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THE PROBLEM OF MOTIVATION IN THE MODERN PULPIT

Under this heading Prof. E. A. Steimle, Howard professor of homiletics, in the *Union Seminary Quarterly Review* (November 1961), discusses the preaching of Law and Gospel in the modern pulpit. We quote a few sentences of his article written in reply to the question: "How shall we preach the Law?" He says: "Jonathan Edwards could do it in so compelling a way — in his 'Sinners in the Hands of an Angry God,' for example — that those who heard him could actually hear the crackling flames of hell immediately beneath their pews. . . . In the less dramatic preaching to be found in most Protestant pulpits the preaching of the Law settles down for the most part, so far as I have been able to judge, into a drab and dreary procession of 'musts' and 'oughts' for church members. A Christian, if he is a good Christian, ought to give at least a tenth of his income to the Lord; a Christian ought to be regular in church attendance and Bible reading; a Christian must be a little Christ to his neighbor; a Christian must accept the Negro as his brother in Christ. And all that is left as a result is a dreary sense of discouragement. We have failed again; we haven't lived up to what the preacher expects of us. The sense of guilt is there, to be sure, but it is apt to be a sense of guilt in the presence of the preacher rather than Isaiah's confession in the presence of the high and holy One. . . . The preaching of the Law today may well have two other results. In the first place it may end up by reinforcing the listener's suspicion that for all our evangelical emphasis upon the Gospel and the peril of work-righteousness, Christianity is still essentially a matter of 'dos' and 'don'ts.' . . . In the second place it may well miss the point of the listener's deepest needs. In a

parish where this kind of preaching of the Law had been the staple diet over a period of several weeks, a woman was attending who was deeply disturbed emotionally. Each week she went to church hoping for a word of assurance, comfort, forgiveness. But each week the diet was the same: how church members are failing to live up to their responsibilities as Christians. . . . How are we to preach the Law today so that it does actually bring a man to his knees with a deep desire to change and be changed rather than becoming a dreary business of rehearsing a lot of obvious failures?" Certainly, a stirring question! JOHN THEODORE MUELLER

THE OLD TESTAMENT IN THE GREEK ORTHODOX CHURCH

Under this heading *Kyrios*, a quarterly published by the Lutheran Publishing House, Berlin-Grunewald, in its number of June 1961, presents a very interesting and instructive essay on the attitude of the Greek Orthodox Church toward the Old Testament. The official text used in the elementary and middle schools is that of the LXX while the theological faculties of Athens and Thessalonica evaluate the Hebrew, though with constant reference to the ancient Greek translation. Greek scholarship also recognizes the "sacred tradition," since it is assumed to stem from our Lord and His apostles. Furthermore, it deeply appreciates the interpretations of the ancient church fathers. Greek scholars do not totally ignore the scientific exploration of the Old Testament by European scholars, but the measure for the authority and inspiration of any book of the Sacred Scriptures does not lie within the limited and transitory human being but in the "conscience" (συνείδησις) of the church which is illuminated by the indwelling Holy Spirit. The article, written by Professor N.

P. Bratsiotis of the University of Athens, comments on the relation between the Old and the New Testament as follows: "It is recognized by all modern scholars of the GOC that the Old and the New Testament form one inseparable unity, one supplementing the other and the one being explained in the light of the other, though of course the climax of divine revelation is reached in the N. T. Again, it is recognized that as the two Testaments so also the apostolic tradition has a Christocentric character. This harmonious unity of the two Testaments, which is expressed in the well-known dictum of Augustine: *Novum Testamentum in Vetere*

latet; Vetus Testamentum in Novo patet, rests upon the following essential grounds: 1. The God of the O. T. is also the God of the N. T. 2. Divine revelation is uniform (*einheitlich*), uninterrupted, and successively progressive and finds its culminating point in the person of the God-man Jesus Christ, though it begins in the O. T. 3. The general aim which both Testaments have in common is soteriological, that is, the salvation of mankind by the Messiah, for the sake of which there was given us a written (the O. and the N. T.) and an unwritten revelation (the sacred tradition)."

JOHN THEODORE MUELLER

ELEMENTARY AND SECONDARY SCHOOL STATISTICS

Compiled by The Board of Parish Education

TABLE I: ELEMENTARY SCHOOLS
The Lutheran Church — Missouri Synod
1961—1962

North America Only

Schools, Enrollment, Teachers	1960	1961	Net Gain or Loss
Number of Schools	1,293	1,323	+30
Enrollment	149,201	150,440	+1,239
Number of Teachers	5,318	5,525	+207
Types of Men Teachers:			
Graduates of Teachers Colleges or Colloquized	1,973	2,069	+96
Students, Mo. Synod Teachers Colleges	85	87	+2
Students and Grads., Other Luth. Colleges	51	43	-8
Other Men Teachers	76	72	-4
Pastors Teaching	16	9	-7
Part-time Teachers (not listed in 1960)	—	14	+14
Total Men Teachers	2,201	2,294	+93
Types of Women Teachers:			
Graduates of Syn. Conf. Teachers Colleges	568	619	+51
Students, Mo. Synod Teachers Colleges	352	366	+14
Students and Graduates of Other Luth. Colleges	601	553	-48
Other Women Teachers	1,504	1,547	+43
Emergency Teachers	92	70	-22
Part-time Teachers (not listed in 1960)	—	76	+76
Total Women Teachers	3,117	3,231	+114
Total Men and Women Teachers	5,318	5,525	+207

South America Only

Schools, Enrollment, Teachers	1960	1961	Net Gain or Loss
Number of Schools	120	133*	+13
Enrollment	7,043	6,929	-114
Number of Teachers	222	222	—

* Brazil District, 130; Argentina District, 3; total, 133 schools.

Total for the Synod, 1961

Schools, Enrollment, Teachers	North America	South America	Total	Net Gain or Loss
Number of Schools	1,323	133	1,456	+43
Enrollment	150,440	6,929	157,369	+1,125
Men Teachers	2,294	130	2,424	+86
Women Teachers	3,231	86	3,317	+115
Total Teachers	5,525	222	5,747	+207

Note: The statistics are 100% complete.

TABLE II: CHURCH-RELATED ELEMENTARY SCHOOLS (K through Grade 8)

1961—1962

Lutheran Synods	Year	Schools	Teachers	Enrollment
The Lutheran Church—Missouri Synod	1961	1,323	5,525	150,440
Wisconsin Evangelical Lutheran Synod	1961	221	806	24,007
American Lutheran Church	1961	51	217	5,338
United Lutheran Church in America	1961	11	82	1,405
Augustana Lutheran Church	1961	2	17	278
Evangelical Lutheran Synod (Norwegian)	1961	12	14	256
Synod of Evangelical Lutheran Churches	1960	2	6	174
National Evangelical Lutheran Church	1961	1	1	35
Total, All Lutheran Bodies		1,623	6,668	181,933
Protestant Denominations	Year	Schools	Teachers	Enrollment
Los Angeles Baptist City Mission Society	1961	23	143	3,395
Mennonite Christian Day Schools	1960	173	—	7,960
National Assn. of Christian Schools	1961	150	1,000	12,000
National Union of Christian Schools	1961	219	1,452	40,675
Protestant Episcopal Church	1961	401	3,042	37,000
Religious Society of Friends	1960	39	—	7,527
General Conference of Seventh-Day Adventists	1961	1,043	2,412	44,790
Total, Protestant Denominations		2,048*	—	153,347

* Some additional Protestant denominational or private interdenominational schools are not included in the figures because they are not affiliated with any group that compiles the statistics for them.

Other Church-Related Schools

Religious Group	Year	Schools	Teachers	Enrollment
Roman Catholic	1960	10,372	—	4,285,896
Hebrew	1961	222	—	42,000
		10,594	—	4,327,896

Public School Statistics: 92,111 schools (1959—1960); 857,000 teachers (1960—1961); 28,700,000 enrollment (1961—1962).

TABLE III: CHURCH-RELATED SECONDARY SCHOOLS (Grades 9—12)

1961—1962				
Lutheran Community High Schools	Year	Schools	Teachers	Enrollment
The Lutheran Church — Missouri Synod	1961	20*	460	9,605
Wisconsin Evangelical Lutheran Synod	1961	8*	89	2,072
Totals, Lutheran High Schools		27*	549	11,677
* One school is maintained jointly by the Missouri and Wisconsin Synods for a net total of 27 schools. The school is credited to each group except in the net total of 27 schools. Each group is credited with its share of the enrollment.				
High Schools, Protestant Denominations	Year	Schools	Teachers	Enrollment
National Union of Christian Schools	1961	27	365	8,570
National Assn. of Christian Schools	1961	40	600	8,000
General Conference of Seventh-Day Adventists	1961	257	614	6,942
Religious Society of Friends	1960	24	—	3,742
Mennonite	1960	9	—	1,663
Totals, Protestant Denominations		357	—	28,917
Lutheran Boarding High Schools Connected with Colleges that Train for Church Vocations	Year	Schools	Teachers	Enrollment
The Lutheran Church — Missouri Synod	1961	10	—	1,420
Wisconsin Evangelical Lutheran Synod	1961	4	77	942
Totals, Lutheran Boarding High Schools		14	—	2,362
Protestant Boarding Academies for General Education	Year	Schools	Teachers	Enrollment
Protestant Episcopal Church	1961	80	1,986	17,984
General Conference of Seventh-Day Adventists	1961	51	780	10,066
Southern Baptist Convention	1960	7	200	2,488
National Assn. of Christian Schools	1961	10	150	1,000
Mennonite	1960	2	—	319
Totals, Protestant Academies		150	—	31,857
<i>Other Church-Related Secondary Schools</i>				
Group Maintaining Schools	Year	Schools	Teachers	Enrollment
Roman Catholic	1960	2,433	—	844,299
Hebrew	1961	57	—	8,000
		2,490	—	852,299

Public School Statistics: 25,744 schools (1959—1960); 552,000 teachers (1960—1961); 9,500,000 enrollment (1961—1962).

BRIEF ITEMS FROM THE NATIONAL LUTHERAN COUNCIL

New York.—At least 2,000 radio broadcasts and 600 telecasts produced by U. S. Lutheran groups are being presented in this country and overseas each week, it was reported here at a unique gathering of spokesmen for Lutheran church bodies and organizations active in this area of communications.

The meeting, held at the invitation of the Division of Public Relations of the National Lutheran Council, was cited as the first time representatives of all the major Lutheran bodies producing radio and television shows have held such a session. Dr. Philip A. Johnson, NLC public relations director, pointed out that while the meeting had no official status it was valuable in that "for the

first time many of us engaged in this work sat around the same table to tell what we are doing, compare notes on problems, and discuss strategy for the future."

In attendance at the gathering were radio-television spokesmen for the NLC, The Lutheran Church — Missouri Synod, the United Lutheran Church in America, the American Lutheran Church, and the Augustana Lutheran Church.

Major radio programs represented were the Lutheran Hour and the Family Worship Hour, produced by the Luth. Laymen's League of the Missouri Synod; the Protestant Hour and Church World News, produced by the ULCA, and Children's Chapel, a production of the NLC. Widely distributed television programs included the Missouri Synod's "This Is the Life," the ULCA's "Davey and Goliath," and the NLC's "Light Time." The ULCA and NLC productions are both for young children.

The ALC and Augustana place a major portion of their radio-television emphasis on support of the NLC activity, it was noted, and the ALC also produced its own news and vesper programs on radio and a variety of television programs, including a children's series, "Through the Porthole."

Dr. Johnson said the discussion included not only the larger programs but also a survey of "the great amount of radio and television activity supported by Lutherans on the community and congregational levels."

New York.—Steps toward greater Lutheran progress and unity in Tanganyika are being taken in pace with the East Africa nation's new move to independent status.

Tanganyika became an independent nation on Dec. 9—a transition heralded for its peaceful contrast to the bloodshed and turmoil that have marked the emergence of other African nations. At the same time Lutherans in Tanganyika are welding themselves more closely together and marking

a steady advancement with new physical and organizational growth.

"There is tremendous activity toward union within Lutheranism in Tanganyika," said the Rev. Oscar R. Rolander, head of the National Lutheran Council's Department of World Missions Cooperation until this month, when he left the post for a parish at Seattle. Returning from a tour of the country in November, Mr. Rolander expressed belief that the seven Lutheran bodies — with a total of about 352,000 members — soon will merge into a single Church.

He said there is a growing recognition among the different bodies, which represent a variety of tribal backgrounds and societies, of the need for an organizational structure and uniform policies. "These are very exciting times, for the nation and for the Lutheran Church in Tanganyika," Mr. Rolander commented. He characterized Lutheranism in the country as having "good leadership" and with an "openness and flexibility about wanting not only to unite but also to take advantage of opportunities."

Assisting in the process of bringing Lutherans closer together will be the new Lutheran Center now under construction at Dar es Salaam. Two three-story buildings, connected by a conference room, will house offices of the local Lutheran church of Uzaramo-Uluguro, the Federation of Lutheran Churches of Tanganyika, and the Christian Council of Tanganyika. It will have many other features. Included will be guest facilities, a bookstore, recreation rooms, a radio recording studio, Sunday school and youth work facilities, apartments, kitchen, dining room, and lounge facilities.

Lutheran World Action funds totaling \$185,852, gathered through the annual financial campaign of NLC participating bodies, have been allocated for the center. Other funds for furnishings and equipment have been pledged by Lutherans in Germany, Swe-

den, Norway, and the Netherlands, and foundations for the buildings provide for eventual six-story structures in the event additional funds become available in the future.

Also to serve as an institution for all of Tanganyika will be the Kilimanjaro Christian Medical Center, a 400-bed teaching hospital now in the planning stage. This project, the outgrowth of discussions between Lutheran officials and the Tanganyika government, is being headed by the Good Samaritan Foundation, an organization primarily composed of Lutheran representatives but also including other Protestants, community leaders, and government representatives. When completed, according to Mr. Rolander, the hospital at Moshi, on the slopes of Mount Kilimanjaro, will be a \$3 million facility that will rank as the foremost institution of its kind in the nation, "the Mayo clinic of Tanganyika."

Other significant developments within Tanganyika Lutheranism are taking place, Mr. Rolander noted. One of the newest projects is development of the Lutheran Production Studio at the Lutheran Bible School at Mwika, where will originate many radio programs to be broadcast throughout Africa and parts of Asia by the Lutheran World Federation's "Voice of the Gospel" station.

Another item of significance has been the appointment of a prominent Lutheran, Danile Mfinanga, to be the first high commissioner of the Tanganyika government to India. He was a colleague of Mr. Rolander at the teacher training center in Kinampanda and recently has been a staff member of the Lutheran Secondary School at Arusha and an Assistant Education Secretary of the Lutheran Church of Northern Tanganyika.

The former NLC official noted that Tanganyika Lutherans are "uniquely prepared for an independent Tanganyika."

Washington, D. C. — A Lutheran expert on rural life has been named to a religious advisory committee for the U. S. Department

of Agriculture's centennial year — 1962. Dr. E. W. Mueller of Chicago is one of four church officials selected as advisers by the Secretary of Agriculture. He is in charge of town and country church work of the National Lutheran Council's Division of American Missions.

In an interview after the committee's first meeting in the nation's capital, Dr. Mueller said he felt that churches can make a valuable contribution during this centennial year by emphasizing the Creator rather than the creativity of man. "Rural Life Sunday, which is May 27, 1962," Dr. Mueller said, "will be an opportune time for Lutheran congregations to launch this emphasis, which could reach a peak with Thanksgiving services in November."

Christians, he went on, can use this centennial year to point up: Behind all creativity stands the providence of God; man and God are co-workers in the production of food; food should be treated as something to eat rather than something to sell; interrelatedness of rural and urban people.

Washington, D. C. — The appointment of the Rev. Oscar Mikkelson to be service pastor at Tachikawa, Japan, was announced here by the Lutheran Service Commission. In making the announcement Dr. Carl F. Yaeger and Chaplain Raymond C. Hohenstein, associate executive secretaries of the LSC, said that Pastor Mikkelson, who is a member of the Iowa District of the American Lutheran Church, will assume his responsibilities at the Tachikawa Lutheran service center in early February 1962. He replaces the Rev. Glenn Warren Kranzow, who is completing an overseas tour of duty with the LSC.

A joint agency of The Lutheran Church — Missouri Synod and the National Lutheran Council, the LSC maintains service centers throughout the world for U. S. military personnel.

New York. — More than one million dol-

lars worth of U. S. Government surplus food was shipped to the needy in nine countries in November by Lutheran World Relief, Inc. The food shipments, a total of 17,370,919 pounds valued at \$1,031,030, plus clothing, medicine, and other items valued at \$403,709, brought to \$131,462,280 the value of relief goods sent to 39 countries since the material aid agency was formed in February 1946.

LWR is the relief agency for National Lutheran Council participating bodies and the Board of World Relief of The Lutheran Church—Missouri Synod.

New Delhi.—Sixteen Lutherans were elected to the new Central Committee of the World Council of Churches at the third assembly of the WCC here. In numerical strength, Lutherans dropped from first to second place on the committee as the Orthodox—with their World Council membership now greatly increased—were allotted 17 places. In the retiring Central Committee, which was elected at Evanston, Ill., in 1954, Orthodox had 12 while the Lutherans had 17.

Dr. Franklin Clark Fry of New York, president of the United Lutheran Church in America, who has been chairman of the committee since the Evanston assembly, was re-elected as head of the policy-making group. Dr. Fry also is president of the Lutheran World Federation, which represents more than 50 million of the world's 70 million Lutherans.

Listed geographically, the new committee members are:

United States—Dr. Fry and Dr. Fredrik A. Schiøtz of Minneapolis, president of the American Lutheran Church.

Scandinavia— the Most Rev. Gunnar Hultgren, archbishop of Uppsala and primate of the Church of Sweden; the Rt. Rev. Kare Stoylen, bishop of Agder, Norway; the Rt. Rev. Willy Westergaard-Madsen, bishop

of Copenhagen; Prof. Aimo T. Nikolainen, dean of the theological faculty of the University of Helsinki.

Germany— the Rt. Rev. Hanns Lilje, bishop of the Church of Hannover; the Rt. Rev. Gottfried Noth of Dresden, bishop of the Church of Saxony; Dr. Hans H. Harms, senior pastor, St. Michael's Church, Hamburg.

Eastern Europe—the Rt. Rev. Zoltan Kaldy of Budapest, bishop of the Southern District of the Hungarian Lutheran Church, and Dr. H. Binder of the Rumanian Church of the Augsburg Confession.

Asia—the Rt. Rev. Rajah B. Manikam of Tiruchirapalli, bishop of Tranquebar and head of the Tamil Church of India, and the Rev. Tunggul S. Sihombing of Siantar, general secretary of the Batak Protestant Christian Church.

South America—Dr. Ernesto T. Schlieper of Sao Leopoldo, president of the Synodal Federation of the Church of Lutheran Confession in Brazil, and the Rev. Rudolf Obermuller of Buenos Aires, professor of the Evangelical Theological Faculties in Argentina.

New Delhi.—Some 200 participants of the World Council of Churches third assembly attended a Lutheran service of Holy Communion here on Nov. 30. The service was held in the assembly "shamiana," the canvas-covered enclosure behind the conference hall. It was sponsored by the Federation of Evangelical Lutheran Churches in India, which invited "all Lutheran communicant members and other baptized communicant members of the member churches of the World Council" to come and receive the Sacrament.

Among the non-Lutherans who communed were the secretary general of the WCC, Dr. W. A. Visser 't Hooft, and one of its retiring presidents, Protestant Episcopal Bishop Henry Knox Sherrill of the United States.

Bishop Rajah B. Manikam, head of the

Tamil Evangelical Lutheran Church and a vice-president of the Lutheran World Federation, was the preacher. Officiating in the service were four Indian Lutheran church presidents: the Rev. Emmanuel Raman of the Church in Madhya Pradesh, the Rev. K. Krupadanam of the Andhra Church, the Rev. A. C. Kondpan of the Jeypore Church, and the Rev. K. Devadoss of the South Andhra Church. Bishop Manikam and all the participating church presidents, except Pastor Krupadanam, were FELCI delegates to the WCC assembly here.

Geneva.—A call for a "catholic reformation," issued by a small group of German Lutherans, was refuted in a statement published here in the Lutheran World Federation's theological quarterly. Appearing in the December issue of the *Lutheran World*, the statement criticized the published program of *Die Sammlung* ("the Gathering"), a movement for Roman Catholic-Evangelical unity founded six years ago.

"The voice of *Katholische Reformation* cannot be understood as an evangelical call because elements come into play here which do not stand in the line of the confession of the Reformation," said the statement, which was prepared by the theological committee of the United Evangelical Lutheran Church of Germany. These elements "rather signify the taking back of basic decisions which the Reformation made in accordance with the witness of the Gospel," it said.

Contending that the *Sammlung* program drives "to the extreme" the concerns of some people respecting the German Evangelical Church, the statement underscored three main points:

1. "The theologically incorrect emphasis on the incarnation of Christ over against His cross and resurrection, as well as the stressed interest in the cooperation of man in salvation, obscure the answer of Holy Scripture to the question of salvation."

2. "Not an 'enrichment' from the fullness

of 'catholic truths' but only the decided concentration on the question of salvation can genuinely overcome signs of impoverishment in the church."

3. "The understanding of tradition held by the Roman Catholic Church does not serve the unity of Christendom but rather distorts the truth of the Gospel. Only the Holy Scriptures are guardian and guarantor of that which is truly catholic."

The *Sammlung* owes its founding and leadership mainly to Dr. Hans Asmussen, former provost of the Lutheran church in Kiel. "We are gathering together," Dr. Asmussen said, "all those Protestants who have heard the request and the promises made by Christ, as an appeal to that unity of Western Christendom, and who can no longer make theirs the attitude taken for four centuries on the confessional level before the problem of the separation of Christians."

One of Dr. Asmussen's chief collaborators, the Rev. Max Lackmann of Soest, organized in mid-1960 a smaller and more extreme group known as the League for Reunion of Protestants and Catholics. Pastor Lackmann's avowed acceptance of the papacy as the center of Christian unity resulted in his suspension from the ministry by the Evangelical Church of Westphalia.

New Delhi.—The World Council of Churches has put in more explicit terms the basis that has been part of its constitution since the organization was formed in 1948. The action, taken on Dec. 2 at the WCC's third assembly here, responds to a demand for an expanded formulation that was first voiced by the bishops of the (Lutheran) Church of Norway at the 1954 assembly in Evanston, Ill.

A revised formulation adopted here reads: "The World Council of Churches is a fellowship of churches which confess the Lord Jesus Christ as God and Savior according to the Scriptures and therefore seek to fulfill to-

gether their common calling to the glory of the one God, Father, Son, and Holy Spirit."

It replaces a statement which simply said that the WCC "is a fellowship of churches which accept our Lord Jesus Christ as God and Saviour."

A resounding vote of 383 to 36, with seven abstentions, supported the proposal, which required a two-thirds majority for passage. Voting was preceded by a series of about 15 brief speeches on both sides of the issue.

Intervening in the discussion in defense of the proposed amendment was Dr. Franklin Clark Fry, president of the Lutheran World Federation and chairman of the WCC's retiring Central Committee, which had endorsed the change. The WCC general secretary, Dr. W. A. Visser 't Hooft, explained that the sole purpose of its stated basis is "to say what holds us together in the World Council, what is the starting point of our conversation and the foundation of our collaboration." It was pointed out that the Evanston assembly had described the basis as "less than a confession" (a formal declaration of beliefs) but "much more than a mere formula of agreement."

"The drawing up of a full Christian creed or confession of faith," said Dr. Ernest Payne of London, vice-chairman of the Central Committee, "can only rightly be done by a church. The WCC is neither a new church nor a superchurch."

Geneva. — Members of Latin America's Roman Catholic hierarchy, who claim 92 percent of the population as "professing adherents" of their church, are unable to look upon Protestant missionaries as "fellow workers for the Gospel," a Roman Catholic priest declared in the latest issue of the Lutheran World Federation's theological quarterly.

The Roman bishops, Father Paulus Gordan, O.S.B., said in the *Lutheran World*, "must rather feel themselves called upon to keep the people entrusted to their charge

faithful to the traditional Gospel (and) to purify and strengthen that Gospel." They hope thereby, he added, "to refute the principal argument of the evangelical missionaries that the Gospel is unknown in Latin America, that it has gone under and must therefore be proclaimed anew."

According to Father Gordan, who is editor of the Benedictine journal *Erbe und Auftrag*, "the Catholic bishops are confronted with the task of invalidating the assumption of the International Missionary Council that Latin America is a 'mission land.'"

He acknowledged that Latin American Roman Catholicism suffers from "a religious-cultural anemia" characterized by —

1. Neglect of the education and social welfare of the masses: illiteracy is widespread and "aspirations to social reform, in particular the long-overdue land reform, are sometimes viewed askance in ultraconservative circles (with which the church has often been closely identified) as though amounting to a pact with the Red Revolution."

2. Scarcity of priests: Latin America has "about a full third" of all the Roman Catholics in the world, but only 9 percent of all Roman priests, "of whom scarcely half are indigenous." It has one priest for every 4,700 church members. The huge waves of European Roman Catholic immigrants in the past century have not brought along a proportionate number of priests, and the indigenous population, which is doubling every 30 years, is producing very few men for holy orders.

3. "The revival of pagan superstition (and) the growing-wild of spiritualistic and occult movements."

"Here is the natural point of contact for Protestant missionaries of various kinds who feel called by such conditions to the proclamation of the Gospel," Father Gordan said.

But although late, "the Catholic Church in Latin America has nevertheless awoken out of its lethargy. . . . A good deal has

already happened. Much is still to be accomplished. The task of forming a truly Christian world is . . . superdimensionally superhuman as regards Latin America."

He said that "one of the chief roots" of the unfavorable conditions he mentioned was the mid-18th century "catastrophe of the expulsion of the Jesuits" and the destruction of their work. This, and the national independence movement in Latin America, "had an almost fatal effect upon the Catholic Church," he stated, in tracing the historical background of the present situation.

Father Gordan noted that "the number of Protestants in Latin America today amounts to more than six million, and it has doubled during the past ten years." He quoted, but called considerable exaggeration, the remark of a Mexican evangelical, "The Protestant Reformation of the 16th century did not actually fail in Spain, it was simply postponed in order to triumph gloriously 400 years later in Spanish America."

Geneva.—A Lutheran World Federation official's advice to churches and their mission agencies to beware of offers of aid from their governments for long range social or economic programs in other countries was published by the federation's theological quarterly here.

"We run the very real risk of dying spiritually, together with the younger churches, through our willingness to accept outside assistance," said Dr. Hans W. Florin, assistant director of the LWF Department of World Mission. This, he added, "would point us down a path toward defiance of Christ's missionary command."

Dr. Florin's warning, first given as an address at a meeting of the federation's Commission on World Mission in Berlin last summer, was printed in the December issue of the *Lutheran World*.

"Before the Protestant churches—and we Lutherans in particular—can consider any acceptance of foreign government assistance,"

he said, "there are several goals before us that must be reached: First, we should free ourselves from our self-chosen identity: 'Christian Western civilization.' Secondly, we should free ourselves from our politically orientated anti-communism. Thirdly, we must be recognized and respected as those who are free for God's Gospel, for it is only in His name that the mission of the church can be, can work, and can accept help from outside sources.

"As long as we have not exchanged our identity with our cultural and political environment for the freedom of the Gospel, we cannot really be free to accept assistance in money, equipment, or personnel. Acceptance of such assistance now would tie us so hopelessly to our false identities that our mission in the name of Christ Jesus would be in real danger of becoming a mission in the name of Western civilization—which would lead to our spiritual death."

Dr. Florin said there were four "specific governmental assistance offers . . . which have probably attracted the most attention":

1. In the United States the Government has offered to missions (among other private organizations) the use of Peace Corps personnel, with the understanding that such personnel must "foreswear all religious, commercial, or political propagandizing or proselytizing."

2. The West German government recently offered the Evangelical Church in Germany (EKD) and the Roman Catholic Church a considerable sum for use in their social and economic development programs. (EKD turned down the offer; the Catholic Church accepted it.)

3. In Denmark a similar proposal of cooperation with that government's foreign aid program has been made by the Danish Prime Minister, Viggo Kampmann. . . . He intimated that through this state money the mission's evangelistic effort could be indirectly supported—which support would certainly be within the realm of the state's interest.

4. In Sweden the church has received a similar offer.