

6-1-1962

## Theological Observer

John Theodore Mueller  
*Concordia Seminary, St. Louis*

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



Part of the [Practical Theology Commons](#)

---

### Recommended Citation

Mueller, John Theodore (1962) "Theological Observer," *Concordia Theological Monthly*. Vol. 33, Article 35.  
Available at: <https://scholar.csl.edu/ctm/vol33/iss1/35>

This Article is brought to you for free and open access by the Print Publications at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Concordia Theological Monthly by an authorized editor of Scholarly Resources from Concordia Seminary. For more information, please contact [seitzw@csl.edu](mailto:seitzw@csl.edu).

# THEOLOGICAL OBSERVER

## THE TASK OF THE SEMINARY

Under the heading "The Pope Speaks," the *American Quarterly of Papal Documents* (Vol. 7, No. 3, 1961), records an address of Pope John XXIII, delivered to seminary rectors on July 29, 1961. We quote a few sentences which show the pope's concern for a devoted clergy. We read: "A clergy that is well-trained—in head, in tongue, in heart—is the very thing that offers assurance of having a good apostolate and well-directed energies placed at the service of the church. The *depositum fidei* is untouchable and indestructible. But there is a possibility that it will not be delivered with absolute firmness and assurance if the clergy should come to suffer any of the weakening of fidelity to tradition, the careful sense of moderation and respect, and the mental uprightness that are an expression of integrity and courage. It will not be possible to face up to the divisive and self-assertive spirit that is being spread, blandly but persistently, by a superficial erudition that has no philosophical basis, if there is any weakening of the younger clergy's vigilance against foolish cravings for certain deviations or for points of idle curiosity *quae ad rem non pertinent* [which are not relevant]. The clergy's knowledge must move ahead on the basis of the study of Scripture, the Fathers, the great movements of spirituality, and Christian sociology." He then quotes from a former address: "There is a widespread impression in lay circles . . . that some present-day priests do not know how to resist the present temptations of the present moment; temptations to more and finer comforts; to superficiality in study, in judgment, in speech; to an exaggerated interest in what will make a big splash; to being ill at ease when faced with daily duties that demand self-denial, detachment, patience, meekness. Let us not permit ourselves to

be cheapened. Let us not get used to the soft life of a daily routine that is devoid of joy and enthusiasm. Let us not adapt ourselves to the worldly breeze of the moment that will soon pass and be forgotten. Let us not take the Gospel of Jesus and the teachings of His church and shut them up in the narrow confines of personal selfishness and gain. It is impossible to meet the needs of the Christian people . . . unless the clergy is first nourished with a deep spiritual life."

JOHN THEODORE MUELLER

## THE RIGHT UNDERSTANDING AND APPLICATION OF CHRIST'S WORDS: "THERE SHALL BE ONE FOLD AND ONE SHEPHERD"

Under this heading the Dr. C. F. W. Walther memorial issue of the *Lutherischer Rundblick* (February 1962) quotes his interpretation of Christ's words, taken from his sermon on John 10:12-16 (*Misericordias Domini*) as published in his *Evangelien-Postille* of 1870. To save space we omit the ellipsis marks found in the quotation. Dr. Walther says: "These words of Christ are now taken almost generally as a prophecy that there will be a time when Christendom will no longer be divided into sects and all distinctive names will cease among Christians. But if we compare the predictions of the prophets with Christ's declaration the true understanding of these words of Christ will be obvious. With these words Christ means to say nothing else than this: Behold, the good Shepherd whom the prophets foretold am I. Though I am sent alone to the lost sheep of the house of Israel, I am not merely sent for them. The whole sinful world is the fold which I will take care of as their good Shepherd. Behold, this prediction that there will be one fold and one Shepherd will not be fulfilled at some future time. Therefore, my beloved, do not adopt the en-

thusiastic hope that according to these words before Judgment Day there will take place a general conversion of all men to Christ, so that there will follow a final, complete union of all those who call themselves Christians, and Christ will establish a glorious kingdom upon earth. Such a hope is not only based on mere human speculations, but is also most dangerous and harmful. It of necessity blinds the eyes of a Christian so that he will become blind to the real condition of the church in these last evil days; it makes [him] apathetic to the difference between truth and error. In our time especially many labor under the illusion that there are many true churches; that the various sects are merely different sections of it; that everyone has the truth, only in a diverse form; that every road leads to salvation, only by a different way. Indeed, many go so far as to say that the Christian religion is not the only one that saves; faith does not matter. The right application of Christ's words is that we adhere to the belief that the true church is not bound to anything except to Christ and His holy Word, and that consequently, since His Word has already been spread to all ends of the earth, His flock or church is to be found in all places and at the ends of the earth."

JOHN THEODORE MUELLER

#### "QUARTERLY" IN 35TH YEAR

The *Concordia Historical Institute Quarterly*, a religious historical journal currently began its 35th year of publication with the April 1962 issue. This issue marks a milestone in the publication of religious historical journals, according to the Rev. August R. Suelflow, director of Concordia Historical Institute.

The *Quarterly*, a periodical devoted to the history of Lutheranism in America, is the only serial of its kind to cover the story of American Lutheranism. The institute director stated, "For 34 years this publication has

made a unique contribution to this important area of church history."

From a periodical of 24 pages in 1928 the *Quarterly* expanded to 32 and later 48 pages. Subscribers have ranged from 126 in 1928 to well over 1,000 in 1962.

Dr. W. G. Polack, a former professor at Concordia Seminary, served as editor of the *Quarterly* from its beginning in 1928 until 1950. Dr. Arthur C. Repp, academic dean at Concordia Seminary, edited the journal from 1950 until 1956, when the present editor, Dr. Carl S. Meyer, succeeded Dr. Repp.

Editors of the *Quarterly* have designed this periodical to serve as a current treatment of historical data. They further have planned the journal to be a source of periodical reference material for subscribers, particularly for church libraries, pastors, and teachers. Subscriptions, \$3.00 a year, are available from Concordia Historical Institute.

Rev. Suelflow concluded: "In the course of its 34 years of existence the *Quarterly* has included articles on a great many facets of the history of Lutheranism in America. Complete sets of the *Quarterly* are unfortunately quite rare. Where available, they serve as an invaluable reference tool for the student of Lutheran church history."

Concordia Historical Institute is the Department of Archives and History for The Lutheran Church—Missouri Synod. It is located on the campus of Concordia Seminary, 801 De Mun Avenue, St. Louis 5, Mo.

#### BRIEF ITEMS FROM THE NATIONAL LUTHERAN COUNCIL

*Moshi, Tanganyika.*—Lutherans have begun theological talks with Anglicans and Moravians in East Africa. An announcement from the Federation of Lutheran Churches in Tanganyika said that in February discussions were initiated with both groups and plans were made for their continuance during the rest of 1962 and the beginning of 1963.

In the opening series, talks for two days

at Dar es Salaam with the Moravians dealt with the sacraments in their relation to the doctrine of the church. The following two days the doctrine of the ministry was similarly discussed with both the Anglicans and the Moravians at Tabora. An adopted schedule provides for future theological consultations with both groups the latter part of May at Dodoma (Tanganyika), in July in Kenya, and early in 1963 again in Tanganyika.

In the chair at the February talks was the head of the Evangelical (Lutheran) Church of Northwestern Tanganyika, Bishop Bengt Sundkler of Bukoba. Other Lutheran representatives were Bishop Stefano R. Moshi of Moshi, head of the Church of Northern Tanganyika, the Rev. Carl Johansson, also of Moshi, executive secretary of the federation; the Rev. Dean Petersen of Makumira, a teacher at the theological seminary; the Rev. Douglas Lundell of Singida, a teacher at the Bible training school of the Church of Central Tanganyika; and the Rev. Carl J. Hellberg of Bukoba, administrative secretary of the Church of Northwestern Tanganyika.

Heading the Anglican delegation was Archbishop Leonard Beecher of the church's province of East Africa. The Moravian delegation was headed by Bishop Søren Ibsen of his church's province of Western Tanganyika.

*Yaounde, Cameroun.* — Here Protestants have inaugurated the first united theological seminary in the world to be founded with the support and participation of American and Norwegian Lutherans and the Lutheran World Federation.

In the undertaking Lutherans are joining their resources with those of Methodists, Reformed, Evangelicals, and Presbyterians of North America, Europe, and Africa. The Lutheran Church of Cameroun, which was constituted as an autonomous body in December 1960, is a charter member of the new institution.

With the concurrence of the Cameroun

Church and its parent mission agencies, the LWF Department of World Mission is making a capital grant of \$10,000 toward the provision of a professor's residence at the seminary. The agencies out of whose work the Cameroun Church has developed are the mission board of the American Lutheran Church and the Norwegian Missionary Society.

Participation in the venture will give Lutherans responsibility for maintenance of a professorship and the opportunity to nominate its occupant. The new institution is the first university-level school for training pastors in this area and will serve a constituency of about a million Protestants. It is hoped that eventually the faculty will have seven professors and 40 students from Protestant churches throughout French-speaking Africa. Construction of its buildings was begun in March 1961 on land donated by the Presbyterian Church.

Their erection was made possible chiefly by a major grant from the Theological Education Fund of the former International Missionary Council, now a part of the World Council of Churches. Participating churches are giving the rest.

In an unprecedented action the LWF Commission on World Mission, meeting in Tanganyika in 1960, declared its willingness to contribute to the proposed interconfessional training program in Cameroun. It commended the Yaounde seminary plan to the "earnest consideration" of Lutherans in this country and said that if the ALC and NMS boards agreed to participate, LWF/DWM would give \$10,000. The boards were asked to assume their share in both the cost of the house and the operating expenses of the faculty.

The LWF commission noted that "there is a Lutheran tradition in some of the churches which have already entered into the seminary project that needs to be preserved." It advised the U.S. and Norwegian boards

to join in the venture "in order that the Lutheran Church may make its contribution to the theology of the emerging Churches in Cameroun."

*Stuttgart, Germany.*—Dr. Erich Eichele of Ulm, head of one of the four major ecclesiastical divisions (prelatures) of the Württemberg territorial Lutheran Church, has been elected bishop of the 2,500,000-member body. He is to succeed Bishop Martin Haug of Stuttgart, who at 66 will retire on March 31 after leading the Landeskirche for more than 13 years.

Prelate Eichele will be the third bishop of the Evangelical Church in Württemberg, which is a member body of the Lutheran World Federation but not of the United Evangelical Lutheran Church of Germany.

The Ulm prelate, which the bishop-elect has headed since 1951, is geographically the largest in the Württemberg Church, with a widely scattered membership, and it has one of the most famous Lutheran churches in all Germany.

Dr. Eichele was born in 1904, the son of a school director, and received his theological training at the University of Tübingen. After serving as a vicar in the Black Forest and at Stuttgart, he went under an international exchange arrangement to the United States, where he took further studies and perfected his English.

As one of the Landeskirche's four prelates, in 1951 he became a member of his church's executive council, whose chairman is the bishop. In 1957 he went to South America to attend a conference of Bible societies in

Brazil and to make visits to Lutheran churches in Argentina, Bolivia, and Colombia, under the auspices of the LWF Committee on Latin America. During the war and postwar years Dr. Eichele was a close collaborator of the two bishops who preceded him: Dr. Theophil Wurm and Dr. Haug.

The latter decided to retire because of a deafness which has been growing since his youth. However, he will continue as a member of the council of the Evangelical Church in Germany, to which he was elected in October 1952 as well as of that body's diaconic council.

*Sao Leopoldo, Brazil.*—Two of the four synods that make up the Evangelical Church of Lutheran Confession in Brazil, South America's largest Lutheran body, have decided to merge. They are the Evangelical Synod of Santa Catarina and Parana, located mostly in the state of Santa Catarina, and the so-called Lutheran Church in Brazil, situated chiefly in the state of Parana. Together they embrace about one third of the 560,000 members of the federated church, nearly all of whose constituency are German immigrants and their descendants.

Older of the two synods is the Lutheran Church in Brazil—also known as the Gotteskasten Synod—which was founded in 1905 as the first specifically Lutheran body in this country. The Santa Catarina-Parana Synod was established five or six years later. Their fusion will not affect the position of the 300,000-member Synod of Rio Grande do Sul as the largest as well as the oldest component of the federated church.