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THE ST. LOUIS SUMMER SCHOOL SESSIONS

The response this year to the new-type Summer School at Concordia Seminary in St. Louis exceeded all expectations. The total enrollment in all classes and workshops for six weeks ran up to 218. These students came despite the extraordinary heat wave, which made working in the summer sessions rather difficult.

The 1954 summer sessions at Concordia Seminary, like ancient Gaul, were divided into three parts. In the first place, there were the regular class offerings, conducted for three weeks and for five weeks, respectively. The total enrollment for the three-week courses was fifty-nine. Twenty people stayed for the full five-week courses. In addition to these regular terms, seven special students were enrolled in a six-week Clinical Workshop; and during this same period of time fifteen students were enrolled in courses given by the Mission School.

For the first time in its history the summer sessions offered undergraduate courses. Forty-one students were enrolled in these classes. Graduate courses accounted for an enrollment of thirty-seven.

The third feature of the summer sessions comprised the various workshops conducted during the last weeks of the term. Five such workshops were held on the following subjects: Youth Confirmation (Dr. Arthur Repp); Circuit Visitors (Dr. Arnold Grumm); Teaching of Religion (Dr. Arthur Repp); Preaching (the Rev. Armin Oldsen); and Parish Administration (the Rev. Kurt Biel). The total enrollment for all workshops amounted to 122.

It may be well to repeat at this point the burden of the advance information on the summer sessions. The Summer School of Concordia Seminary exists as a service institution for the Church. It has no other reason for being. The Seminary faculty is acutely aware of the fact that modern life becomes ever more complex and that the ministry becomes a more competitive profession each year. It is persuaded that ministers will need to attend special training sessions in increasing numbers in order to keep up with the tempo of modern life. The summer sessions at Concordia Seminary, therefore, are here to stay. The largest task of the Seminary in the next few years is to continue emphasizing the need of continued study and education on the part of our ministry.

The whole program of the Summer School is designed to aid the modern minister. The nature of the courses offered and the workshops

conducted is evidence of this fact. In the School for Graduate Studies, for example, the following courses were offered:

The Prophet Ezekiel (Dr. Roehrs)

The Sermon on the Mount (Professor Franzmann)

The Theology of Luther and The History of Christian Ethics (Dr. Klann)

The Life of Christ (Dr. Lueker)

Luther's Exegetical Works and Studies in the Theology of Walther
Dr. Pelikan)

Theological Issues in the Ecumenical Movement (Dr. Piepkorn)

Major Issues in the Lutheran Reformation (Dr. Hoyer)

The Church Year—Advent to Pentecost (Dr. Buszin)

During these same weeks the following Seminary courses were offered:

The History of American Christianity (Dr. Suelflow)

Current Religious Philosophies of Education in the United States and Present-Day Systems of Biblical Interpretation (Dr. Surburg)

Old Testament in the New (Dr. Roehrs)

Romans 9—16 (Professor Bartling)

The Minor Services (Dr. Buszin)

The Church in the World (Dr. Caemmerer)

The Small Child in the Church (Pastor Jahsmann)

Some of these Seminary courses were given in such a way as to provide credit for individuals working toward a Master's Degree in Religious Education. This is another new feature of the summer session. It permits individuals who have 21 hours in Religion and 20 hours in Education to work for the M. R. E.

MARTIN H. SCHARLEMANN
Director of Graduate Studies

MARY CO-REDEMPTRIX

A correspondent calls our attention to further evidence that the Virgin Mary is accorded the status of co-redemptrix in the Roman Catholic Church. (Cf. C. T. M., June, 1954, pp. 471ff.) Several official publications present her in this role. The first quotation that bears this out is taken from *A Catechism of Christian Doctrine*, Revised Edition of the Baltimore Catechism, a Text for Secondary Schools and Colleges, No. 3; 1941 and 1949; by the Confraternity of Christian Doctrine; published by St. Anthony Guild Press, Paterson, N. J.; Impri-

matur, Thomas A. Boland, Bishop of Paterson, October 31, 1948. On page 65, Q. 87 (d), the reader is told:

Because of her consent to accept the office of Mother of the Redeemer, and also because of her merits in intimately sharing the sufferings of her Divine Son for the salvation of mankind, the Blessed Virgin is given the title of Co-Redemptrix of the human race.

Similar statements are found in *The Catholic Girl's Guide*, edited by Rev. Francis X. Lasance, published by Benziger Brothers, Printers to the Holy Apostolic See; Nihil Obstat, Remigius Lafort, Censor Librorum; Imprimatur, John M. Farley, Archbishop of New York, Dec. 18, 1905; Copyright, 1906, by Benziger Brothers. The pertinent passages read as follows:

Oh, how great, how sublime was Mary's vocation! God predestined her before all ages to be the Mother of the Saviour of the world. And having called her to fill this most glorious office, He would not have her be a mere channel of grace, but an instrument co-operating, both by her excellent qualities and by her own free will, in the great work of our Redemption (p. 644).

She was to take part in her Son's work of Redemption, and therefore had to share His reproach (p. 663).

Every wound in Jesus' body was also a wound in the heart of Mary; every fibre, every nerve throbbing in agony. Every pang He suffered reechoed in her heart. She endured by her *compassion* a share in all the anguish of His *Passion*. What was the thick darkness around compared with the black darkness that overspread her heart! Why did Mary suffer all this? That she might be our Mother — the Mother of mankind. She who brought forth her divine Son without a pang suffered many a piercing pang when from the cross her dying Son commended to her the sinful sons of men. That was indeed a maternity of sorrow she suffered for our sins: for mine! (P. 670.)

Again we ask: How long will it be before Mary's co-redemptive work will be proclaimed as a dogma? Rome teaches her dogmas to the faithful long before the final papal proclamation makes them obligatory in conscience. The same correspondent supplies us with evidence that thus the Assumption of Mary was taught long before 1950. The catechism of 1948, cited above, states on page 65:

After her death, the body of the Blessed Virgin, reunited with her soul, was miraculously taken up into heaven. The Church observes this event in the Feast of the Assumption.

The Catholic Girl's Guide of 1905, referred to above, contains a special devotion for "Mary's Assumption into Heaven." On pp. 675 and 676 we read:

Why was Mary's body received into heaven, instead of remaining in the earth, like the rest of mankind? The grave had no power over one who was immaculate. Her flesh could not see corruption. Her body had been overshadowed by the Holy Ghost; it had been the sacred temple in which had dwelt God Incarnate, and so it had a claim to ascend whither the body of her Son had already gone before. But the chief reason was that as she had shared in each detail in the sorrows and agony of her Son, so it was right that she should take part in His triumph. To her it was due that she should without delay enter into the joy of her Lord, her Son, her God.

The Manual of the Holy Catholic Church (a large two-volume work by James J. McGovern, published in 1906 with the approbation of Archbishop Quigley of Chicago, Cardinal Satolli of Rome, the Apostolic Delegate Tulcomo of Washington, and endorsements and testimonials of some 30 American cardinals, archbishops, and bishops), Vol. II, pp. 207—209, contains an article on the Feast of the Assumption, August 15, from which we quote:

If ever our hearts ought to be above, it should be on the Feast of Our Lady's Assumption, when our Queen is taken up for her coronation . . . our Mother's homeward going. . . . The fact of Mary's Assumption is known by tradition only — tradition and common sense. We have the beautiful story of the eleven Apostles at the death-bed of the Immaculate Mother, of her burial at their hands, of the late arrival of St. Thomas, of the re-opened tomb, of the lilies springing from its emptiness to show where the spotless one had lain.

The Catholic Girl's Guide also contains another pertinent section on pp. 676 and 677:

It was not enough that Mary should be received into heaven. She was no ordinary denizen of the celestial court. Mary was, by her perfect and unfailing conformity to the will of God throughout her life, raised to a pre-eminence to which none other of the saints could attain. By her co-operation in the Passion of her Son she had a dignity beyond the reach even of the highest of the archangels. Mary was to be crowned Queen of heaven by the eternal Father: she was to have a throne at her Son's right hand. W. R. R.

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

London. — A secret Roman Catholic Requiem Mass was offered over the body of the Unknown Warrior while he lay in a French army camp before being transferred to Westminster Abbey for burial, it was disclosed here.

The 30-year-old secret was revealed in the current issue of the *Westminster Catholic Cathedral Chronicle*.

According to the *Chronicle*, the second in command of the British Army party entrusted with the task of conveying the body to England was a Roman Catholic, Major S. G. Hammack.

"It occurred to him," the paper said, "that the dead man might well have been a Catholic. While the remains were waiting in a church before being taken to Dover, he arranged with a priest for a Requiem Mass to be said. Only he and the priest were present in the church."

Mrs. Hammack, widow of the major, said: "It was all kept very quiet at the time, but since it has happened so many years ago, it has been thought fit to tell the story."

Green Lake, Wis. — Delegates to the Baptist Rural Life Convocation here were told that "the strength of the nation today rests in the rural home."

Mrs. James D. Wyker, Mount Vernon, Ohio, president of the United Church Women of the National Council of Churches, listed three reasons for the greater degree of stability in the rural home. She said:

"1. The rural home is more than a home—it is an industry. The man and his wife do a job together there. Each is dependent upon the other, and neither has time to think of reasons for getting a divorce.

"2. Rural homes produce twice as many children as city homes do. In the rural home, children are an asset, not a liability.

"3. The rural home is used—by the young people and by everyone else in the family."

Declaring that "the tractors have come to stay," Mrs. Wyker continued:

"In the face of this mechanized society the rural church cannot capitulate. As free churches in a rural setting, we are in a position to be in the vanguard in the matter of lay leadership. We can demonstrate the power and the use of the laity. America is organized to death. The wise pastor in the rural setting is the one who shepherds organizations as well as individual souls."

Minneapolis, Minn. — Only 10,000 of the 78,000 villages and towns in the United States with populations of 2,500 and fewer have Roman Catholic churches, it was reported here at the national convention of the Catholic Daughters of America.

And only 5,000 of these have priests, Msgr. Luigi G. Lugutti, Des Moines, Iowa, executive director of the Catholic Rural Life Conference, told the convention delegates.

He urged the Catholic Daughters to help strengthen the Church in rural areas by spreading the philosophy among Catholics that farming is a "noble vocation."

Rangoon, Burma.—Construction of a great world Buddhist center and university is well under way here with half a dozen buildings completed and work started on the main building, which, in addition to classrooms, will house an auditorium, museum, library, and a sanctuary for the revised Buddhist Tipitaka.

To be known as the International Institute for Advanced Buddhistic Studies, it is expected that the 25 modern buildings of the center will be completed before the close, in May, 1956, of the two-year Sixth Buddhist Great Council now in progress here.

Washington, D. C.—July was the biggest church-building month in American history, the Departments of Commerce and Labor reported here.

Religious groups spent an estimated \$51,000,000 during the month on new construction of church edifices and religious education buildings, the departments estimated.

This was \$5,000,000 more than was expended in June, and it was \$11,000,000 above July last year. It raised total expenditures for the first seven months of the year to \$302,000,000, a gain of 22 per cent over the \$248,000,000 spent in the same period of 1953.

At the same time nonpublic schools spent more than \$50,000,000 on new construction during July, an all-time record in that field. A total of \$295,000,000 was spent in the first seven months of this year by nonpublic schools for new building projects, an increase of 31 per cent over the same period last year.

Nonpublic hospital and institutional construction also is on the upgrade, with expenditures totaling \$29,000,000 for July, an increase of seven per cent over a year ago.

Colombo, Ceylon.—A clash between Buddhists and Roman Catholics at near-by Metigalamulla resulted in the burning of temporary sheds and structures on a proposed Catholic church site there.

The incident followed a Mass celebrated on the site. Earlier more than a thousand Buddhists gathered in a school in Metigalamulla, where they were addressed by monks and laymen of their faith.

After the clash, in which the walls and furniture of the proposed church were considerably damaged, police squads patrolled the area.

Washington, D. C.—President Eisenhower has proclaimed Wednesday, September 22, as a national day of prayer for peace.

Congress passed a resolution in 1952 providing that the President set aside one day each year other than a Sunday on which the people of the United States "may turn to God in prayer and meditation."

Text of President Eisenhower's proclamation follows:

"WHEREAS, Americans of every generation have sought and found in Almighty God help and guidance in their personal and national problems; and

"WHEREAS, It is fitting that all Americans should unite in prayer on one day of each year in reaffirmation of their reliance upon divine support, and our faith in the power of prayer; now, therefore,

"I, Dwight D. Eisenhower, President of the United States, *do proclaim* Wednesday, September 22, as a national day of prayer, when all of us may give thanks for blessings received and beseech God to strengthen us in our efforts toward a peaceful world."

Northfield, Minn. — The Primate of the Church of Norway does not favor a proposal by his predecessor for a single service of Holy Communion at gatherings like the Second Assembly of the World Council of Churches in Evanston, Ill.

Bishop Eivind Berggrav, the retired Norwegian primate and one of the World Council's presidents, recently wrote it is "intolerable" that there could not be one Communion service at the Evanston Assembly, which is to emphasize the unity of Christians.

Interviewed here at a theological conference in which he was participating, Bishop Johannes Smemo, present Norwegian Primate, said he and some other Norwegian Lutheran leaders could not go along with the Berggrav proposal.

A common service is not possible when the various churches hold different concepts of Biblical truth and of the nature of the Sacrament of the Lord's Supper, he said.

Communion services according to five different rites (one of them Lutheran) were scheduled at Evanston, but not all of them were to be open to all of the delegates. The Lutheran service, for example, was to be open only to those delegates who accept the Lutheran doctrine of the real presence of Christ in the Sacrament.

The conference in which Bishop Smemo participated here was on the theme of the Evanston Assembly. It was sponsored jointly by the Lutheran World Federation and the National Lutheran Council.

New York. — The Lutheran World Federation will sponsor an international conference—the first of its kind ever held—on research

concerning Martin Luther, its executive committee decided at a meeting here.

Directing the Federation's department of theology to proceed with plans for the conference, the committee said that it "should necessarily be of the highest academic level," possibly bringing together researchers from various countries and various confessions, not excluding Roman Catholics.

Such a conference, the committee said, "should facilitate the understanding of future tasks among theologians and historians" engaged in developing research on the 16th century.

Details as to date and place will be worked out by the theology department and announced later.

New York.—Plans for an "open" Protestant Episcopal Holy Communion service on August 23 during the Second Assembly of the World Council of Churches in Evanston, Ill., were protested here by the American Church Union.

The plans were announced recently by the Rt. Rev. Henry Knox Sherrill of New York, Presiding Bishop of the Protestant Episcopal Church. He said the August 23 service would be open to "all baptized communicant members of other churches."

Canon Albert J. du Bois, executive director of the Union, charged that Bishop Sherrill's action "is apparently in direct contradiction to the published statement on Intercommunion" prepared by the Faith and Order Commission of the World Council of Churches in 1951.

He said this statement declared that "since Holy Communion is not an individual act, but an act of the church as one body, it cannot properly be celebrated as a joint act of bodies which in their church life are separated from each other."

Canon du Bois said his organization had received indications that "a large number of the members of the Episcopal Church do not approve of the plan and the protests are by no means confined to members of the American Church Union."

He suggested that non-Anglicans who accepted the invitation to participate in the "open" service at Evanston would be placed in a difficult position.

"The Episcopal Church officially requires communicants to accept Anglican beliefs on the nature of the Sacrament and of the ministry which mediates the Gift before receiving Holy Communion," he said. "To accept an invitation on uncanonical grounds is to be placed in an embarrassing position. Episcopalians who invite non-Anglicans to communicate assert a parity of belief which does not exist in fact."