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THEOLOGICAL OBSERVER

REJOINDER TO DR. PITTINGER

Under this heading C. S. Lewis defends his theological methodology against a number of charges preferred against him by Dr. Norman Pittenger, professor of Christian apologetics, General Theological Seminary, New York, such as his belief in miracles, his conservative view of the Fourth Gospel, his reliance on authority, and the like. He concludes his defence with the following striking plea: "When I began, Christianity came before the great mass of my unbelieving fellow-countrymen either in the highly emotional form offered by revivalists or in the unintelligible language of highly cultured clergymen. Most men were reached by neither. My task was therefore simply that of a *translator*—one turning Christian doctrine, or what he believed to be such, into the vernacular, into language that unscholarly people would attend to and could understand. For this purpose a style more guarded, more *nuancé*, finelier shaded, more rich in fruitful ambiguities—in fact, a style more like Dr. Pittenger's own—would have been worse than useless. It would not only have failed to enlighten the common reader's understanding; it would have aroused his suspicion. He would have thought, poor soul, that I was facing both ways, sitting on the fence, offering at one moment what I withdrew the next, and generally trying to trick him. . . . One thing at least is sure. If the real theologians had tackled this laborious work of translation about a hundred years ago, when they began to lose touch with the people (for whom Christ died), there would have been no place for me." Here C. S. Lewis calls attention to two wrong modern approaches to reach "the great mass of the unbelieving": "the highly emotional form offered by revivalists" and the "unintelligible language of highly cultured clergymen." Lewis may not always have accomplished what he set out to do, but his approach of "turning Christian doctrine into language that unscholarly people would attend to and could understand" is certainly the correct one, since it is that of Christ and His apostles.

JOHN THEODORE MUELLER

CHURCHGOING AND POPULATION SHIFT

Time (January 12, 1959) offers its readers two news items which may be of importance not only to our pastors but also to those who administer our church concerns in general. With regard to "church-going" the report says:

Last year set a new record for churchgoing in the U. S., and the churchgoingest part of the country was the Midwest, the Gallup Poll reports. During an average 1958 week, more than 50 million U. S. adults went to church—nearly a million more than at the previous peak in 1955. This represents 54% of the population in the Midwest, 52% of the East, 51% of the South, and only 35% of the Far West. Women attended more faithfully than men (55% to 40%). Roman Catholics, for whom weekly Mass is obligatory, were more regular than Protestants by 74% to 44%. But the Protestant showing compares favorably with Britain (nearly 80% Protestant), where only 14% of the adults said they had attended church on the Sunday preceding the survey.

The tremendous population shift in our country is illustrated by the great changes which have taken place in metropolitan New York. We read: "The latest analysis of the religious composition of New York's metropolitan area, published this week by the city's Protestant Council, gives dramatic evidence of the decline of the once-preponderant white Protestants in Manhattan and vicinity. In 22 counties of the metropolitan area (reaching into New Jersey and Connecticut), 29.5% of the population is Roman Catholic, 18% Jewish and 15.9% Protestant; 2.2% is listed as "other" and 34.4% is unaffiliated. More than 55% of the city's estimated 960,000 Protestant church members are nonwhite. Among the nonwhites, the Council, in an odd stance, listed 440,000 Negroes and almost 90,000 Puerto Ricans.

What the report suggests to those who administer church and mission affairs is that evangelistic endeavors must constantly orient themselves not only to the religious but also the social changes that take place in our large cities as also in rural areas of our land.

JOHN THEODORE MUELLER

THEOLOGICAL EDUCATION IN AMERICA

Under this general heading *Religion in Life* (Winter, 1958—59) discusses in four articles, each considering one facet of the problem, the training of ministers for effective service in the church. The analyses contain many useful suggestions, but also much that is hardly apposite to our own needs. The first article suggests for the students: rigorous admission standards as also a Senior Honors Scholarship program to permit them to leave their filling stations and grocery stores for better preparation for the lifelong ministry; for the graduate students: a new statement of standards for the doctorate which will keep them from a cheap degree; for the graduates: various experiments in ongoing education as in summer institutes; for the professors: faculty fellowships which, in conjunction with sabbatical leaves, will permit them to go abroad or otherwise to refill the dry wells and to taste

the waters of other springs; also opportunities to meet in regional conferences that their horizons may be widened and their teaching revived; for the schools: visits from teams of advisers whose careful studies and reports are designed to help each school make increased use of its opportunities as also extensive materials pertaining to the building up of their libraries, and lastly, self-study guides and various other literature for improvement and better utilization of resources. We have somewhat shortened the recommendations without, however, sacrificing anything essential. While, on the whole, these suggestions are commendable we miss in them the central emphasis on Christian theology which will make the students conscientious pastors, consecrated missionaries and spiritual builders of the Lord's Temple. Without that every theological training is bound to fail.

JOHN THEODORE MUELLER

BRIEF ITEMS FROM THE NEWS BUREAU OF
THE NATIONAL LUTHERAN COUNCIL

New York.—A proposal to establish a large Lutheran center in Dar es Salaam, seaport capital of Tanganyika in East Africa, has been approved by the Executive Committee of the National Lutheran Council.

Acting upon a recommendation from the NLC's Department of World Missions Cooperation, the executive committee at its recent meeting in Chicago authorized a grant of up to \$175,000 for the project. The funds will be allocated from reserves of Lutheran World Action, the annual appeal conducted to underwrite emergency activities at home and abroad.

Since the early years of World War II, the council, through DWMC, has carried administrative responsibility for three former German mission fields in the Northern, Usambara, and Uzaramo areas of Tanganyika. Dar es Salaam is a part of the Uzaramo area.

Tentative plans call for the erection of a building in downtown Dar es Salaam that will include provision for a social center, a guest house, missionary quarters, and administrative offices.

The center will be located on the same site as the large Lutheran Church, an imposing structure built originally to serve the German community in the city. The church commands an impressive view over the harbor and city.

In recommending the proposed project, the Rev. Oscar R. Rolander, secretary of DWMC, pointed up the strategic position which the Lutheran Church holds in Dar es Salaam and the growing importance of Dar es Salaam as the key city in the territory.

He said the city of more than 100,000 has by far the greatest concentration of all three major races in the territory — African, Asian, and European — and is experiencing a rapid trend toward urbanization.

Since Lutherans are the largest Protestant communion in Tanganyika, numbering 265,000, the need for a center has become increasingly evident, he said.

Mr. Rolander added that although the ministry to the people of Dar es Salaam itself will be a first concern, the center may also serve not only all Lutherans but all the evangelical churches and missions in the territory by providing facilities for work in which all cooperate. Two such agencies are the Federation of Lutheran Churches in Tanganyika and the Christian Council of Tanganyika.

According to Mr. Rolander, one of the major purposes of the Lutheran center will be to offer facilities for social activity on an interracial basis, "somewhere where people of different races can meet in a good Christian atmosphere."

The Lutheran congregation in Dar es Salaam, he pointed out, has an interracial membership.

New York. — A newspaperman and four theologians have been elected as American members of an international advisory board that is being established for the *Lutheran World*, quarterly publication of the Lutheran World Federation.

The newspaperman is Willmar Thorkelson, religious news editor of the Minneapolis *Star* and an active layman of the Evangelical Lutheran Church. The theologians are Dr. Theodore G. Tappert, professor at the Lutheran Theological Seminary at Philadelphia, Pa., of the United Lutheran Church in America; Dr. Julius Bodensieck, professor at Wartburg Theological Seminary at Dubuque, Iowa, of the American Lutheran Church; Dr. Edgar Carlson, president of Gustavus Adolphus College at St. Peter, Minn., of the Augustana Lutheran Church; and Dr. Warren Quanbeck, professor at Luther Theological Seminary at St. Paul, Minn., of the ELC, who is now on sabbatical leave for study in Europe.

The advisory board of about 20 members will represent member churches of the LWF in various countries throughout the world.

Gettysburg, Pa. — Thirty-five Lutheran theological students from 11 countries met here for an Overseas Lutheran Theological Students' Conference sponsored by the National Lutheran Council. Purpose of the three-day session, November 28—30, held on the campus of Lutheran Theological Seminary, was to discuss the work and mission of the Lutheran Church in America.

Those participating in the activities came from 17 different American seminaries, six of which are Lutheran. Members of the group represented Germany, Africa, Indonesia, China, India, Puerto Rico, Formosa, Finland, France, Norway, and Denmark. Most of them are studying in the United States through the exchange programs of the Lutheran World Federation and the World Council of Churches.

Dr. Ruth Wick, secretary for the International Exchange Program in the NLC Division of LWF affairs, arranged the program. The conference was the ninth annual meeting of foreign students to be sponsored by the National Lutheran Council.

New York.—The Rev. Stefano R. Moshi has been elected president of the 115,000-member Lutheran Church of Northern Tanganyika, according to word received here by the National Lutheran Council. He is the first African pastor to be named to the full-time post. A member of the Chagga tribe, Mr. Moshi was a teacher before he entered the ministry, and after his ordination he taught at the Marangu Teachers Training School. More recently he has served as a pastor and as vice-president of the Lutheran Church.

Manila.—The President of the Philippine Republic has been told that his government's two-year-old ban on the commercial showing of the film *Martin Luther* means that Protestants are being "greatly discriminated against," according to the Ecumenical Press Service of the World Council of Churches. Continued prohibition of the showing of the motion picture in Philippine theaters, EPS said, has been protested in a new open letter from the head of the Philippine Federation of Christian Churches, Dr. Gumersindo Garcia. He was said to have written President Carlos P. Garcia that "we are requesting you to allow us to show this film in a commercial movie house because in our experience showing it in Protestant churches where facilities are limited is never satisfactory."

The federation wants to use the film, it was stated, to help raise part of the Protestant quota for playing host to the tenth World Jamboree of Boy Scouts. Dr. Garcia informed the chief executive that "we are making this appeal to you because of the belief that we have been greatly discriminated against," EPS reported.

Hannover, Germany.—"Profound anxiety" over the possible effect that implementation of the USSR's plan for Berlin might have on the relations between East and West German Protestants was expressed here by the Council of the Evangelical Church in Germany (EKID). Conversion of West Berlin into an independent "free city" under the proposed Soviet conditions would probably make it harder for Ger-

mans of the two areas to meet together and thus further strain East-West Evangelical ties, the Council said. The EKID, as the federation of the territorial churches (*Landeskirchen*) on both sides of the zonal boundary, represents nearly all of German Protestantism, whether Lutheran, Reformed, or Union churches.

New York.—A Lutheran expert on international affairs was cited here by two prominent Americans for his outstanding work in furthering human rights. The tribute was paid to Dr. O. Frederick Nolde at a banquet celebrating the 10th anniversary of the adoption of the Universal Declaration of Human Rights by the United Nations on December 10, 1948, in Paris. Dr. Nolde is dean of the Graduate School of Lutheran Theological Seminary at Philadelphia, Pa., and director of the Commission of the Churches on International Affairs, an agency sponsored by the World Council of Churches and the International Missionary Council.

Mrs. Franklin D. Roosevelt, who was chairman of the UN Commission which produced the Universal Declaration, and Jacob Blaustein, president of the American Association for the United Nations, praised Dr. Nolde's influential participation in the founding of the United Nations at San Francisco in 1945 and for his work at Paris in 1948. Dr. Nolde was the spokesman for a group of leaders of private organizations who met with the then Secretary of State Edward Stettinius in San Francisco when it appeared that there would be no reference to human rights in the original charter of the UN, Dr. Blaustein said. Out of this meeting, he added, came the drive to include human rights provisions in the document.

Dr. Nolde also represented the Protestant churches in Paris when the Universal Declaration of Human Rights was being written, and Mrs. Roosevelt lauded him for his faithful attendance at the 85 committee meetings that were held and for his services as consultant and adviser to the drafting group.