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John Theodore Mueller
Concordia Seminary, St. Louis

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THEOLOGICAL OBSERVER

THE CREATIVE PREACHER

The *Southwestern Journal of Theology* (April 1961), under this title, suggests to its readers that the preacher, to be more effective in his pulpit work, must work to be more creative. The writer discusses the "creativity" of the pastor under various heads. 1. To be creative the preacher must not surrender the Gospel, but preserve its integrity. 2. In his preaching the pulpit orator must give meaning to worship, and that worship must always be Godward, always Christ-centered. Moreover, this worship must emerge in a way of life. "The worshiping group must become an organic living body that will move out into the activities of daily living." 3. To be creative the preacher must excel as an interpreter. As such he must make clear to his people the message of Christ in the Gospel, while at the same time he must demonstrate the relevance of the Bible in daily living. Summing up his suggestions, the writer in conclusion stresses three marks of an effective preacher. First, he is engaging, that is, he secures the involvement of the congregation with him, making his hearers think, feel, and will as he does. Secondly, he is characterized by a sound realism, making his parishioners see the things that are invisible as though they were visible. Lastly, the creative preacher is "dynamic," causing his people to translate the lessons learned into the actions of their daily life.—We believe that these suggestions will be helpful to fellow preachers and make for greater effectiveness in the pulpit ministry. The power, of course, lies in the divine Word, which the Holy Spirit uses as a means of grace to effect His miracles of conversion and sanctification. Nevertheless it is the earnest desire of every sincere preacher—in the words of Douglas

Webster, quoted by the writer—to be "an instrument releasing the power of the Holy Ghost."

JOHN THEODORE MUELLER

IN MEMORY OF PÈRE VINCENT

In the *Palestine Exploration Quarterly* (January—June 1961) Father John M. T. Barton dedicates a warm, sympathetic *In Memoriam* to the late Père Louis-Hughes Vincent, O.P. (1872—1960), who died on Dec. 30 of last year at the age of 88 years. He was the successor of Père Marie-Joseph Lagrange, the founder of the *École pratique d'études publiques*, more commonly known as Saint-Étienne. On Nov. 15, 1960, the school celebrated its 70th anniversary, and during this long time Vincent gave practically all his time and energy to its projects and enterprises. While the founder, Père Lagrange, was interested mainly in writing books, among them several valuable commentaries on New Testament books, Vincent was a practical archaeologist, interested mostly in excavation work in Palestine and neighboring lands. Both became famous at the relatively early age of 35: Lagrange by founding the *École biblique* (1890) and Vincent by publishing his first notable book (in 1907) *Canaan d'après l'Exploration récente*. In 1912 he published his greatest work *Jerusalem*, with the subtitle *Recherches de topographie, d'archéologie, et d'histoire*. The final volumes of this monumental work, entitled *Jerusalem de l'Ancien Testament*, appeared respectively in 1954 and 1956. They were completed with the help of Vincent's disciples. The writer relates how he was privileged to visit the noted French archaeologist at various times; so in 1954 when the famous scholar was in his 83d year and again in 1956. At his last visit in 1959 Père Vincent complained of failing

sight and difficulty in descending stairs as a result of an accident some time before that. His memory was still good and his interest in archaeology undiminished. He then expressed the wish that the good Lord would take him home: "Que le bon Dieu me prenne!" Father Barton closes his *In Memoriam* with the words: "*Pater amantissime, desideratissime, vivas cum Christo.*" Père Vincent belonged to the order of the Dominicans, but also Protestants have derived great and lasting benefits from his long and fruitful work in the field of Biblical archaeology. It is for this reason that we mention the *In Memoriam* here.

JOHN THEODORE MUELLER

THE RELATION OF WORD AND SACRAMENT IN LUTHER

The *Lutheran Quarterly* (May 1961) discusses this subject in reply to a correspondent who took issue with a writer's statement made in the *Quarterly* (November 1960) to the effect that "there is nothing in Luther to support the argument sometimes heard today that the Sunday service is merely a graceless 'torso' if it does not reach its 'climax' in the 'celebration of the Eucharist.'" Space permits us to quote from this most interesting and timely "reply" only a few sentences and even forbids us to cite the author's documentations of Luther's statements in the Weimar edition of the great Reformer's works. We quote:

Such an assertion [namely, that the Sunday service without the Eucharist is a mere graceless torso] is unthinkable for Luther since it would mean that the declaration of absolution and the oral proclamation of the Word are not also means of God's saving grace. But Luther's teachings on this score are clear and unequivocal. "The principal purpose of any service of worship [Luther says] is the teaching and peaching of the Word of God." Indeed, "A Christian congregation never should assemble unless God's Word is preached and prayer is made, no matter for how brief a time this may be." This is because, "There is

no greater treasure on earth than the Word of God. The sacrament itself is made, blessed, and sanctified by the Word of God." Luther describes the office of preaching as the "highest office in the Christian church," in comparison with which the administration of the sacraments is a "minor office" which could even "be left to others, as did Christ and St. Paul and all the apostles." The fact is that "the church is a daughter, born of the Word, not the mother of the Word." Consequently the purpose even of altars is "not for sacrifice but for the preaching of the Word."

We recommend to our readers the study of the entire "reply," which they will find under "Correspondence and Comment" (pp. 173—177). The writer of the "reply" is William H. Lazareth, who had authored the article in the *Quarterly* of November 1960, with which someone had taken issue. In Roman worship the Eucharist is central; in Lutheran worship the "oral Word, or the Word of Preaching."

JOHN THEODORE MUELLER

BRIEF ITEMS FROM THE NATIONAL LUTHERAN COUNCIL

Damascus, United Arab Republic. — (LWF). Arab refugees in Syria given medical treatment by the Lutheran World Federation passed the one-million mark in May.

The federation has provided medical and child welfare services here since the beginning of 1953, as part of its Near East refugee work, of which the main center is in Jordan. With an annual budget of over \$38,000, six clinics are now operated in Syria, which has become a region of the United Arab Republic.

Dr. Anghelos Keusseoglou, chief physician here of the LWF Department of World Service, said in his monthly report that the cumulative total of patients had reached 998,378 by the end of April. One of the clinics specializes in eye, ear, nose, and throat cases, and another in pediatrics. The remaining four are general clinics. The LWF/WS

medical staff in Syria consists of five doctors, seven nurses, and five medical orderlies.

Warsaw. — Four Lutheran churches of four different African countries and one of India were approved for membership in the Lutheran World Federation by the LWF Executive Committee at a five-day annual meeting here. The African bodies are the Evangelical Lutheran Ovambokavango Church of Southwest Africa, the Evangelical Lutheran Church — Zulu-Xhosa-Swazi Region of South Africa, the Lutheran Church of Christ in the Sudan of Nigeria, and the Lutheran Church of Uzaramo-Uluguru of Tanganyika. The Indian one is the Arcot Lutheran Church.

Their admission to the federation will become effective one year after the committee action, provided that in the meantime not more than one third of the present member churches offer objections. It will raise the roll of LWF-affiliated churches to 67, located in 36 countries. It will also add about 217,500 to the combined baptized membership total of such churches, which now stands around 50 million.

The 113,000-member Ovambokavango Church, the 80,000-member Zulu-Xhosa-Swazi Church, and the 9,000-member Sudan Church are the first in their respective countries that have sought to join the federation.

The 3,500-member Uzaramo-Uluguru Church is the fourth — and so far the smallest — Tanganyikan body to apply for LWF membership. The 12,000-member Arcot Church is the eighth and second-smallest Indian one to be accepted. Both belong to national federations of Lutheran churches. The Tanganyikan federation has a total baptized constituency of about 330,000, and the Indian one has about 627,000 baptized members.

Across the decades Lutheran missionaries of numerous nationalities have been working in the fields where these African and Asian churches have developed. In the case of the

Ovambokavango Church, the first workers of the Finnish Missionary Society went to Southwest Africa in 1870.

The Zulu-Xhosa-Swazi Church is the result of last year's merger of synods related to the American (formerly Evangelical) Lutheran Church Mission, the Church of Sweden Mission, the Norwegian Missionary Society, and the Berlin Mission of Germany. The oldest mission is that of the Norwegians, whose first worker went to Zululand 118 years ago.

The Arcot Church is the fruit of work begun by the Danish Missionary Society in 1864, and the activity of the Danish Branch of the Sudan United Mission dates from 1913. The Uzaramo-Uluguru Lutheran work was started by the Bethel Mission Society of Germany, continued by the Berlin Mission, and is now administered by the National Lutheran Council of the United States as trustee for the LWF.

The Ovambokavango Church was autonomously constituted in 1956 and last year elected its first African head, the Rev. Leonard Auala of the Ondonga district.

The Nigerian Church was similarly organized in 1954, and likewise in 1960 elected its first African president, the Rev. Akila Todi of Numan.

The Arcot Church was first established in 1912, but its constitution has since undergone several revisions to give the church fuller autonomy, the most recent being last year's. Its president is an Indian, the Rev. Dorairaj Peter of Tiruvannamalai.

Missionaries still head the other two churches. In the case of the Tanganyikan Church, it is an American, the Rev. Donald E. Johnson of the National Lutheran Council mission, Dar es Salaam, and in the case of the South African Church, a Church of Sweden missionary, the Rt. Rev. Helge Fosseus of Rorke's Drift.

Missionary Fosseus, who was bishop of the Evangelical Lutheran Zulu Church before it

merged last year with three other synods, is now the leader of the united church. However, it has deferred until 1965 the exercise of the constitutional prerogative to elect its own bishop.

The Ovambokavango Church also has a constitutional provision for introduction of the episcopacy but has postponed putting it into effect.

Warsaw. — Dr. Kurt Schmidt-Clausen, since last September acting executive secretary of the Lutheran World Federation, was elected its executive secretary at the annual meeting here of the LWF Executive Committee. The 40-year-old German clergyman is the third person and the first European to fill the key post in the 14-year-old federation, which unites 62 Lutheran churches in 33 countries, with a combined membership of about 50 million. His two predecessors were Americans: Dr. Sylvester C. Michelfelder, who served from 1947 to 1951, and Dr. Carl E. Lund-Quist, 1951 to 1960.

Dr. Schmidt-Clausen was called from a parish ministry in Wunstorf, a suburb of Hanover, Germany, late in 1959, to become assistant executive secretary of the LWF, effective the following May. However, before he could begin work as Dr. Lund-Quist's deputy, the latter's health made necessary a five-month health leave. As a result, Dr. Schmidt-Clausen's coming was moved up to April 1960, when he joined the "cabinet of directors" to which the LWF officers had entrusted interim oversight of LWF activities. Dr. Lund-Quist returned to his post in June, but on Aug. 3 he presented to the officers his resignation "for reason of health."

The officers appointed Dr. Schmidt-Clausen acting executive secretary, and he took charge on Sept. 1. Less than two months later Dr. Lund-Quist, having returned to the United States, suffered a paralytic stroke from which he has not fully recovered.

Warsaw. — The Rt. Rev. Dr. Martti Simojoki, bishop of Helsinki and chairman of

the Finnish National Committee of the Lutheran World Federation, was elected to the LWF Executive Committee at its five-day meeting here, June 27—July 1.

He was named to succeed Dr. Osmo Tiililä, professor of systematic theology at the University of Helsinki, who resigned for health reasons. Professor Tiililä has been recovering from a heart attack suffered while attending the 1960 Executive Committee meeting in Porto Alegre, Brazil.

Bishop Simojoki, 52, is chairman of the Finnish Committee on Arrangements for the federation's 1963 assembly, which is to be held in the Finnish capital, and a member of the LWF Commission on Education.

He became the first bishop of Helsinki in 1959, when a new diocese of the Finnish Evangelical Lutheran Church was carved out of the huge Diocese of Tampere. The Helsinki diocese has some 500,000 members in 37 large parishes served by about 300 pastors.

Bishop Simojoki was consecrated in 1951. Until 1959 he was bishop of Mikkeli. He was a delegate of his church at the federation's constituent assembly at Lund in 1947 and at the Minneapolis assembly ten years later.

Minneapolis, Minn. — The World Council of Churches will be the object of intensive scrutiny by the American Lutheran Church in 1962, when the new denomination formed by a three-way merger is scheduled to review its membership in the international church agency. Plans for consideration of the issue were revealed in a report to the recent conventions of the ALC's 19 districts by Dr. Fredrik A. Schiøtz, president of the 2,306,780-member church body, which began operations Jan. 1 as successor to the former Evangelical, American, and United Evangelical Lutheran Churches.

Dr. Schiøtz said the Church Council has made arrangements for churchwide study of membership in the World Council during

the six months before the subject is reviewed by the ALC's first general convention in Milwaukee, Oct. 18—25, 1962. The 46-member council is responsible for the leadership and supervision of the church in spiritual matters.

In anticipation of "the decision that our church will be asked to reaffirm or to set aside," Dr. Schiotez urged members of the ALC to make a "careful study" of a section on "spiritual fellowship" in the *United Testimony on Faith and Life*, the doctrinal statement on which the new denomination was founded. He pointed out that the action of the constituting convention of the ALC in April of 1960 authorizing membership in the World Council was "in consonance with the life and practice of the three antecedent Churches and with what is a part of the documents of the Church." A section of the constitution declares that it is a purpose of the ALC to "establish and maintain proper relationships with other Churches and Councils of Churches."

Dr. Schiotez will head a nine-member delegation from the ALC to the third assembly of the World Council at New Delhi, India, Nov. 18 to Dec. 6. The United Lutheran Church in America will be represented by ten delegates, the Augustana Lutheran Church by three, and the American Evangelical Lutheran Church by one.

Minneapolis, Minn. — Doctrinal discussions will get under way "early in 1962" between the new American Lutheran Church and The Lutheran Church — Missouri Synod. The conversations "looking toward pulpit and altar fellowship" are being arranged by the ALC's Committee on Relations to Lutheran Churches and the Missouri Synod's Commission on Doctrinal Unity.

Plans for the negotiations were disclosed in a report to the ALC's 19 district conventions by Dr. Fredrik A. Schiotez, president of the denomination formed by merger of the former Evangelical, American, and United Evangelical Lutheran churches. He pointed

out that the committee on inter-Lutheran relations, according to articles of union, "shall, under the direction of the Church Council, continue official negotiations already established by the uniting Churches, and shall stand in readiness to confer with any or all Lutheran Churches with unification of all as an objective."

The discussions with the Missouri Synod were requested in March of 1959 by the Joint Union Committee for the three-way merger and were authorized by the Missouri Synod's triennial convention the following June "for the purpose of seeking a God-pleasing unity and fellowship."

Similar discussions were carried on for several years by the old ALC and the Missouri Synod and resulted in a statement of doctrinal unity known as the *Common Confession*. Both bodies adopted Part I of the document in 1950, and the ALC adopted Part II in 1952.

Missouri tabled the second portion in 1953; and then adopted both parts in 1956. It was stipulated, however, that the statement was not to be "regarded or employed as a functioning basic document toward the establishment of pulpit and altar fellowship with other church bodies." This action shelved the *Common Confession* insofar as implementation was concerned.

Dr. Schiotez also reported that the ALC's committee is making a historical study of pulpit and altar fellowship "in anticipation of discussions with the Lutheran Church in America when it comes into being." The LCA will be constituted next June by the four-way merger of the United Lutheran Church in America, Augustana Lutheran Church, Suomi Synod, and American Evangelical Lutheran Church.

Dr. Schiotez said further that if the merger referendum authorized by the Lutheran Free Church at its recent annual conference is favorable, "we shall be ready to enter into immediate discussions" with the committee

representing the Free Church to negotiate its affiliation with the ALC.

In the now disbanded American Lutheran Conference, the old ELC, ALC, and UELC had pulpit and altar fellowship with Augustana and the LFC. At its constituting convention last year the new ALC voted to continue this fellowship with the Free Church, in which two referendums on merger were narrowly defeated in 1955 and 1957. The third referendum will be conducted between Sept. 15 and Nov. 15 this year.

Presumably the question of entering into pulpit and altar fellowship with the new denomination of which Augustana is to be a part will be explored after the Lutheran Church in America begins operation on Jan. 1, 1963.

Fairport Harbor, Ohio. — A merger agreement that will unite four Lutheran bodies into a new 3,250,000-member denomination was formally approved by a 10 to 1 margin at the 72d annual convention of the Finnish Evangelical Lutheran Church, or Suomi Synod. Delegates to this meeting voted 215 to 21 in favor of final ratification of the agreement of consolidation on June 26.

The Suomi Synod will join the Augustana, American Evangelical, and United Lutheran churches in forming the new body, to be known as the Lutheran Church in America. The convention action was Suomi's final step in approving the merger. Delegates cast a decisive 7 to 1 vote in favor of the proposal last year, and subsequently the merger was endorsed in a congregational referendum by a 77 per cent majority.

The Finnish body will merge into the LCA organically rather than enter as a non-

geographic synod retaining its name, present structure, and membership in a separate unit. Instead, it will utilize the privilege of having a special interest conference to maintain fellowship among the synod's congregations.

There was no debate and little discussion prior to balloting at the convention. The vote was taken immediately after one questioner was assured that the consolidation agreement contains provisions for congregations to withdraw from synods of the new church. "I declare that we are a full partner, committed 100 per cent to consolidation into the Lutheran Church of America," the convention was told by Dr. Raymond W. Wargelin, Suomi president, as the vote was announced. He then called on the convention chaplain, the Rev. Robert Hetico, pastor of St. Mark's Lutheran Church, Waukegan, Ill., to lead a prayer of thanksgiving. After the prayer the delegates rose to sing the Doxology.

The convention was attended by 178 lay delegates and 59 pastors. The host pastor, Rev. Philip A. R. Anttila of Suomi Zion Lutheran Church at Fairport Harbor, was elected secretary of the consistory, or executive body, replacing the Rev. Ralph J. Jalkanen, president of Suomi College at Hancock, Mich.

Greetings to the convention were extended on behalf of the ULCA by Dr. Herbert W. Veler, president of the Ohio Synod of the ULCA.

Opening sessions on June 25 featured an address by Dr. Clarence Stoughton, president of Wittenberg University, Springfield, Ohio, and the ordination of four men to the ministry.