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OUTLINES OF PASTORAL THEOLOGY.

By Dr. C. F. W. Walther †.

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§ 1.

Practical Theology is the God-given practical aptitude, acquired by means of certain aids, whereby a minister of the Church is enabled validly and legitimately, for the glory of God and his own and his hearers' salvation, to perform all the functions incumbent upon him by virtue of his ministerial office.

§ 2.

For the acquisition of this aptitude of Pastoral Theology, as of Theology in general, the three things are required which Luther enumerates in his well-known Axiom: "*Oratio, meditatio, tentatio faciunt theologum.*"

§ 3.

Among the human writings which, in addition to the holy Scriptures, may be made subservient to the necessary *meditatio*, Luther's complete Works, throughout which material for Pastoral Theology is everywhere distributed, as also good text-books of Pastoral Theology, works which treat of special parts thereof or furnish contributions thereto, and the casuistical works of our orthodox theologians, should be mentioned.

§ 4.

Since "no one should teach or preach publicly in the church, or administer the sacraments, without a regular call," as the XIV Article of the Augsburg Confession says in accordance with the word of God (Rom. 10, 15. Jer. 23, 21. Jam. 3, 1. Heb. 5, 4. 5, see also the opening verses of nearly all the Epistles of St. Paul), the first requirement for ministerial work acceptable to God and under

divine blessing is, next to due preparation for the ministerial office, a regular call to such office and the assurance of such call.

§ 5.

In reference to the call to a definite ministerial charge, two things must be considered: 1, whether such call be *valid* (*vocatio rata*), and, 2, whether it be *rightful* (*vocatio legitima s. recta*). The call is valid, when it is extended by those who before God are entitled and empowered to issue such call; and it is rightful, when it has been obtained in the proper way.

§ 6.

A Lutheran Candidate can, furthermore, with a safe conscience accept the call of a congregation only when the congregation at the same time declares, 1, its willingness to be served as an orthodox Evangelical Lutheran congregation; 2, its acceptance of the Scriptures of the Old and New Testaments as the Word of God; 3, its open adherence to the Symbols of the Lutheran Church, especially Luther's Small Catechism and the Augsburg Confession, as its own Confession, and its agreement to have the pastoral office administered in its midst accordingly; 4, its willingness to conform itself to the orthodox Lutheran Church with regard to distinctive ceremonies; 5, its willingness to introduce pure church- and school-books; 6, its willingness to practice previous application for holy communion; and, 7, its readiness to give full scope to the word of God, whether applied in public or in private, for doctrine, admonition, consolation, or reproof, and to submit to the same.

§ 7.

It is well to have the salary-question settled, and the demands made by the congregation upon the person called, defined, before the acceptance of the call; but herein the recipient of the call must avoid everything whereby he

might appear avaricious or a hireling. To meet possible future dissensions, it is advisable that the chosen candidate should be provided with a written call, signed by order and in the name of the congregation by its representatives, and containing the promise of the necessary support as well as the specification of the principal requirements which the minister is expected to fill. 1 Cor. 16, 3.

§ 8.

Although neither the Examination which a person called to the ministry undergoes and passes before a commission outside of the congregation extending the call, nor the rite of Ordination performed by authorized persons from without, renders the call valid, yet both measures are among the beneficial institutions of the church and, especially the latter, serve, among other things, the important purpose of publicly acknowledging the call as considered rightful and of divine validity by the entire Church. He, therefore, who, except in a case of necessity, omits the one or the other, acts schismatically and makes himself known as one of those whom congregations heap to themselves, having itching ears. 2 Tim. 4, 3.

§ 9.

The proper entrance upon the performance of ministerial duties is of surpassing importance. The *Inaugural Sermon* should tell the congregation chiefly two things; 1, what the congregation should expect of its chosen Pastor; and 2, what the latter expects of the former; all this without flattery and profane captation, with Christian gravity and solemn truthfulness, but with evangelical, winning kindness and unfeigned, heart-felt humility. The sermon may most fitly open with a prayer for divine help and blessing for the new Pastor's self, and close with a fervent intercession for the congregation, in such a way as to make special supplication for every age and station and the several ministerial acts.

§ 10.

When the new Pastor has entered upon his pastorate, it is his duty, during the first weeks, or, according to circumstances, the first months, to *visit* all the families and single persons belonging to his parish, in order to become personally acquainted with them. Acts 20, 20. 1 Thes. 2, 11. John 10, 3. Ezek. 34, 16. 1 Tim. 5, 1—3. Eph. 4, 11. First of all he should visit the *sick*. Matt. 25, 36. Jam. 5, 14, as also those who, because of old age or frailty, cannot attend public worship. In this round of visits he must overlook no one, but, by at once directing his attention to every one, lead them all to understand that he bears in his heart a shepherd's care for each and every soul and does not look upon the poor and humble with less regard than upon the rich and distinguished. Jam. 2, 1—9. He should approach with a degree of confidence those also who do not impress him as being very zealous Christians. 2 Tim. 2, 24. 1 Cor. 9, 19—23. To proceed to a thorough examination of the spiritual condition of each individual at once, would be out of place, and only where disclosures are voluntarily advanced, the new pastor should countenance such overtures. The *school* also, if in operation, should be visited by the minister during the early days of the first week.

§ 11.

Of all the official functions of every Pastor, *public preaching* is most important and should, therefore, receive his most diligent attention. The most important requisites of public sermons are these: 1, that they contain nothing but the *word of God*, and that *in all its purity*, 1 Pet. 4, 11. Acts 26, 22. Rom. 12, 7. Jer. 23, 28. 2 Tim. 2, 15; 2, that the word of God be therein properly *applied*, 2 Tim. 3, 16. 17; 3, that therein *all* the counsel of God for their salvation should be declared to the hearers, Acts 20, 20. 26. 27; 4, that they answer the *special wants* of the hearers, Luc.

12, 42. 1 Cor. 3, 1. 2. Heb. 5, 11—6, 2; and 5, that they be *not too long*.—Further remarks on the right mode of preaching properly pertain to Homiletical Theology.

§ 12.

The *valid* administration of *Baptism* consists in applying water, by immersion, affusion, or aspersion, to the person to be baptized, in the name of the Father, the Son, and the Holy Ghost.

§ 13.

The question as to the *subject* of Baptism, or, *whom* the minister should baptize, is to be answered, 1, all unbaptized *adults* desiring baptism, when they have the knowledge necessary unto salvation, and profess the true faith with word and deed; 2, all unbaptized *children* who, though because of their youth not yet able to give account of their faith, are brought to baptism by those who have parental authority over them, Mark 10, 13—17. Acts. 2, 39; provided the latter do not belong to another minister's charge. 1 Pet. 4, 15.

§ 14.

Among the baptismal usages of our church are the following, viz.: 1, making mention of original sin; 2, naming the child; 3, the so-called small exorcism; 4, the sign of the cross; 5, prayer and benediction; 6, the large exorcism; 7, the reading of Mark 10, 13—16; 8, the laying-on of hands; 9, the Lord's prayer; 10, the renunciation and the Apostles' creed; 11, the use of sponsors; 12, putting on the chrisom cloth; 13, the Benediction.

§ 15.

Whereas a Pastor is not only a teacher, but also a shepherd, an overseer, a watchman, Eph. 4, 11. 1 Tim. 3, 1. Heb. 13, 17. Ezek. 3, 17—21, not only a distributor of the holy sacraments, but also a steward over the same, 1 Cor. 4, 1; and has the earnest order not to give

that which is holy unto the dogs, neither to cast his pearls before swine, Matt. 7, 6; therefore it is his sacred duty to insist upon the previous personal application of those who intend to approach the Lord's Supper, and faithfully and wisely to improve such opportunity for the pastoral *exploration* of the applicants.

§ 16.

While the *Augsburg Confession* expressly testifies that "Confession is not enjoined by the Scriptures, but instituted by the Church," *Art. XXV*, it likewise declares, "Concerning confession they teach that private absolution should be retained in the church, and not abolished." *Art. XI*, and the *Apology* says, "Confession we retain because of absolution, which is God's word, whereby the power of the keys absolves us of sins; therefore it would be against God thus to abolish absolution from the church, etc. Those who despise absolution, know not what forgiveness of sins is or the power of the keys." *Art. of Confession and Satisfaction*. Hence a Pastor may not demand the introduction of private confession as a *conditio sine qua non* of a Lutheran congregation, or see the latter deprived of the pure preaching of the Gospel and perish, rather than to forego the introduction of private confession; he must, on the contrary, beware of vehemently introducing it where it has already gone into desuetude, or of retaining its exclusive recognition, where the abolition of its exclusive use is desired. But he will in an evangelical spirit, by information and admonition, as also by earnest recommendation of private confession, endeavor, for the time being, to secure its diligent use beside that of general confession, and, where it is possible and advisable, its re-establishment as an exclusive custom, or its retention, where it already exists. Under no condition, however, should he yield to such as would not concede the use of private confession and abso-

lution to those individual members who may desire it; for "thus to abolish absolution from the church" would indeed be "against God."

§ 17.

The *valid* administration of the *Lord's Supper* consists in the Consecration, Distribution, and Reception, of the Bread and Wine.

§ 18.

Admission to communion at the Lord's Table is to be granted only to those, 1, who are already baptized; 2, who are able to examine themselves; 3, who cannot be shown to be unchristian or heterodox and would, therefore, unworthily take the sacrament; and, 4, with whom there is no necessity of previous reconciliation or restitution.

§ 19.

A threefold duty is incumbent upon the Pastor with reference to the *marriage* of those who are entrusted to his spiritual care: 1, to solemnize the marriage of none but those whose wedlock is not obstructed by any human (civil) or divine law; 2, to perform the solemnization in the proper manner; 3, to watch that the marriage-bond may not be dissolved as against God.

§ 20.

Before the Pastor proceeds to the official solemnization of marriage, he must not only make sure of being, according to the law of the State, competent to perform such act, but also acquaint himself with the laws of the State in which he is stationed, the observance of which is requisite for valid and rightful marriage, and proceed according to such laws as far as they are not contrary to the word of God.

§ 21.

When called upon to solemnize marriage, the Pastor must carefully investigate whether the parties are not re-

lated in a degree which would, according to the word of God (Lev. 18, 1—30. 20, 10—13. Deuter. 27, 20—23; cf. Matt. 14, 3. 4. 1 Cor. 5, 1), impede the marriage of such parties. In doing this, he must not only consider the *persons* expressly named, but compute all persons of the same *degree* of relationship, as far as this is required by the *general rule* preceding all the special prohibitions of Lev. 18, viz., “None of you shall approach to any that is near of kin to him,” i. e., according to the original Hebrew, “not to *the flesh of his flesh*,” שֵׁאֵר בְּשָׂרוֹ, Lev. 18, 6; which does not only include the relatives in the ascending and descending lineage ad infinitum, as well as brothers and sisters, but also all those who are one flesh with those who are already one flesh with the person about to marry; to whom, according to Lev. 18, 14. 20, 20., must be added the wife or husband of a parent’s deceased brother or sister, because of the *respectus parentelae*, such persons being by relationship entitled to respect.

§ 22.

The Pastor must, furthermore, enquire whether either of the parties requesting to be joined in wedlock be not already engaged to a third party by valid and rightful betrothal, or united with another person in marriage still in force and valid.

§ 23.

Although the *publication of the banns* previous to the celebration of marriage is not of divine right, it is a very commendable custom, for the twofold purpose, 1, of publicly announcing the intended consummation of marriage and giving such as may be cognizant of an impediment an opportunity of reporting the same in proper time, and, 2, that the congregation may unite in prayer for the betrothed. The banns are most fitly published on three consecutive Sundays, with an announcement of the full names and the place or places of residence of the parties as well

as of their parents and, according to circumstances, of a deceased husband or wife, lest either of the parties be mistaken for another person; and the publication should be made where the parties as well as where their parents reside. The announcement is followed by an intercession. Should a protest be entered, the publication of the banns is, as an act of notification, continued; but the celebration of marriage is performed only after the adjustment of the protest.

§ 24.

The public marriage ceremony or solemnization of marriage is performed according to the accepted Liturgy with due regard to the usages of the congregation in the midst of which it is performed.

§ 25.

When a party has committed *adultery* by fornication, the Pastor's duty, if the guilty party appear truly penitent, is to admonish the innocent party to condone the offense and continue in the matrimonial state with the penitent spouse; but finally he must leave the decision in this matter with the option of the innocent party and, when the latter has applied for judicial divorce and obtained the same, the Pastor, sufficient proof thereof having been submitted, can not, after the expiration of a proper period, refuse the solemnization of another marriage.

§ 26.

Although the word of God knows of but one rightful cause of the enactment of divorce, viz., fornication, Matt. 19, 9, there is, according to the plain apostolic statement, 1 Cor. 7, 15: "If the unbelieving depart, let him depart; a brother or a sister is not under bondage in such cases," another case in which the innocent party may not enact, but *suffer* the dissolution of his or her marriage, that is, when an unchristian spouse deserts the other maliciously,

i. e., with the manifest intention of not returning to the abandoned spouse, and will not by any means be persuaded to return. In this case, the *innocent* party, having, of course, secured a legal divorce, is, according to the declaration of the Apostle, 1 Cor. 7, 15, no longer "under bondage," i. e., no longer bound to the former spouse, *ὁ δὲ δούλωται*, cf. Rom. 7, 1—3, and must not be denied remarriage at a proper time. A. G.

(To be concluded.)

NOTE.—These *Outlines of Pastoral Theology* are the Paragraphs or Theses which, together with numerous explanatory notes, consisting chiefly of very copious extracts from the works of our earlier Lutheran theologians, constitute a work first published by the late Professor C. F. W. Walther in vol's XI to XVII (1865—1871) of "Lehre und Wehre," a theological Monthly, in the form of a series of articles entitled "*Materialien zur Pastoraltheologie*," and republished with some additional notes in an octavo volume of 441 pages, the first edition of which appeared in 1872. The full title of the book is, "*Americanisch-Lutherische Pastoraltheologie. Von C. F. W. Walther, Professor der Theologie am Concordia-Seminar zu St. Louis, Mo., und Pfarrer der ev.-luth. Gemeinde daselbst.*"

A. G.
