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## Theological Observer. – Kirchlich Zeitgeschichtliches

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## Theological Observer

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**Lutheran Editors Demand Church Unity "Without Delay."**— A demand that the Lutheran Church in America face the question of unity "without delay and without excuse" was voiced by the National Lutheran Editors' Association at the closing session of its thirty-sixth annual convention in Rock Island, Ill. In a resolution, unanimously adopted, the editors warned that the world is standing at one of the fateful crossroads of history, with "secular movements and human governments challenging the place and authority of the Church and seeking to restrict its activities and influence." "The times call more urgently than ever for the unity of the Lutheran church bodies in America," they said. Such unity of effort, the editors said, would not only help to solve the problem of the rural church in this country, but would also be "a most effective means of succoring and rebuilding world Lutheranism." Specifically, the editors recommended formation of a federation of all Lutheran bodies in America as a preliminary step toward ultimate organic unity. Strengthening of the National Lutheran Council as the functional arm of the Church also was advocated, as well as the creation of city, regional, and State councils to promote co-operation on parish and wider levels. "We are convinced," the resolution concluded, "that it is part of the inescapable stewardship of the whole Lutheran Church in America to face this problem of Lutheran unity without delay and without excuse, working toward closer and more fruitful unity while it is day before the night cometh when no man can work."

So runs the report of R. N. S. Of course, all loyal Lutherans sigh and groan for Lutheran unity. How can it be brought about without sacrifice of the truth and unfaithfulness toward our heavenly Master? — that is the question. A.

**Growth of the Lutheran Church in America.**— The National Lutheran Council Bulletin has published figures which indicate that Lutheranism has made immense strides forward in the United States and Canada during the last years. The Bulletin says: "During 1947 the baptized membership of the Lutheran churches of the United States and Canada increased by 163,485. This figure represents a 2.9 per cent net gain over the membership of 1946. The total baptized membership of the Lutheran churches at the end of 1947 was 5,836,147. The confirmed membership during 1947 increased by 126,158 persons to a grand total of 4,067,279. This increase represents a gain of 3.2 per cent as compared with the increase of 63,464 members, or 1.6 per cent, in 1946. These figures are based on the annual statistical summary compiled by the Division of Public Relations of the National Lutheran Council. . . . The American Lutheran Church, the fourth largest Lutheran body in America, reported an increase of 22,608 in its baptized membership, or 3.4 per cent gain over 1946. For the third straight year

the highest numerical increase was made by The Lutheran Church — Missouri Synod, with a gain of 51,190 baptized members, or 3.4 per cent over 1946. Among the major bodies the Evangelical Lutheran Church gain showed the greatest advance on a percentage basis, its increase of 33,828 baptized members representing a gain of 4.8 per cent. The United Lutheran Church, largest of the bodies, reported an increase of 41,355, or 2.2 per cent. The baptized membership of the five largest Lutheran Synods was reported as follows: United Lutheran Church, 1,886,397; Lutheran Church — Missouri Synod, 1,567,558; Evangelical Lutheran Church, 734,502; American Lutheran Church, 669,308; Augustana Lutheran Church, 427,997." A.

**Luther's View of the Real Presence.** — In the *Lutheran Church Quarterly* of July, 1948, Dr. C. B. Gohdes, professor emeritus of Capital University, Columbus, Ohio, publishes an article having the title "The Real Presence in the Sacrament." He points out that the expression "in, with, and under," with which every Lutheran is familiar, comes from Luther himself. Then he dwells on a controversy of the eleventh century between Pope Nicholas II and Bishop Berengarius of Tours, in which the subject of debate was the real presence. Berengarius rejected the transubstantiation teaching which had entered the Church. The Pope, however, compelled him to retract. In his retraction he stated that he accepted the teaching of the Roman See to the effect "that the bread and wine reposing on the altar, after consecration, are not only a sacrament, but also the true body and blood of our Lord Jesus Christ and are physically, not only in the sacrament, but in reality, handled and broken by the priests and chewed with the teeth (*dentibus atteri*)." When Luther wrote on the question of the Sacrament in 1527, he sided with Pope Nicholas II. At that time, as Dr. Gohdes says, Luther wrote (Weimar Edition, XXVI, p. 241): "For this reason the fanatics and likewise the Commentary on Canon Law do wrong to Pope Nicholas II for compelling Berengarius to confess that he crushes and masticates with his teeth the true body of Christ. Would to God that all popes had acted in a way so Christian as this pope dealt with Berengarius! For the fact is that whosoever eats and chews this bread eats and chews the real and true body of Christ, and not just mere bread, as is taught by Wyclif. For this bread is the body of Christ, just as the dove is the Holy Spirit and the flame the angel." Dr. Gohdes gives Luther full credit for breaking with the "ancient error of transubstantiation." He likewise praises him for opposing Zwingli, "who emptied the sacrament of its spiritual content by teaching that the elements upon the altar are merely representative of the earthly elements instead of being channels of faith." At the same time Dr. Gohdes does not wish to overlook the services that Zwingli rendered the cause of the Reformation in Switzerland. Continuing, he says: "As for Luther, he never abandoned his ideas of capernaïtic eating and drinking and of consubstantiation as the frame of reference in

which to house the truth he found in Scripture — the presence of Christ in the sacrament.” He maintains that when Melancthon in 1532 “was about to travel to Kassel in Hesse to meet Bucer there in conference, Luther took leave of his co-laborer with the instruction that in the Holy Supper the body of Christ is really eaten in and with the bread, ‘so that all which the bread does and undergoes is also done and undergone by the body of Christ, in that, with the bread, the latter is distributed, eaten and chewed with the teeth.’” Luther, so it is pointed out by the author, tolerated the view of the South German cities that believed in the Real Presence without accepting the terminology of Luther. When the Wittenberg Concord was signed, he was willing to declare fellowship with Bucer and his associates on their profession of the Real Presence, although they did not endorse every statement that Luther had made. Professor Gohdes quotes this statement of Luther from the Marburg Colloquy: “This spiritual food exists for the very purpose that, when eaten, a man’s flesh digests it, whereby it is changed, becomes spiritual, and becomes a partaker of eternal life and blessedness.” His authority for that statement is Hausrath, Volume III, p. 223. Dr. Gohdes definitely is of the opinion that Luther taught consubstantiation, which, he says, is an un-Biblical, untenable error. He admits that in the Formula of Concord the idea of consubstantiation and Capernaitic eating is rejected. He regrets that the Confession retains the phrase “in, with, and under.” He thinks that the reference to the *manducatio oralis* in the Formula of Concord is “inconsistent and infelicitous.” “*Manducatio oralis*,” he says, was merely another term for “chewing with the teeth.” On the question what the present attitude of the Lutheran ministry is toward the problem of the Real Presence, Dr. Gohdes writes: “Their simplified reasoning is this: We need the indwelling of Christ, the feeding of all who hunger and thirst after righteousness with the bread of life. Through the sacrament He supplies the soul’s hunger with Himself. Thus, what the synoptics and St. Paul teach regarding the Holy Supper falls into line with what St. John says regarding eating of Christ’s flesh (chapter 6). We need Christ as the constant Guest in the mansion of the soul. The sacrament is one way for Him to enter it, to bless those right with God, to judge the frivolous who dare Him to come, but lack the faith to receive Him, in either case, He is there! Such has been for decades the teaching of eminent theologians, as the Upsala professor Brilioth; the Danish theologian Martensen; the brilliant Rudolf Otto and others. Unable to digest the massive theories propounded centuries ago, the Lutheran ministry of today all but unconsciously drift away from speculation to the fundamental Scriptural fact, experienced by thousands of Christians in heartache and heartbreak, that the ‘body and blood’ received through the sacrament is the Lord Jesus Himself in His power.” Dr. Gohdes maintains that Luther himself taught this view in 1519, when he wrote: “The gift of the Holy Supper is communion, an inner union with Christ and His members, which grows out

of faith in His benefits and the forgiveness of sins." Luther, says Dr. Gohdes, was certain that Christ Himself is present in the Holy Communion, "But how and where, leave that to His care!" Finally, Dr. Gohdes says that body and blood are simply a Hebrew idiom for person. To substantiate this view he quotes Matt. 16:17; 1 Cor. 1:29; 1 Cor. 15:50, and Gal. 1:16.

Thus the whole issue of the Real Presence is once more placed before the Church. Our immediate interest is in the question whether Luther was guilty of holding Capernaïtic views with respect to the Lord's Supper. We do not doubt that the quotations that are submitted are correct. But we maintain that the conclusion drawn from them is not justified. When the important writings of Luther on the Lord's Supper are studied, one sees that he does not adhere to such carnal views of the eating and drinking of Christ's body and blood. It is true that he is vehement and even violent in his rejection of the view of Zwingli and of other rationalists. With all the force at his disposal he insists on the real presence of Christ's body and blood. But there are numerous passages in his writings which can be quoted to show that a person is not justified in accusing him of Capernaïtic ideas with respect to the Real Presence. In our opinion it is not difficult to harmonize the various statements of Luther. Let each one be considered in its context, and then it will become apparent that the driving force behind all of his remarks on the Lord's Supper is the conviction that Christ's body and blood are really present. To ward off a Zwinglian understanding of the doctrine of the Lord's Supper, he was not afraid of using expressions which we today may call unfortunate, but which should be understood in the light of his chief objective.

A.

**The "Lutheran World Review."**—The Lutheran World Federation decided last summer to publish a quarterly to serve as a medium for the expression and discussion of convictions and concerns which are common to Lutherans throughout the world. The first issue of the *Lutheran World Review*, just published, contains an article by Anders Nygren, the president of the Lutheran World Federation, "The Task of the Lutheran Church in a New Day." Prof. W. Trillhaas reviews "Theology in Germany during the Last Decade"; and T. A. Kantonen, "Recent Lutheran Theology in America." Bishop E. Berggrav describes the "Experiences of the Norwegian Church in the War," and Prof. Paul Hoh discusses "Evangelism." The English edition is published by the Muhlenberg Press in Philadelphia, and the German edition, identical with the English in content, is published by the *Evangelisches Verlagswerk* in Stuttgart. Professor Theodore G. Tappert is editor, Dr. S. C. Michelfelder, managing editor; subscription price is \$1.00.

F. E. M.

**Convention of the A. L. C.** — Of special interest to the readers of our journal are the resolutions pertaining to Christian unity

passed at the recent A. L. C. convention held in Fremont, Ohio. We reprint them here.

**"WHEREAS, We are committed to the ultimate unity of all Lutherans in America as God's will for us; and**

**"WHEREAS, We are hopeful that much progress can be made in the immediate future toward realization of this ideal, in view of the fact that several bodies, namely, the United Lutheran Church in America, the Evangelical Lutheran Church, the Augustana Lutheran Church, the United Evangelical Lutheran Church, have recently adopted resolutions looking toward closer affiliation with other Lutheran synods; and The Lutheran Church—Missouri Synod, at its 1947 convention voted the reappointment of a Committee on Doctrinal Unity to continue negotiations with our Committee on Fellowship; and**

**"WHEREAS, We are desirous to make our full contribution to the attainment of Lutheran unity; therefore be it**

**"Resolved**

**"1. That we reaffirm our position on 'Selective Fellowship' (cf. *Minutes*, 1946, Appleton, Wis.) expressing our gratitude and joy over the measure of fellowship that has already been attained with respect to both the United Lutheran Church in America and The Lutheran Church—Missouri Synod.**

**"2. That we pledge our vigorous co-operation in the expanding program of activity of the National Lutheran Council, looking to the day when all Lutheran Church bodies will hold membership in the National Lutheran Council.**

**"3. That we continue a Committee on Fellowship to be appointed by the president of the Church to negotiate with a Committee on Doctrinal Unity of The Lutheran Church—Missouri Synod, toward the establishment of pulpit and altar fellowship or of fellowship commensurate with the existing degree of unity.**

**"4. That this committee together with the Executive Committee of the Church be instructed to explore the possibilities of merger with interested bodies within the American Lutheran Conference and report its progress at the next meeting of the Church.**

**"5. That we empower this committee together with the Executive Committee of the Church to receive and consider resolutions which may emanate from the United Lutheran Church in America now in convention assembled at Philadelphia and to discuss with any and all Lutheran church bodies possible approaches and methods to attain fuller unity and closer affiliation."**

The Missouri Synod moves slowly and cautiously in this whole matter. This characteristic of our Church should not be ascribed to a lack of interest in Lutheran unity, but to the desire, on the one hand, to remain faithful to everything the Scriptures say on adherence to the full truth of God's revelation and, on the other, to continue in possession of the great doctrinal treasures with

which God has blessed our body. Our prayer is that the negotiations which will continue will not be without blessing and, if God wills it, will finally bring about the establishment of pulpit and altar fellowship.

From the account on the convention in the *Lutheran Standard* of Nov. 6 we take over a paragraph which draws attention to another important point. "Grateful note was taken of the growing interest in establishing more Christian day schools. The General President was authorized to ask the Day School Teachers Association to send a representative (as an advisory delegate) to the next convention of the Church. Attention was called to the fact that our Board of Parish Education has prepared two fine manuals, *Establishing a Christian Day School* and *Establishing a Christian Kindergarten*. The basic material of both of these manuals is to be included in the projected *Parish Education Handbook*." A.

**The Bicentennial Convention of the U. L. C. A. in Philadelphia.**—It was two hundred years ago this year that Henry Melchior Muehlenberg founded the first American Lutheran Synod. Since he worked chiefly in Philadelphia and vicinity, it was proper that the U. L. C. A., one of whose constituent synods is the Pennsylvania Ministerium, founded two hundred years ago, should meet in that city. From the report in the *Lutheran* we cull items that are of special interest to our readers. Perhaps of prime importance is the resolution of the U. L. C. A. declaring its willingness to enter a merger with the other Lutheran synods that are represented in the National Lutheran Council. The U. L. C. A. is willing either to form an organic union with these other Lutheran churches or to take steps that will lead thereto. In other words, complete merger is not insisted on. If the other church bodies in question prefer a federation, the U. L. C. A. will give its consent. The resolution of which we are speaking reads: "In the conviction that this is God's aid for Lutheran union in America, in glad response to many voices that are being raised among Lutherans in America proposing constructive action toward that goal, and in order to present to a troubled world a more nearly united front for Christ in the proclamation of the Gospel, the United Lutheran Church in America hereby declares to all the bodies now constituting the National Lutheran Council its desire to merge with all or any of them in organic union, and hereby instructs its Special Commission on Relations to American Lutheran Church Bodies to meet with similarly empowered commissions of these bodies to confer upon and negotiate organic union or steps leading thereto and authorizes its Commission to participate in drafting a constitution and devising such organizational procedures as may seem wise in effecting such union, this Commission to report its findings to the United Lutheran Church in America for consideration and final action." It should be added here that the U. L. C. A., as far as we know, never did hesitate to express its desire to unite with other Lutheran bodies. The hesitancy was shown on the other

side, the U. L. C. A. being considered a liberal body, whose Lutheranism was not of as sturdy a kind as was required. Dr. Russell Snyder of the seminary at Mount Airy, vice-president of the board that has to do with publications, reported that the board in the past biennium surpassed any previous period of two years in the number and variety of books that were published. It is interesting to read that 146 book manuscripts were received, 23 of them were accepted for publication, and 18 of these have come off the press.

As a member of the National Lutheran Council, the U. L. C. A. is endeavoring to help displaced persons in Europe and to bring as many of them to America as possible. The financial burden which the U. L. C. A. assumes for 1949 in behalf of World Action is two million dollars. The goal adopted for all benevolent purposes for 1950 is ten million dollars. The Foreign Missions budget for 1949 calls for \$983,000.

We are happy to report that the U. L. C. A. took a conservative stand when the question of the "eucharistic prayer" was presented. Some of the members were in favor of introducing such a prayer into the liturgy, holding that the service would become more liturgical and more devotional by such an addition. The prayer contains, among other things, these sentences: "We make here before Thee the memorial . . . Accept this our sacrifice." The final vote on the matter was to the effect that the prayer might remain, but its present form should be revised.

There was a move to permit the use of the Revised Standard Version of the New Testament instead of the King James Version, but when this idea was voted on, it was defeated. We are surprised to note that the convention did not give full endorsement to parochial schools. We are told that of the 4,096 United Lutheran congregations only three now have parochial schools. Two are in the Los Angeles area, one in New York City. Pastor Edward Spierer said the day school his congregation in North Hollywood is conducting for the second year has 92 pupils enrolled, with five teachers. Tuition is ten dollars a month per pupil. The school is self-supporting. Pastor Henry Scherer of Los Angeles reported that enrollment in parochial schools is increasing seven times faster than in public schools in Los Angeles. Sunday schools are flourishing. The report says that fifty per cent of all United Lutherans, including persons of every age group, are enrolled in Sunday schools, which are being staffed by 72,000 teachers and officers. The question whether other titles than the ones now in use should be given to the officers of the U. L. C. A., whether, for instance, the president should be called "archbishop" and the presidents of the synods "bishops," will be studied by a special committee. In 1950 the U. L. C. A. convention is to be held in Des Moines, Iowa. A.

**Theological Schools Have Record Enrollments.**—Five Protestant theological schools and a Roman Catholic seminary in Boston have started their fall terms with record enrollments. Deans



of the six schools agreed that the unprecedented increase was due to a "spiritual renaissance" among World War II veterans and to the aggressive efforts being made by theological schools to provide clergymen to meet a nation-wide shortage in the Christian ministry. The Catholic Archdiocese of Boston, which has embarked on a program of "lend-lease" of priests in an effort to overcome shortages in other parts of the nation and in South America, finds that St. John's Seminary is so overcrowded that a new building is necessary. President Harold W. Tribble of the Andover-Newton Theological School, which prepares men for the Congregational and Baptist ministries, said his institution had more students than ever. "There has been an increased interest in the ministry by men who were touched by chaplains in the war," he said. The Very Rev. Charles Lincoln Taylor of the Cambridge Episcopal Theological School said that even with a record enrollment the clergy shortage could not be overcome for ten years. He said the Episcopal Church was short by 500 to 1,000 ministers. Enrollment at Gordon College of Theology is up, and the number of students at Boston University School of Theology has increased by 40 per cent. At Harvard Divinity School, a non-denominational institution, there are twice as many students as last year.

R. N. S.

**The Religious Revolt: Protestant Version.**—In *America*, October 2, 1948, Dr. Thomas P. Neill, associate professor of History at St. Louis University, takes issue with the writer of "The Protestant Revolution" in the June 14 issue of *Life* magazine. Those who think that the writer of the article in *Life* stated the facts of the case accurately and correctly will find to their amazement that from the Romanist viewpoint practically everything in *Life* has been misstated and misrepresented. He avers, for example, that "today no competent historian — be he Catholic, Protestant, or non-Christian — accepts as true the old controversialist version of the Protestant Revolt against the Catholic Church." "Popularizers of history continue to repeat, parrot-like, the phrases of this discredited account of how the religious revolt occurred." In particular, he denies that the *Life* article tells the truth when it describes the matter of "selling indulgences." "The simple assertion that indulgences were sold has been discredited as bad history." Again, there is the "worn-out charge that the Jesuits taught 'the end justifies the means.'" He writes: "The editors of *Life* follow the old pattern of controversial historical writing by quoting the Jesuit Busembaum to the effect that 'when the end is lawful, the means are also lawful.' But they neglect to tell their readers that this statement follows a discussion in which Father Busembaum has specifically outlawed wrongful means, that he is saying, in effect, that if the means are indifferent, then they are justified by a good end." He goes on to say: "So it is with any number of other outmoded charges, such as the statement that more than 10,000 Huguenots were killed in St. Bartholomew's Day massacre at the order of the French rulers. Historians today know that the king and his

mother ordered one man, or possibly three men, killed. It is also well known, on Huguenot authority, that about 2,000 — not 10,000 — were killed by the rioting Parisian populace, and that the Huguenots committed similar massacres whenever they had the strength of numbers to do so." He adds, moreover, the following: "Another typical misstatement in *Life* is the charge that 'the Church banned the reading of vernacular translations [of the Bible].' Historians are now aware that vernacular translations circulated quite freely before Luther's day, and that none of them was banned until after the Lollard heresy in England, when so many bad translations appeared — counterfeit coin again — that English bishops forbade the reading of English translations after Wyclif's time. There were, as a matter of fact, at least ninety-eight editions of the Vulgate by 1500, and there were numerous translations into German, Dutch, and French which the layman could read freely." Other denials on the part of Thomas Neill are the following: "The Protestant tradition that the Church was thoroughly corrupt in the sixteenth century." . . . "that the Protestant leaders left the Church because they wanted to worship God freely." . . . "that the Inquisition was more harsh than were the Calvinists in Geneva, or Zwinglians in Zurich, or Lutherans in Germany," etc. There is thus a great difference between the Protestant and the Romanist view of the Reformation, and the Lutheran historian is constantly forced to review in the light of modern historical research the great events that were ushered in by Luther's Gospel witness at Wittenberg in 1517. In the end, however, the historian will, no doubt, find that while there is a good deal in some books dealing with the history of the Reformation that cannot be held any longer, the Protestant presentation of the "Religious Revolt" is essentially correct and unanswerable.

J. T. M.

**New Testament Manuscripts in the University of Chicago.** — On Oct. 22 and 23 a unique conference was held at the University of Chicago. It was convened to honor Dr. E. J. Goodspeed, whose translation of the New Testament into our modern idiom appeared twenty-five years ago and at once became the best seller of the University of Chicago Press. Dr. Goodspeed himself was present and delivered an interesting address having the title "My Adventures with Manuscripts." The conference, holding four sessions, was devoted to the topic "The Textual Criticism of the New Testament." 150 New Testament scholars assembled to hear stimulating papers on this subject. The collection of New Testament manuscripts of which the University of Chicago is the possessor is said to be the largest of its kind in the United States. It includes 60 manuscripts in Greek, Armenian, Latin, and Syriac. Probably the most famous one of all the manuscripts is the thirteenth century codex which Dr. Goodspeed himself discovered in the store of an antiquarian in Paris and which at his request was purchased by the late Mrs. Edith Rockefeller McCormick, a daughter of John D. Rockefeller, the great financial pillar of the uni-

versity. Though she was the owner of the manuscript, she permitted the university to house and use it. Ultimately it was purchased by the university at a price that has not been made public. The whole collection of New Testament manuscripts of the university has been called, in honor of Dr. Goodspeed's remarkable services, the Edgar John Goodspeed collection. The chairman of the board of trustees, Mr. Harold Swift, made the formal announcement to this effect at the conference. A.

**Suffering in Palestine.**— We take over an item from the *Christian Century* of November 17 which will prove interesting to our readers. "Word came to headquarters of the Southern Baptists Foreign Missions Board October 22 that its property in Jerusalem had been hit by shells in the course of recent fighting. No casualties were reported, but George W. Sadler, of the Board, has announced that evacuation of missionaries from the area may be expected momentarily. Kate Ellen Gruver and her associate, Elizabeth Lee, on duty in Nazareth, are two of only ten American Protestant missionaries still remaining in Palestine. In a letter dated October 5 Miss Gruver wrote, 'We face a dreadful winter, with hundreds of villagers absolutely destitute. Whole villages have been leveled.'" This brings to mind reports that some damage has been done to the American School of Oriental Research in Jerusalem, where the UN officials now have their headquarters. The Baptists are one of the few American denominations doing work in Palestine. In Nazareth, as one leaves the city going eastward, one passes a little brick building which has the inscription "Baptist Church." On account of war conditions it will be difficult to bring food and clothing to the destitute people in the various towns and villages. A.

#### **Brief Items from *Religious News Service***

##### **Lutherans in America**

The Long Island Conference of the United Lutheran Synod of New York is conducting a six-week course on problems of management and labor at the central Y. M. C. A. in Brooklyn. The fifty-one laymen and women who have enrolled for the course are trying to prepare themselves for a more responsible Christian role in economic and industrial activity.

A new congregation was organized every two weeks during the past two years by the United Lutheran Church in America. A total of 56 new congregations were established in all parts of the country during this period, and the Board of American Missions stated that never before in its 30-year history have such gains been reported by the United Lutheran Church. These new churches added a total of 4,201 confirmed charter members or an average starting membership of 75 per church.

The Board of Foreign Missions of the United Lutheran Church in America reported at the 16th biennial convention in Philadelphia

that "doors may be closed to the gospel" because of "the spirit of extreme nationalism" prevalent in Southeast Asia, in the Middle East, and in the continent of Africa.

#### **Lutherans Abroad**

Dr. Anders Nygren, president of the Lutheran World Federation, has been appointed Bishop of Lund by the Swedish government in place of retired Bishop Edward Rodhe.

Prominent churchmen, including several American Protestants, took part in the celebration of the 400th anniversary of the first translation into Finnish of the New Testament at Abo cathedral. This translation was made by Mikael Agricola in the 16th century. Among the Americans present were Dr. Sylvester Michelfelder, chief European representative of the U. S. A. committee for the Lutheran World Federation; Dr. Alfred Haapanen of Hancock, Mich., President of the (Finnish) Suomi Synod; and the Rev. S. E. Engstrom, executive director of the Home Missions Board of the Augustana Evangelical Lutheran Church.

A strict stand against the remarriage of divorced persons was taken by the Evangelical Lutheran Church of Finland at its 16th Church Assembly in Turko. By a vote of 104 to 7, the delegates adopted a proposal presented by the so-called civil committee of the church, which provides that a divorced person, whose former spouse is still living, may not have the right to an ecclesiastical marriage. It also states that the civil marriage of such a person should not be blessed by the church.

By a vote of 87 to 24 the Evangelical Lutheran Church of Finland at its recent assembly gave the laity the permission to participate in the election of bishops.

#### **Other Protestants in America**

"God's Acres," a fundamentalist Protestant equivalent of Nebraska's famous Boy's Town, will be opened shortly about fifty miles northwest of Chicago. "God's Acres" will be established on a 650-acre farm and is planned to accommodate about 250 young men ranging from the ages of fourteen to twenty-one.

Dr. Elbert M. Conover of New York, director of the Inter-denominational Bureau of Architecture, predicted in Los Angeles that "there may be a great number of Protestant parochial schools in the near future, since religion cannot now be taught in public schools."

The Foreign Mission Board of the Southern Baptist Convention recently adopted a budget of \$2,958,667 for 1949. The budget provides that \$409,036 will be used in direct evangelistic activity in 25 geographical areas abroad, \$260,026 for schools, \$59,750 for medical work, \$101,511 for literature, and \$1,135,700 for personnel.

**Other Protestants Abroad**

The British and Foreign Bible Society added nine languages to its list of translations last year. The Society now publishes Scriptures in 778 languages and dialects.

The evangelical commission of the Czech Brethren Church is planning on enlisting laymen in special evangelistic crusades. Over 1,200 delegates who came from all parts of Bohemia and Moravia for a conference in Usti nad Orlici, Eastern Bohemia, discussed ways and means of bringing the Gospel to factory workers, students, soldiers, hospital patients, prison inmates, immigrants, and other groups "not adequately reached by the church."

Forty-three European theological students will study in the United States and Canada during the coming year on scholarships sponsored by the Department of Reconstruction and Inter-Church Aid of the World Council of Churches and affiliated groups. 35 will study in the United States, while Canada will be host to eight students.

A total of 1,578 European Mennonites have sailed from Bremerhaven, Germany, for Uruguay and Paraguay. The refugees include 700 Danzig Mennonites who will settle in Uruguay and 878 Russian Mennonites who will join the Paraguay settlement.

Delegates from all parts of Germany assembled in Frankfort for sessions of the German Methodist Conference. Foreign visitors included Bishop Arthur J. Moore of Atlanta, Ga., president of the Board of Missions and Church Extension of the Methodist Church in the United States. Discussions were expected to center mainly on plans for rebuilding Methodist churches destroyed during the war. The conference was also scheduled to consider enlarging the Methodist seminary at Frankfort. Plans call for increasing the enrollment of foreign students, thus giving the seminary a "more international character." [There are about 40,000 Methodists in Germany.]

**Roman Catholics**

The Albrecht-Durer Publishing Company in Vienna, Austria's largest Catholic publishing concern, is being re-established. The Nazis had confiscated the properties and had shut down the business.

In a message read to the delegates at the formal opening of the annual convention of the National Catholic Rural Life Conference in La Crosse, Wis., Pope Pius XII recommended that "special attention be paid to the problem of displaced persons, whose settlement in the United States opens up a new field for the apostolate of the National Catholic Rural Life Conference."

With the approval of Pope Pius XII the Sacred Congregation of the Holy Office has placed all the works of Jean Paul Sartre,

noted French philosopher, on the Vatican Index of forbidden books. *Osservatore Romano*, the official Vatican newspaper, could advance no other reason for this action than the belief that the decree was inspired by M. Sartre's interpretations of the doctrine of existentialism.

Myron C. Taylor, President Truman's personal representative at the Vatican, donated a 15th century residence near Florence to Pope Pius XII last year. Dominican sisters of Sinsinawa, Wis., will conduct the Institute of Pope Pius XII in this residence as center of graduate study in the fine arts for properly qualified American women of all races and creeds.

More than 100 Roman Catholic priests are currently working in factories and workshops in various parts of France. These "Vatican Commandos" — as they have come to be known — went to the factories because the workers wouldn't come to the church in sufficient numbers.

Organized in response to Pope Pius XII's encyclical on Bible Studies (*Divino Afflante Spiritu*), the Italian Biblical Association has been formally constituted in Rome. The Association will be under the honorary leadership of Arnesto Cardinal Ruffini, arch-bishop of Palermo, with Msgr. Salvatore Garofalo in active charge. The Association will have three classes of membership. The first will consist of Bible teachers and other "competent Bible students," and the second of individuals dedicated to spreading the "Bible apostolate" among laymen. The third group will embrace "helpers" — persons who will promote the objectives of the Association through prayers and financial offerings. Headquarters of the new organization will be in the Pontifical Bible Institute in Rome, which is associated with the Pontifical Gregorian University.

The International Association of Former Catholic Priests, in co-operation with Italian Protestant leaders, recently opened the first International Congress for Religious Reform in Italy. The main topics of the congress were: 1. the present Italian religious situation; 2. the drafting of religious messages "to Italians and the world"; and 3. Church-state relations in Italy. The third topic involved the status of former Catholic priests under the Italy-Vatican concordat. Gabriel Marcel, French existentialist philosopher, and Dr. Emil Brunner, noted Swiss Protestant theologian, sent greetings to the congress.

Masses celebrated in Roman Catholic churches will be broadcast for the first time in Great Britain beginning on Christmas Day. The decision to give radio time for Masses was made after consultation with the leaders of all the Churches represented on the BBC's various advisory committees. These include the Catholic, Anglican, Methodist, Congregational, Baptist, English Presbyterian, and the Church of Scotland.

The recent declaration by the Sacred Congregation of Rites in Rome has clarified a phrase in the Holy Week prayers of the Roman Catholic Church which previously appeared offensive to Jews. The phrase in question, "perfidii iudaei," occurs in prayers said in the Roman Church on Good Friday for the Jewish people. The Sacred Congregation, in response to a question on the point, has authorized "translation into the vernacular in the sense of 'infidelitas'" — meaning "wanting in (Christian) belief." An article written two years ago by the Rev. John M. Oesterreicher, and published in *Theological Studies*, declared that innumerable Catholic authorities in ancient, medieval, and modern times had shown that the Latin word "perfidii" did not when used in the liturgy, mean "perfidious." The priest said, "lack of faith," meaning, of course, lack of Christian faith, was actually the correct translation.

#### Other Matters

American and British missionaries in communist-held Tsinan are "safe and well," according to a report received at Presbyterian headquarters in Shanghai. The report indicates that "the communists are continuing their new policy of protecting missionaries, especially medical workers."

In the two recent World Wars 134 Protestant chaplains died. A plaque memorializing their services was unveiled in Washington November 3.

Denominational schools in the western sector of Berlin were again ordered to cease their activities by education commissioner Wildangel, a communist. Church officials indicated, however, they would disregard the order since the western powers recently approved continuation of the schools.

A new series of religious programs which began on October 31 is being televised each Sunday afternoon by the Columbia Broadcasting System. The series, entitled "Lantern to My Feet," will feature the activities of the three major faiths, with emphasis on how each of the religions is seen through the eyes of its children. The first broadcast showed a 20-minute documentary film, "This Road We Walk," which dramatized the relief needs of Europe and Asia. The film was produced by Church World Service, inter-denominational relief agency.

The United Church of Christ in Japan at its recent third general assembly made the Apostles' Creed its official creed.

