concordia Seminary

Bachelor of Divinity

Concordia Seminary Scholarship

7-1-1945

The Program of Christian Love for the Serviceman and his Family

Warren Schmidt

Concordia Seminary, St. Louis, ir_schmidtw@csl.edu

Follow this and additional works at: <https://scholar.csl.edu/bdiv>



Part of the [Practical Theology Commons](#)

Recommended Citation

Schmidt, Warren, "The Program of Christian Love for the Serviceman and his Family" (1945). *Bachelor of Divinity*. 132.

<https://scholar.csl.edu/bdiv/132>

This Thesis is brought to you for free and open access by the Concordia Seminary Scholarship at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Bachelor of Divinity by an authorized administrator of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

THE PROGRAM OF CHRISTIAN LOVE FOR THE SERVICEMAN
AND HIS FAMILY

Table of Contents

A Thesis Presented to
The Faculty of Concordia Seminary
Department of Practical Theology

Chapter I
The Basis of Service is Love 11
The Needs to Be Served 27
The Way Church Serves These Needs 37
Chapter II
Serving the Undischarged Veterans 53
The Pastor Councils 56
of the Requirements for the Degree
Bachelor of Divinity 58

by
Warren H. Schmidt

July 1945

Approved by: Louis Lisch
R.A. Zimmerman

The Program of Christian Love for the Serviceman
and His Family

- Outline -

THE PROGRAM OF CHRISTIAN LOVE

FOR

I. The Christian Basis of Service Is Love.

THE SERVICEMAN AND HIS FAMILY

II. The Needs to Be Served.

A. The Serviceman

(Part I. In the Service) into war, its citizens are

affected. (Part II. Back Home) ways. A few say prosper for

B. The Serviceman's Wife. official war prosperity. A

C. The Serviceman's Child. new adventure added to their

D. The Serviceman's Parents.

E. The Serviceman's Community. war brings heartache and

III. How the Church Serves These Needs.

A. It Equips People to Serve.

B. How Christians Serve.

(Part I. As Individuals)

(Part II. As Groups)

A people at war is a people in need.

Appendices

I. Serving the Unchurched Veteran.

II. The Pastor Counsels.

is interested in the needs of men, for He loves
men. The people of God, the Christians, are also interested
in, and sensitive to, the needs of their fellowmen. In time
of war, these needs come to the surface of individual lives,
and the Christian is anxious to grapple with them and help
toward their solution.

This thesis will discuss the fundamental needs of
the American people in the present World War II. It will

THE PROGRAM OF CHRISTIAN LOVE
FOR
THE SERVICEMAN AND HIS FAMILY

When a nation is plunged into war, its citizens are affected in many different ways. A few may prosper for the moment because of an artificial war prosperity. A few may benefit by having a new adventure added to their otherwise dreary existence.

For the most part, however, war brings heartache and tragedy to a nation. Homes are disrupted as the men march off to recruiting centers. Loneliness settles over the loved ones left behind, as well as over the soldier who serves his country in a distant land. Anxiety grips the hearts of all and grief comes to many.

A people at war is a people in need.

God is interested in the needs of men, for He loves men. The people of God, the Christians, are also interested in, and sensitive to, the needs of their fellowmen. In time of war, these needs come to the surface of individual lives, and the Christian is anxious to grapple with them and help toward their solution.

This thesis will discuss the fundamental needs of the American people in the present World War II. It will

analyze specifically the needs of the serviceman, his wife, parents, children and community. It will also discuss Christian motives and methods to meet these needs.

When one human being responds to the needs of another, a number of motives may be involved. The helper may render his service because the individual is his friend. He may serve because he feels it is his duty to serve. He may do his kindness in order to cover up a deficiency in some other area of his life. He may help a man in need for the inward feeling of satisfaction which doing a good deed gives. He may render aid for prestige purposes or for good will purposes-- regarding his sacrifice of help as an investment which will pay.

In wartime, some of these motives come into sharper focus and more dominant positions. The "duty" motive, for example, is very strong in wartime. Every person feels a strong patriotic duty to assist the citizens of his nation who are sacrificing for the sake of the whole land. A man who would never think of picking up a hitch-hiker will begin giving rides to hitch-hikers wearing uniforms. He feels an obligation to serve soldiers.

The sense of deficit in wartime also becomes a very important motive for service. The civilian, particularly the wife, feels that somehow he may be shirking his duty to his nation if he is not in uniform. He doesn't like to think that someone else is doing a dangerous job for him. To "ease his conscience" in the matter, he may go out of his way to help the serviceman and his family wherever

possible.

I. The Christian Basis for Service is Love.

The feeling of pity also becomes a very widespread

motive for war. "Continue ye in My love." The fearful
John 15,9.

mother, the homesick soldier, the grief-stricken wife--

all of them one human being responds to the needs of another, a number of motives may be involved. The helper may render his service because the individual is his friend. He may serve because he feels it is his duty to serve. He may do his kindness in order to cover up a deficiency in some other area of his life. He may help a man in need for the inward feeling of satisfaction which doing a good deed gives. He may render aid for prestige purposes or for good will purposes-- regarding his sacrifice of help as an investment which will pay. S. Lewis points out, "Christian Love has a different

meaning. In wartime, some of these motives come into sharper focus and more dominant positions. The "duty" motive, for example, is very strong in wartime. Every person feels a strong patriotic duty to assist the citizens of his nation who are sacrificing for the sake of the whole land. A man who would never think of picking up a hitch-hiker will begin giving rides to hitch-hikers wearing uniforms. He feels an obligation to serve soldiers.

The sense of deficit in wartime also becomes a very important motive for service. The civilian, particularly the male, feels that somehow he may be shirking his duty to his nation if he is not in uniform. He doesn't like to think that someone else is doing a dangerous job for him. To "ease his conscience" in the matter, he may go out of his way to help the serviceman and his family wherever

possible.

The feeling of pity also becomes a very wide-spread motive for service in a country at war. The tearful mother, the lonesome soldier, the grief-stricken wife-- all of these cause an otherwise aloof individual to respond with sympathy and helpful action.

To the Christian, however, the motives discussed above are secondary, if not entirely absent. The one great power which impells the man of God to serve his fellowman is always the same--LOVE! He takes seriously and carries out the command of his Savior: "This is my commandment, that ye love one another as I have loved you."¹

What is meant by the "love" of which the Savior spoke? As C. S. Lewis points out,² Christian love has a different meaning than we commonly attach to the word. It is not an emotion of tenderness which we feel toward a particular individual. It is rather a fundamental attitude which we have toward all men, even to those who are our enemies.³ This love is not an inherent quality of the human being. It is a God-given power which only those possess who are alive in Him.⁴ "God is love,"⁴ and the people in whom He

1. 1 John 4,12

2. 1 John 4,16

1. John 15,12

2. "Love, in the Christian sense, does not mean an emotion. It is a state not of the feelings but of the will which we have naturally about ourselves, and must learn to have about other people."

3. Lewis, C. S. Christian Behavior, p. 50.

3. "But I say unto you, Love your enemies." Matt. 6,44.

4. 1 John 4,16

abides must also be people of love. Indeed, Scripture is very clear in indicating that love is the sign that the Spirit of God is active in a particular individual:

"Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."⁵

"If we love one another, God dwelleth in us, and His love is perfected in us."⁶

"We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."⁷

"If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And this commandment have we from Him, That he who loveth God love his brother also.⁸

"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us."⁹

"By this shall all men know that ye are My disciples, if ye have love one to another."¹⁰

From these passages we may conclude that love is an inseparable quality of the true Christian life.¹¹ The work

5. 1 John 4,7.8.

6. 1 John 4,12

7. 1 John 4,16

8. 1 John 4,20.21

9. Eph. 5,1.2.

10. John 13,35

11. "Love is the parallel of Christian faith. He (the Christian) is equipped with love through the work of the means of grace in his own life."

--Caemmerer, R. R., The Lutheran Church Faces the World, p. 24.

of Jesus' atonement was to redeem mankind from a life of selfishness to a life of love.¹² Thus it had two functions, one negative and one positive. On the negative side, the sacrifice of Jesus cleared away the sin which separated man from God. On the positive side, the atonement opened for man a new life--a life with God. Stoeckhardt describes this latter result of the atonement as the "finis ultimus" of God's great plan of salvation.¹³ Luther in his explanation to the Second Article of the Creed also alludes to this new life when he writes: first this life is very imper-

fect in expressing itself. But as the man uses the tools of
 "(Jesus Christ) has redeemed me...that I may be His own and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness."¹⁴

living. Thus we see that "faith" is not a momentary act of
Christian Dogmatics likewise states:

"The performance of good works is the real objective of the Christian's life on earth. As soon as a person has become a believer, he no longer belongs to this world, but to the kingdom of heaven. But God wants His saints to live on earth for a while in order that they may serve Christ, publish His Gospel, and perform many good works to the praise of His name."¹⁵

12. "He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." 2 Cor. 5,15.

"We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2,10

13. "Dasz wir in Neuheit des Lebens oder in einem neuen Leben wandeln, das war der finis ultimus."
 --Stoeckhardt, Roemerbrief, p. 288. (1907ed.)

14. Luther's Small Catechism, pp. 100. 101.

15. Lueller, J. T., Christian Dogmatics, p. 419.

When a man receives this new life, we speak of him as being "converted." That is to say, he is a changed man. Instead of being at odds with God, he now recognizes God as his loving Father--a Father Who did not even spare the life of His Son to demonstrate His love. The man now trusts God. He has faith in Him. What has actually happened is that the Holy Spirit has entered into the man's heart and begun a process of renovation. Whereas the man once lived totally for himself, the new life in him now causes him to live for God and for other people. To be sure, at first this life is very imperfect in expressing itself. But as the man uses the tools of conversion--Gospel and Sacraments--the new life in him grows more powerful as the Spirit of God takes over more of his living. Thus we see that "faith" is not a momentary act of acceptance, but it is a whole life of activity for God. Walther rightly said:

"Faith is not a dead, inert affair, but something that transforms and renews the heart, regenerates a person, and brings the Holy Spirit into his soul...The Holy Scriptures emphatically testify that there can be no genuine faith without love, without a renewal of heart, without sanctification, without an abundance of good works."¹⁶

This new life of love is extended to all men and to all of their needs, spiritual, mental, and physical. The Savior healed men's bodies as well as their souls. He was sensitive to physical, as well as spiritual, blindness. He fed the poor with fish as well as nourishing the spiritually poor with

17. Acts 8, 1-7
18. Acts 8, 1-10

16. Walther, C. F. W., Law and Gospel, p. 223.

PRITZLAFF MEMORIAL LIBR
CONCORDIA SEMINARY
ST. LOUIS, MO.

the Bread of Life. To Him a human need was a cry for help which could not go unanswered. Whether that need was spiritual or temporal made no difference. The Good Samaritan was not a preacher bringing the Gospel to a lost sinner, but a man of love who served his neighbor's immediate physical need.

The disciples followed their Master in ministering to every need they found. They were concerned about the poor¹⁷ and the sick,¹⁸ too. The love of God which constrained them to help was always active. The Apostle John explained the necessity of this activity when he wrote:

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."¹⁹

The disciples of Jesus Christ living in the twentieth century also have the mandate from the Master to respond to the needs of their fellowmen. The love of God which stirs in their hearts must compel them to minister to every needful person whom the Lord places across their path through life.

The God-given power to love must exercise itself in helpful actions. The true man of God cannot stand idly by while the heart of a neighbor is aching, or while a cloud of loneliness settles over a family. The neighbor's plight is a call to action.

17. Acts 6,1-7

18. Acts 3,1-10

19. 1 John 3,17-18.

Other front-line writers have said essentially the same thing-- that the business of war is an ugly, uncomfortable, fearful and

II. The Needs to Be Served.

unlucky job. ² And at the end the war the GI can see only a

white cross, or a qu **A. The Serviceman.** asking his return to peace-
time living. (Part I. In Service)

To be sure, there are many citizen-soldiers who don't live
When a civilian becomes a soldier, he immediately launches
in front-line trenches. Their lives are not in constant danger.
into a life in which many problems he already has are intensified,
But they, too, have problems. They, too, have needs which exist
and in which a number of new ones are added. The scope of this
thesis does not permit a detailed discussion of every need the
serviceman has, but rather seeks to outline those fundamental
problems which may have a very lasting affect on the character
and outlook of the soldier.

World War II has produced some very accurate descriptions
of the average GI's life. Two such over-all descriptions
may well serve as a starting-point for our analysis of the

serviceman's needs. Ernie Pyle, who emerged as the greatest
war correspondent of the war, wrote thus:

"The front-line soldier I knew lived for months like an
animal, and was a veteran in the cruel, fierce world of
death. Everything was abnormal and unstable in his life.
He was filthy dirty, ate if and when, slept on hard
ground without cover. His clothes were greasy and he
lived in a constant haze of dust, pestered by flies and
heat, moving constantly, deprived of all the things that
once meant stability--things such as walls, chairs,
floors, windows, faucets, shelves, Coca-Colas, and the
little matter of knowing that he would go to bed at night
in the same place he had left in the morning.

The front-line soldier has to harden his inside as well
as his outside or he would crack under the strain."¹
War was learning the gesture of signaling a little finger
just to see it move and know that you were still alive.
War was hell.

1. Pyle, Ernie, Brave Men, p. 3. infantryman."

---"Bill, Willie & Joe," (sic) Time, June 16, 1945, p. 16.

Other front-line writers have said essentially the same thing-- that the business of war is an ugly, uncomfortable, fearful and endless job.² And at its end the average GI can see only a white cross, or a question-mark representing his return to peacetime living. To be sure, there are many citizen-soldiers who don't live in front-line trenches. Their lives are not in constant danger. But they, too, have problems. They, too, have needs which must awaken in the Christian heart a desire to serve in whatever way is possible. What are these specific needs common to most of America's fighting men? feeling that in a very tragic way "old things are passed away"--at least for the moment.

2. In a review of Bill Mauldin's book, Up Front, Time Magazine carried the following excellent description of the front-line life Mauldin's cartoon characters, Willie and Joe, exemplified:

"Willie and Joe were citizen soldiers. Before their incarnation, they had presumably been peaceful citizens. Now they were veterans of war's hardships, its filth, discomforts and agonizing boredom. War was bad weather and soaking clothes, cold rations and no letters from home. War was mile after mile of tramping, getting just as tired advancing as retreating, sleeping in barns, bathing in icy rivers, scrounging for small comforts.

"War was getting drunk on grappa manufactured in stills made from wrecked airplane parts; reading with vacant eyes the labels on K-ration tins or even German propaganda leaflets just to be reading.

"War was praying between artillery barrages; pitying the starved Italian children and the Italian women standing in the midst of their ruined homes. War was watching their friends die, one after the other, day after day after day. War was learning the ecstasy of wiggling a little finger just to see it move and know that you were still alive. War was hell.

"Willie and Joe were combat infantrymen."

---"Bill, Willie & Joe," (sic) Time, June 18, 1945, p. 16.

1. Loneliness.

The serviceman away from home is a lonely man. He misses his family and friends, the familiar sights of home and the home-town. He misses the everyday experiences that once made up the total pattern of his life. These sights and these experiences were real, they were normal. Now they are only memories. There are endless hours in which the man in uniform can brood over these memories, and wait for their return. Even a steady flow of letters from loved ones cannot completely overcome the feeling that in a very tragic way "old things are passed away"--at least for the moment.³

The Government has recognized this as one of the serviceman's gravest needs, and has sought its solution by urging the home-folks to write endless letters, and by sponsoring tours of American artists to bring the home nation to the fighting man.

-
3. "The soldier's relations with his loved ones at home probably continue to carry a heavy emotional charge. He lives for his girl's letters, and she for his, but strange misunderstandings somehow arise. It is not, however, hostility but mutual idealization that chiefly hinders communication between the soldier and those he loves. For the duration of the war, communication between loved ones may well continue on an apparently high level of understanding, but it is delusive and unreal, because each person has meanwhile built up idealized conceptions of the other."

---Waller, Willard, The Veteran Comes Back, p. 31

4. "The essence of military action is cooperation...
to design issued from above. In order to achieve
cooperation, the army must partly annihilate and
ignore the soldier's private will.
Waller, op. cit. p. 18.

2. Boredom. By short soldierly surfaces greatly from frustrat-

Along with loneliness caused by separation from normal life, the man in uniform invariably is bored with military life. There is a part of him that will never feel at home in military surroundings, and which revolts against the new life. His leaders try desperately to keep his mind occupied, but it is inevitable that there will be times when the serviceman will look critically at his surroundings, brood over them, and become discouraged and very unhappy. The sheer monotony and endlessness of the job he must do gnaws away at his interest and enthusiasm for living at moments like these.

3. Frustration. See company with death, fear is an over-

Frustration is closely allied with boredom. Frustration is the check-mating of individual desire. It is a necessity in military life. The individual's will must be submerged in the interest of the common will.⁴ The relation between frustration and boredom is brought out by Waller:

"The boredom of war is one of the things men rebel against, one of the chief complaints against a military experience. Boredom is something to rebel against, but it is more than that: boredom is rebellion. Boredom is an unsuppressible, un-put-down-able mutiny, the most damaging form of resistance to authority...Boredom is an automatic, uncontrollable reaction to frustration. The mental state of boredom is characterized by an apathy toward the stimuli of the current situation, by mild repugnance to the situation and by a psychic withdrawal from it. There is involved in it a desire to be somewhere else and to do something different, to escape from the boring stimuli."⁵

4. "The essence of military action is cooperation according to design imposed from above. In order to achieve that cooperation, the army must partly annihilate and partly ignore the soldier's private will.
--Waller, op. cit., p. 19.

5. Ibid., p. 74

The mentally alert soldier suffers greatly from frustration. It is not easy for an independent business man, for example, to adjust himself to a life in which his voice is not heard and in which he himself is regarded as a number rather than as an individual personality. Every man wants to be recognized as an important part of society. In many cases, this recognition is either totally lacking, or is of a very slight nature, in military life.

4. Fear.

Some might suppose that this need should be placed first rather than fourth. Obviously, when a man lives for long periods of time in close company with death, fear is an ever-present companion. Veterans tell us, however, that while fear is common in battle, it is by no means the greatest problem of the GI. Indeed, the fear he experiences is quite different from the fear one might expect a man in battle to feel. Ernie Pyle, sitting on a transport off the Scilian coast the night before D-Day, wrote:

"As we sat there on the hard deck--squatting like Indians in a circle around our pineapple can--it all struck me as somehow pathetic. Even the dizziest of us knew that before long many of us stood an excellent chance of being in this world no more. I don't believe one of us was afraid of the physical part of dying. That isn't the way it is. The emotion is rather one of almost desperate reluctance to give up the future. I suppose that's splitting hairs and that it really all comes under the heading of fear. Yet somehow there is a difference."⁶

A sailor returned from eighteen months of service in question-mark in one's mind, but the soldier knows that that

6. Pyle, Ernie, op. cit., p. 5.

the Pacific told the writer that actual fear of death came at very rare moments and that most men get over it very quickly, becoming philosophical about the whole thing. Of greater pain to the GI than fear is worry.

5. Worry
The serviceman's worries have two objects: home and the future. Since he is far removed from his loved ones, he is utterly helpless to care for them when they need him. A married man, or any man who has dependents, feels this responsibility and helplessness in particular. He is apt to feel that the gap which his departure created in the family life will never be adequately filled. He may easily begin to wonder whether things are going as well at home as he is led to believe from letters. This uncertainty may increase when a troublesome letter arrives, when a newspaper filled with bad home-front news reaches him, or when a fellow soldier receives disheartening news. "Are things all right at home?" is one of the chief causes of a soldier's uneasiness while serving in a distant land.

The serviceman is also apt to worry about the future--not whether his future will be cut short by a bullet--but what lies beyond the discharging office back home. Will there be a job for him? Can he take up courtship or married life where he left off? Will the folks back home receive him back into normal life without causing embarrassment? Will his friends have changed while he was away? The future is always a question-mark in men's minds, but the soldier knows that that question-mark is accompanied by a complete readjustment that in itself will be a problem. Because the future is uncertain,

What will be the **The Serviceman** needs of these men as

they re-enter a (Part II. Back Home)

1. Misunderstanding.
 "Thousands of our men will soon be returning to you. They have been gone a long time and they have seen and done and felt things you cannot know. They will be changed. They will have to learn how to adjust themselves to peace."

--Ernie Pyle⁷

It is commonly agreed⁸ that three kinds of veterans will return from World War II. The adjustment problems of each of these groups will differ in many ways, but certain needs they will hold in common. The three groups are:

"1. The physically and mentally normal persons. It is expected that the majority of men and women will not return physically injured, nor mentally disturbed to any serious degree. All of them will have changed, but for many the change will be in the direction of a greater maturity. This group has been able to adjust themselves to military life, and will readjust themselves easily to civilian life.

"2. The physically sick and injured. Many of these will be hospitalized for a greater or lesser period. Some of them will return with severe handicaps, while others will completely recover. Their minds will be filled with uncertainty about employment, marriage and other social relationships.

"3. The mentally and emotionally ill. Though some will recover, the fear of recurrence will be added to the feeling of disgrace at being ill mentally. It is hoped that this will not be a large group, but friends and relatives must be prepared to meet them with a sympathetic and understanding attitude."⁹

7. Pyle, op. cit., p. 466.

8. The booklet When the Uniforms Are Put Away, published by the Missouri Synod, adds a fourth group: "Those changed in attitude" (p. 10). Our discussion will include their problems, but will not treat them as a separate group.

9. The Homecoming of Our Service Men and Women, a pamphlet published by the Defense Service Council of the Presby-

the serviceman worries.

This does not exhaust the needs of the serviceman, but it does present the major ones. The writer has purposely omitted the more physical problems of military life--the physical pain and the grief over stricken comrades. Most problems other than those we have discussed lie beyond the help which the individual Christian and the Christian Church can render the serviceman. For that reason they have been omitted from our discussion.

There are other needs, but certain needs they

will have to be met.

The first of these is the need for a sense of purpose. In the military life, the individual is often lost in the mass. He needs to know that his life has meaning and that his actions are significant. This sense of purpose is often found in the religious life, and it is this sense of purpose that the Christian Church can help to provide.

Another need is the need for a sense of community. In the military life, the individual is often isolated from his family and friends. He needs to know that he is part of a larger group, and that his actions are part of a larger plan. This sense of community is often found in the religious life, and it is this sense of community that the Christian Church can help to provide.

A third need is the need for a sense of hope. In the military life, the individual is often faced with uncertainty and danger. He needs to know that there is a future, and that his actions will lead to a better life. This sense of hope is often found in the religious life, and it is this sense of hope that the Christian Church can help to provide.

These are the major needs of the serviceman, and they are the needs that the Christian Church can help to meet. It is the duty of the Christian Church to provide the help that the serviceman needs, and to do so in a way that is consistent with the teachings of the Bible.

The Christian Church can help the serviceman in many ways. It can provide him with a sense of purpose, a sense of community, and a sense of hope. It can also provide him with the help that he needs in his daily life. This help can be provided in many ways, and it is the duty of the Christian Church to provide it.

The Christian Church can help the serviceman in many ways. It can provide him with a sense of purpose, a sense of community, and a sense of hope. It can also provide him with the help that he needs in his daily life. This help can be provided in many ways, and it is the duty of the Christian Church to provide it.

What will be the **The Serviceman** needs of these men as

they re-enter a pe (Part II. Back Home)

"Thousands of our men will soon be returning to you. They have been gone a long time and they have seen and done and felt things you cannot know. They will be changed. They will have to learn how to adjust themselves to peace."

--Ernie Pyle⁷

It is commonly agreed⁸ that three kinds of veterans will return from World War II. The adjustment problems of each of these groups will differ in many ways, but certain needs they will hold in common. The three groups are:

"1. The physically and mentally normal persons. It is expected that the majority of men and women will not return physically injured, nor mentally disturbed to any serious degree. All of them will have changed, but for many the change will be in the direction of a greater maturity. This group has been able to adjust themselves to military life, and will readjust themselves easily to civilian life.

"2. The physically sick and injured. Many of these will be hospitalized for a greater or lesser period. Some of them will return with severe handicaps, while others will completely recover. Their minds will be filled with uncertainty about employment, marriage and other social relationships.

"3. The mentally and emotionally ill. Though some will recover, the fear of recurrence will be added to the feeling of disgrace at being ill mentally. It is hoped that this will not be a large group, but friends and relatives must be prepared to meet them with a sympathetic and understanding attitude."⁹

7. Pyle, op. cit., p. 466.

8. The booklet When the Uniforms Are Put Away, published by the Missouri Synod, adds a fourth group: "Those changed in attitude" (p. 10). Our discussion will include their problems, but will not treat them as a separate group.

9. The Homecoming of Our Service Men and Women, a pamphlet published by the Defense Service Council of the Presby-

What will be the great fundamental needs of these men as they re-enter a peaceful society?

1. Misunderstanding.

During the serviceman's stay away from home, changes have occurred which cannot but affect his life. He himself has changed and the people among whom he resumes the tasks of normal living have changed. Misunderstanding on both sides may well be the result until the veteran is completely "readjusted." This misunderstanding can easily become the gravest deterrent to a complete readjustment.

"The soldier home from the wars will seem a curious bundle of contradictions to his family. In some areas of life military experience will have matured him. In others he will appear downright childish. He will want freedom from military discipline and at the same time feel bewildered to know what to do with his new civilian liberty. He will express a wish for social activities and yet feel uneasy when these are provided...Most of all however, the returned soldier will be different--different in hundreds of little ways from the man his family knew before he went away; different in his outlook on life; different in his manner of doing things; different in his sense of values; different in his likes and dislikes. In brief, he is apt to seem for a time almost a stranger to his puzzled family."¹⁰

Some civilians are apt to mistake any change in the veteran as an abnormality. Much pseudo-psychology has made the veteran's loved ones and friends alert to "diagnose" every trait he has acquired. Servicemen have made very clear that such "diagnosis" is the worst thing that can be perpetrated on veterans--even though it be well-intentioned. An article titled "The Soldiers

10. Pratt, George K, Soldier to Civilian, p. 7.

March, 1945, p. 10.

Say Don't Do It!" by Don Wharton makes this clear:

"They (soldiers) were disgusted with the impression created among their home folks that most returned soldiers were strange neurotics who didn't want to talk about what they'd been through, who had to be handled with care. They wanted everyone to know that returned soldiers asked only to be treated like normal human beings without any of the pampering advocated in most 'When-He-Comes-Home' articles."¹¹

The misunderstanding which a wounded or mentally ill veteran faces is greater than that which confronts the healthy veteran, of course. He may find himself exposed to an attitude of pity and condescension which is anything but comfortable.

This will be due to the family's and friend's inability to understand the veteran's true feelings. They will confront him with one of his gravest needs in returning to peaceful life.

2. A job.

Most of the serviceman's worries about the future have to do with his future work. "Will I be able to get and keep a satisfactory, steady job?" is the big question in the minds of these men. This is perfectly natural, of course. Much of a man's future is determined by the job he holds. Unemployment is one of the greatest catastrophes that can befall him.

In some instances the concern for a job is not an immediate one. Many veterans of World War II will seek additional education before they join the army of job-hunters. Nevertheless,

3. Disillusionment.

they too are vitally concerned about what the future will hold for them in the line of work.

11. Condensed from Common Sense in The Reader's Digest, March, 1945, p. 16.

3. Readjustment of attitudes.

Attitudes created in the chaos and abnormality of war are very often completely unrealistic and unusable in peacetime living. War hardens a man and teaches him to hate. War sometimes convinces a soldier that what does not concern itself with physical life and death is not real. The finer things of life are soft and weak--and therefore to be spurned. A soldier's attitude toward death itself undergoes a tremendous change.

"Many systems of attitudes and beliefs are devised by the human mind to make the risk of death easier to bear...Fatalistic creeds flourish in war; they become the common speech of the day. Death will come to you only from the bullet that has your name on it, and that bullet has not been manufactured yet; death will come for others, of course, but not for you. Death will take you when your time comes, but not before; nothing can change the date of your fated rendezvous with death, your appointment in Samara."¹²

The soldier's value of individuality and of the individual life is apt to undergo a change in his war experience. His attitude toward the civilians among whom he will resume work may easily be one of contempt as a result of his experience. Life itself may lose some of its interest. These attitudes will bring great harm to the veteran unless he is able to cope with them and change them.

4. Disillusionment.

The man in uniform is constantly assured during his military career that he is fighting for a noble cause and for ^{the}

12. Waller, op. cit., p. 67.

noblest nation and way of life on earth. While he is away from home, his mind idealizes home, his loved ones and the "way of life" he is defending. The illusion must break when he returns to the flesh-and-blood world he left. Dr. Pratt describes just how this disillusionment may come about:

"It wasn't long before flaws began to appear and the horrid doubt flashed across Corporal Richards' mind that maybe there was something to this adjustment business that he hadn't counted on. For one thing, he discovered that, cordial as his girl was, she had been plunged, by his return, into a conflict of loyalties with friends who had made while he was away. For another, he found it incredible to realize that the girl had gotten a job and wasn't always free to run at his every beck and call. In looking back on it now Corporal Richards chuckles in amused exasperation at the idealized image he had nurtured while he was away."¹³

There are other illusions of a graver sort to be broken, however, Corruption and intrigue in the government of the nation for whom the soldier fought is not so easily laughed off. The selfishness in people, particularly in family and friends, is hard to take. Was the effort worth while? Was this way of life worth the death of all the buddies who died the hard way, and worth the painful struggle of those who lived? Disillusion can haunt the mind of the veteran and interfere with his happiness. It is a need.

5. Bitterness.

Most veterans will harbor some bitterness in their hearts. It may be bitterness against civilians, against the system of government that permitted war to come about, against those ^{who}

13. Pratt, op. cit., p. 114.

profited from war, against the church which did not speak up against war. He may be bitter because the skills he learned in war are of no value to him now. He may be bitter against life in general because it has dealt him such a large measure of pain, heartache, and disillusionment. Some World War I literature has given us a picture of a veteran's bitterness:

"My mental attitude towards the war had changed. Whatever romance and glamour there may have been had worn off. It was just one long, bitter waste of time,--our youth killed like flies by 'dugouts' at the front so that old men and sick might carry on the race, while profiteers drew bloated profits and politicians exuded noxious gases in the House...

How dared they have valets while we were lousy and unshaved, with rotting corpses round our gun wheels? How dared they have wives while we 'unmarried and without ties' were either driven in our weakness to licensed women, or clung to our chastity because of the one woman with us every hour in our hearts whom we meant to marry if ever we came whole out of that hell?"¹⁴

It is fortunately true that most veterans will return without such bitterness in their hearts. But many of them will resent every attempt at glamorizing war which they meet. And they may easily resent those whose ignorance of war's horrors has left them unaffected by the terrible price of victory. The veteran who has undergone grave hardships may find bitterness welling up inside him when he meets up with some personal trouble, or plunges into a perfectly normal despondent mood.

6. Personal problems of readjustment.

Each veteran will face complex personal problems when

14. A. H. Gibbs, The Diary of Four Years of War, op. cit., p. 101

II. Needs to Be Served.

he returns to civilian life. Husbands of hasty war marriages, for example, will face the very difficult task of taking up a married life that scarcely got under way. An almost-strange woman will meet many such veterans in the capacity of a wife. Other men will find that they are unable to resume their interrupted education because their age has made them misfits in a younger class.

An endless line of needs stands behind the word "readjustment." The serviceman who survives the dangers of death will return to find a world of peace which also is fraught with dangers, problems and heartaches.

"Says Dr. Kuzmin, who maintains a clinic for the rehabilitation of discharged servicemen as well as one for the treatment of servicemen's wives: 'Women are paying the same war penalties as men, many of whom crack up long before they reach combat. Women who have followed their husbands to embarkation ports often find themselves spiritually strangled. They stay simply because they somehow feel closer to their husbands there.'

1. Loneliness

In a normal home, the wife's life is wrapped up in that of her husband. When he leaves home for military service she is cast adrift. The same loneliness which grips the heart of her husband may also grip her when she takes hold of her in the solitude of familiar surroundings. In such her sense of loneliness, however, the wife must usually spend more hours of inactivity than her husband. He is surrounded

15. From She Also Serves, a Desobilization Bulletin, no. 1.

16. Time, January 29, 1946, p. 65.

II. Needs to Be Served.

B. The Service Wife.

"She also serves who waits long anxious days and weeks and months until the battles end and he comes back again. She also serves who writes newsy, loving letters, who remembers special days, who keeps alive the love of home. And she who must walk the long lonesome path trying to be both parents for children whose father will never return--she serves."¹⁵

The needs of the service wife are not dramatic. They are quiet. They must be borne in the silence of loneliness.

But they are very real and very heavy and very painful at times. ¹⁷

"Says Dr. Kasanin, who maintains a clinic for the rehabilitation of discharged servicemen as well as one for the treatment of servicemen's wives: 'women are paying the same war penalties as men, many of whom crack up long before they reach combat. Women who have followed their husbands to embarkation ports often find themselves spiritually stranded. Many stay simply because they somehow feel closer to their husbands there.'¹⁶

1. Loneliness. In a normal home, the wife's life is wrapped up in that of her husband. When he leaves home for military service she is cast adrift. The same loneliness which grips the heart of her husband many miles from home also takes hold of her in the solitude of familiar surroundings. To deepen her sense of loneliness, however, the wife must usually spend more hours of inactivity than her husband. He is surrounded

15. From She Also Serves, a Demobilization Bulletin, p. 1.

16. Time, January 29, 1945, p. 65.

They must be pulled over in loneliness. They are a separate
by other men engaged in a common cause which is often highly

adventuresome. She must continue to live the same life as
before--without the person who made it complete.

Unless the service wife has cultivated the acquaintance
of other service wives, she is apt to spend many lonely
evenings at home. She must necessarily be left out of all
"couple" affairs. Thus she is destined to have many un-
occupied hours in which she can brood over her loneliness.

It is small wonder that "an estimated 2,500 (service wives)
in San Francisco alone have undergone treatment for psycho-
neurosis during the past 18 months."¹⁷

2. Anxiety.

Loneliness is usually accompanied by fear and anxiety
of one kind or another. In the case of the service wife,
the anxiety takes a very definite shape. She is worried about
two things: what is happening to her husband, and what the
future holds for both of them. She is not only worried about
her husband's physical safety in many instances, but what is
happening in his mind, as well--what changes war and separat-
ion are making in his character and behavior.

The service wife is also apt to face the future with
anxiety. What if he does not come back? What if she must
spend the rest of her life with a cripple--or, even worse,
with a mentally ill man? What if his attitude toward her
changes while he away? These are some of the questions
which cause tensions in the heart of many service wives.

17. Time, January 29, 1945, p. 65. "Good Sport," in Parade's
Magazine supplement for Fathers in Uniform, p. 3.

They must be milled over in loneliness. They are a desparate need.

3. Shouldering new tasks.

Most wives learn to be dependent upon their husbands for countless tasks of everyday living. The stability furnished by the husband becomes a huge void in the service wife's life. She must shoulder these tasks alone now-- for an indefinite time. It is not easy. One such service wife wrote:

"It was not until about a week after his departure that I realized the magnitude of responsibilities that had now descended on my shoulders. Bills began to come in, requests for insurance payments, gasoline rationing dates were set, all fuel oil users had to measure their rooms and a host of other matters came up. None of these were very weighty in themselves but all had to be dealt with by the head of the household and I was that head now. Before this there had been times when I had had to do more than my share of running the household machinery, but I had always had recourse to my husband's help and advice, and it was a comparatively simple matter to take care of details when the final responsibility rested on his shoulders. Now there were only my shoulders."¹⁸

Particularly when the wife is also the mother, the new responsibilities weigh heavily. If in addition she must become the breadwinner, her job becomes extremely difficult. And the discouraging thing is that there is no predictable end to it all, no respite from the grind "for the duration"-- if he comes back then.

4. Grief or readjustment

The service wife's loneliness and anxiety can end in

18. Christgau, Alice, "Your Wife's a Good Sport," in Parents' Magazine supplement for Fathers in Uniform., p. 3.

one of two ways: grief over his loss or reunion. No words are adequate to describe the overwhelming grief a young life-service wife must suffer when she receives a fateful War Department telegram. With one tinkle of the doorbell a life is shattered, and for a while the whole routine of living becomes meaningless.¹⁹ Here is the deepest need of all.

"She walks alone...in days that echo hours of partings and nights that ache. Casualties" will increase. She is the wife and the mother. The latest communique only confirms what she has already lived through and no reporter describes the battle as vividly as she saw it. Yet, if her heart spills over, only the pillow knows.²⁰

But even if a service wife is spared this grief, her needs may not be gone entirely. She, too, faces a problem of

19. "Do you know what it is like to go through the usual motions of your daily life without knowing you are doing so? It is as if you are a mechanical thing, an automaton, wound up with a key. You look at the clock and see that the hour has moved from two to nine. You look at the calendar and know that this is tomorrow, not yesterday. You know that on Wednesday you went swimming with the children. You know that dozens of people have telephoned..."

"People have said, 'It must be comforting to realize he never knew what hit him.' That much is true. He never knew. But I know. And I am not likely to forget. I know that in one fraction of an instant he was with his men. And that in the next he was not. And that two weeks later they found him--and buried him--in France."
 ---Rogers, Henrietta O., "Next of Kin," Atlantic Monthly, June, 1945, pp. 59,60.

20. "The Forgotten Woman" in She Also Serves, p. 2.

G. The Serviceman's Child.

readjustment. She must be the key figure in assisting her husband to find his way back into the routines of normal life. This task will test her patience and love in many instances. It will be particularly a trying experience if her veteran is injured in body or in mind.

The service wife may experience other needs of grave import. Thus, when the service father goes to war, he leaves behind him a little one who has needs which may well influence his entire life. News of particular battles "with heavy casualties" will increase her anxiety. Her husband's changed temperament may make readjustment for both difficult.

And each additional need must touch the heart of the Christian neighbor and the Christian Church. children in a particular home. Her interference with this plan.

The training and care of the child now falls on the shoulders of one person, the mother. The child will not be long in discovering that father's absence makes a big difference. Mother's attempt to assume all of the household management keeps her from spending so much time with the child as formerly. She is apt to be more tired and irritable, too, because she is carrying a very heavy burden.

The child who is not old enough to understand what mother is experiencing, may begin to feel neglected. Indeed, part of the normal training must be neglected in wartime. No woman can be both mother and father and do the job perfectly.

Other things may contribute to the child's feeling of being neglected, too. Daddy's visits are always too short. He has so much to do during the brief days of a leave that he may easily fail to spend sufficient time with his children.

C. The Serviceman's Child.

The most pitiful victims of any national catastrophe are the children. Adults are somewhat fortified for the experiences of war and normally can adjust their lives to meet new crises. Little children are not so fortunate. They cannot so easily understand why happy routines of life must be altered so suddenly. Thus, when the service father goes to war, he leaves behind him a little one who has needs which may well influence his entire life.

1. Neglect.

When God instituted the human family, He planned that two adults should be responsible for the training and care of the children in a particular home. War interferes with this plan. The training and care of the child now falls on the shoulders of one person, the mother. The child will not be long in discovering that father's absence makes a big difference. Mother's attempt to assume all of the household management keeps her from spending as much time with the child as formerly. She is apt to be more tired and irritable, too, because she is bearing a very heavy burden.

The child who is not old enough to understand what Mother is experiencing, may begin to feel neglected. Indeed, part of the normal training must be neglected in wartime. No woman can be both mother and father and do the job perfectly.

Other things may contribute to the child's feeling of being neglected, too. Daddy's visits are always too short. He has so much to do during the brief days of a leave that he may easily fail to spend sufficient time with his children.

He may not always be in a cheerful mood to play with them, either. Children will not fail to notice this, and the affect on them may be very unfortunate.

"Daddy's home-coming is a red-letter event in the children's lives. For them his leave can do a lot to bolster up their security, if the time is spent simply and in a normal way. If it is treated as a period of bacchanal, the children will feel that the time Daddy spends with them is being sandwiched between other more important things, and that they, the children, are secondary in his life. Their security will get another blow. For they will subconsciously sense, 'It wasn't this way before when Daddy was at home. It probably never will be the same again.'"²¹

A child who once feels that his parents are neglecting him will have great difficulty overcoming the personality handicaps that such a feeling invariably brings with it.

2. Loneliness.

Children, too, suffer from loneliness when their father leaves home. They cannot but miss his reading of the funny papers, scuffling on the floor with them, and putting them to bed with a story. If the father has been a good father, his absence will leave a painful void in the little heart he left behind. The mother of such a child wrote:

"Last night Nan was restless again. I got out of bed and went into her room. Through the window the light of a cold spring moon shone on her troubled face. She stirred uneasily. And in her same half-voice of sleep, the voice that has startled me so often, she called out the words that are familiar to me now:

'I want my father. Please, God, I want my father.'"²²

21. Danziger, Juliet, "Make the Most of Your Furlough," Parent's Supplement (op. cit.), p. 13.

22. Rogers, op. cit., p. 61.

3. Readjustment.

During the service father's absence, the child will have to make many adjustments. In many instances the mother will break up housekeeping and move in with parents or relatives. This means that children of school age will have to change schools, get acquainted with new children and new teachers. These adjustments will often entail problems for the youngster.

When the father comes back and the family resumes its normal life, readjustments must be made--also by the children. Little tots may find that their Daddy is a complete stranger. They will have to get acquainted. Older children may find their father changed somewhat. They will have to adjust themselves to this. Just how troublesome such readjustments can be is indicated by the following case study:

"The boy was nine or ten when his father departed for military service. Urged by the latter on leaving that now he must 'take Daddy's place and become the man of the family,' the son followed these paternal admonitions with a vengeance...

"When Sergeant Anderson returned home, he naturally assumed that he would take over and that Tommy would slip back gracefully into his former role of a little boy. Consequently he was perturbed after the first few days at home to sense that his son behaved strangely toward him. He failed to understand, for instance, why Tommy cried so bitterly when he was sent back to his own room; why he clung to his mother and almost glared when his father would kiss and caress her; or why he acted so sullen and resentful when his father tried to be friendly with him. It never dawned on Sergeant Anderson that his departing orders to Tommy to 'take Daddy's place' had been obeyed literally and that his return home precipitated a jealousy situation that held within it all the elements of a family triangle drama."²³

23. Pratt, op. cit., pp. 176-177

D. The Serviceman's Parents.

Most of the servicemen in the American Armed Forces are unmarried. This means that they leave behind as their "next of kin" not a wife and child, but a mother and father. Although older folks are better equipped to meet war emergencies than younger, inexperienced people, they too suffer when their sons leave home to do battle.

The greatest problems of service mothers and fathers are the problems of loneliness and anxiety. We have already discussed these problems in connection with the serviceman, his wife, and his child. Parents--particularly the mother--feel a very deep sense of loss when their son enters the service. Behind the blue star in the window of the service home many lonely hours and anxious hours are spent.

Sometimes the son's departure severely cuts into the family income. This necessitates an elderly couple's making difficult adjustments in their way of living. In other cases, the parents may be called upon to furnish a home for the serviceman's wife and family. This, too, creates problems.

But the greatest need of all is still the simple loneliness for one who is an essential part of the family circle. Many parents live for the sake of their children--to see them grow up, become educated, and establish happy homes. This is their major concern. War disrupts their plans and dreams because it suddenly removes the son around whom these plans and dreams revolved. No one else can fill the void thus created. Service parents are people in need, too.

play war games. **E. The Serviceman's Community.** Men-serve use the general turmoil and confusion to experiment with a "freer" kind

The military recruit does not only leave a family and a of conduct. Money flows more freely to make everyone feel more home; he leaves a community behind him when he leaves for war. independent.

The community, too, has problems thrust upon it by war. The result of these new tensions gripping hearts is a community is a collection of individuals and households bound community of nervous, sometimes jittery, people. Ties are together by geographical and economic ties, and by a common way shorter than before. Occasional fights occur between people who of thinking and acting together. This very vital unit of so- stand in long lines. Overworked clerks make curt remarks ciety undergoes certain definite and crucial strains when the and assume an indifferent attitude toward customers. While the nation goes to war and when it returns to peace. neighbors may join their hearts on certain occasions of grief

1. Tension.

or victory, neighbors in everyday life find them irritable and When the radio and newshawks blare out the news, "War resentful. Strangers who move into a community to take big- declared!" a visible change comes over the community. Every- saying war jobs in particular find the "natives" an easily- one is excited. Little knots of people gather in front of drug- offended group of people. stores to discuss the news. Neighbors exchange opinions. All

The cumulative effect of these tensions makes living in are curious about how war will affect this particular community the community much less enjoyable. It is a problem which must be and its people. The air is tense. faced and met.

As the war stretches out into weeks and months and years, When peace returns, a new set of tensions takes the place the tension continues to grip the community folk. This tension of the wartime problems. "Readjustment" starts business men in takes on a more sombre aspect as war reaches down and snatches the purse. The community now wonders how it can best absorb the one after another of the young men from the locality. An ever young man whom it has learned to live without. The serviceman larger group within the community comes under the spell of coming back want jobs. Many of them exceed their old job bank. loneliness, anxiety and grief. News of a home-town casualty what will happen to the civilian who holds that job now? But brings these feelings to the surface to be viewed by the whole can the community do for the physical and mental necessities? populace.

Certainly it has an obligation to them. How can it discharge The living routines of a community change in wartime, too. it best? The is to take the lead in controlling the rationing Women line up before butcher shops to get scarce meat and butter. of the community to meet the veterans' post-war needs? These The men work harder and longer hours at the shop and office. are problems. They bother the folks of the community. They Everyone lives under more pressure than before. The children create tensions. These tensions are needs.

34

play war games in the streets. Some of the teen-agers use the general turmoil and confusion to experiment with a "freer" kind of conduct. Money flows more freely to make everyone feel more independent.

The result of these many tensions gripping hearts is a community of nervous, sometimes jittery, people. Temper are shorter than before. Occasional fights occur between people who stand in long lines. Overworked clerks make curt remarks and assume an indifferent attitude toward customers. While the neighbors may join their hearts on certain occasion of grief or victory, mishaps in everyday life find them irritable and resentful. Strangers who move into a community to take big-paying war jobs in particular find the "natives" an easily-offended group of people.

The cumulative affect of these tensions makes living in the community much less enjoyable. It is a problem which must be faced and met.

When peace returns, a new set of tensions takes the place of the wartime problems. "Readjustment" stares business men in the face. The community now wonders how it can best absorb the young men whom it has learned to live without. The servicemen coming back want jobs. Many of them expect their old job back. What will happen to the civilian who holds that job now? What can the community do for the physical and mental casualties? Certainly it has an obligation to them. How can it discharge it best? Who is to take the lead in marshalling the resources of the community to meet the veterans' post-war needs? These are problems. They bother the folks of the community. They create tensions. These tensions are needs.

2. Selfishness.

Grave as the phenomenon of tension is in a community, selfishness is an even more disastrous feature of wartime living. War is a materialistic venture. It focuses men's minds on materialistic gains and losses. High cultural ideals are forsaken, and "real life" is reduced to flesh and blood existence. War is a struggle for survival of a nation. That attitude carries over into individual lives, too. Scarcity of certain commodities brings this attitude into the open as people vie with each other for possession of such goods. War makes men selfish.

"War production has floundered under absenteeism and unauthorized strikes. The profiteering and opportunism of management is due for more drastic revelations beyond the ominous signs already at hand. The nation enjoys the feeling of big money in its pocket. The OPA fights only a delaying action against inflation. Loose money rests only temporarily in war bonds, flirts only at safe distance with projects of charity and relief, flees shamelessly into astronomic alcohol and tobacco budgets, unrestrained luxury trades, the black market.

"As we look at the total figures and general characteristics of our time, we are apt to forget that we are talking about people. The wild self-indulgence and the rioting materialism of these war years is a trait always of flesh-and-blood men and women and children...

"These symptoms of decay are grave. The actual malady is graver. It is selfishness and self-will."²⁴

Selfishness not only prevents whole-hearted cooperation among people in wartime needs. It also is the chief block to smooth reversion to peacetime living. Selfishness makes workers resent the return of veterans to the employment mar-

24. Caemmerer, R. R., "Our Number One Responsibility," The Lutheran Witness, April 10, 1945, p. 119.

III. How the Church Serves These Needs.

ket. Selfishness makes men resent the return of normal wages and prices. Selfishness builds walls between individuals and groups in the community. Selfishness brings unhappiness to the community. It robs life of the warmth and joy of neighborliness. It represents a disastrous need in men.

God and the Sacraments instituted by Christ. They gather about this Word for the purpose of strengthening the life of God in their midst--in each individual of the congregation. Furthermore, they gather together to strengthen each other in exercising that life of God more effectively among the other people of the community. Christians desire growth in two directions: a stronger hold on God (faith) and a stronger love toward men. The latter means the acquiring of a greater desire to serve the needs of fellowmen, the former reaches out for the spiritual resources to empower the service.

"Let us hold fast the profession of our faith without wavering; (for He is faithful that promises;) and let us consider one another to provoke unto love and to good works."

This is the business of the Christian Church.

1. The Pastor.

The Christian congregation enlists the services of a professional worker, a pastor, to direct the program of growth in its midst. This man is trained to understand the needs and attitudes of men and to understand how to solve these needs and reshaping these attitudes. His time is given over to imparting this knowledge.

of God which III. How the Church Serves These Needs.

Christian song A. It Equips People to Serve.

public discussions of divine truth in sermons, Bible classes, and gatherings of groups within the church; private consultation of life of God is active. A Christian congregation is a group of people in a particular community gathered about the Word of God and the Sacraments instituted by Christ. They gather about to carry out the mandate of his Lord:

this Word for the purpose of strengthening the life of God in their midst--in each individual of the congregation. Furthermore, they gather together to strengthen each other in exercising that life of God more effectively among the other people of the community. Christians desire growth in two directions: a stronger hold on God (faith) and a stronger love toward men.

The latter means the acquiring of a greater desire to serve the needs of fellowmen, the former reaches out for the spiritual resources to empower the service.

"Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and to good works."¹

When God sets about the task of equipping people to live as His people, He follows definite procedure. He has made

1. The Pastor.

The Christian congregation enlists the services of a professional worker, a pastor, to direct the program of spiritual growth in its midst. This man is trained to understand the basic needs and attitudes of men and to understand God's method of solving those needs and reshaping those attitudes. His whole time is given over to imparting this knowledge--and the life

1. Heb. 10, 23, 24.

of God which is latent in it--to the individual members of the Christian congregation. He does this through various media: public discussions of divine truth in sermons, Bible classes, and gatherings of groups within the church; private consultation in his office or in an individual home; on visits to the sick or shut-ins. In each of these activities the pastor seeks to carry out the mandate of his Lord:

"Take heed therefore unto yourselves, and to the whole flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood."²

This "feeding" implies the imparting of spiritual food for the strengthening of the life of God in Christian people.

2. Co-workers.

The pastor's ministry is augmented by the services of many members within the congregation itself. Elders, Sunday School teachers and youth leaders also engage in the task of equipping Christians for a life of service--a life of love.

3. Equipment: Law, Gospel, Sacraments.

When God sets about the task of equipping people to live as His people, He follows a definite procedure. He has made this procedure clear in His Word, and Christians pastors and laymen have found that it is the only one that works. The first step is to make the individual recognize his own weakness and spiritual deficit. God does this through His Law, which sets down the pattern of living man was created to carry out. As the individual measures up his everyday life against this

1. Rom. 8, 23.

2. Acts 20, 28.

pattern, he must inevitably conclude that he himself is ill-equipped for the kind of life God expects of him. Scripture supports this conclusion:

"All have sinned and come short of the glory of God."³

"Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all."⁴

God's second step in equipping men for a life of love is to make clear to them what He Himself did to rescue man from this life of weakness and wrong. He points out that the gravest tragedy connected with man's sinful life is that it cuts man off from God. It makes him dead, completely unable to do the works of life. One simple statement of Scripture tells the whole tragic story:

"The wages of sin is death."⁵

The bulk of Scripture describes how God planned to remove this block of sin between God and man--and how that plan was carried out successfully in Jesus Christ. Here, in one single individual, God and man combined to do the superhuman task of paying off the sin of the world and bringing God and man together again. The job was done when Jesus Christ died on the cross nineteen centuries ago.

3. Rom. 3, 23.

4. James 2, 10.

5. Rom. 6, 23.

"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them."⁶

The Christian Church is charged with the dispensation of
"He hath made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him."⁷

make up the Body of Christ have the primary function of using
"He is the Propitiation for our sins, and not for ours only, but also for the sins of the whole world."⁸

then to carry them to their fellowmen. They are to be able to
The Heavenly Father signaled his approval of Jesus' whole
say as Paul said to the Corinthians:

work when He raised Him from the dead on the third day after
His death. Christ Jesus I have begotten you through the
Gospel."⁹

"Christ was delivered for our offenses and was raised
again for our justification."⁹

Thursday of His Life:

This part of God's plan for creating a people of love was completed at one definite point in history. The third and final phase of the great plan, however, continues right down to the present day. The Christian Church is charged with the responsibility of implementing this part of the plan. This third step makes the historical fact of Jesus' atonement a dynamic in the life of an individual human being.

To conclude this process, God works a miracle. His Holy Spirit enters the heart of an individual, giving him the power to believe the account of the Atonement (the Gospel) and to understand its significance for him. Because this entrance of the Spirit of God into a human heart is brought about by the Gospel and by the Sacraments which add physical expression to the Gospel, we think of these as "means of grace" which

man, for example represents specific needs, as we have seen.

6. 2 Cor. 5, 19.

7. 2 Cor. 5, 21.

8. 1 John 2, 2.

9. Rom. 4, 25.

the Holy Spirit uses.

The Christian Church is charged with the dispensation of Christianity do anything about worry? Can it ease the anxiety these "means." As individuals and as congregations, those who of the service wife or parents? Can it do anything about the make up the Body of Christ have the primary function of using tensions and selfishness rampant in the community? Gospel and Sacrament to strengthen their own hold on God and then to carry them to their fellowmen. They are to be able to these specific and widespread needs. As a church, they will say as Paul said to the Corinthians:

"In Christ Jesus I have begotten you through the Gospel."¹⁰

with an understanding and solution of such specific needs.

The Savior had this plan in mind when He prayed on the last

Thursday of His life: *express Himself most effectively. This*

is part of the equipment which the Church must provide.

"Neither pray I for these alone, but for them also which shall believe on Me through their word."¹¹

With this whole plan of God as its working basis, with Gospel and Sacrament as its fundamental equipment, and with the Spirit of God as its ultimate Source of power, the Christian Church moves out to solve the needs of men. It equips its members with a) an understanding of the basic needs of their fellowmen; b) an understanding of God's plan for their solution; a spirit of love to help others; and the Gospel to change the lives about them.

On some occasions, indeed on many occasions, the pastor will find it useful to apply Christian solutions to very specific needs in the community. The problems of the serviceman, for example represents specific needs, as we have seen.

10. 1 Cor. 4, 15.

11. John 17, 20.

What does the Christian religion offer to a lonely man? Can Christianity do anything about worry? Can it ease the anxiety of the service wife or parents? Can it do anything about the tensions and selfishness rampant in the community?

A group of Christians will want to know the answers to these specific and widespread needs. As a church, they will want to study Scripture together so that in addition to having an over-all view of men's problems, they are also equipped with an understanding and solution of such specific needs. They will want to know just how the love which they have for their neighbors can express itself most effectively. This is part of the equipment which the Church must provide.

43

Sergeant in B. How Christians Serve. relates a friend.

We have seen that one of the greatest problems of people in this war period is loneliness. Loneliness means that a love of God, the people who are the Church of Christ launch single individuals in bearing the burdens of life alone, out to cope with the needs of the serviceman and his family, without any help. The Christian who is genuinely friendly They serve these needs as pastor and layman, as individuals not stand ready to bring the warmth of their friendliness and as groups.

Part I. As individuals.

2. Sympathy

1. Friendliness.

The Christian who wants to help his neighbor must also look as if he wants to help. He must be friendly. He must attract people to him before he can begin to help them. He must win their respect and their good will before he can act. The Savior pointed out that His people were to be like this: equipped to be a sympathetic listener to problems.

He recognizes that his primary purpose in the world is reaching out to help others. "Ye are the light of the world... Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."¹²

As men are attracted by light, so are they to be attracted by the Christian. They must find Christians to be the most joyful, helpful and understanding of all companions. Paul put it this way: "Ye them that are strong ought to bear the infirmities of the weak, and not to please ourselves."¹³

"Do all things without murmuring and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world holding forth the word of life."¹³

12. Matt. 5, 14. 16

13. Phil. 2, 14-16.

14. Heb. 13, 5.

Everyone in the world needs and appreciates a friend.

We have seen that one of the greatest problems of people in this war period is loneliness. Loneliness means that a single individual is bearing the burdens of life alone, without any help. The Christian who is genuinely friendly must stand ready to bring the warmth of that friendliness to the neighbor in need.

2. Sympathy.

The Christian must also cultivate the attitude of sympathy before he can render service to his fellowman. Many of the troubles lying heavily in a human heart need most to be shared with a sympathetic listener. This is particularly true of the loneliness and anxiety that hangs over those whom the war has affected most personally. The Christian is well equipped to be a sympathetic listener to problems. He recognizes that his primary purpose in the world is rendering aid to others. He loves his neighbor as he loves himself, and this feeling shows itself in sympathetic interest in the problems of his neighbor. This is an essential part of the Christian life and program of service:

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."¹⁴

"Bear ye one another's burdens, and so fulfill the law of Christ."¹⁵

"Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."¹⁶

14. Rom. 15, 1.

15. Gal. 6, 2.

16. Heb. 13, 3.

2. Specific Acts of Love.

The Christian will also cultivate an attitude of helpfulness that will make him eager to perform specific acts of love demanded by the moment. In wartime, such activity will include faithful letter-writing to servicemen, visitation of the lonely and bereaved at home and sacrifice for the benefit of the community's war effort. He will regard even such activities as bond-buying, donating to the Red Cross blood bank and cooperating with various scrap drives as opportunities to serve. Careful observation and reading will make him sensitive to new areas of service.

It might be pointed out that here the Christian pastor has a particularly important opportunity to perform such acts of love. A pastor's visit to a lonely home, bringing the cheer of the Gospel, can be one of the most valuable services one human being can render to another. A word of prayer can bring comfort and peace to a heart heavy with fear or grief. Letters to servicemen from their pastor are likewise of particular meaning and value.

Scripture is full of illustrations and directions for carrying out such a program of specific acts:

"I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause which I knew not I searched out."¹⁷

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."¹⁸

17. Job 29, 15. 16.

18. James 1, 27.

Part II. As Groups

"(The Samaritan) went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him."¹⁹

The family is the keystone of the divinely Christians in the twentieth century will want to do no less than this. They will not want to overlook a single call for help.

4. Imparting God's Life.

The Christian is interested in more than alleviating the need or pain of the moment. He is anxious to acquaint the needy person with God's remedy for all needs. He will want to impart the understanding of trouble and pain which he himself has from his study of God's Word. The Christian is equipped to interpret difficulty as God's invitation to try the life of God.

Having demonstrated friendliness and sympathy, and having performed specific acts of love, the way is open for the Christian to make his greatest contribution to his neighbor's life-- the life of God. Peter saw this as the climax of the Christian's service:

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."²⁰

The tools the Christian uses in this process we have already discussed: the Gospel of Christ Jesus. This tool, wielded by the Christian and utilized by the Holy Spirit, has the power to transform the life of the neighbor in need. This is the highest service of love he can render.

21. ibid., p. "The Partner Bethel Line - The Family," a lesson was delivered at the Highgate Center, Valparaiso, Ind., November, 1944, p. 100.

19. Luke 10, 34.

20. 1 Pet. 3, 15.

Part II. As Groups

1. The family

"The family is the keystone of the divinely established plan for the temporal and eternal happiness of God's children. The family at-
tacks sin. It is the only divine institution for the benefit of mankind which was established while man was still in a state of innocence.

And when God in His mercy decided to send the world a Redeemer from the guilt and punishment of sin, He ordained that this Redeemer was to be born into a human family, the seed of Abraham and David, the family of Mary the Virgin. Thus God hallowed the institution of the family and indicated its supreme and fundamental importance in the life and happiness of man."²¹

The family is indeed the basic unit in a program of Christian action. Fellow-Christians living together under the same roof have the best opportunity to understand each other's needs and to help in their solution.

Help to the serviceman begins with his family. Here are the folks who write letters to him most faithfully while he is away and here are the folks who give him the warmest welcome when he returns home. What can the members of a serviceman's family do to help him while he is away? The first answer, of course, is: Write! Cheery letters are the number one morale booster to the man away. Snapshots of the family add, too. And thoughtful packages--especially on special occasions--will leave a smile on the GI's face after mail call.

During wartime, members of the service family have obligations to each other, too. Each must recognize that his

21. Wind, H., "The Postwar Battle Line - The Family," a lecture delivered at the Visitor's Seminar, Valparaiso University, November, 1944, p. 100.

Christian responsibility is to help keep the rest of the family cheerful and to take up some of the burdens of the household formerly done by the absent serviceman. The inevitable tensions of the service home call forth a greater amount of love and patience and willingness on the part of the Christian family.

Great as the service of the Christian family is in war, it may be even greater in post-war days. Every serviceman looks forward to the day when he can walk through the very familiar door of the place called Home. He expects that he will find more love and more sympathy and more cheer there than in any other place in the world. The members of the Christian family will not let him down. They will follow essential principles which will help the veteran make the adjustment from military to civilian life with the least amount of difficulty. Some of these principles are:

1. Love him and welcome him back.
2. Listen well...but don't pry.
3. Face the reality of disability, if there be one.
4. Treat him as an essentially normal, upstanding, competent person, not as an invalid.
5. Commend his efforts and successes and ignore the slips.
6. Expect him to be different in some ways.
7. Allow him time and freedom in getting acquainted with the old places and in re-establishing his old contacts.
8. Create an atmosphere of expectancy: encourage him to take up his favorite hobby or sport, to go back to work as soon as he is able, and to lead a normal social life: but avoid pushing or regulating him.

9. Get professional help if it is needed. Don't just muddle through.

10. Let your own faith and beauty of spirit be your chief stock in trade.²²

These are common sense suggestions. There is no need for Christians to practice amateur psychology on the veteran.²³

Rule #10, coupled with genuine love and intelligence, will be sufficient to ease the veteran over the readjustment period.

If the veteran returns as a physical or mental casualty, greater resources of love and understanding will be required of the Christian family. And Christians will respond to the greater needs cheerfully and patiently, knowing that here is the Lord's challenge to them to serve in a greater capacity.²⁴

The Christian family which practices the principles of love faithfully in the crisis of war and in the difficulties of the post-war era, will emerge a more closely-knit unit of Christianity than ever before. They will find that their trials have increased their reliance on God and their need to help each other.²⁵

22. Rennie, Thomas A. C., When He Comes Back, pp. 11-13. Cf. also How Families Can Help, Pamphlet No. 7 in the series, "The Church and the Returning Service Personnel," published by the Federal Council of Churches.

23. General Dwight D. Eisenhower told a press conference, "Don't try to psychoanalyze the boys. Pat them on the back, they're normal human beings." St. Louis Post-Dispatch, June 19, 1945, p. 2A.

24. For specific suggestions on family treatment of the disabled see When the Uniforms Are Put Away, pp. 38-43.

25. Cf. Popenoe, Paul, Make the War Strengthen Your Marriage.

2. The Service Committee.

The Christian people who make up a particular congregation will find it useful to appoint a specific committee to study the needs of servicemen and their families and to suggest new ways in which members of the church can serve these needs. Careful thought should be given to the personnel making up this committee in a parish. It should include a representative group of Christians whose interest and ability qualify them for this specific task of love.²⁶

While this Service Committee may see fit to carry out certain programs of service itself, its primary function is to study and to recommend. The actual carrying out of individual tasks should be charged to various groups and persons within the congregation.

The committee will devote itself to the serviceman's needs in wartime and in the post-war period. During the war, the committee may well inaugurate a program which will include items like the following:

1. Letters to servicemen. Round-robin letters including excerpts from the various servicemen are morale-boosters and keep a bond of unity among them.
2. Papers, bulletins, calendars.
3. Religious literature.
4. Packages.
5. Guidance to families on correspondence.
6. A Service Wives Club.

26. Dr. Paul Dannenfeldt, of the Army-Navy Commission of the Missouri Synod, suggests that the Committee include representatives of all church organizations, the pastor and the congregation chairman.

7. Educational programs for service families.

8. Visitation of newly-inducted and bereaved.

9. Special services for service families.

Through these projects, the church will keep touch with its men in uniform. Servicemen will know that the church they left has not forgotten them, but that it is doing everything it can for their needs.

When the veterans return, the Service Committee will have an opportunity to render additional services. Here the members of the committee themselves will serve directly in many instances. Possible post-war projects of the Committee are:²⁷

1. Welcoming the veteran.
2. Counseling him on jobs, educational opportunities.
3. Assisting his re-entrance into church life and activity.
4. Assisting rehabilitation of the wounded.
5. Suggesting professional agencies to handle specific needs.
6. Arranging educational recreational programs for veterans.

The scope of the Service Committee's activity will vary from parish to parish. Some congregations may be able to serve only their own service members. Others will find it feasible to serve soldiers of the community outside the household of faith, thereby testifying to the love of God which lies in the Christian heart.

27. Cf. When the Uniforms Are Put Away, pp. 48-49. Also The Program of the Local Church, Pamphlet No. 6 in the series, "The Church and Returning Service Personnel."

3. The youth groups.

The young people of the congregation will find themselves in a particularly advantageous position to serve the serviceman and the veteran. These men are in the main their own age. Their interests and problems are common. This fact makes the young people's society of the congregation the most natural organization for keeping contact with the serviceman as he leaves the community for the camp and battle-front. Round-robin letters from society members to all members in service are particularly valuable devices for keeping this contact. Packages on special occasions, birthday cards and similar tokens of thoughtfulness mean a great deal to the man overseas, particularly when they come from his own age group.

When the young men return home, again the young people of the congregation can take the lead in rendering help. The Walther League has listed a number of specific projects a youth group can carry out to show its love for the veteran:

1. Appoint two or three Leaguers to call upon each returned serviceman.
2. Send a letter of welcome to each serviceman upon his return.
3. Extend a year's complimentary Walther League membership to each returning veteran.
4. Plan a social...designed especially to appeal to the boys who return from the service.
5. Give the returning servicemen a definite part in your society program...
10. Assist your pastor in the psychological readjustment of the boys who have come back from battle...

"12. Care for the spiritual and material welfare of the wounded and disabled veterans in your congregation and community, whether in hospitals or confined to their homes."²⁸

The young peoples' group which accepts the challenge of service placed upon it by war will find in this service a unifying power of great significance. The bonds of Christian love among the members will become tighter and stronger as they sense the mutual desire to serve each other's needs in the spirit of love.

4. Men's and women's groups.

While the largest part of direct contact with servicemen will be carried on by the young people of the congregation, Men's Clubs, Ladies Societies, Adult Bible Classes, and other adult groups will also take an active interest in the serviceman and his needs. The men will be able to lend financial aid to the Service Committee's program. The ladies may wish to send packages to servicemen, particularly at Christmas time.

For the most part, however, the adult activities will center on the needs of the folks at home. They will want to take the lead in visiting the parents and wives of servicemen, helping to ease the loneliness and anxiety while the men are away. These visits by mothers and wives to service mother and wives can do much to lift the burden under which many of these ladies are carrying on their lives. Particularly in times of bereavement such visits can bring the comfort and cheer that is desperately needed.

Men's groups will also take a particular interest in the veteran's problems. They will be familiar with opportunities in the business world, and may be able to render valuable advice and aid to the returning serviceman. The Service Committee may call upon them to help solve some of the material problems of the veteran. These men's groups will probably include veterans from the last war. They will be in a position to understand the practical needs of the veterans and to suggest ways of solving them.

One other thing must be said about the men's participation in a service program of the church. In many instances the men of the congregation are best equipped to help the spiritual needs of the veteran. A battle-hardened serviceman will respect the simple faith of other men. Men's groups will therefore be interested in inviting veterans to participate in a very spiritual program of activity.

5. The congregation.

"The Pastor must ready the congregation for the veteran's return. He must persuade the congregation by the power of God's Word and Spirit to recapture St. Paul's ideal that the Church is the Body of Christ and through the same means church members must be made to realize that they are members one of another and their brother's keeper...He will call attention of the congregation to its responsibility over against them (the veterans), encourage its participation in the work of reintegrating service men and women into normal home, church and community life."²⁹

The whole Christian congregation must participate in the working out of the servicemen's needs. The servicemen themselves and their families at home must feel that they

29. Dannenfeldt, Paul, "The Returning Service Men and Women," an address delivered at the Visitor's Seminar, Valparaiso University, November, 1944, p. 48.

53

can count on the continuing love and backing of the whole number of Christians who make up the congregation. In a hundred different ways the individuals and groups in the church will demonstrate this love and this support. The serviceman and the service family must never feel alone in facing their needs. Through the ministry of the church they know that they can count on God. Through the evidences of love they know that they can count on God's people.

On some occasions the whole congregation can participate in an activity for service folk. It will offer up special prayers for servicemen, joining voices and hearts in bringing its petitions before the throne of God. Sometimes whole services will be given over to thoughts and prayers concerning the specific needs of servicemen and service homes. Thus the program of Christian love will be directed in the minds of men to these specific needs.

The Christian congregation will understand that in serving the man in uniform it not only is exercising its God-given duty and privilege, but it is at the same time laying the basis for additional spiritual help when the serviceman becomes a veteran. The veteran will want to come back to this kind of a church--a gathering of people who care for him and his problems, and whose highest joy is to serve. One well-informed writer describes the kind of church that will be able to serve the serviceman in peacetime when he writes thus:

50. Bell, Bernard Eddings, "The Church and the Veteran,"
The Atlantic Monthly, December, 1914, p. 23.

Conclusion.

"The veteran needs churches which make it clear that they care about him and are grateful to him and admire his courage and efficiency and unselfishness but which insist, because they love him well and truly, that the things that really matter, thanks to the American school and college, lie beyond his untrained cognizance.

"The veteran needs a church which will tell him the truth about his own incompetence and the incompetence of the generation which bred and trained him."³⁰

To this we would add one other thought. The veteran needs a church which will tell him that God has taken away the cause of this incompetence in Christ Jesus and that faith in Him and His redemption opens a way to a useful, happy, eternal life.

The attitude of love is not only basic in a Christian program for the serviceman and his family, but it brings with it some of the most essential equipment for serving needs--the skills of tact, of sympathy, of cheerfulness and resourcefulness. These skills which spring from genuine love are the crying need of our day.

In dealing with the problems of individuals and groups, the Christian religion always serves the whole man and the whole society. We do not isolate the problem of the veteran from the problem of the family or community. The needs of all must be served simultaneously because they interact upon each other. The power of love--the love of God in Christ--and the love of God at work in His people--can serve every need effectively and constructively.

³⁰ Bell, Bernard Iddings, "The Church and the Veteran," *The Atlantic Monthly*, December, 1944, p. 68.

Conclusion.

War brings both problems and opportunities to Christian people. It intensifies personal needs and creates new ones. On the other hand, these very needs can lead the Christian to a closer touch with God and a richer life of love and service.

Christian people are concerned about the needs of others. In wartime they are particularly conscious of the serviceman and his family. The needs of these people are very evident. The Christian and the Christian Church moves out to serve these needs for just one reason--the love of Christ which dwells in their hearts constrains them to do so. This love reaches out to every neighbor in need.

The attitude of love is not only basic to a Christian program for the serviceman and his family, but it brings with it some of the most essential equipment for serving needs--the skills of tact, of sympathy, of cheerfulness and resourcefulness. These skills which spring from genuine love are the crying need of our day.

In dealing with the problems of individuals and groups, the Christian religion always serves the whole man and the whole society. We do not isolate the problem of the veteran from the problem of the family or community. The needs of all must be served simultaneously because they interact upon each other. The power of love--the love of God in Christ--and the love of God at work in His people--can serve every need effectively and constructively.

The task of the Christian is twofold: to take more of God's Spirit into his heart through Word and Sacrament and to utilize the new life of God in serving the needs of others.

Appendix I. Serving the Unchurched Veteran

No program of Christian love can stop at the church door. Indeed, the very nature of love is to spill over all man-made boundaries and flood the countryside. When Christian people consider the needs of returning veterans, they cannot stop when they have cared for only those who are of the household of faith. They will inevitably be concerned with the needs of those whose lives are as yet untouched by the Savior.

If surveys and Chaplain's reports are correct, the unchurched will constitute the bulk of the returning armies. The church cannot ignore this large group of Americans. It must be sensitive to their needs. It must include them in its post-war plans.

Many of these unchurched veterans will return with a questioning attitude toward the church. They have sensed the need for God in moments of crisis. They have met Christian Chaplains and have learned to respect these men of God. Now they will want to know whether the cross on the nearby steeple stands for the same kind of help and love as the cross on the Chaplain's lapel. They must get the right answer, or the church will lose its God-given chance to win their souls for Christ.

Principles of the Program.

1. IT MUST BE MOTIVATED SOLELY BY THE LOVE OF CHRIST. Christian people help their fellowmen in need simply because it is their nature to love. The Good Samaritan had no reason to help the fallen Jew. He had nothing to gain. When the Christians of a church go about doing good, they, too, must

do so without thought of gain. Therefore, a program of service to the unchurched veteran must not have as its underlying, though unstated, purpose the gaining of new members for the church. If the community ever suspected such a purpose, the entire program would be useless--both to the church and to the veteran.

2. IT MUST BE COORDINATED WITH THE COMMUNITY PROGRAM. All possible community agencies should know of the church's program for veterans so that duplication of effort is eliminated. The church itself will not want its program to conflict with the programs of other community agencies. Since the church is carrying on its veteran program as a service of love, not as a device for adding to its membership, this cooperation is possible. The church will know, however, that its program of love is a powerful witness for the faith it professes.

3. IT MUST BEGIN NOW! A veterans' program that waits till V-Day to swing into operation will fail. The veteran must not only know that the church has a program, but he must think of the church in friendly terms, when V-Day comes. He must understand, even while he is in a distant fox-hole, that the church in his neighborhood includes the people who are most concerned with his welfare--now and after V-Day. In psychological terms, the soldier must be "conditioned" to participate in the church's program of service with complete faith and confidence. His family, likewise, must know that the church is seeking only to help, not to gain, in the crisis of war and post-war activity.

In counseling the recruit, the pastor will want to be sure to suggest that the man contact his chaplain at camp, and become acquainted with the laymen pastor of the neigh-

Appendix II. The Pastor Counsels.

In addition to the task of equipping his congregation for a program of service to servicemen and their families, the pastor will take the lead in actually ministering to individual needs. He will find that the crisis of war creates opportunities for effective spiritual ministrations to individuals. The pastor will therefore be very zealous in caring for the man entering the service, the serviceman's family, and the returned veteran. He will apply the love of God in Christ to the very real personal needs of these individuals. The pastor will want to be the Number One Example of Christian love in action.

1. Men going into the service.

Although the greatest recruiting phase of the present war is over, many men will continue to enter the service in the days and months ahead. The prospect of compulsory military training for American youth even after the war confronts the pastor with a continuing need among the men of his church and community.

Many of the men who leave home will have difficult personal problems connected with their leaving. They will want to discuss these problems with the pastor before going away. In many instances, these will be spiritual problems, for the man who marches away from the stability of home and family may suddenly sense his need for God.

In counseling the recruit, the pastor will want to be sure to suggest that the man contact his chaplain at camp, and become acquainted with the Lutheran pastor of the neigh-

boring town. He will also provide the recruit with a New Testament, urging him to make frequent use of the one thing that keeps him in close touch with God. The pastor should also assure the man going away that he will write regularly.

After encouraging the man to view the service ahead as an adventure in which he is to discover new ways of utilizing the power of God in his life, the pastor will want to close with a very personal prayer. One pastor gives this advice:

"The pre-induction counseling conference should close with a prayer. This prayer should be as personal and as significant as the pastor can make it. At a later time he may want to send a copy of this prayer to his parishoner.

"To be able to make this conference significant and to include all that needs to be covered the pastor will want to have from forty-five minutes to an hour with each person and he will want to see him alone. There are few young people who would not appreciate and long remember such a conference."¹

2. Servicemen's families.

In the body of the thesis we have discussed the needs of service wives, parents and children. The most crucial of these needs are loneliness and anxiety. The pastor who does not minister to these needs loses a God-given opportunity to make the Christian religion real and helpful to service families. A genuine application fo the Scriptural advice to "cast all your care upon Him for He careth for you"² to the worries of service wives and mothers can be the pastor's greatest contribution to their wartime living and happiness.

1. Dicks, Russel L., Pastoral Work and Personal Counseling, p. 103

2. 1 Peter 5, 7.

In the post-war period, the pastor must be available to help overcome readjustment problems in the reunited family. Young married couples in particular may find marital readjustment difficult after a lengthy wartime separation. If the pastor has succeeded in gaining the confidence of both serviceman and service wife during the war, they will be anxious to seek his advice in their new problems. They will know that the man of God is eager to help and has the equipment necessary to do so effectively.

3. Veterans.

The veterans who return from World War II will face the tasks of normal life with three attitudes: constructive, destructive and disintegrated.³ The veteran with a set of constructive attitudes will find his place in society most easily. His own desire to "carry on," to be independent, and to cooperate in the general reconstruction of the country will make him an active and useful citizen of his community.

A set of destructive attitudes will make the task of readjustment very difficult for many veterans. Men with such attitudes will feel a need to be heroes, martyrs, to criticize the service, to criticize the government and to continue to hold an aggressive pose toward civilians. The very nature of these attitudes makes it difficult for the pastor to render aid. These men will call forth all the resources of courage and tact which the pastor has.

Many veterans will return from the war with a set of

3. Millet, John A. P., Counseling to Meet the Needs, p. 8.

83

disintegrated attitudes. These men are shot through with fears, resentments and doubts about the most fundamental aims of living. They have a desperate need to discuss their needs with a man who lives according to stable, wholesome philosophy. The pastor is often the best-equipped man in the community to do this. He should be, for the life he leads is the life of God.

Veterans with these three sets of attitudes will face innumerable problems. A group of Chicago pastors have listed some of these typical needs which a well-equipped pastor should be prepared to help:

"People oppressed by a sense of guilt and in need of release or the sense of being forgiven.

People befuddled by the evil and suffering of the world--their need to face realistically the whole problem of pain.

Embittered men who must be helped to find assurance of the ultimate goodness of life.

Men cynical about the ideals they supposedly have been fighting for.

Men who need to gain release by reliving their war experiences, men who feel they must talk.

Servicemen and veterans who need help in channeling constructively some of the destructive attitudes they may have when they return.

Many servicemen and their wives have profound fear of what the future holds for them.

Men who have become sharply antagonistic to religion and the church, yet who appear to have a need for them and to discuss the matter.

Those who doubt their own personal worth."⁴

4. A Personal Counseling Service, a folder distributed by the Church Federation of Greater Chicago, p. 2.

As the pastor comes into contact with a veteran having such a problem, his first task is to show a genuine interested understanding and helpful attitude. He will know that here the Lord has placed before him a human soul redeemed by His Savior. He will want to help. In addition to his helpful attitude, however, the pastor will find it useful to keep in mind certain basic counseling rules:

What not to do.

1. Do not argue about points which arouse obvious and manifest hostility.
2. Don't be overly-aggressive in attempts to understand the men.
3. Do not be over-offusive.
4. Do not attempt a conclusion as to his problem until there has been adequate opportunity to look it over thoroughly.
5. Avoid offering unlimited and uncritical sympathy with a man's complaints and grievances.
6. Avoid betraying strong personal emotions in face or attitude.

What to do.

1. We may begin our service to returning men right now by dealing with their families.
2. It is always in order to attempt to get returning men to resume their church affiliations.
3. Do whatever you can to help the man develop a real plan for what he is going to do.
4. In dealing with men who are injured, either physically or emotionally, treat them all alike.
5. Treat each man as an individual.
6. Remember that the successful readjustment of these men to civilian life will depend more on their families than anything else."⁵

When the Uniforms Are Put Away adds the following useful

information for counseling pastors:
The wounded veterans will require particular skill in
counseling. Most injured men will be sensitive about their

"Understanding the problem is the first step in saving a human personality. This means entering the hearts and minds of others. The pastor is concerned chiefly with 'functional psychosis'--those which do not involve any derangement or breakdown of the mind and nervous system. These are primarily due to

1. Inner conflict, as yet unresolved.
2. Inability to make a decision or take a stand (keeping mind and spirit in a state of tension and turmoil.)
3. Sense of guilt.
4. Fear.
5. Aroused anger.
6. Frustration or repression.

"The counselor must catch heart and soul sickness before it becomes mind sickness...The key word to the understanding of all nervous or mental difficulty is 'conflict.' Conflicts usually arise from threats and fears, from the rebellion of suppressed feelings, from things we do not want to face. When the counselor can find out what causes the conflicts, then he can usually find a cure."

The Christian pastor, using the Gospel of Christ, can resolve the basic conflicts in the human heart, restoring the inner stability and serenity which is the characteristic of the child of God. The pastor must never forget that he has in his hands God's own weapon for combating every inner tension and disturbance of the soul, and that as he applies the Gospel, the Holy Spirit is at work beside him, changing the human being whose heart is troubled.

6. Op. Cit., pp. 33-34. See also "Things to Remember" in the same booklet, pp. 34-35.

The wounded veteran will require particular skill in counseling. Most injured men will be sensitive about their handicap to a greater or lesser extent. Here the pastor's genuine love and kindness will be particularly useful in making the veteran at ease. The Surgeon General of the United States Army has given four sound rules for meeting an injured man properly:

1. Treat the maimed person as the normal person he always has been and continues to be.
2. Don't ask questions or give advice.
3. Be casual and realistic--not overcheery.
4. Don't wait on the injured man too much."

The pastor's chief aid to the injured man will be to help him concentrate on the resources for usefulness he has left, not on those he has lost.⁶ Here he will point out the supreme value of the human personality, and indicate that the man still has a role to play in God's great plan.

7. "When One Meets Injured Men" in Attitudes and Problems, Pamphlet No. 1 in the series, "The Church and the Returning Service Personnel," pp. 28-29. Cf. Also Welcoming the Wounded, Pamphlet No. 4 in the same series. The writer of this pamphlet, an armless pastor, advises, "Greet the man, not the wound."

8. Cf. also "Counseling the Families of Returning Servicemen," pp. 37-43 in When the Uniforms Are Put Away. Note particularly "Practical suggestions to families who have physically disabled men returning" and "Helpful suggestions to families who have emotionally disturbed members returning to them."

8. When the Uniforms Are Put Away, p. 37.

Dr. Luther E. Woodward of the National Committee for Mental Hygiene, Inc., offers specific suggestions for re-

habilitating nervous men:

- "1. Encourage him to wear his Veteran's Service Button with pride in having given his services to his country.
- 2. Treat the nervous illness of a veteran as you would any other illness.
- 3. Assure him he can still contribute to society.
- 4. Encourage him to go back to work as soon as he can.
- 5. Try to draw him into his former social activities.
- 6. Use or advise no medication without a physician's prescription.
- 7. Encourage him to take up his old hobby or try out a new one.
- 8. Encourage him to look to his own future and to prepare to make his own way."⁹

Rules like this can be useful only to a limited degree.

Each individual must be treated as a separate case. His problems of adjustment will be different. As a result, the pastor's common sense will have to join his spirit of love and helpfulness in assisting the wounded veteran to find his way back to normal life and a constructive set of attitudes. What is of supreme importance is that the pastor take the responsibility of counseling seriously and that he always regard it as a divinely-imposed opportunity to serve.

In many instances, the pastor is the only individual in the community who can help the veteran readjust his life

⁹ Woodward, Luther E., If He Comes Back Nervous, pp. 31-32.

Bibliography

properly. As one writer put it:

Addresses Delivered at Visiborn Seminar Held at Valparaiso.

"Rehabilitation is...spiritual. Many men and women will return disillusioned, cynical, utterly without faith in truth or goodness or beauty. These men and women will constitute a grave problem to themselves and to society. It is chiefly the work of the minister and religious agencies to aid these men to recover their faith in the validity of ethical principles, in the supremacy of the moral law, in the duty and the power of man to create a world of justice and brotherhood and peace."¹⁰

"Hill, *Chicago Times*, vol. xiv, No. 25, June 18, 1945.
Time, Inc., Chicago.

...and, we might add, the Kingdom of God.

CHAMBERLAIN, *Parents' Magazine*, "Our Parents' Responsibility,"
The Lutheran Witness, vol. lxxv, No. 8, April 10, 1945.
Concordia, St. Louis.

CHAMBERLAIN, RICHARD E., *The Lutheran Church Faces the World*,
New York, 1942.

CHILD, IRVIN L., *Psychology for the Returning Serviceman*,
Fouquier Books, New York, 1945.

CHRISTIAN, MISS, "Your Wife's a Good Sport," *Parents' Magazine*,
Supplement for Fathers in Uniform, New York,
Parents' Institute, Inc., 1944.

Counseling on Personal Problems, Chicago, Department of
Ministry to Servicemen of the Church Federation of
Greater Chicago, 1945.

DAVIS, JULIET, "Make the Most of Your Marriage," *Parents' Magazine*,
Supplement for Fathers in Uniform, New York,
Parents' Institute, Inc., 1944.

DICKS, RUSSELL L., *Federal Work and Personal Counseling*,
New York, MacMillan, 1944.

GOLDSTEIN, SIDNEY E., *Marriage and Family Counseling*, New
York, Macgraw-Hill, 1945.

"Ecclesiasticalness," *Time*, vol. xiv, No. 5, January 20, 1945.
Chicago, Time, Inc.

INEN, G. J., *Christian Behavior*, New York, MacMillan, 1944.

INTON, MARTIN, *Small Catechism*, St. Louis, Concordia, 1945.

HELIET, JOHN A. P., *Counseling to Meet the Needs*, New York,
Federal Council of the Churches of Christ in America,

10. Goldstein, Sidney E., Marriage and Family Counseling, p. 362.

Bibliography

Addresses Delivered at Visitors Seminar Held at Valparaiso, Indiana, 3558 S. Jefferson, St. Louis, Missouri, 1944.

A Personal Counseling Service, Chicago, Department of Ministry to Service Men of the Church Federation of Greater Chicago, 1944.

BELL, BERNARD IDDINGS, "The Church and the Veteran," The Atlantic Monthly, vol. clxxiv, No. 12, December, 1944, Atlantic Monthly Co., Boston.

"Bill, Willie & Joe," Time, vol. xlv, No. 25, June 18, 1945. Time, Inc., Chicago.

CAEMMERER, RICHARD R., "Our Number One Responsibility," The Lutheran Witness, vol. lxiv, No. 8, April 10, 1945. Concordia, St. Louis.

CAEMMERER, RICHARD R., The Lutheran Church Faces the World, New York, 1942.

CHILD, IRVIN L., Psychology for the Returning Serviceman, Penquin Books, New York, 1943.

CHRISTGAU, ALICE, "Your Wife's a Good Sport," Parents' Magazine, Supplement for Fathers in Uniform, New York, Parents' Institute, Inc., 1944.

Counseling on Personal Problems, Chicago, Department of Ministry to Service Men of the Church Federation of Greater Chicago, 1945.

DANZIGER, JULIET, "Make the Most of Your Furlough," Parents' Magazine, Supplement for Fathers in Uniform, New York, Parents' Institute, Inc., 1944.

DICKS, RUSSELL, L., Pastoral Work and Personal Counseling, New York, MacMillan, 1944.

GOLDSTEIN, SIDNEY E., Marriage and Family Counseling, New York, MacGraw-Hill, 1945.

"Heartsickness," Time, vol. xlv, No. 5, January 29, 1945. Chicago, Time, Inc.

LEWIS, C. S., Christian Behavior, New York, MacMillan, 1944.

LUTHER, MARTIN, Small Catechism, St. Louis, Concordia, 1943.

MILLET, JOHN A. P., Counseling to Meet the Needs, New York, Federal Council of the Churches of Christ in America, 1945.

MUELLER, JOHN THEODORE, Christian Dogmatics, St. Louis, Concordia, 1934.

POPENOE, PAUL, Make the War Strengthen Your Marriage, New York, Young Men's Christian Association, 1944.

PRATT, GEORGE K., Soldier to Civilian, New York, MacGraw-Hill, 1944.

PYLE, ERNIE, Brave Men, New York, Henry Holt, 1944.

RENNIE, A. C., When He Comes Back, New York, The National Committee for Mental Hygiene, Inc., 1944.

ROGERS, HENRIETTA O., "Next of Kin," The Atlantic Monthly, vol. cxxxv, No. 6, June, 1945, Atlantic Monthly Co., Boston.

She Also Serves, Demobilization Bulletin No. 8, December, 1944, General Board of Education, The Methodist Church, Nashville, Tennessee.

St. Louis Post-Dispatch, June 19, 1945.

STOECKHARDT, G., Commentar ueber den Brief Pauli an die Roemer, St. Louis, Concordia, 1907, (First edition).

The Church and Returning Service Personnel pamphlets:

1. "Attitudes and Problems."
 2. "A Report on the Baltimore Conference."
 3. "Counseling to Meet the Needs." (See Millet)
 4. "Welcoming the Wounded." (See Wilke)
 6. "The Program of the Local Church."
- New York, Federal Council of the Churches of Christ in America, 1944-45.

The Homecoming of Our Service Men and Women, Richmond, Virginia, The Presbyterian Church in the United States, 1945.

"The Returning Serviceman--and the League," The Workers Quarterly, vol. xvi, No. 2, October, 1944, Chicago, The International Walther League.

WALLER, WILLARD, The Veteran Comes Back, New York, Dryden, 1944.

WALTHER, C. F. W., Law and Gospel, St. Louis, Concordia, 1929.

WHARTON, DON, "Soldiers Say Don't Do It," The Readers Digest, March, 1945, New York, New York Times Co.

When the Uniforms Are Put Away, 3558 S. Jefferson, St. Louis, 1944.

WILKE, HAROLD, Welcoming the Wounded, New York, Federal Council of the Churches of Christ in America, 1944.

WOODWARD, LUTHER E., If He Comes Back Nervous, New York, The National Committee for Mental Hygiene, Inc., 1944.