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The Lutheran Army Chaplain

Walther A. Huchthausen Concordia Seminary, St. Louis, ir_huchthausenw@csl.edu

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

In Partial Fulfillment of the Requirements for the Degree Bachelor of Divinity

by

Walther A. Huchthausen Chaplain (Major) U.S.A.

October 1947

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Approved by: Alex Amb Guebert.
Otto & Solur

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INTRODUCTION

Anyone wishing to describe the United States Army chaplain will find sufficient material for an interesting volume in the literature which has been produced during the past half dozen years. Bost of this material is hidden away in books, brochures, and articles dealing primarily with other military matters, while other material is presented in official and semi-Official releases about the chaplaincy from military sources. There are a few books written by chaplains which deal with their work and describe their experiences while in the Service. An occasional volume has come to our attention which gives considerable space to the work of the chaplain from the viewpoint of the lay author. It would not be difficult with all this material at hand to give a fairly exact and detailed appraisal of the status of the chaplain, of the great need he fills, and of the problems he

To describe adequately the Intheran Army chaplain is a little more difficult. Although all the material mentioned would apply to him in a general way, other factors need to be brought into the picture which are not given expression in any of the literature that has been produced about the chaplain and his work. The doctrinal position of our Church, its polity, its missionary

character, and its devotion to the Holy Scriptures as the only norm of doctrine and rule of life are all matters which affect the status of the Lutheran Army chaplain, emphasize his need, and tend to enlarge his problems. All these factors must act as background for an adequate picture of the Lutheran Army chaplain.

Although this paper attempts to create such a picture, it is not presumed to be adequate. It has been written with the help of source material available to the author while in the field and on the basis of notes and files gathered over a period of more than five years of active duty in the Army chaplaincy.

The paper contains three parts:

I - The Status of the Lutheran Army chaplain

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- A. With reference to the Army and the same of the same of the
- B. With reference to the Church stage to integrate these
- II The Weed for the Lutheran Army chaplain
- TAUCA. To the soldier and action amounts of this line of work,
- B. To the Church was a series of the incircles
- III The Problems of the Lutheran Army chaplain
- A "Parochial Report" is added as an appendix. This appendix is a compilation of the author's activities during five years of active duty; it may be of value for future studies in this field.

I - THE STATUS OF THE LUTHERAN ARMY CHAPLAIN

The Entra bearing.

lathered challeds shown but as a man the Capron can easily

Although our Lutheran Church had a sizeable number of chaplains and camp pastors in and working with the United States Army in ivery also complete is an officer in the Veltad States area World War I and a handful of chaplains who joined the Army and a member of the Cours of Chectains. This is the first thereafter, it was not until the beginning of World War II d high cost in mentioned for a full understanding of the that work carefully planned to meet the needs of men in the luthorms arey cheptain. According to Congressional law and military was attempted by the Church. Before hostilities bearmy Regulations, he east west appoints smallfightness. gan, a number of our clergy who had received commissions in Applical and educational, in order to be eligible for appointm the Reserve Corps was called to active duty with the rapidly onsh in the army. Three qualifications, to the rain, are expanding Army. These, besides our three Regular Army chaperably to those regalized of all ather army Officers assessed lains, formed the nucleus for the much larger number which hat is the Steld of education by, considered a highly specialeventually entered the service of our Country as soldier clergytied professional man, must have an education which fits him men and received commissions in the Army of the United States for his arefragional duties according to present of admentancel as First Lieutenants. The Army and Navy Commission, fully and criterio. Thus, Army Regulations insist more a 2.4. and a 3.5. effectively organized by the time the war began, did yeoman's Physically, a charlein must contrace to the time work in choosing, indorsing, and helping to integrate these fit those expected of all other efficient, execut that a pastors for work in the Army. It was a large task made the cortain appear of leaver to secution in the satter of victor. · larger because of the relative newness of this line of work, and because so little was actually known, by the individual involved as well as by the Church itself, of the real status of the Lutheran clergyman turned soldier in the performance of his ministry. wincion, the only agency sutherless by our

Today, with the background of a well-documented activity, the

Lutheran chaplain stands out as a man the Church can easily understand.

"Evado, ray, and allowaters of the respective grades to and

What is his status in the Army?

Every Army chaplain is an officer in the United States Army and a member of the Corps of Chaplains. This is the first fact that must be mentioned for a full understanding of the Lutheran Army chaplain. According to Congressional Law and Army Regulations, he must meet specific qualifications, physical and educational, in order to be eligible for appointstreet are an in the services ment in the Army. These qualifications, in the main, are comparable to those required of all other Army Officers except that in the field of education he, considered a highly specialized professional man, must have an education which fits him for his professional duties according to recognized educational criteria. Thus, Army Regulations insist upon a B.A. and a B.D. degree. Physically, a chaplain must meet requirements identical with those expected of all other officers, except that a certain amount of leeway is permitted in the matter of vision.

In addition to these requirements, the charlain must have had three years of actual experience in the ministry; and he must be indorsed by a recognized authority. In our case this is the Army and Navy Commission, the only agency authorized by our Church to pass on charlain qualifications from among its clergy.

these definitely executibed by law, (For, 6, s, 49 00-5;

The War Department accepts the indorsement of this agency as the indorsement of the Church.

As an officer in the United States Army the chaplain has the "grade, pay, and allowances of the respective grades to and including that of Colonel." I This statement has broad implications for the chaplain. As an officer, he fits into the traditional Army pattern according to which he is an "officer and gentlemen", and must meet the requirements of loyalty, honor, and other typically "military" virtues, like any other officer.

He is part of the military structure; he is part of its social life. As such, his position of clergyman or pastor means essentially nothing; he is what he wears on his shoulders, and this determines exactly his position with reference to all other military people - from Private to General of the Army. He "rates"

^{1 -} Par. 1. AR 60-5. Recent legislation provides for a General Officer as the Chief of Service.

^{2 -} This statement needs no qualification. For purposes of pay, relative official standing in the matter of rank, and in responsibility for his actions as a military man he is primarily an officer and only secondarily a chaplain. He can claim no exemptions because of his profession, except those definitely prescribed by law. (Par. 6, g. AR 60-5; Geneva Convention, 27 July 1929) He is under the compulsion of military law on the same level as officers of all other Arms and Services (Article of War #1) except as specifically protected, for example, in the matter of "Privileged Communications" (Par. 6, d. AR 60-5; cf. elso "Manual for Courts-Martial", ch. 2, par. 4)

a salute; he is accorded the honors suitable to his position in the military scale; and his responsibilities, as a military man, mount with the rank he holds. Thus he finds himself placed, as far as his Arm of the Service is concerned, in a definite position in the hierarchy of the Chaplain Corps. As a Colonel he will not find himself a Esttalian chaplain, and as a First Lieutenant he will not normally be acting in the supervisory capacity of a Corps or an Army chaplain. He will command neither the pay nor the honor of a grade higher than he holds; and his responsibilities, from the Army viewpoint, will be commensurate with his rank.

There are, however, two points in which the chaplain differs from all other military people. First, he at no time has a command function. Since his relationship to command is purely "consultant and advisory", it is unlawful for him to dictate to other chaplains in the function of their chaplaincy, or to take command of other military people in the discharge of their command functions. This is a deliberate and definite declaration of Army Regulations made both for the safeguarding

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^{3 -} There are two notable exceptions: 1) The Chief of Chaplains, and 2) The Commandant of the Chaplain School. Both of these persons, though chaplains, have, for instance, the command function inherent in the right and the duty to submit efficiency reports on other chaplains. (AR 600-185)

of a chaplain's professional work and the exact determination of his status in reference to the rest of the Army.

basic prompution that the dissensites diffeool in the Assy-

Secondly, he is referred to officially only as "Chaplain" regardless of the rank he actually holds. He has this designation for two reasons: 1) that his non-command status might in fect be emphasized, and 2) that his relationship with the common soldier as well as officer personnel might be kept on a professional plane.

week Thoma named is a command functions and the Commandian

Like his military brethren, the Army chaplain fills a definite Officer is beid personally perforable for the inplementation. and prescribed niche on the Staff of his Commanding Officer in in a max confifted by braining and experience along the prowhatever echelon he is assigned. The official doctrine is exfewatonal lines of a elergraph, the chaplain on his Staff to pressed as follows: "The chaplain is a member of the Staff of the Plantest committed of the Committing Officer. the Commanding officer and is his consultant in all matters bruse: Thrut of all, in reference to matters parteining to the pertaining to the religious life, morals, morals, and related religious like of the military personnel of the commander To matters affecting the military personnel of the Command." turnading Officer is reconsiste for the religious pro-This brief but all inclusive statement is predicated upon the as the exist. But it to the special resouncibility of the

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^{4 -} Par. 30, e. TH 16-205 and sandally ad a clean to

^{5 -} Par. 5, AR 60-51 work by thoughtful planning and offecuive

^{6 -} Military people to a great extent retain the usages of their particular denomination. It is rather general for a Catholic and Jewish chaplain to be referred to as "Father" and "Rabbi" respectively. Lutheran soldiers quite generally refer to a chaplain of their own thurch as "Pastor".

^{7 -} Par. 5, AR 60-5

basic presumption that the "Commanding Officer" in the Army from the smallest detachment to the largest and highest Headquarters is, in fact, commander of his troops, and by that token responsible for everything that affects the lives of his command from every possible angle. Since the Army recognizes the status of religion in American life and correctly assumes that army personnel represent a cross section of the American public, the Army therefore takes for granted that there are religious needs to be met among its personnel. To meet these needs is a command function; and the Commanding Officer is held personally responsible for its implementation. As a man qualified by training and experience along the professional lines of a clergyman, the chaplain on his Staff is to will be negled that the twingers sharke's dawn no9 toke the the "logical consultant" of the Commanding Officer. attitude that his resummethillty toward his Commenting Difficat true, first of all, in reference to matters pertaining to the such with the most pewiert care he exercises ever the religious religious life of the military personnel of the command. "The made of the military nesbers of the lubbarns descent eithouse Commanding Officer is responsible for the religious program that to definion his recommendation but he is held communication of the unit; but it is the special responsibility of the able also for the provision of verviews and ritos approved to chaplain, as a Staff Officer and especially as a clergyman, to to those of other feight. Thus the latheren arey weedlesh wit accomplish the actual work by thoughtful planning and effective effort, that the Commanding Officer's responsibility might truly

^{8 -} Ibid. par. 7

^{9 -} Par. 30 a, TM 16-205; par. 34, FM 101-5

^{10 -} Far. 30 b, TM 16-205

be met. This is the largest task of the chaplain, though by that bloods assertation to farmance for the actarance terri no means his only task. He acts here for his Commanding Offices and other of the belonging to Assemble before after that his own, in providing all "appropriate religious services for the benefit If he destroy to fulfil the terms of his Army commission, the of the command to which he is assigned, at such times and places abidicate will correctify that his work entered beyond the work as may be designated by the Commanding Officer. These services he would entire the as a latheren storeres becaused by include Sunday, Sabbath, and week day services and observances: saids of a Latheron parties which, is two instances, which reach Sunday School; Bible classes; missions; instructions; and simiextrapolización Morse organistana in tinati. . Es besoms ille lar activities." And it is very specifically stated that the Communities Officer's source of information on all those undictes chaplain "will administer or be accountable for rites and sacraand the acts one the by his offered in alla decisively i ments for military personnel and civilians under military juristhat the individual coldiscle rights under the Constitution to diction according to the respective creeds and conscientious the Afres exercise of his rileions faith. practices of all concerned."

It will be noted that the Lutheran chaplain dare not take the attitude that his responsibility toward his Commanding Officer ends with the most perfect care he exercises over the religious needs of the military members of the Lutheran Church, although that is definitely his responsibility; but he is held accountable also for the provision of services and rites appropriate to those of other faiths. Thus the Lutheran Army chaplain will

^{11 -} Par. 6, b. AR 60-5, or paraly original enters, the correspondence

^{12 -} Ibid. par. 6 b

^{13 -} This matter will be discussed at greater length under Ch. 3 of this paper: "The Froblems of the Lutheran Army Chaplain."

and rites of men belonging to denominations other than his own.

If he desires to fulfil the terms of his Army commitment, the charlein will certainly find his work enlarged beyond the work he would ordinarily do as a Lutheran clergyman demanded by the needs of a Lutheran parish which, in some instances, might reach extraordinarily large proportions in itself. He becomes the Commanding Officer's source of information on all these matters, and the only man who by his efforts is able decisively to protect the individual soldier's rights under the Constitution to the "free exercise of his religious faith."

As the provision of adequate religious services is the responsibility of the Commanding Officer through the chaplain, so is the protection of the good morals of his command. From the Lutheran view-point, there is no better way to accomplish this end than by the tireless exercise of the chaplain's pastoral calling.

of thiself Louise of providention; the stricted

^{14 -} Personal files documenting my activity with the 6th Infantry.

Division from December 1944 to December 1945, indicate a

double ministry. The large number of Lutherans in this Pivi
aion necessitated the conduct of as many (and more) Lutheran

liturgical services as "General Protestant." Consultations

with Lutheran men on purely spiritual matters, and correspondence

twith Lutheran clergy anent their members in this Division formed

a large part of my work.

^{15 -} Pag. 173, Vol. II "Army Morale," The Chaplain School, Fort Oglethorpe, Georgia.

For it is a tenet of our faith that the ministration of the means of grace alone makes and keeps people Christians. But not all men will be touched by the grace of God; from the viewpoint of the Army, therefore, other means may be necessary, according to circumstances, to circumvent immoral tendencies and to destroy or make inoperative situations, institutions. or practices which have a deleterious effect upon the morals of the command. The chaplain is in a position to advise the Translater by 5 day in waint of a Commanding Officer in such matters and with him to cause the are thoughth, is all incortant and the this in necessary preventive or remedial action to be taken. The chapneving checkeins at all in the military con lain must be alert to the moral tone of the command in which he fundamental mercess infiate Potted States that is functioning and bring to the attention of his Commanding pertent our people from inversal and external algest. Officer matters which require command treatment. secondital dele margari, Min dece mest date distillant page

To carry out this function the chaplain will at times be required

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his Commanding Officer informed on matters which affect
the moral climate of the command. The availability to the
command of illicit houses of prostitution, the distribution of pornographic and salacious literature, the conduct
of indecent shows, inadequate liquor control, and the incidence of homosexuality within the command come under this
heading. The control of these matters are a command function
and not essentially a chaplain's responsibility. (He is not
a policeman!) But they affect the morals of the command and
therefore come within the chaplain's purview in his function
as the "logical consultant" of his Commanding Officer in
reference to the morals and the morale of his command.

to make reports to his Commanding Officer on specific matters or cases involving morals of the command. Or he will find it necessary, as a matter of duty, to present a voluntary report upon a situation which has come to his personal attention. In either case, his status as a clergyman-staff officer brings these matters within his purview.

very estance of good morele. He should neclect no connectically

As a Staff Officer, the chaplain also has a definite morals

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function to perform. This, in point of actual fact, from the

Army viewpoint, is all-important and the chief Army reason for

having chaplains at all in the military establishment. The

fundamental purpose of the United States Army is to defend and

protect our people from internal and external enemies. To

accomplish this purpose, the Army must have disciplined per
sonnel, loyalty, etc. Every means available to the Army must

be employed for the accomplishment of that objective, which

eventually develops into the bare accessity of winning a battle

or a war. Heither battles nor wars can be wen, however,

without taking into consideration the spiritual welfars of the

battler the charles, we a sex of Coll, looks much firther - to

via orbiblishment, maintenance, and economic grait of the latte-

^{17 -} Sec. XIII, TM 16-205

^{18 -} Ltr. of General George C. Marshall, p. 201, "Officers' Guide," Military Service Publishing Company, Harrisburg, Pennsylvania, 1944.

command. This fact has been more or less consistently recognized by the Army from the beginnings of the Army establishment. Thus the explanation of the chaplain's morale function is given in these words: "It is the chaplain's function to stimulate or inspire wen through the medium of religion to an idealism which led contributed the est finds its fruition in loyalty, courage, and contentment, the of wine commendant of the value of the chaptain in very essence of good morale. He should neglect no opportunity the estimated gives to help both officers and men to maintain a cheerful and coursextinely upon the chiritual sense of values the Common geous spirit with unshaken faith in the high cause which they serve some and depose weeken east facts beggings of through both the monotony of non-combat service and the trying one be done by chaptains in 20 liding normal enough troops The Lutheran Army chaplain will ordeals of combat service." unt in his influence, indeed, what his were presente de find in this no inhibition whatsoever to his function as an hames the clicate of norsie. A chaptain whose personal feith ordained servant of the Mord, even though the emphasis is placed is well-proveded in the theological verifies of the lu on an end result from the Army viewpoint which is not necessarily burch is in a position to be a so consistent with the true purpose of his ministry. For, though the Army thinks in terms of satisfying the religious needs of its personnel, the religious work of the chaplain still has asrits ultimate purpose the salvation of men's souls. The Army looks Forgin, inside corse, "Wie Inland: at the work of the chaplain from the viewpoint of efficiency in ershell to thing of themleter on IS battle; the chaplain, as a man of God, looks much further - to the establishment, maintenance, and eventual goal of the indi-

some his remittend, The chardely was had

^{19 -} Far. 26 h, War Department Pamphlet 16-1

^{20 -} Page 6, Vol. I, "Army Horale," - The Chaplain School, Fort Oglethorpe, Georgia

vidual's faith, through battle and beyond it, and whether the soldier lives or dies, to the final salvation of his soul.

There is no conflict; there is simply a difference in extent and in values.

firms the from places into army togetavious to deformed him

A sizeable brochure could be compiled containing the estimates in its newformance. The sharkein is exceeded to present the of wise commanders of the value of the chaplain in building qualified of the charge can. We is expected to be a speccharge morale in the Army. In the estimates given, depending He is exceeded to be able intelligently and affectively to entirely upon the spiritual sense of values the Commander himcarry only his pastorel duffer is the time paper as any respired. self possesses, everything will be mentioned that has been or civilias clorgenan. It is expended that he will sere for the can be done by chaplains in building morale among troops. So clair, the imprisoned, and the troubled. He will be the merick great is his influence, indeed, that his mere presence can nator for the families of the comment. About this he will change the climate of morale. A chaplain whose personal faith carry his profession with him: for the ship then is his wrich, is well-grounded in the theological verities of the Lutheran a will be seedy to listen to the westiese of those the 23 can Church is in a position to be a norale builder per se. id ha rive then the guidence they need.

^{21 -} Page 209, "Officer's Guide"

^{22 -} Samples are as follows: 1) Letter of Lt. General Brehon Somervell quoted in "The Chaplain Serves," Army Service Forces, War Department, 1943. 2) Letter of Major General H. W. Burgin, inside cover, "His Islands," Ho. Central Pacific Base Command, 1945. 3) Letter of General G. C. Marshall to Chief of Chaplains on 169 anniversary of Chaplain Corps, reprinted in "His Islands."

^{23 -} Only under actual battle conditions can the full weight of this statement be realized. The chaplain who has witnessed the visible heartening taking place among a unit of hard-pressed men when the awareness of his presence is felt has had an experience of indescribable satisfaction.

Specific emphasis must be placed upon the fact that the chaplain is always a clergyman. The Army recognizes that fact, and that fact is the basic consideration in the provisions the Army makes for the conduct of the chaplain's work and the restrictions the Army places into Army Regulations to safeguard him in its performance. The chaplain is expected to possess the qualities of the clergyman. He is expected to be a preacher. Ho is expected to be able intelligently and effectively to carry out his pastoral duties in the same manner as any respected civilian clergyman. It is expected that he will care for the sick, the imprisoned, and the troubled. He will be the parish pastor for the families of the command. Aboard ship he will o begin with, the Inthoran Army chemisis must work the broad carry his profession with him; for the ship then is his parish. preferents of a pastor of the Charth as a size can am for He will be ready to listen to the problems of those who come the charlefory. It is well known that throughout the years to him and to give them the guidance they need. In the of its existence the Luctures Chards, Missouri Syson, has instance critical days of baltle he will be expected to lay aside none on a basic entrituel, concentenal and objetcal ditages for its of these duties; rather, he will be looked to for a schedule mirrorete ent of his civen is a notable etrongih and constancy. of activities that sometimes presumes a prodigious endurance. the Church has not derived from this referred, receivement in

the selection of the charge is interest to return our it is the

25 - 6f. Protocol Speciasi Madbeck, 1967, 9711, S.

^{24 -} Par. 6 g. AR 60-5 : a matter of satural feet, an investigation

^{26 -} Courage Army and Tary Coordinates Regulations, Form 24 and for, VIII, H of Protested Symptomic Handbook, 1947 with follows the Army Hemilations: AN 805-30, AN 140-25, AN 805-10

^{27 -} Frite, John H.G. "Fertoral Sheelegy," Concercia, St. Isule.

As his status with reference to the Army is definite and prescribed, so is the chaplain's status with reference to the Church. This is particularly true with regard to the Lutheran Army chaplain. His status is determined by the regulations the "Army and Navy Commission for Chaplains" of our Church has cryptically set down, under the ausmices of our Synod, for those the Commission will inderse for the chaplaincy. These regulations are in complete conformity with all governmental requirements for appointment in the Corps of Chaplains and, if anything, a more specific and extensive control than the Army, very jealous of the stending of its chaplains, itself maintains.

gai resemble Anno the Countrieton Indoors him he the Har Venuries To begin with, the Lutheran Army chaplain must meet the broad well as a dustidate for an appointment. It to propose on requirements of a pastor of the Church as a sine qua non for t the restor-good cant to the type of necessalis, under the chaplaincy. It is well known that throughout the years he constitions woulder to the tree will remain thes of its existence the Lutheran Church, Missouri Synod, has insisted on a basic spiritual, educational and physical fitness for its or, AS, Army and Berr Considered Regulations, Fore 2 of pastorate which has given it a notable strength and constancy. The Church has not deviated from this principal requirement in the selection of the clergy it indorses to represent it in the about of the called the same and the United States Army. As a matter of actual fact, an investigation International from a specimen of

agains Atom; to ID, and educational empirications were a dringens. Some abguidel defeate were extent.

^{25 -} Cf. Proposed Synodical Handbook, 1947, VIII, H.

^{26 -} Compare Army and Navy Commission Regulations, Form 2A and Sec. VIII, H of Proposed Synodical Handbook, 1947 with following Army Regulations: AR 605-30, AR 140-5, AR 140-25, AR 605-10

^{27 -} Fritz, John H.C. "Pastoral Theology," Concordia, St. Louis, 1932. Ch. 3

is conducted on the part of the Army and Navy Commission as a his allectance in his optimation were. For at best it is preliminary to the actual entertainment of a pastor's appli-Aftranta ministry the chaptete confine to. cation for the Army chaplaincy which is rigid on the points mentioned simply because of the fact that the Commission and the Church are anxious to assure thomselves that the men they indorse can be depended upon to stand up under the rigors of Army life in these three respects. Because the requirements of Army life especially under the taxing and crucial conditions of battle are so essentially peculiar to the Army, special emphasis is placed upon them. Only after the Commission is convinced that in all respects the applicant meets these requirements does the Commission indorse him to the War Department as a candidate for an appointment. It is presumed as well that the pastor-applicant is the type of person who, under the conditions reculiar to the Army, will remain steadfast in

confirme for the beside that clarges to speed. In gate

At - Foice, Francis, fl., "Pastored Charlesty ch. 7, sp. 80-61

^{28 -} Par. 42, Army and Navy Commission Regulations, Form 2 A; Fritz, Pastoral Theology, Page 22, par. 2.

^{29 -} Per. 11, TM 16-205

^{30 -} Ibid. Par. 12 d. During war time the extreme need for a large number of chaplains in the AUS caused the War Department to relax certain qualifications for temporary commissions. The age limit was raised from a maximum of 34 (Regular Army) to 50, and educational qualifications were less stringent. Some physical defects were waived.

his allegiance to his ordination vows; for at best it is a difficult ministry the chaplain aspires to.

dures nightathy of the great then it expects that his keep one-

In conversations with some of our clergy the question has been raised as to whether a master of our Church may legitimately seck the chaplaincy in the Army as his ministry, especially when he has already followed a call to a particular congregation which he is at the moment serving. It is admitted that this question was easier to answer during war time than it may be during a time of peace. Turing the time of war the peculiar requirements of an Army ministry stood out with a crystal clearness which permitted every clergyman to evaluate then easily in reference to his own case. The need was apparent; could be meet these needs? That was the only criterion. For a peace-time Army the question is more difficult for the individual clergyman to answer. In general, however, it is pointed out that the sincere and honest desire to serve God under the exacting conditions of Army life, based upon an honest and deliberate self-searching on this gray and Tavy Commission in descripted that the applying the part of the aspiring chaplain without reference to addeplate technical of its requirements, for applying weeks to vantages of a material nature, is in itself not to be decried interest in the War Surer most of a Perciting debilitate for a but, on the other hand, definitely to be commended. The Dastor-

22 m Idid, ch. 6, 3, 38 m 1 Tim, 8, 1 m leaded 6, 3

- 319 wa

^{31 -} Fritz, Wohn H. C., "Pastoral Theology, ch. 7, pp. 60-61

ate of God's people is in itself a difficult and precarious profession; for a called and ordained pastor to seek the arduous ministry of the army when it appears that his home congregation can dispense with him in exchange for the adequate ministry of another, is as worthy of approbation as is the desire of one or the other of our brothren to seek the ardnous ministry of a foreign mission field. And since the Army very definitely insists upon a ministry with at least three years of actual pastoral work as a condition for appointment in the chapit is apparent that only that portion of our clergy which has had congregational attachments could possibly be The relationship hotocom the chaptein and his Church is being successful in its applications. If the Church really wants to estand on the baste of the regulations of the army ! keep its legitimate quota of chaplains filled, it is necessary manisation. This accress they authorised to and for By that it be filled from the clergy which is already established and constale correctlinate over the charletes in in congregations and that those congregations be willing to series by all becam to make that surveillance over the o give them up as men who are following a calling which in their hiro, and notivity of the Charach's charinings productive of the specific cases is more essential. There is here no quarrel on most goed to the military ministry. The Condicates in the reprinciples; it is merely a matter of judgment and understanding.

When the Army and Havy Commission is convinced that the aspiring chaplain meets all of its requirements, the applying pastor is indorsed to the War Department as a possible candidate for a

of the complete and absolute separation of Church and State.

^{32 -} Ibid. ch. 6, p. 38 - I Tim. 3, 1 - Isaiah 6, 8

^{33 -} AP 605-30, AR 605-10, AR 140-25

commission. If he then fulfils the requirements which have been outlined above and receives a commission in the chaplaincy, the chaplain is issued a formal call from the Commission as a paster to the Armed Forces. This formal call is authorized by Synodiinin is bound to subsit regular mouthly reverte to cal resolutions and is in every respect identical to that issued the Comitaion of the activities commed to. by a calling congregation to any pastor. There is only one on rate that report cheets which out for a forested account. notable difference: the Piploma of Vocation designates no conof court wine of medicing, a request fore someted after the gregation or church agency as responsible for the chaplain's tery columns form routined monthly by the way Nonsupport; on the contrary, the chaplain is paid by the War Te-It is a \$35 plate margania; remerb which surveys both the chape partment. alars devotion to his restoral work and the energy with which

The relationship between the chaplein and his Church is maintained on the basis of the regulations of the Army and Navy

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Commission. This agency, duly authorized to act for Synod,
has complete surveillance over the chaplains in the Army and
seeks by all means to make that surveillance over the doctrine,
life, and activity of the Church's chaplaincy productive of the
most good in the military ministry. The Commission in the re-

ils spoorvinios. The wise chapters who authorize the roll

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^{34 -} Army and Wavy Commission Regulations A. 4

^{35 -} The fact that the chaplain is supported from Federal funds
raises a question which, though not within the scope of this
paper, is worthy of study. Is this a matter which impinges
upon the doctrine, sacred both to our Church and to our Country,
of the complete and absolute separation of Church and State.

^{36 -} Army and Wavy Commission Regulations A, 5

gulations the indorsed chaplain subscribes to has adequate safeguards making it entirely possible to accomplish such salutary results.

which he belongs and heaps in touch with his Charch through The chaplain is bound to submit regular monthly reports to the Commission of the activities engaged in. The Commission furnishes report sheets which call for a detailed account of every type of activity, a report form modeled after the very detailed form required monthly by the War Department. It is a complete parochial report which mirrors both the chaplain's devotion to his pastoral work and the energy with which he carries out that work. These reports are reviewed by the Commission and are usually followed by a letter from the Commission commenting upon its salient points, giving suggestions where they are pertinent, encouraging, admonishing, correcting, and in general meticulously supervising the pastoral work of the charlain in much the same manner as does a Director of Missions or a Mission Board the missionaries who are under its supervision. The wise chaplain who understands the full value of this close and reternal supervision values highly the reactions of the Commission to his work and uses these reactions to further strengthen his ministry and, thus, his usefulness to Christ and the Church.

^{37 -} Ibid. C 2

^{38 -} WD CH Form No. 3

^{39 -} Army and Newy Commission Regulations C 6, A 5

These reports also will indicate very clearly to what extent
the chaplain is able to fulfil the Commission's requirement
that he attend the conferences of the District of Synod to
which he belongs and keeps in touch with his Church through
attendance at Synodical Conventions.

his minister is discussed but. On the Thus the Lutheran Army chaplain is a called and ordained pastor desire which service him and of the Lutheran Church, an active member of Synod and the District from which he was recruited into the Army, and of the Visitor's of their and pointed in the circuit. He is held accountable in the strictest sense for his th word the an affactive miniobehavior, his work, and his devotion to his Church. The Army criquit to encey the vemits ctatletically: recognizes the great importance of having its chaplains remain remains of results is his as such as 11 true clergymen of their Church and admits the responsibility flavo, my ballound byothyen; be ye of the Church in its supervision of its chaplains. If it were ers absending to the work of the Lord. determined by our Church, for instance, that in life, in docs this ware labor is not in win in the lord. trine, or in practise one of its chaplains was not maintaining the high standards of the Lutheran Church, the Army and Havy Commission could withdraw its indorsement of that chaplain, giving its reasons for such action; and the War Department would acknowledge the Church's right to its supervision by accepting such action as sufficient cause for terminating the chaplain's commission in the Chaplain Corps.

THE TOTAL THE

^{40 -} Ibid. C 7

^{41 -} AR 140-25; AR 605-10

The chaplain's ministry is not that of a static parish, nor even IN - THE ROOM FOR SHIP TOWNS ASSET CHAPLAIN a ministry among a certain number or type of people; his is a ministry, rather, that touches many men lightly, though not By no stretch of the imagination could the Lutheran Church necessarily with less effective results than are accomplished be called eventflatio. " Although it has through the contaction by others. He has not the opportunities for elective mission kost strictly to its decommendated mission, which is assumwork. To that extent his ministry is circumscribed. On the tially a mission of peace, it has also, both in the weathing other hand, his is a roving commission which carries him and and in the wriching, advanced to the Sovietural destrine of the lutheran Church into the far places of the earth. If his devergence and the responsibility of citizenship; and it ministry is devoted to the cause of Christ and pointed in the has alward considered the restaution of the soldier on himordirection of saving men's souls, it must be an effective ministhis one. Rence, the intharms Church has always been repretry, indeed. It is difficult to assay its results statistically; wanted among our Country's coldery. From the apphorably con nevertheless, the divine promise of results is his as much as it how entered the agree Jervices in every national crisis and is any other pastor's: "Therefore, my beloved brethren, be ye have that that blood on overy battlefield thrombest the years steadfast, unmoveable, always abounding in the work of the Lord, of our Church's American existence. forasmuch as ye know that your labor is not in vain in the Lord."

util to Latheren saldiers. Our sex will be represented in 42 - I Cor. 15, 58

a those atmost toom been betheren solders, so there always

crear grade and rank, from Private through the ranks into offi-

ions and his meader what is the responsibility of the Cherch to

there not in our or in peace?

The election spidler, this can of every age who use drafted or deliver than the army during the years of World Var II, to the

I - Demohance A. L. Advetrinal Theology, C. tar. 78

By no stretch of the imagination could the Lutheran Church
be called "pacifistic." Although it has through the centuries
kept strictly to its God-appointed mission, which is essentially a mission of peace, it has also, both in its teaching
and in its practice, adhered to the Scriptural doctrine of
government and the responsibility of citizenship; and it
has always considered the profession of the soldier an honorable one. Hence, the Lutheran Church has always been represented among our Country's soldiery. From its membership men
have entered the Armed Services in every national crisis and
have shed their blood on every battlefield throughout the years
of our Church's American existence.

he became soldier because piremedances required of his the

As there always have been Lutheran soldiers, so there always will be Lutheran soldiers. Our men will be represented in every grade and rank, from Private through the ranks into officer personnel. What is this soldier like? What are his problems and his needs? What is the responsibility of the Church to these men, in war or in peace?

The civilian soldier, that man of every age who was drafted or enlisted into the Army during the years of World War II, is the

had the quasibilities of a prolement conflict, graced

^{1 -} Graebner, A. L. "Doctrinal Theology," par. 75

he became a soldier because circumstances required of him the sacrifice of a part of his living, and because the Law demanded that he don the uniform, in the defense of his Country. Except in rare instances, he was not inclined to be a professional soldier. He approached the job he was doing as a temporary proposition, a thing he had to do and not necessarily a thing he chose to do. He accepted the fact of his draft-board classification, lived through the confusion of induction, integration, and training, and emerged, for the most part, a man who had stood the rigors of physical hardening and military adjustment and was ready to fill the spot the Army had for him. He found himself eventually a soldier.

But essentially he was still a civilian; and in thought, outlook, and desire he remained a civilian throughout his Army service.

The ties with his home, with his friends, and with his manner of living were not broken; they were attenuated and, in some instances where service ran on into years, very thinly stretched, indeed. But they were there; and the soldier consciously kept them alive,

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^{2 -} There was that relatively small number of men who, having weighed the possibilities of a prolonged conflict, guaged their lives accordingly, and entered the Army with the intention to make it a career.

because they were the things he wanted ultimately to return to. The same thing held true with reference to the Church in the case. specifically, of the Intheran soldier, whether a drafted Private or a Reserve Colonel. He had his religious beliefs: he had his home Church; he desired the assurances of the one to remain with him and wanted the other to go with him wherever the fortunes of There is another type of Lutheren soldier not so well know herewar would take him. In his mind the change from civilian to soldier did not change these basic needs which he felt in his the future. He is the Professional Soldier. There is an enter innermost being and which he expected to be met wherever he might wiel difference between him and the unretime civilian soldier. a find himself. He was, indeed, prepared to suffer some inconvenidifference, however, which does not necessarily impless upon h ences in this matter, since he realized that he couldn't actually religious life or his Church mesberghip. He has chosen the A take his Church with him; but he expected to be able to continue as a career and he expects to find in his Amer the observances essential to his religion and to have at his disthings which, were he a divilian, he would expect to find in any posal at least a token-portion of pastoral care by the ministry refession, trade, or vocations a livelihe of his Church. He was still a member of St. John's, Melcher, or amount of outture territor to meet his of Trinity, Vallonia; but he was a member away from home. For the spirit he will expect to that reason he usually carried his Army and Wavy Commission issued a civilian Church bear or at local the smortunity to practice communion card with him and, after attending a communion service even on the battlefield, brought it out for the chaplain to sign. he subjumplys treatmen The war and his being in the Army made no real difference to him n an article writing in 1960 by Major

John P. Sorms, and winted in the Juleatry Journal Hander,

^{3 -} A Lutheran has a reputation for loyalty to his faith. This is true also in the Army, where the Lutheran with a parochial school background gave evidence of a constancy and sense of loyalty meriting special mention.

as far as his religion was concerned: A good Lutheran before the war, he carried his Lutheranism to every battlefield across the farthest seas. And when his service was ended, the normal thing for him to do was to return to his Church home as he returned to his home on Main Street, and to go on from there.

very well affect his thinking in torse of religion. This is a There is another type of Lutheran soldier not so well known herefactor which only occasionally made such difference to the Luthtofore but who will be increasingly noticeable in the Church in eran Army chaplain during the car years, sir4ly because the ampley the future. He is the Professional Soldier. There is an essenof Templaret he dealt with was relatively enell. But is the much tial difference between him and the war-time civilian soldier, a salarged, standing react-time army this factor will the difference, however, which does not necessarily impinge upon his come to the fore. This soldier will little by little, as his religious life or his Church membership. He has chosen the Army career advances, be aware of a growing elegance between blood as a career and he expects to find in his Army life all those and civilians in all phases of life. This avarances will things which, were he a civilian, he would expect to find in any carried ever into his religious life as well. By resect profession, trade, or vocation: a livelihood, advancement, an relatively fraquent transfers he will less and lage think in amount of cultural outlet to neet his needs, and security. In torus of a persentant Church home. The courch for a te the reals of the spirit he will expect to find the equivalent of Church town in the vicinity of his Post will aredually decreasea civilian Church home or at least the opportunity to practise

condest over the religious previsions the army is able to make

for him wherever he may be stationed. If, as a Lutharan, he is

nio a parimetery annulases occasioned by the incontraver-

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^{4 -} A very revealing picture, true in the main though distorted somewhat by the subjective treatment of the author, is painted of the average professional soldier (with emphasis on officer personnel) in an article written in 1940 by Jajor John F. Burns, and printed in the Infantry Journal Reader, 1943; The American Professional Soldier.

his religious obligations, and the essential cafeguards to his faith and that of his children. However, the professional soldier's whole life will be colored by his military environment. his almost exclusive contact with military neople, and by military thought processes which will gradually become his and which may very well affect his thinking in terms of religion. This is a factor which only occasionally made much difference to the Luth-Freelesly here is there the used for the Intheres Arey (eran Army chaplain during the war years, simply because the number with a mathou that in difficult of "Regulars" he dealt with was relatively small. But in the much those who have experienced the epizitual mostalgi enlarged, standing peace-time Army this factor will increasingly to the lonely luthernn the cannot on a t come to the fore. This soldier will little by little, as his career advances, be aware of a growing cleavage between himself accalle him, because there is none available. and civilians in all phases of life. This awareness will be constantly aware of its obligations to these of its members who carried over into his religious life as well. By reason of for reasons coment to themselves have cheens to make the nervice relatively frequent transfers he will less and less think in terms of a permanent Church home. The search for a temporary hited praction of h Church home in the vicinity of his Post will gradually degenermisin makes clear statements cond ate into a perfunctory casualness occasioned by the incontroverdar's religious modes. The si tible fact that, especially on foreign service, Lutheran Churches es another by Lieutenant are often not readily accessible or are entirely absent. He will feel himself increasingly a stranger among those of his own faith. And he will necessarily find himself more and more de-44 on Wellgions cover pendent upon the religious provisions the Army is able to make dres detailed instruction on pro for him wherever he may be stationed. If, as a Lutheran, he is

of the understandable opinion that his needs cannot thus be entirely met, his Lutheren loyalty may be endangered, and he could conceivably find himself without guidance or comfort when the needs them, simply because for him the religious provisions made by the Army in accordance with Law may not be quite adequate.

Precisely here is where the need for the Lutheran Army chaplain is felt with a pathos that is difficult to understand except by those who have experienced the spiritual nostalgia which comes to the lonely Lutheran who cannot on a Sunday morning blithely go to the nearest Church to satisfy the spiritual hunger which assails him, because there is none available. If the Church is constantly aware of its obligations to those of its members who for reasons cogent to themselves have chosen to make the service

^{5 -} The essential right of the American soldier to the uninhibited practice of his religion is variously safeguarded by alay Regulations. Par. 6, AR 60-5 on Duties of the Chaplain makes clear statements concerning the intention of the War Department to provide adequately for the soldier's religious needs. The statement of former Secretary of War Harry L. Stimson, that of General George C. Marshall, and another by Lieutenant General Brehon Somervell, all quoted in "The Chaplain Serves," a narrative of chaplains! activities during World War II, point to the deliberate attempts of the War Department to provide adequate facilities and personnel. As an instance of local attempts of this type, reference is made to the lotter, dated 27 March 1944 on "Religious coverage of Tarious Taiths" originating in Second Army Meadquarters, Memphis, Tennessee. This letter gives detailed instruction on provisions to be made for military personnel of various denominations. The lutheran

of their country a career and keeps its rightful quots of chaplains filled with men who can meet the needs of his kind, the Lutheran soldier can have those needs met.

and the sendidans which come them. His peeds will not be

His needs are no different from those of his brethren who may have been more fortunate in their choice of profession from a spiritual point of view. We needs the sacramental elements of training, reproof, and correction: the comfort, guidance and blessing of the Word of God. He needs the opportunity in pubwould also that heers are and will be made Intheran lic worship to join those of his faith in the sacrificial elements of communal prayer, praise, and devotion. He needs ale throughout our december and in the salutary opportunity to give for the spread of the Kingdom. those the need the very many The assurance of the forgiveness of his sins, the strengthening of faith, the power to resist evil which can be received Ber shiel they are suffering as tallients. In t as an extra boon in Foly Communion are as needful to him as to any other Lutheran. His Lutheran consciousness will cause him to hate appropriated and to have these a married to to seek the blessing of the Church upon his marriage, the baptism of those the ere partially the vactor of his children, and the comforting words of a Lutheran pastor in times of tragedy. Above and beyond all this he will

significance. The charlein is usualiarly fibled for this role.

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6 - Fraim 189:9-10

Church member's specific needs are meticulously detailed in this letter. Cf. elso "The Science of War" by Lieutenant General Brehon Somervell in "The Army Reader." Speaking of the purpose of the Army Service Forces in reference to the soldier, he says very cryptically: "The ASF looks after his morals and his manners."

fession and resultant from it which he will feel constrained to bring to a pastor who will understand his thought processes and the conditions which cause them. His needs will not be met until he can have the assured conviction which caused Pavid to say: "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

It must be noted also that there are and will be among Lutheran . Army personnel those who are in the category of "broken reads." In the many Army hospitals throughout our Country and in occuwied countries will be found those who need the very special ministrations of a Lutheran Dastor because of great physical distresses under which they are suffering as patients. In the hour of sickness a Lutheran chaplain at the bedside of a Lutheren soldier is both appreciated and in many cases a necessity. In the case of those who are mentally ill the pastoral psychiatry the Lutheren chaplain is usually able to apply is of great significance. The chaplain is peculiarly fitted for this role, ? - The use of expectnoses to petaline th since he has a place in the sick soldier's military life and tale is a wise application of this ker because he talks the soldier's language. If the illness is battle-caused, a chaplain who has seen battle and understands

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^{6 -} Paalm 139:9-10

its overpowering effect upon the mind and body of the soldier is tremendously valuable as a tool toward the soldier's physical, mental, and spiritual rehabilitation.

Always, also, there will be those Intheran soldiers who will have suffered spiritual shipwreck. Admittedly, there are spiritual hazards peculiar to Army life, as there are hazards peculiar to any other type of vocation. Although no formal study has been his in tion of battle, and his most for a Jotheres s made of this matter, personal conclusions based upon long obserpercovardingly areas. It is presumed, at this pol vation are here offered. In the order of their observed effect everage Intheren selfter in well amough octabilishs upon our soldiers, the most common of military hazards fall in faith to be prepared for the events about this alignment: 1) loneliness, 2) idleness, 3) anxiety death. It might be comorded that, being thus pro-(for self and family), 4) a false sense of freedom from social presence of a Lutherau chaplain who is ready to offer all restrictions, 5) the hardening process of battle, 6) evel companion-Forts of Ford and Sagrament is not I ship, ?) accessibility to vice, 8) fear. Where the individual faith is weak to begin with or the hazards become too overpowering, there is a breakdown of spiritual solidity and a resultant moral degeneration which in the Army seems to follow the rather definite a Johany Cases Marching How pattern of sexual vice and drunkenness, coincident with an escapist

motury Press, Aught taken the view that In the mile the

^{7 -} The use of experienced war-time chaplains who have had combat duty by the Veterans Administration in its hospitals is a wise application of this knowledge. Some of our former chaplains are engaged in this work.

revulsion to a faith once held. It can easily be seen that the ministrations of a Lutheran chaplain are essential for these people; and if they are painstakingly carried out, many of the apiritually sick can be brought back to spiritual health and others can be stopped in their downward trend.

The needs of the Lutheran soldier are of special importance by
him in time of battle, and his need for a Lutheran chaplain
correspondingly great. It is presumed, at this point, that the
average Lutheran soldier is well enough established in his
Christian faith to be prepared for the eventualities of danger
and death. It might be conceded that, being thus prepared,
the presence of a Lutheran chaplain who is ready to offer all
the comforts of Word and Sacrament is not more essential at this

O - Reference have to be the paint of the bolte, whereand he a whole laim with me Personal Residence of the best of the contract of the co

^{8 -} Although I have dealt with cases of the type quoted, their incidence has not in my experience been alarming. Very definitely, my experience contradicts the common conception that the soldier, because he is a soldier, becomes a moral degenerate. This matter is given much space by Dixon Vecter in "When Johnny Comes Marching Home" (Houghton Mifflin Co., 1944), who traces this stupid thought through all American wars and their aftermath. Maxwell Drake in "Good-by to G. I." (Cokesbury Press, 1945) takes the view that in the min the soldier must emerge from battle morally and spiritually a better man. In his rather blase reminiscences brought out in "Your Kids and Mine" (Doubleday, Doran & Co., 1944) the popular idol Joe E. Brown is enthusiastic in the same direction.

Time than in a commarable situation in civilian life. However. facing the prospects of battle is an experience basically so abnormal in human living and productive of such overwhelming reactions that the soldier who finds himself in that situation is entitled to every consideration the Church is able to give him. As he prepares to go into bettle, the soldier does not only face the possibility of his own death, but he also faces t is electricist that the Army itself places a great deal of the anguishing possibility of being the means of death to another usis upon the presence of a chaptain with troops durin human being. To a soldier who is a devout Christian and, therefore, has the spiritual acuity which goes with true piety this is transidous morale effect his ministration and his more presence a monstrous possibility, indeed. Only if he understands well w when the dighting coldier. This morale effect is produced, the basic command-obedience relationship which erases his because the chaptain is looked when as a cort of fetial, but personal responsibility in what he is doing as a member of a no he represents consthing eternally batts. It has been national, impersonal force can be be effective and do his full aind upon munerous secasions that this was antiraly true duty. If he has the presence of his pastor, in whose theological o case of luthores soldiers who had a lutheren chaptain in acumen on this score he reposes a great deal of trust, to rebuttly with them. '- letteres charletes have valiantly resummed assure him at the moment when he faces the great adventure of s fast by soins all out in their afforts, not only to make battle, he will certainly have a confidence he would not necessarily otherwise possess. To have the privilege of kneeling may while the man stoom around be in uncovered silence. in prayer with his chaplain a few moments before he faces the sellien for the case current was realine. Conrections from note enemy is a means of supporting him in the hazardous hours ahead s respected wert of my films. which only the battle experienced can fully appreciate. Should

programmed demonstration of the Army attitude.

^{9 -} Reference here is to the habit of "briefing patrols." As a chaplain with an Infantry Battalion, I was usually aware of impend-

the longed for opportunity be offered him to receive the blessing of Holy Communion at the hands of his own pastor on the field of battle, he will usually be so completely calmed and so well equipped to face his Lord with clean hands and his enemy without ill will, that his courage is heightened and his usofulness as a soldier areatly increased.

bench does well to assistante the constitution and It is significant that the Army itself places a great deal of evenue of providing for the sends of its senters who will emphasis upon the presence of a chaplain with troops during As not be added the transplant of an orange of the deliform the time of actual engagement with the enemy, because of the neutral and the telling by smellers and the Chines tremendous morale effect his ministration and his mere presence s place with desirable and officent woman. have upon the fighting soldier. This morale effect is produced, not because the chaplain is looked upon as a sort of fetish, but has I by tablested to the Josephine that the Inthesen Army thatbecause he represents something eternally basic. It has been receive, to high while he much the call plans demonstrated upon numerous occasions that this was entirely true numer afterday of the Sharth. in the case of Lutheran soldiers who had a Lutheran chaplain in augrene la Sero menutamisti rentitita Lutheran chaplains have valiantly responded battle with them. to this fact by going all-out in their efforts, not only to mainwhich we are obstacted by or williams.

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ing patrol action. I would be ready with a short prayer which I would say while the men stood around me in uncovered silence.

When battle was imminent or in process, crawling from position to resition for the same purpose was routine. Expressions from soldiers and from their parents in deep appreciation of this activity form a respected part of my files.

^{10 -} For an unsympathetic appreciael of these claims, cf. pp. 494-495 Dixon Wecter: "When Johnny Gomes Marching Home."

^{11 -} A memorandum to all unit commanders of the 75th Infentry Division from the Commanding General dated 6 October 1943 is a practical demonstration of the Army attitude.

tein their usual ministry, but to extend it to such degree as
to exhaust themselves in their efforts to be of the utmost
value to the men they served.

The Church must recognize the need of the soldier in time of battle. Since an Army must always think in terms of eventual conflict, the Church does well to anticipate the possibilities and think in advance of providing for the needs of its members who will eventually, as professional soldiers or as draftees in a national emergency, face the terrible problems of battle; and the Church should be ready to meet those needs with despatch and effectiveness.

the Lutheran chaptain is a pastor of his Church, he is also a

lain, for a number of reasons, is best able to meet the religious needs of lutheren army personnel. Other agencies of the Church, cortainly, have and will continue to have considerable possibilities of meeting those needs in varying degrees. The invaluable services of pastors and congregations in the vicinity of military installations in the Zone of the Interior, the effective work of missionaries in foreign fields to whom soldiers can turn for guidance, the excellent facilities provided for soldiers by Service Center pastors, and the splendid contact maintained through the material mailed to thousands of soldiers all over the world by the Army and Wavy Commission have and must in future continue to have

a tremendous worth in carrying out the Church's basic responsility to "Feed my Sheep." The effect of these agencies is curtailed only by the fact that they cannot penetrate as deeply into the daily lives of Lutheran soldiers as can the Lutheran chaplain.

He can most effectively carry out the watchword of the Army and Wavy Commission and of our Church: "They shall not march alone."

Which chamin

But the Lutheran Army chaplain is necessary also to the Church itself for two vital reasons. The first of these is to be found in the purpose for which the Church exists; to bring the saving Gospel to all men for the salvation of their blood-bought souls. Since the Lutheran chaplain is a pastor of his Church, he is also a missionary. The fact that he is in uniform and has no definite perish does not change his basic function and purpose as an abbassador of Christ. The divine commission applies to him, as do also the words of St. Paul to Timothy: "P reach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. - - do the work of an evengelist, make full proof of thy ministry." Although he will make every effort to help the soldiers of our Church to remain constant and loyal in their faith, he will also seek out those for Christ who have not yet been touched by His grace. The Lutheran Army chaplain must see this opportunity not only from the viewpoint

^{12 -} St. Natthew 28, 19-20; 2 Timothy 4, 2.5

of gaining men for Christianity, but also from the viewpoint of his responsibility to his Command. The Army is vitally interested in every effort to give to its personnel the stabilizing power of religion, because it realizes that a man with a religious background has a moral power and courage which are of value to the Army. Thus, we have the Army's considered statement of doctrine: "Each chaplain will, so far as practicable, serve the religious and moral needs of the entire personnel of the Command to which 13

armoter, but gone of which will be of a solution between Among that personnel there will be found the category of military weens a great fant nore when the charintal unchurched with which the chaplain will have to deal. These are ise the Jamies and would indicate. the people whose percentage is as large in our military population as it is in any civilian community. They have no religious ower 73% Froteston background; they belong to no denomination. In most instanor the versioned revenied detailed ces they have only a foggy idea of religion without any basic Sprotechants you entered as the exect. conception at all of Christianity and its tenets. They live enes much core care tota tares in defenin a sort of No Man's Land in the world of religion. Although extions may see to recorded. - Although this has made the the Army gives each of them the opportunity to designate the statement still generally applied, some religious preference, they have neither the conviction to 15 w Signa Waster progents another view in Whom Johns Somes claim no religious affiliation at all, nor the requisite knowalso is a proity Seriaive phrase; the lask of accord ledge to claim some denomination as their own. Many of them reign breach between overeived religion and great masses are found in the 70 odd percent. which claims to be Protestant

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^{13 -} Par. 6. AR 60-5

Jewish. It Since they are unable to pick out a Church body which specifically applies to them, they allow themselves to be numbered abong the vast, indeterminate, and heterogenious bulk called "Protestant." The Lutheran chaplain will insvitably come in contact with these soldiers; for they will be a part of the Command to which he is assigned. He will meet them on his rounds of visits to his units. They will come to him with their problems, most of which may indeed be of a military character, but some of which will be of a spiritual nature. The familiar phrase, "See the chaplain", means a great deal more in actuality than its jocular use would indicate. Their chap-

an the spleydid apportunity to teach

These ast will not normally be available to the Church except

^{14 -} At one of my first assignments the "religious" percentages" of the Command was reported as follows: 72% Protestant, 26% Catholic, 1 % Jewish, 1% no denomination. Inquiry into the procedure indicated that the personnel Sergeant determined whether the recruit was Catholic of Jewish. If neither category applied, the word "Protestant" was entered on the sheet, unless a definite statement of no religious preference was made. - In recent years much more care was taken in determining the soldier's religious preference. Definite denominations may now be recorded. - Although this has made the denominational classification of soldiers a little more factual, the statement still generally applies.

^{15 -} Dixon Wester presents another view in "When Johnny Comes
Marching Home." He says: "In many outfits, 'Tell it to the
chaplain', is a pretty derisive phrase; the lack of accord
between the soldiers and some padres simply reflects the
widening breach between organized religion and great masses
of Americans." (cf. pp. 494-495)

lain is a friend to these soldiers, the one man they can speak to without reservation, the one man before whom they can practise the precious freedom of baring their very souls. Occasionally they will filter into his services, perhaps out of love and respect for him, perhaps with a genuine desire to listen and to believe.

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These people, the religious flotsam and jetsam of the military establishment, represent the only real mission opportunity the chaplain has. But what a great field! Uninformed in the Word of God, they are also untouched by the grace of God and cartainly know neither the way to salvation nor the way of righteousness. The Lutheran Army chaplain has the splendid opportunity to teach them all the counsels of God, to bring them to faith in their Savior, and to make of them men with a new vision who have a new evaluation of their lives in terms of eternity. A chaplain will consider these men worthy of his best efforts. He will spend time with them; he will give them the best of his ministry of teaching, of preaching, and of counseling. He will remember that he is an ambassador of Christ and of His Church who still works on the basis of St. Paul: "I am made all things to all men that I might by all means save some."

These men will not normally be available to the Church except

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^{16 - 1} Corinthians 9, 22

through the ministry of the Lutheran chaplain. While there enument, be remains an opening in the Chaplain Corps to be filled by our Church, therefore, the knowledge that there is a large number of unchurched in the Army to be reached for the salvation of their sculs should determine the Church's action. The Church has need of chaplains to work in this field. Perhaps the actual statistical results, from a missionary angle, will not bulk very large in a chaplain's parochial report. He may have only a few dozen baptisms and a handful of confirmations to his credit over a period of years. One must try to think, however, in terms of the influence he must still have over those unchurched he touched lightly with his ministry throughout those years. Whether they leave the Army or remain a part of it, the leaven of sound doctrine and scriptural truth must have its ultimate, salutary results. That is a promise the Lutheran cleray depends upon. 17 not to have this fundaapplies also to the work of the chaplain.

The second reason why the Lutheran Army chaplain is necessary
to the Church lies in the "propoganda value" he has in respect
to persons of other denominations. A large part of the contact
the Lutheran chaplain has with military personnel other than
Lutheran is through his conduct of "general Protestant services,"
which are attended by members of many Church-bodies. In addition

needed descept of the Latheren Church Brought to their attention

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^{17 -} Isaish 55, 10-11

he does a great deal of counseling of soldiers who are not Lutheran. Whether he preaches a sermon or gives spiritual counsel, he will act as a Lutheran pastor; and what he says or does will certainly be affected by the doctrinal teaching he has received and the practical training he has absorbed, not to mention the alleform mitch the same this giance he has promised to his Church. Fe cannot do otherwise: for it is unthinkable that he would compromise his Lutheranism at. Hear electron of Jecomicaling in his pastoral relationships simply because he will be dealing arraneops conception of DEED COM with non-Lutheran personnel. It is true, he will necessarily be its definition we non-apologetic in his public utterances in the interest of peaceful relations with other denominations, lest he lay himself open to the charge of proselytising. He will at all times appear se a Church which, because of a secbefore those who come to him as a representative of the Lutheran luce upon the american seems Church which lays such heavy stress upon strict adherence to the Holy Scriptures as the norm of doctrine and rule of life. It is as able to bely deponstrate to a large and certainly not detrimental to Army personnel to have this fundamental concept of the Lutheran Church brought to their attention court Broom, in a religious three through the ministrations of their chaplains; and it is entirely not be impred. Here, has, the had in the interest of our Church to have its military clergy establish incoly a representative of his Shoreh among military people the reputation it has in this regard. correctional inclusive byon the thinking of the clarge

lose of his propagate value to the Church would be considerable

^{18 -} Where principle or the question of Lutheran allegiance are involved, the Lutheran chaplain can be expected to speak decisively. In my Army experience Protestant chaplains have generally have shown more than common fair play in these metters.

Since this is a matter of public knowledge freely admitted by our Church and accepted by other denominations, it would be a denial of the faith indeed for a chaplain to do otherwise.

of uncharated, or of the elergy and latty of other despairations

Very such the same thing can be said with reference to the clergy of other denominations with whom our chaplains must come into contact. Many clergymen of denominations other than Lutheren have an erroneous conception of our Church, of its doctrinal position, and of its definitive practise. Unfortunately, also, our Church as the result of various historical conditions has had a foreign flavor in the past and unwittingly gave the impression that it was a Church which, because of a sort of old-world character, had no real place upon the American scene. During World War II the convaratively large number of chaplains which served in the Army was able to help demonstrate to a large and important part of the American clergy that the Lutheran Church, and specifically the Missouri Synod, is a religious force in American life which cannot be ignored. Here, too, the Lutheran Army chaplain is distinctly a representative of his Church who is able to have at least a correctional influence upon the thinking of the clergy of other denominations. It is of value to the Church that this influence be maintained through its Army chaplains; for were the Lutheran chaplain to disappear from the military scene, the loss of his propaganda value to the Church would be considerable

Indeed, seemand of the element alow chargain

Thus, whether one thinks in terms of our Lutheran membership Although the windless which confront the Latheren ministry. found in the United States Army, in terms of the larger number annurally unealthe and should the sens emerger the winteof unchurched, or of the clergy and laity of other denominations try is as such; differently only in antent and office, the probe who make up the bulk of the military population, the need for lead of the technical army casolain are agreevable by the new chaplains to represent our Church in the Army is apparent. As then of his work and differ in enterial Impacts from those of long as our Church makes its clergy available for duty in the the named what stay. They servent emedial mertion and Atabas-Army to bring to these various categories the message of the Lutheran Church which applies to them it will show itself to be the effective force it actually is in American life and by that token leave its salutary imprint also upon the military establichment assembly from our post to amother and the gradual

from reak to higher runk are the cause of most of his winty varing problems. The care of his family; who obsertion of his christen; the lack of an Sahiving resetue Nove, I a Since he and miniform; the lack of an Sahiving resetue Nove, I a Since he and miniform of his distribution of and miniform; the strain of his distribution of an amendation; the admittal observe in the atrain of his distribute of an amendation; the admittal new time of respectability different from that he was here then doing, and empletely follows: I went the charter weather which was become veries, indeed. From the charte, business which was reclared which the residual three days for his in the charter he may

Although the problems which confront the Lutheran ministry, generally speaking, are about the same wherever the ministry is at work, differing only in extent and effect, the problems of the Lutheran Army chaplain are aggravated by the nature of his work and differ in several respects from those of the normal ministry. They warrant special mention and discussion.

offendively advised of the essentials of his professional

Stoud field training or menouser, a chapte which meanwritings

There are many problems a chaptain must face and solve which cinistry, with a minumum of books and other holes, and ah he would not normally have were he in the civilian ministry. ploon working enginely on the haute of wholever scholarship Frequent movement from one post to another and the gradual he are absorbed in the past. The purrouse that a charge in change in his official responsibility and status as he rises designations in the second for broading and ineffectiveness from rank to higher rank are the cause of most of his minor vexing problems. The care of his family; the education of - In a period of five years, my tone of July undereset a his children; the lack of an "abiding resting place," a place a Recommism Gentar for new troppe. he and his family can actually call home; a constant change newly mentioned Informer againment in the circle of his friends and associates; the constant aroup Energymykaya in on oversex wareness that he must be able to accept an entirely new type use of wary short cornecton; she of responsibility different from what he may have been doing, couthe province at Charlets School. and completely fulfill it - all these are problems which can Caron affine. become vexing, indeed. From the static, hundrum life on a well-established Army Post in the Zone of the Interior he may

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suddenly be transferred to a command which is engaged in arduous field training or meneuver, a change which necessitates a complete readjustment in his manner of working and in his entire living. THe may find himself quickly transported from the specialized activity of an Army Hospital to the highly technical post of an administrative headquarters. ways he sust be ready to follow the final call from a peacetime ministry with its relative security and normal professional tero is one problem, bowever, which am methods to the battle field, where he must be able to work to bear always in the forefront of his constitueness. effectively stripped of the essentials of his professional sinistry, with a minumum of books and other helps, and at engaged the thoughts and prepare of the ministry times working entirely on the basis of whatever scholarship escioning and volumes have been written upon 1%. he has absorbed in the past. The awareness that a change in circumstances is no excuse for bungling and ineffectiveness elemberial a nominal bankle for his

a construction of consideration which are not recently feld

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2 - Fors 11, tot 18-008; the Chaptain Forck have the shypical " wight for assessore exection and the adoptability for

randed by unsupersed elimations.

^{1 -} In a period of five years, my tour of duty underwent a number of drastic changes: from a tour of three weeks at a Reception Center for new troops, to the highly exacting work in a Station Hospital; from there to the field with a newly activated Infantry Regiment; desert training with units ready for oversees duty followed; from there to a Group Headquarters in an overseas theater, to duty with an Infantry Division in battle. Then followed occupation duty of very chort duration; then a tour of one year in the States which included duty at five Posts plus a three months course at Chaplain School. Began then a second overseas tour with the administrative functions of a Corps office.

is constantly with him; and he early learns that family, friends, and personal predilections are of no consideration whatsoever in the fabfilment of his obligations as an Army chaplain in the assignment he happens to have. Normally, however, the Army chaplain who at all fits into the military picture makes a quick adjustment to these minor problems. The nature of the work is so challenging to him that a quick adjustment is easily possible.

upet part objects lacking; he has no elders and dearens to There is one problem, however, which an Army chaplain does well alvies him; he has no church counsil before which he can to bear always in the forefront of his consciousness. It is the and verleg problem of STRONG SE SEE SEE STRO the problem of his personal faith. Although this subject has . Some not have that feeling, engaged the thoughts and prayers of the ministry from the very minima of a definite group of persons who will look beginning and volumes have been written upon it, the Lutheran the was the on the basic of a refuel faith and Army chaplain has a very special need to consider it. For the mibility of form chaplain's normal battle for his personal faith is aggravated blacts sytuffered orchicas. by a multiplicity of consideration which are not normally felt in the ordinary sense of that torn; he cannot depend upon conin ordinary parish life. remailing alrested advisors. We is a localy paster these

In the first place, it is an unusual occurrence for a Lutheran Army chaplain to find himself living a normal and professionally comfortable parish life, where known rules apply and where pastoral theology does not have too many exceptions to herass

movem additory unisense,

^{2 -} Far. 11, TM 16-265: The Chaplain "must have the physical vigor for strenuous exertion and the adaptability demanded by unexpected situations."

him. It is not until the clergyman has actually turned conveiring affect of Symphical organizations. It depends, chaplain and has severed his connection with his civilian of source, cutiraly upon the nature of his assignments but a congregation to plunge into the strangeness of an Army "parish" conjunious of notes with simblains during the rest five year that he is brought face to face with the implications of nonhas brought onlike feet that the upsaibility of attendance congregational living. The checks and balances which may have takes druggly out at a characters delike estitem transport ent nour chafed him in his civilian ministry but which gave him so deep resolde in the civilian ministry in reduced to a ministra. though some times subconscious a sense of security are for the Thee, the chaptain will not often enough here the opportunity most part utterly lacking; he has no elders and deacons to THEY REDURANTY SUCCESSANCE OF DE SECTION advise him; he has no church council before which he can bring orni rrence terese on theological subjects and firm didustions the weighty and vexing problems of practise and discipline; and no Loss than even he does not have that feeling, be it ever so tenuous, of being the pastor of a definite group of persons who will look to him as the man who on the basis of a mutual faith and theology has out the loguening influence in Judgment, universanding, the responsibility of formulating authoritative answers to most liveness, received from meeting with and brokeron. Since there is of their spiritual problems. A chaplain simply has no parish, so involented library which the earnly this living meteri in the ordinary sense of that term; he cannot depend upon cons actionality ministry of couls, the charles the is at all name of gregationally elected advisors. He is a lonely pastor whose 115y will mine this contest and at blows for a reshow Lutheran parish may be a handful of Lutheran soldiers, but whose larger responsibility is toward those among whom there evolopel conferences may be many who though they need him may nevertheless not acof sor, 30 c. cept him and who may very definitely consider him only a necessary military nuisance. - In the course of my Army hirring I have had the appertucto

The Lutheran Army chaplain is also much of the time beyond the normal salutary influence of pastoral conferences and the

of absording three Pasterel Conferences.

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energizing effect of Synodical organizations. It depends. of course, entirely upon the nature of his assignment; but a comparison of notes with chaplains during the past five years has brought out the fact that the possibility of attendance upon the frequent meetings which membership in our Church makes possible in the civilian ministry is reduced to a minimum. Thus, the chaplain will not often enough have the opportunity of receiving the very necessary sustenance to be gained from conference papers on theological subjects and from discussions of practical matters with which he, no less than other clergy of the Church, meets with in his ministry. As a result of this lack he is much of the time dependent upon his own resources without the leavening influence in judgment, understanding, and effectiveness, received from meeting with his brethren. Since there is no theological library which can supply this living material for the effective ministry of souls, the chaplain who is at all aware of his responsibility will miss this contact and at times feel rather

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^{3 -} The Army recognizes the need of the chaplain's attending professional conferences. For that reason the Army provides for "Special Duty" status for the chaplain, AR 210-10 (cf par. 30 g, TM 16-205) specifically to provide opportunity for him to attend pastoral conferences and synodical conventions.

^{4 -} In the course of my Army service I have had the opportunity of attending three Pastoral Conferences.

in is quite possible for the Latheren Army charless to become

These two factors in themselves could be productive of a very dangerous tendency on the part of the chaplain. With the normal checks and balances of congregational life non-existent, he is in danger of becoming authoritarien and, using his milielionen army gones tary rank as an added incentive, liable to lose that sense of then only by the second of MERCHANICA STATEMENT STATEMENT OF STATEMENT ST being a "servant of servants" so essential to the Lutheran alks dinastr bis ministry, and of developing into a royal dispenser of spiritual Attendant pride and arrogance, self-sufficiency and largess. egoism are just around the corner; and these are attributes which, in the case of clergymen, attain the rating of vices and in themselves unfit a man for his ministry more quickly mhe holy ministry and completely than anything else. SCHOOL SELECT cannot be successful without a basic humility, in the Army any more than in any other sphere of life. Lacking that sense of dependence upon those with whom the clergy is normally associated for the fuller performance of the ministry of Christ.

his own unividual applier. This could head him, finally, into

^{5 -} We are reminded of the admonition of St. Peter apropos here: "--neither as being lords over God's heritage-." l Peter 5,3.

^{5 -} Dr. Paul Lindeman in "Ambassadors of Christ" (Concordia, St. Louis, 1935) says of the ministry in general: "God cannot use us unless we are humble men. If a proud Christian is an anomaly, this is much more true of a proud minister."

it is quite possible for the Lutheren Army chaplain to become Myllion life, and it because close that there his own spiritual arbiter. This could lead him, finally, into conscientions charlain to give bimost frames mon framest a soggy moralism and make him an ambassador of the Kingdom of disperious to expains him personal faith and life. On the one Christ who has lost his contact with his own Country! and, the statement is marteinly types also great parts of the

To aggravate his rossible feeling of being solitary, there is also the usually heavy load the Lutheran Army chaplain carries. Since he cannot think only in terms of a generalized Protestantism. but must also concern himself with the immediate and specific needs of the soldiers of his own Church, his program at times will be greatly increased. If he is serving troops of the line during battle, his program can become so extended as to strain his physical endurance. There is also a possibility that the very largeness a Army Charlain dare not look at these various far of his responsibilities will wear him down psychologically. He may on a wavely academic viewpoint. Their possible insidence begin to compare what he is trying to do under very discouraging cirare too catabily real for that. He must recomble these curstances with what others are accomplishing with comparative ease. autifuling the problem of his own versemal Christian Pe He is liable, then, to indulge in selfpity. The result of this is o reseguistion of a broblem is the besiming of invariably a diminution of his actual endeavor which corresponds with to colving, so the consciontions chaptain will bank a rise in his own sense of being ill-used by the Lord of the Church. t to bring tate play all those alements of his professional

Add to these factors the additional one that the chaplain's status as a soldier brings him much closer to the world and ... its vices than would normally be possible for a clorgyman in

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civilian life, and it becomes clear that there is reason for a conscientious chaplain to give himself pause upon frequent occasions to examine his personal faith and life. On the one hand, the statement is certainly true: "The great peril of the ministry, because its teaching is so fatal, is that of deadening familiarity with the sublime;" on the other hand, the necessity of brushing elbows much more frequently in the Army than fn civilian life with most of the vices in the human catalog can very easily dull even the chaplain's moral acquity and can give him a conscience that will in the end be so obtuse as to permit his personal indulgence in those vices.

The Lutheran Army chaplain dare not look at these various facone thought have dutte aptethral bett to which he contors from a nurely academic viewpoint. Their possible insidious or all the meaning also dieges of heart sentent and iteffects are too patently real for that. He must recognize them intrial the terministes which recordition feart often be as constituting the problem of his own personal Christian faith. and become I'd and be that wild of depotion form the recognition of a problem is the beginning of its which a personateent and h. 15 december of apirts trut ultimate solving, so the conscientious chaplain will bend every no making how him the restorationally effort to bring into play all those elements of his professional of the Bay Thura and It paids life which have in themselves the ability to undergird and strengthen him, lest he, having preached to others, might himself become a castaway. Fo must recognize the essential need of being always

o a complete demails of his tool in the presence of

terms characters to a transmission determinate

^{7 -} Ibid. page 31

^{8 -} I Cor. 9, 27

very close to God. That can be done best through the madium of private personal devotions, those regular periods in a pastor's life during which he separates himself completely from his life and work and from his very responsibilities to be alone in private communion with his Lord. This must be more in a chaplain's life than a mays "devotional period;" for, as Dr. Paul Lindemann aptly puts it. "We are everlastingly tempted to regard all things pertaining to our ministry in a professional light. to turn our meditations into a kind of professional or technical scruting --- . The chaplain's private devotion must be so deep and prayer-bound that it will amount to a complete denuding of his soul in the presence of his Lord. It must be a daily spiritual bath in which he can wash away all the accumulated dross of human contact and divest himself of the impurities which grow like fungi woon his own mind and heart. It must be that kind of devotion from which is gained a refreshment and a lightness of spirit that can say day after day, no matter how big the responsibility to be faced may be: "Here am I; send me." Shou were yeary of it and thick that it is nefficient when

In addition to his private devotion, the chaplain must also find time for study. The press of duty so peculiar at certain times to the Army chaplaincy is a tremendous deterrent

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Militariage the Albia. Teachered Cilitias, Commedia: Strobach.

^{9 -} Lindemann, Dr. Paul, "Ambassadors of Christ," page 39

to the indulgence in study so necessary to maintain a brisk and living ministry. The wise chaplain does well at the very outset to view with grave suspicion anything that looms as a good excuse to refrain from study. The need for study is always much greater than any reason for absteining from it. To allow study to become a minor part of his ministerial life very quickly becomes a habit; and that habit eventually makes a man circumscribed both in his ability to absorb and in his ability to produce, not to speak of its invariable tendency to crystallise a man's viewpoint, his thought processes, and 0.010 For a man of God the study of the Scriptures his vocabulary. ever remains a most important part of his ministry; it comprises his philosophia de rebus sacris in which he must seriously engage minds ded hee you in value commend himself, in order to understand himself his faith's sparkling fato urite, preselt, read, near, stur, much cats, the better to be able to explain the way of life to others. A library small enough to carry with him to the ends of the earth and yet adequate for his needs can be found in a few volumes.

s with the sens means to to in the bable of

^{10 -} Dr. Fritz, in his "bastoral Theology" speaks of the need of theological study and quotes Luther as follows: "Beware lest thou soon weary of it and think that it is sufficient when thou hast read or heard or said it once or twice and that thou hast fathomed its depths; for in such a way thou wilt never become a real theologian, but wilt rather be like the early fruit that falls from the tree when it is but half ripe."

^{11 -} While serving in New Guinea, the Philippines, and Korea, my
"foxhole library" for a year and a half was comprised of the
following: the Bible, Teachers' Edition, Concordia; Strodach,
Paul Zeller, "The Church Year"; a Greek New Testament (Nestle);
"Halley, Henry Hampton, "Pocket Bible Handbook"; Thomas A. Kempis,

A chaplain, after all, is not always in a foxhole; there is always the eventual opportunity he has to bring up his "heavy pieces."

Resident topobles which the leaves

and he will have to find the opportunity to sermonize. During those times when his duties are most arduous, a large measure of them will be in the field of preaching. To accomplish that duty well, the Lutheren Army chaplain will have to prepare sermons. If he maintains the traditional Lutheren insistence on careful sermonizing, the chaplain in that very activity will receive sustenance for his personal faith. It ever remains true that the Gospel of Christ is "The power of Cod unto salvation to every one that believeth," for the preacher as well for the parishoner. Luther rightly declares: "God will not give unto thee His Holy Spirit except through His written Word. Keep this well in mind; God has not in vain commanded externally to write, preach, read, hear, sing, speak ----."

The problem of personal faith is as much a chaplain's problem as it is the problem of a Private in the lowest echelon. If the chaplain deals with that problem with the same means he is in the habit of prescribing professionally for the Private, the grace of God working

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[&]quot;Initatio Christi"; Shakespeare's works in one volume; Luther's Catechism; besides the usual service books. But on many occasions and particularly in battle, my equipment often consisted of a well-worn English New Testament and a note-book.

^{12 -} Romans 1, 16

^{13 -} Frits, "Pastoral Theology," page 5

through them must inevitably bring it to a happy solving.

Another problem which the Lutheran Army chaplain may face, is one which, happily, is less common than is usually supposed. It is the problem of "responsibility to the whole Command." It rests not so much on the requirements of the chaplaincy or the War Department's conception of it as it does in the chaplain's own understanding of his ministry or the degree to which a particular command applies the specific dicts of the War Department with regard to it. Nevertheless, the problem merits serious discussion.

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The official doctrine with regard to chaplains and chaplains' activities is, of course, laid down in the Army's official declarations. Field Service Regulations (Administration and Operation).

Army Regulations, and the Manuals which determine the functions of the Chaplain Corps are all more or less explicit. The broad general statement: "The Corps of Chaplains promotes morality and religion" is extensively explained under the heading of "Staff Doctrines and Functions" in the "Staff Officers' Field Manual."

The statement is given complete implementation in the Army Pegulation which deals specifically with chaplain duties; and this in turn is augmented and detailed in the Technical Manual "The Chaplain."

There is, besides, a considerable amount of official

^{14 -} TM 100-10

^{16 -} AR 60-5

^{15 -} FM 101-5

^{17 -} TM 16-205

and unofficial Army literature which deals with the chaplain's duties; but the sources quoted suffice for this particular part of our study.

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which is found in the Begalatter on Chaptelon.

Taken as it stands, the originally quoted dictum, "The Corps of Chaplains promotes morality and religion," might indeed give pause to a Lutheran clergyman who desires to enter the military ministry. The statement could conceiveably be so broadly interpreted as to give any Command the right to delineate the duties of the chaplain within the scope of its meaning. Without other safeguards a Lutheran clergyman would not be inclined to submit his ministry to a principle so easily possible of abuse. A similar statement found in Army Regulations, though greatly qualified, would not give him more assurance that his military ministry could in the terms of the Lutheran Church be ultimately successful. It reads as follows: "Each chaplain will, so far as practicable, serve the religious and moral needs of the entire personnel of the Command to which he is assigned."

However, when the many other qualifying statements made in the quoted sources and other pertinent military literature on this subject are carefully studied, clarification of the intent of the War Department is so complete that a problem does not actually exist, except in the misconceptions that may arise in the interpretation

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^{18 -} Par. 6 a. AR 60-5

of those statements. There is, for instance, the recurring rubric: "The Chaplain will hold or be accountable for", "Chaplains will conduct or arrange", "Chaplains will administer or be accountable for" which is found in the Regulation on Chaplains. This rubric not only indicates a very painstaking attempt on the part of the War Department to free the chaplain from doing anything against which he may have denominational or conscientious scruples, but actually makes it incumbent upon him to avoid doing so. In the same Regulation the specific instruction is given that the moral and religious needs of the Command may be served effectively through the chaplain's "own personal services and through the cooperative offerts of others." In specific reference to certain religious rites and sacraments chaplains are required to "administer or be accountable for (them) according to the respective creeds and conscientious practices of all concerned.

That these provisions have a specific and unequivocal official meaning is shown in the practical application that is made of them in the following quotation: "Occasionally circumstances will be such that a chaplain must provide services for men of faiths

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^{19 -} Ibid. par. 6 b constraint will concur is the withdrawni of a

^{20 -} Ibid.

^{21 -} Ibid. 10 (17) 11 15 15

the stable in to not combining with the rates to which he has different from his own. - - This can best be done by securing subscribed as a master of his ferentiate the services of a chaplain of that particular religious group. Failing this, the bringing in of a civilian clergyman of the denomination or faith concerned is the next best solution. Another statement in regard to the administration of Holy Communion is likewise explicit; "(The Chaplain) must remember that some groups of Christians have rules which forbid their joining with others in this ceremony and that others would consider this a valid sacrament only when administered by clergymen of their own denomination and according to their own distinctive ritual. Wiscon would dictate care in avoiding any infringement upon the scrubles of the former, and a thoughtful chaplain will try to arrange services for the latter which conform to their customs It must be noted that, far from encouraging a edy below reduced the that the Intheme arey charled leveling of denominational barriers, War Department doctrine remailer in a mosition where he cannot been the ciosest deplet accepts as patent the existence of these barriers and expects its ate Course through the various weeks provided for the elergic the Army's chaplains to be meticulous in respecting the soldier's bethelpers. In exercist vectors with elements of ether doproclivities in such matters. The War Department is entirely Quellings the in most instruces next his rement int chara decoconsistent in its statements and will stand behind them in this . Los charact was en en child at this parvey as is one thought and . matter. This is certainly indicated in the previously mentioned locatestly meet the efficie come them at litery levels fact that the War Department will concur in the withdrawal of a the se was understand my Convolite position, that Yatheran inchaplain's indorsement by his Church if the Church declares that Swifteness place to an operaty to the every. Ton-

M-05: AR 505-10

^{22 -} Par. 37 c (7), TM 16-205

^{23 -} Ibid. par. 38 f

the chaplain is not complying with the rules to which he has subscribed as a member of his denomination.

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The safeguards with which the War Department has surrounded the sanctity both of the soldier's personal faith and the chaplain's denominational requirements meet the sternest scrutiny of our Church. The possibility of a breakdown of loyalty on the part of the Lutheran chaplain to his Church lies entirely with himself, as does also his possible indulgence in unionistic practise; and the Lutheran chaplain who, by the definition of his Church, becomes guilty of such charges can find no excuse in War Department policy for his actions. Thus the problem becomes a problem of his own professional life. Every Lutheran Army chaplain should candidly recognize this fact.

It has already been pointed out that the Lutheran Army chaplain is usually in a position where he cannot keep the closest contact with his Church through the various means provided for the clergy.

We is, furthermore, in constant contact with clergymen of other denominations who in most instances merit his respect but whose denominations are not so exacting in this matter as is our Church; and he will constantly meet the attitude among those military laymen who do not understand our Church's position, that Lutheran insistence upon Lutheran rites is an anomaly in the Army. The

^{24 -} AR 140-25; AR 605-10

danger lies in the possibility that the chaplain may be inclined to allow the preponderance of non-denominational thought to warm his better judgment and cause him eventually to become loose in his practice. The Lutheran chaplain must remember that he is, in actual fact, still a "propagandist" for his Church in the sense that he represents it and all it stands for, even though his first responsibility is to meet the religious needs of the whole command to which he is assigned. He must use every means, therefore, to remain truly Lutheran, the while he carries out with a full measure of devotion his essential ministry of meeting the spiritual needs of all who look to him for guidance. This is not a difficult matter to effect; but it will call for the continuing guidance of the lord of the Church.

Should a command misinterpret the provisions of the War Department made to safeguard the personal faith of the soldier and the demoninational status of the chaplain and make decisions inimical to those principles, the chaplain might indeed have a problem on his hands. Its solving, however, calls more for tact and sure-footed courage than it does for conflict. A command would certainly lay itself open to serious official censure should its decisions in this regard be deliberately hostile; and the incidence of that type of action is so rare in military life as to be written off as of

negligible consequence. Where this does happen the chaplain should assume that it is the result of misinformation or misinterpretation. It would be studid indeed for him to raise here the ugly specter of discrimination, since discrimination may not be intended. Rather, he should continue unabated in his normal ministry, the while he seeks to explain to the Command the clearcut provisions of the War Department. He owes this to the soldiers he serves, since he is the person who has the clear duty to meet their religious needs and to safeguard their spiritual lives; he owes it to the Command to which he is assigned, since he, in the terms of the War Department, is the "logical consultant (of his Commanding Officer) in all matters pertaining to the religious life, morals, morals, and related matters affecting the military personnel of the Command;"

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^{25 -} Although I have met with individual and isolated instances of hostility toward religion among some military men, it was usually found only where an individual had some personal feeling, due to some past experience, against the Church or the clergy. In some instances, a personal prejudice caused an officer or a non-commissioned officer to throw obstacles in the way of both chaplain and soldierworshippers. Firm and tactful handling of this type of situation invariably brought salutary results. The chaplain does well to remember that Army Regulations are sacrosanct to the military man!

^{26 -} Par. 5. AR 60-5

and he owes it to his Church to which he has promised an allegiance which demands a strict and honest personal supervision of his "faith and life." He cannot afford to compromise in this matter and still remain a good Lutheran Army chaplain.

is prescribed by clear, perhiment for Department feetities. As for as his Chuych to concerned, he is testcally a called and ordained paster who conforms in every instance to the resultaneous of his Church and willingly subsite to the surveillance it maintains through the long and Navy Assertation.

Lithium soldier in this of national energies, in his professional oursee. He reaches not with the means of grace to the military vocational. He represents the lutherms Church to the clorgy and the latty of all other lanentestimes found to the army. To all categories he is a menter chose effects are directed to the pitter that activation of their souls and to the glowy of the Church's feel.

to an asparator of Christ, the Intherm any chapter has the problem is fore watch are normal to the contribute, though in some respected expressed by conditions usualist to Army life. To preserve the surmanal faith and Intherm integrity he must remain your close to his tody and he must have a conscious used of private describing, at coringant study, and the universe reaction of surmans.

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CONCLUSION

The Lutheran Army chaplain has a definite status from the viewpoint both of the Army and of his Church. To the Army he is a
member of the military establishment whose duties are adequate—
ly prescribed by clear, pertinent war Department doctrine. As far
as his Church is concerned, he is basically a called and ordained
pastor who conforms in every instance to the requirements of his
Church and willingly submits to the surveillance it maintains
through the Army and Mavy Commission.

resugnitors the danger of unionistic entanglements

The Lutheran Army chaplain fulfils a necessary ministry to the Lutheran soldier in time of national emergency or in his professional career. He reaches out with the means of grace to the military unchurched. He represents the Lutheran Church to the clergy and the laity of all other denominations found in the Army. To all categories he is a pastor whose efforts are directed to the ultimate salvation of their souls and to the glory of the Church's God.

As an ambassador of Christ, the Lutheran Army chaplain has the problems to face which are normal to the ministry, though in some respects aggravated by conditions peculiar to Army life. To preserve his personal faith and Lutheran integrity he must remain very close to his God; and he must have a conscious need of private devotions, of scriptural study, and the salutary practise of sermon-

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ising. He recognizes the danger of unionistic entanglements regardless of the safeguards the Army provides him, and he has the problem of allegiance to his Church ever before him. He knows and uses the scriptural means to solve his problems.

The Lutheren Army chaplain has a ministry which is glorious though taxing, satisfying though full of perplexities. It requires of him his best efforts, his deepest devotion, and - if need be - the sacrifice of his life. It is a ministry our Church does well to maintain and direct with conscious care and energy.

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I - Meine Serviced

C. Services Arranged
C. Dible Classes Confused
S. Suaday Schools Confused
P. Catophatical Instructions
Figure -

B. Services Timbed

APPENDIX

A. Sivilian adiresses. B. Pilisary Adiresses

Following is a complete parochial report of my ministry as a chaplain in the United States Army covering the period from May 1942 to May 1947. It is a summary of all activities mentioned in my official reports to the War Department (WD,CH Form No. 3). Where applicable, the numbers of persons affected as well as the number of occasions are catalogued.

SIL

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C. Sex Metality Lectures	Occasions	Persons affected
D. Oftisonship Lostures	The state of the s	
I - Divine Services	44	1,919 17410
F - Fenteral Firsts		
A. Services Conducted:		
1. General Protestant	- 358	29,449
2. General Services	- 3	
3. Lutheran	- 232	4,367
4. Joint (Lutheren) Services		385
5. Civilian (Lutheran) Services		1,530
6. Hospital Services (General)	192	an omittal of
Protestant)	- 19	209
7. Radio Services	- 49	
8. Guardhouse Services (Gen-		
eral Protestant)		239
Totals	- 68	36,716
A. Volfare Games	10 2000	341
B. Services Visited	- 18'	25020
C. Services Arranged	_ 16	7,904
D. Bible Classes Conducted	2'	
E. Sunday Schools Conducted		161
F. Catechetical Instructions	- 4,883.7	
F. Catechetical instructions Totals		
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II - Pastoral Acts Performed		
At Pantisms	_ 19	
B. Confirmations	- 5	0.0
C. Weddings	30	100
D. Funerals officers	- 247	7 -1
E. Communions	- 2,937	26,944
D. Joint Totals		
1. Officers Resince	w dR	394
3. Obspikie Pestings	or 60	40
III - Addresses an Mactings	4 8	76
4. Choir Rehearenle	e 19 ·	272
A. Civilian Addresses	- 10	550
B. Willtery Addresses	- 81	9,418
C. Sex Morality Lectures	- 10 .	2,458
D. Citizenship Lectures	Ten da to 7	1.590
Totals	- 108	14,016
IV - Pastoral Visits		
A. Hospital Visits	- 431	9,508
B. Guardhouse Visits	- '61 '	177
C. Unit Visits	- 434	4,235
D. Visits Shipboard	- 3	28
E. Visits to POW	- 14	335
Totals	943	14,283
V - Personal Consultation		
		050
A. Welfare Cases	- 143	257
B. Individual Consultations C. Hilitary Cases	- 4,656 - 1	4,656
D. FOW Consultations	- 35	22
E. Red Cross Cases	- 9	24
No Med Cross Cases	4 831	4.967

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VI - Conferences

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A. Individual		
1. Civilian Clergy -	105	315
2. Chaplains -	192	192
3. Staff Officers -	160	160
B. Joint		
1. Officers Meetings -	48	374
2. Chaplain Meetings -	40	40
3. Committee Meetings -	8	74
4. Choir Rehearsals -	19	272
5. Malther League Meetings -	1	24
6. Staff Meetings -	46	46
7. Pastoral Conferences -		
Totals -	655	1,500
VII - <u>Miscellaneous</u>		
20.00.000		
A. Programs Arranged -	54	4,245
B. Special Functions Attended -	9	600
C. Training Sessions Attended -	1,288	1,288
Hannal for Court of Fotals	1,351	6,133
Grand Totals -	12,231	87,292

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