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BUDDHISM IN THAILAND TODAY

Under this heading the *Southeast Asia Journal of Theology* (July 1961) graphically shows why the Christian missionary finds it so hard to gain converts in this country. In a nation of 24 million people about 94 percent regard themselves as Buddhists. Monks and novices number about 250,000, and there are in the land more than 20,000 temples. The number of Christians in Thailand total less than 100,000, including both Protestants and Catholics. These are served by a small number of ordained ministers. Buddhism has three centers of devotion: (1) the Buddha, who to some is a mere man, to others a god, and to still others a mere ideal; (2) the Dharma or the authoritative version of the Tripitaka, the Buddhist sacred scriptures; and (3) the Sangkha, the order of Buddhist monks, who are well supported and highly respected because they offer the opportunity to escape suffering by the necessary knowledge and perfection. Buddhism is an aggressive religion, if not abroad then at least in Thailand. Some years after the Revolution of 1932 there was organized the Buddhist Association of Thailand, a lay organization which in 1959 numbered 58 chapters. Similar to it is the Young Buddhist Association, founded in 1949, which now has 24 chapters. Both Associations stress the propagation of Buddhism by an extensive use of literature—books, journals, tracts—and in more recent times by radio and TV facilities. In general the Thailand Buddhist believes in the validity of all religions, while holding to the superiority of his own. He is easily engaged in discussing religious topics, but declines to listen when one stresses the greater value of one's own. He argues: Since all religions are good, why exchange it for another, unless it be to embrace the purer and better form—

Buddhism. The two Buddhist universities in Bangkok, together with the many temple schools, annually graduate a large number of young Buddhists who devote their time mainly to the propagation of Buddhism in the Thai homeland. These are some of the thoughts gleaned from the interesting article. But is not the Gospel God's power to gather in His elect also in this country? On the whole Buddhism is not sympathetic to Communism; its hope lies rather in its own revival for social and moral service.

JOHN THEODORE MUELLER

CATHOLIC SECTARIANISM:

A SOCIOLOGICAL ANALYSIS OF THE SO-CALLED BOSTON HERESY CASE

The *Review of Religious Research* (Fall 1961) reports very interestingly on a recent Roman Catholic movement in Greater Boston. While carrying through the teachings of the church consistently, this movement finally reached conclusions which the official authorities of Romanism had to repudiate. The matter concerns a Catholic student group, formed in 1940 in Cambridge, Mass., which became known as the St. Benedict Center. Its director was a Jesuit priest of great learning and imposing personality. Located near Harvard University, the evening lectures of the center often drew from 250 to 300 students. The movement adhered strictly to the principle *extra ecclesiam nulla salus* interpreted in an extreme sense. It opposed secular education, Catholic participation in interfaith cooperation, and friendly relations with Protestants. Its general purpose was (1) to reestablish uncompromising orthodoxy; (2) to oppose the registration of Catholic students at secular schools of higher learning, especially that of Roman clergy, which the center pronounced "scandalous";

(3) to condemn state boards of education made up of heretical and atheistic men; and (4) to resist placing on the faculty of Catholic colleges secular men except on recommendation by priests willing to be responsible for their orthodoxy. In its quarterly, *From the Housetops*, it published such statements as the following: "If we are to preserve our faith today we must know our enemies. The greatest enemy of the Catholic church today is not Communism as many suppose. It is heresy — Protestantism. It requires courage to attack the real enemy — Protestantism. Still it must be done to save our own souls and the souls of the Protestants of good will who would come into the church if a sufficiently strong challenge were presented and a sharp line were drawn between the church and its enemies." In 1949 the archbishop of the diocese finally declared that the spiritual leader of the center "because of great offense against the cause of the Catholic church has lost the right to perform any priestly function, including preaching and teaching religion." The movement then ceased to spread its doctrines and finally became an anti-Semitic sect.

JOHN THEODORE MUELLER

BRIEF ITEMS FROM THE
NATIONAL LUTHERAN COUNCIL

Cleveland, Ohio. — Lutheran theological seminaries, colleges, and high schools throughout the United States and Canada have a total enrollment of 71,915 students, it was reported here to the National Lutheran Educational Conference. This represents an increase of 5,101 students over last year's grand total of 66,814, according to Dr. Gould Wickey of Washington, D.C., executive director of the organization, which includes all Lutheran seminaries except one and most of the denomination's colleges in North America.

Reporting to the 48th annual convention of the NLEC on 1961 enrollments, Dr.

Wickey said that these students are studying at 19 seminaries, 33 colleges, 19 junior colleges, and 38 high schools. Seventy women are listed among the 4,248 studying theology at Lutheran seminaries, he said.

The four-year colleges have 50,592 students enrolled; the junior colleges, 3,787; and the high schools or high school departments, 13,044. Students below college level who are enrolled in one or more college courses number 244. Of the 492 enrolled in post-graduate studies at the seminaries, said Dr. Wickey, 143 are non-Lutheran. "This indicates the high regard in which non-Lutherans hold the postgraduate studies of Lutheran seminaries," the NLEC executive said.

According to the report, the church body affiliations of the 3,180 seminary students who are classified as regular showed The Lutheran Church — Missouri Synod, with 985; the American Lutheran Church, with 944; the United Lutheran Church in America, with 695; and the Augustana Lutheran Church, with 269. Other Lutheran bodies accounted for 177 additional seminarians, and 110 enrolled belonged to non-Lutheran churches. All Lutheran seminaries in the United States and Canada reported for the study.

Dr. Wickey pointed out that the total of college students, both junior and four-year, designating "no affiliation" increased from 572 in 1960 to 770 in 1961, while the figure decreased the previous year. He emphasized that Christian colleges should be concerned that this figure be lowered as much as possible.

ENROLLMENT IN LUTHERAN SEMINARIES

Seminary	Students
1. Augsburg, Minneapolis, Minn. (LFC)	30
2. Augustana, Rock Island, Ill. (AUG)	209
3. Bethany, Mankato, Minn. (ELS)	4
4. Central, Fremont, Nebr. (ULCA)	44
5. Chicago, Maywood, Ill. (ULCA)	290
6. Concordia, Springfield, Ill. (MO)	647
7. Concordia, St. Louis, Mo. (MO)	769
8. Evangelical, Capital University, Columbus, Ohio (ALC)	229

9. Hamma Divinity School, Springfield, Ohio (UCLA) _____	117	20. Muhlenberg, Allentown, Pa. (ULCA) _____	1,827
10. Luther, St. Paul, Minn. (ALC) _____	589	21. Newberry, Newberry, S. C. (ULCA) _____	711
11. Lutheran, Saskatoon, Saskatchewan, Canada (ULCA) _____	37	22. Pacific Lutheran University, Parkland, Wash. (ALC) _____	2,433
12. Lutheran, Waterloo, Ontario, Canada (ULCA) _____	19	23. Roanoke, Salem, Virginia (ULCA) _____	1,262
13. Lutheran, Gettysburg, Pa. (ULCA) _____	304	24. St. Olaf, Northfield, Minn. (ALC) _____	2,116
14. Lutheran, Philadelphia, Pa. (ULCA) _____	265	25. Susquehanna University, Selinsgrove, Pa. (ULCA) _____	901
15. Lutheran, Thiensville, Wis (WELS) _____	75	26. Texas Lutheran, Seguin, Tex. (ALC) _____	787
16. Lutheran Southern, Columbia, S. C. (ULCA) _____	145	27. Thiel, Greenville, Pa. (ULCA) _____	1,105
17. Northwestern, Minneapolis, Minn. (ULCA) _____	122	28. Upsala, East Orange, N. J. (AUG) _____	2,657
18. Pacific, Berkeley, Calif. (ULCA) _____	121	29. Valparaiso University, Valparaiso, Ind. (MO) _____	3,569
19. Wartburg, Dubuque, Iowa (ALC) _____	232	30. Wagner, Staten Island, N. Y. (ULCA) _____	2,663
Total _____	4,248	31. Wartburg College, Waverly, Iowa (ALC) _____	1,344
		32. Waterloo, Waterloo, Ont., Canada (ULCA) _____	1,191
		33. Wittenberg University, Springfield, Ohio (ULCA) _____	3,624
		Total _____	50,592

NOTE: Church bodies listed in parenthesis are in order of appearance: Lutheran Free Church, Augustana Lutheran Church, Evangelical Lutheran Synod, United Lutheran Church in America, Lutheran Church — Missouri Synod, American Lutheran Church, and Wisconsin Evangelical Lutheran Synod. Grand View Seminary of the American Evangelical Lutheran Church and Suomi Theological Seminary of the Suomi Synod are on the campus of Chicago Lutheran Theological Seminary and listed with it.

ENROLLMENT IN LUTHERAN FOUR-YEAR COLLEGES

(As of October 1961)

College	Stu- dents
1. Augsburg, Minneapolis, Minn. (LPC)	1,313
2. Augustana, Rock Island, Ill. (AUG)	1,861
3. Augustana, Sioux Falls, S. Dak. (ALC) _____	2,134
4. Bethany, Bethany, Kans. (AUG) _____	831
5. California Lutheran College (Inter-Lutheran) * _____	297
6. Capital University, Columbus, Ohio (ALC) _____	1,736
7. Carthage, Carthage, Ill. (ULCA) _____	693
8. Concordia, Moorhead, Minn. (ALC) _____	1,995
9. Concordia, Fort Wayne, Ind. (MO) _____	369
10. Concordia Teachers, River Forest, Ill. (MO) _____	1,797
11. Concordia Teachers, Seward, Nebr. (MO) _____	1,254
12. Dana, Blair, Nebr. (ALC) _____	889
13. Dr. Martin Luther, New Ulm, Minn. (WELS) _____	478
14. Gettysburg, Gettysburg, Pa. (ULCA) _____	2,095
15. Gustavus Adolphus, St. Peter, Minn. (AUG) _____	1,452
16. Hartwick, Oneonta, N. Y. (ULCA) _____	1,109
17. Lenoir Rhyne, Hickory, N.C. (ULCA) _____	1,387
18. Luther, Decorah, Iowa (ALC) _____	1,618
19. Midland, Fremont, Nebr. (ULCA) _____	1,094

* (ALC, AUG, ULCA)

Hamburg, West Germany. — With the turn of the year a new nationwide German Lutheran periodical has been launched here. At the same time, three publications that had been appearing in different parts of the country have been dropped in its favor.

Like its predecessors, the *Lutherische Monatshefte* is a serious journal. It will cover not only theological questions but also various aspects of church life at both the parish and higher levels and the wider interests of Protestantism and the ecumenical movement.

Among its contributing editors will be leading German churchmen and theologians, such as Dr. Heinz Brunotte, chief executive officer at the Hannover headquarters of the United Evangelical Lutheran Church of Germany; Lutheran Bishops Hermann Dietzfelbinger and Wilhelm Halfmann of the territorial churches in Bavaria and Schleswig-Holstein, respectively; and Dr. Ernst Kinder, professor of theology at the University of Munster in Westphalia.

Editors in charge of the new monthly will be the Rev. Paul Reinhardt, an executive (Oberkirchenrat) of the Lutheran Church in Hamburg, and Dr. Gerhard Bittner, prominent Hamburg church journalist.