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The Institutional Missionary and the Divine Service

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not taken to the skies on flowery beds of ease. God could have done for us what Joseph Smith fraudulently asserted had been done for him as a new prophet and the herald of Mormonism: He could have given us the sacred Word on gold plates, safely deposited in a specified spot. He could have entrusted such plates for safe-keeping to the officials of the Congressional Library in Washington to be inspected and copied by anybody that desired to do so. But that is not God's way of dealing with us. Just as Paul had his thorn in the flesh and stated that he would boast of nothing but his weakness, so we have our difficulties as we travel toward our goal in the unseen world, and one of these is the absence of a text of the Holy Scriptures certified to us with mechanical and mathematical accuracy. But realizing that nothing in our Christian faith, from the belief in the existence of God to the ardent conviction as to the reality of the glories of heaven, rests on mathematical, scientific demonstrations, but that everywhere we walk by faith and not by sight, we shall not be unduly perturbed but thank God for having given us the more sure Word of prophecy written inerrantly by His holy men as they were moved by the Holy Ghost, even though the copies that we have were produced by fallible men.

W. ARNDT

The Institutional Missionary and the Divine Service

The institutional missionary is engaged in a special mission endeavor, which is not only very difficult but also requires much experience and training. He deals chiefly with people confined in public institutions, the afflicted, sick, dependent, and the unfortunates, trying to win them for Christ. He is not only a missionary-preacher but also a pastor and spiritual adviser. It is essential and most desirable that such a mission-worker be a properly trained and duly called and ordained pastor of the Church, assigned by her to do mission-work primarily at public institutions. He should be a man of varied and wide pastoral experience, who has proved his worth as a parish pastor, a man of good, sound judgment, of pleasing personality and winning ways, and a person who shows great patience with the people he is privileged to serve. As a representative of a great Church in this particular work he should be free from an inferiority complex in his contact with the executives and the *personnel* of large institutions. To gain and hold the confidence and the respect of the superintendent and the chief executives of an institution is of vital importance. Enjoying the good will of the authorities that be is a great asset to the missionary and to his work. He will

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never forget his real calling, which is that of a missionary, pastor, and spiritual adviser, and not become a busybody and a meddler in affairs which do not concern him and have nothing to do with his actual calling. By attending strictly to his own affairs, which according to his call he is supposed to do, he will soon become a power for good. His entire attitude should be a friendly one, not forced, but natural, and he should avoid all officiousness and be easy of approach. A humble and sincere man, unselfish and not self-centered, not seeking applause or praise, will soon have the friendship, the affection, and the confidence of his charges. Much depends also on his personal conduct while ministering at a public institution. He is observed and watched by many eyes, especially in his work in large hospital wards. This is particularly true if he is a prison preacher; for, strange to say, it is the prisoner who looks for sincerity and truthfulness in the prison chaplain. The inmate will soon perceive whether the chaplain is performing his duties in a mechanical fashion or whether he has a real passion for souls. In days of trouble and trials, in sickness and death, no one desires the ministrations of a man who is insincere and not interested in the spiritual welfare of his fellow-men. The chaplain should be an outstanding example of a Christian and a servant among men.

A. The Sermon

We all agree that the sermon and the preaching of it is the very center of our work in the parish and in the mission-field. It is the pastor's most important work. A sermon which is poor in content, language, presentation, or delivery will hinder the work of the Holy Spirit. When we were young seminarians, we were taught the art of sermonizing and preaching in the course given us in homiletics. It is not necessary to go into details, but bear in mind that the chief characteristics of a good sermon are:

- "1) That it contain only the Word of God in all its truth and purity;
- "2) That it rightly apply the Word of God;
- "3) That it proclaim all the counsel of God for the sinners' salvation;
- "4) That it supply the special needs of the hearers;
- "5) That it give due regard to present conditions and circumstances;
- "6) That its subject-matter be well presented;
- "7) That the sermon be not too long;
- "8) That the sermon be well delivered."

(Fritz, *Pastoral Theology*)

Very few missionaries have such a variety of congregations as the institutional workers. The sick, the lame, the halt, the blind, the deaf, the mentally diseased, the prisoners and youthful offenders—all sit at the feet of the missionary to hear the Gospel of Jesus Christ preached to them. Many of the services conducted by him, the attention manifested, the blessedness of it all, cannot fail to impress the preacher as well as his listeners. Whatever the cause of their dire need, their afflictions and sorrows, it is the sacred duty of the Church to preach to these persons in the city and State institutions, regardless of race or rank. The question now arises:

How are We to Preach to These Charges at the Institutions?

It is an experience of many years with us that there is but one way to preach the Gospel to these people and be understood. If the chief Christian fundamentals, sin and grace, Law and Gospel, and the glorious work of Christ's redemption, are preached in plain, simple language, if illustrations are used and human interest stories are told with moderation and a proper application, the preacher will not fail to hold the attention of his congregation. Congregations will prove to be attentive listeners if they understand the language of their preacher and hence are able to grasp the contents of the sermon. Jesus Himself, while He was on earth, spoke plainly in His sermons to the people. He told parables in order to bring out great spiritual truths. A preacher following these lines will oftentimes hear favorable comments on his sermons, and his hearers will tell him that he has "preached a wonderful sermon." Why? Because they have understood his preaching. Thus a missionary should teach and preach in the conversational language of the plain people.

"What Should We Preach?"

Know and understand your people. In the field of institutional missions not all congregations are alike. It is preposterous even to think that one and the same sermon can be preached to all congregations in the mission-field. In many cases not two congregations are alike. Special sermons are required for special groups. The application, too, differs in many cases. It would be poor judgment indeed to preach a sermon on the blessedness of marriage to a congregation consisting of aged and feeble inmates of an infirmary. By way of suggestion let us submit a list of texts compiled by the American Lutheran Publicity Bureau, New York. This, of course, is an incomplete list. We should add to it the Gospel- and Epistle-lessons of the church-year, sermons on certain parts of the Catechism, and selected free texts.

Texts for Institutional Missionaries

The Ten Commandments: Ex. 20
 Sermon on the Mount: Matt. 5-7
 Paul's Conversion: Acts 9 and 22
 The Lord's Prayer: Matt. 6; Luke 11
 Lord's Supper: Matt. 26; Mark 14; Luke 22; 1 Cor. 11
 The Judgment: Matt. 25
 Prophecies of Christ: Gen. 3:15; Ps. 22; Is. 7:14; 9: 1-7; 11; 40; 53;
 Micah 5:2; Zech. 9:9; Mal. 3:1-6
 Story of the Prodigal Son: Luke 15:11-32
 Rich Man and Lazarus: Luke 16:19-31
 Pharisee and the Publican: Luke 18:9-14
 The Parable Chapter: Matt. 13
 Laborers in the Vineyard: Matt. 20:1-16
 The Great Commission: Matt. 28:18-20
 Lesson on Forgiveness: Matt. 18:15-20; Gal. 6:1
 The Good Shepherd: Ps. 23; John 10
 Jesus the Friend of Sinners: John 8:1-11
 The Christian's Armor: Eph. 6:10-17
 Marriage and Divorce: Matt. 5:27-32; 19:3-9
 A Prayer of Repentance: Ps. 51
 Not Works but a Working Faith Saves: John 15:1-17; Eph. 2:1-10;
 Jas. 1:16-27
 Battle of the Spirit against the Flesh: Gal. 5:16-26
 Duty of Cooperation: Rom. 12; 1 Cor. 12
 Salvation through the Blood of Jesus: Rom. 3:20-28; Eph. 1:7
 and 2:1-9

Special Passages for

Children: Eph. 6:1-3	Mothers: Prov. 31:10-31
Husbands: 1 Pet. 3:7	Employees: Eph. 6:5-8
Wives: Eph. 5:22	Employers: Eph. 6:9; Col. 4:1
Fathers: Eph. 6:4	Citizens: Rom. 13

Bible-Readings for Special Occasions

When discouraged, read Is. 40 and Ps. 43
 When the world is good to you: Deut. 8
 When your faith gets weak: Heb. 11
 When things go against you: Pss. 27 and 73
 To find joy in church attendance: Ps. 84
 When sins trouble you: Ps. 51; 1 John 1:7-10
 When becoming indifferent toward God: Rev. 3
 When seeking forgiveness: Pss. 32 and 130
 When you travel: Ps. 121
 When you have the blues: Ps. 34; John 14
 When you are lonely and fearful: Ps. 23; 1 Pet. 5:7
 When God seems far away: Pss. 42 and 139
 When you are in danger: Ps. 91
 When you are tempted: Matt. 4:1-11; Rom. 6
 When you are sick: Matt. 9:1-8; Pss. 39 and 91
 In times of severe trial: Rom. 8; 1 Pet. 4:12, 13
 When in sorrow over death: John 11 and 14; 1 Cor. 15
 When you worry: Matt. 6:19-34
 When you are angry: Matt. 6:14, 15; Col. 3:12-17
 When you grow bitter and critical: 1 Cor. 13
 When weary and heavy laden: Is. 55; Matt. 11:28-30
 Encouragement to pray: Luke 11:1-13
 Short definition of the Gospel of Jesus Christ: John 3:16; Rom. 3:
 19-28; 1:16, 17

Are you converted? Read Eph. 2

If you want your life to be fruitful: John 15; Jas. 1 and 2; Rom. 12:1

When you forget your blessings: Ps. 103

For strength against worldliness: 1 John 2:15-17; 1 Tim. 6

To get enjoyment out of church work: Gal. 6:9; Jas. 5:20; Dan. 12:1-3

Length of Sermons

We believe that a sermon should not be too long. Long sermons do not always serve their purpose. To concentrate the mind upon any subject longer than half an hour is taxing the mind. What is said after that period of time is not so easily retained. Much can be said in less time if one knows what to say and how to say it. A preacher should not tire his audience. If he looks at his listeners and not over their heads while preaching, he will be able to gage the proper length of his sermon. Restlessness shown by some of his hearers will be a gentle reminder to him to stop. Luther in his forcible way has given us a good rule to follow: "Stand up, speak up, shut up."

An institutional missionary should show consideration for his people, especially in the hospitals, where he deals with the sick. This must not be overlooked when his audience consists entirely of mental cases. Our past experience with various institutional congregations has convinced us that the length of the sermon should be twenty minutes and at a hospital for mental diseases even less than that.

B. Services

The missionary must adjust himself to the routine of the institution. Certain rules and regulations cover the day and also the night. There should be a perfect understanding between the superintendent and the missionary, the one sustaining the other, neither mistrusting the other. The missionary should not organize his work at any institution without consulting the responsible head, prior to taking up his active duties. This pertains also to the hour suitable for services. The early morning hour is the ideal time for chapel. This is especially true with regard to Sundays. It is the day set aside by the Christian Church for public worship. A great many of our missionaries, however, have many preaching-stations. It is well-nigh impossible to preach at all of these stations on a Sunday morning or even at any other hour of Sunday. By necessity therefore they must make arrangements for week-day services. These week-day services should be conducted in the early evening hours. The day's work is then done, and there is less interference caused by attention given to patients and inmates. In some institutions, services can be arranged before the breakfast hour.

Regularity of Services

We hold that services should be conducted regularly and on fixed days. It is a great asset to the work if it is generally known within the institution that the missionary has his services on the same day and at the same time during the entire year. Cancellation of services or a change in time should be avoided as much as possible.

Length of Services

The congregation of an institutional missionary consists chiefly of afflicted, feeble, and sick people, with some exceptions. Such an exception would be the prison congregation or the audience at a correctional institution. A missionary should make this distinction and hence show consideration as to the length of his service. We believe that not more than one hour should be allotted to a hospital or a similar service. Patients should be told that it is their privilege to leave the chapel at any time during the service if they find it is a mental strain or a physical effort to sit through the entire service. This should be well understood by the patients in a sanitarium for tuberculosis. Normal congregations are the exception.

C. Attendance

Public preaching is an important part of the work of an institutional missionary. In order to preach, he must have an audience. Many of our public institutions have private chapels or at least a room set aside for religious services. If a missionary is in constant contact with his charges, he will invite them to attend chapel. In many cases he will find a ready response. He must stress the fact that not only Lutherans are welcome at his services but all who wish to attend, irrespective of race and color. The services should be announced on the bulletin-boards and given every possible publicity. The order of service should be well planned and a careful selection of hymns made. Each patient and inmate should have a hymn-book in good condition, not a well-worn book with pages missing. The missionary will improve upon his service as he understands more and more the spiritual needs of his listeners. He should have his own hangings and covers for the altar and lectern. For the lectern we would suggest a white linen cloth, with a black cross attached to it. Some people think a missionary deals chiefly with transients. This may be true to some extent, but he deals also with many people at certain institutions who remain with him a long time, even until death calls them hence. This is the case in penitentiaries, infirmaries, and similar institutions. He has well-established congregations at these particular institutions. We

prefer to employ patients and inmates as ushers. They consider it a privilege to be of some assistance to the missionary. The overbusy missionaries are glad to have their help and will thank them for it.

Tracts

An aid in mission-work at public institutions is the proper distribution of tracts on Christian fundamentals and kindred subjects. This, however, must be done with good judgment and proper understanding. Every good tract is a missionary, and by the use of tracts much good can be done if the distribution is done carefully and wisely. Hence the tract distributor must adapt himself and his tracts to the people whom he wishes to reach, and every tract should fit the case in point. The American Lutheran Publicity Bureau, New York, has published a number of excellent tracts. Special attention is called to the *Good News* published by the Associated Lutheran Charities Conference, which has proved its worth these many years and is immensely popular with its readers.

D. Audience

An institutional missionary must have the rare faculty of being able to adjust and adapt himself to the people whom he wishes to serve. He deals with the aged and the young, with the learned and the illiterate, with rich and poor. He serves the sick, people with shattered minds, the tuberculous, veteran soldiers of the World War, sin-burdened inmates of prisons, youthful offenders of correctional institutions, dependent children, the deaf, and the blind. All have an immortal soul, for which the Savior bled, suffered, and died. There is but one power to save them all—the Gospel of Jesus Christ. The institutional missionary meets with people of his own faith and with people of a different religious persuasion. He is also confronted with men and women who are enemies of Christ. He must learn how to speak to people with little intelligence, who have had but a short period of schooling, and much less religious training and indoctrination. There come to him the broken-hearted and crushed, who say with Nancy, the poor waif of London: "I have no friend." These are the people whom he must learn to know and understand in order to prove himself helpful to them. We realize that the calling of an institutional missionary is a most difficult one. If any one needs wisdom from above and the prayers of his fellow-Christians, it is the institutional missionary.

E. Music

Since time immemorial the power of music over the heart of man has been acknowledged. "Let me make the songs of the people," said a celebrated statesman, "and I care not who makes

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the laws." Turning to Holy Scripture, we observe a constant recognition of music in the Old and New Testament. Moses sang a song of triumph and praise after the overthrow of Pharaoh and his host in the Red Sea. David is called the sweet singer of Israel, and his psalms were sung by the Old Testament people of God in the Sanctuary. Music is one of God's good and perfect gifts. The singing of an entire congregation is its confession and its praise offered to the God of heaven. Music is the noble handmaiden preceding and accompanying the preaching of the Word. It eases the heart, strengthens and sustains the lagging and downcast spirit. In the darkest moment of his life David tuned his harp and bade sorrow and grief flee. In Philippi's dungeon, at the hour of midnight, Paul and Silas raised their voices in melody and praise. A Church Father once said: "The singing of songs and hymns purifies our thoughts, represses sensuality, stirs the heart to pure emotions, awakens a love and a longing for the beauty of holiness, moves to holy contrition and godly sobriety."

In the institutional missions we foster good music. We have an abundance of talent in our own Church. Choirs and soloists render music we approve of. Vocal and instrumental music has its proper place in the public service. Our musicians delight in serving our charges, who are so appreciative of the service rendered them. Their music enhances the beauty of our service. The directors of our choirs are in most cases the teachers of our Christian day-schools. This fact in itself assures us that proper musical numbers will be offered. On the great holidays their music will be seasonal. Our missionaries should use these talents. It will prove an asset to their work. We believe, however, that this should be done with moderation. The most important part — that must ever be maintained in a church service — is the preaching of the Word of God.

It has been our custom for many years to give a special program of music for patients and inmates in the large dining-halls of the institutions. The program is twofold, religious and secular. No sermon is preached, and no prayer is spoken; it is an entirely recreational program and is attended by a large number of people. It is a bright spot in the monotonous life led by these people. To hear nearly a thousand prisoners applaud the music or hundreds of mental cases express their gratitude by hearty applause is an experience not so easily forgotten. We recommend such musical programs.

F. Miscellaneous

Occasions arise when special prayers should be said. Such occasions are: in time of war, after catastrophes, in times of national calamity or great sickness, in times of drought or un-

seasonable weather; prayers for the civil authorities and for the National Government on Independence Day and similar occasions.

We do not favor personal testimonials by patients or inmates at a public service. These testimonials granted by the missionary may later reflect upon his good judgment. This may happen in the case of a "reformed" prisoner or a person not well grounded. Why take the chance?

Follow-up work after a patient or inmate has left the institution is an important factor in institutional mission endeavors. In order to do it, a missionary needs additional help. A deaconess trained by the Church could be of great assistance in this particular phase of the work. Volunteer mission-workers trained by the missionary could be engaged, whenever deaconesses are not available. Volunteer workers are a great help to the missionary if he has given them special training and then supervises their activity in the field.

The Ward Services

There is little to say about services in the wards of hospitals and infirmaries. Preaching, audience, and music do not differ much from a service conducted in a chapel. In a ward, however, you have handicapped, helpless, and bedfast persons. If these would have all their faculties, ward services would be unnecessary. The invalids confined to their beds are of various faiths and religious preferences. The question arises whether it is really fair to subject them to a preaching which does not express their faith. They cannot leave the ward quietly because of their helpless condition. It seems to us that this would cause more or less interference in the case of unwilling listeners. In the chapel there is no interference because attendance there is optional and not compulsory. We grant that in certain institutions ward preaching can be done and with good effect. Volunteer workers have done good work by assisting the aged and feeble to the chapel, thus eliminating a special ward service for their spiritual welfare. During our many years of activity we have never conducted such special services. The whole question, however, is a debatable one. Experience and conditions alone will tell whether ward preaching is practical and commendable or not.

Special Services

An institutional missionary is sometimes requested to conduct a special service. He will gladly comply with the request if the service is to be entirely in his hands. He may be asked to conduct a memorial service on the death of a President of our country. During the late World War requests were made to preach on patriotism and on the work of the Red Cross. We have preached

special sermons on Independence Day in a large penitentiary. We have made an address on the presentation of two *torchères*, the gift of senior nurses, to the nurses' home, speaking on Jesus, the true Light. We have conducted an early Christmas service for nurses and students of a large training-school at their urgent request. Similar and also requests of a different nature have come to us. All these can be complied with without violating the practise of the Church, *scil.*, if you serve as a preacher and not merely as a speaker. We should never forget our sacred calling. Our business is to preach the Gospel of Jesus Christ in season and out of season. Let us not be found remiss in doing what God wants us to do. Eternally happy the man to whom Jesus will say as he appears before His judgment-seat: "Well done, thou good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy Lord," Matt. 25:21.

May the Lord continue to bless all the missionary endeavors of our beloved Church.

Milwaukee, Wis.

E. A. DUEMLING

Predigtentwürfe für die Evangelien der Thomasius- Perikopenreihe

Septuagesimä

Joh. 7, 14—17

Die Lehre Christi ist von jeher dem Teufel und seinem Anhang ein Dorn im Auge gewesen, Apost. 28, 22; 1 Kor. 1, 23. Der alte böse Feind stürmt auch heute gegen diese Lehre an; mit großer Macht und vieler List sucht er uns Christen davon abwendig zu machen. In der äußeren Christenheit läßt man ein wesentliches Stück nach dem andern von dieser Lehre fahren. Wir können diesen Versuchungen nicht entgehen. Wollen wir uns von der Strömung fortreißen lassen? Oder wollen wir mit Gottes Hilfe an der Lehre Christi festhalten? Das ist die wichtige Frage.

Wollen wir an der Lehre Christi festhalten?

Wir antworten: Ja; denn

1. sie ist nicht menschliche Meinung, sondern göttliche Wahrheit;
2. sie bezeugt sich an den Herzen als göttliche Wahrheit.

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Während des Laubhüttenfestes gab es in Jerusalem viel Streit über Jesus und seine Lehre. Wie konnte er so lehren, da er nicht die