



The Church's New Museum

As a member of Concordia Historical Institute, you are in a unique position to make a difference in the lives of many people. With your cooperation and support, the church's new museum in St. Louis will become an inspiration to many people for Christian faith, life, and ministry.

The word "inspiration" is key, because that is what a museum is all about. The ancient Greeks understood a museum to be a place where they could be touched by one of the nine Muses. People so touched would be inspired to achieve great things in the areas of science, drama, literature, or other arts.

Clio, the Muse of history, was not concerned with the arts or sciences, but with human life itself. Clio was especially concerned with how human life has been manifested in labor, in society, and in the great endeavors of civilization. The purpose of a historical museum, then, is to inspire us to achieve great things in our lives, work, community, and nation.

What, then, of a church museum? Its purpose is to inspire us to achieve great things in our Christian lives, ministry, congregation, and church-body. We will be inspired by learning about people who proclaimed the Gospel to unbelievers, who taught the unteachable, who loved the unlovable, and who served the Lord in other ways. What is amazing about all these people is that they were common folk like you and me! Inspiration is what a museum is all about, and what better place to put it than at our synod's headquarters!

With your cooperation. The Institute needs your cooperation in bringing this effort before the leaders of your church. Please talk about the museum expansion project, which was introduced in the Spring 2006 *Historical Footnotes*, to your pastor and the president of your congregation. They will be receiving a mailing by the end of summer asking your congregation to help with the new museum. Be "inspired" to call up the other Missouri Synod pastors in your area, and ask them to participate as well.

With your support. The Institute needs your financial gifts, or a pledge, before the end of the year 2006 for the church's museum. You will receive an appeal from the Institute soon for this Museum and Building Expansion Project. Consider making this project of the Institute one of your top three charities this year and using assets

this year that you planned to use for charities someday. Consider changing a planned bequest to CHI to a direct donation this year. And think of encouraging your Lutheran friends to also contribute to this cause. You can make a difference! Thank you for your cooperation and your support!



NEWS FROM ARCHIVES AND LIBRARY DEPARTMENT

by Marvin A. Huggins, Archivist

The Institute has been making significant progress over the past year in organizing our collections and providing easier access to our holdings for both staff and the public that we serve. We also continue to add important resources, and our storage space is virtually full, making the expansion program on which we have embarked urgently necessary.



Among the collections received in the past year are the records of the administration of President A. L. Barry; papers of Dr. Reuben Beisel, president of Saint John's College, Winfield, Kansas; correspondence to the editor of *The Lutheran Witness* and the *Reporter* from the 1980s and 1990s; records of the Volunteer Youth Ministry program in Taiwan; papers of Missionary Tim Roeske from the Philippines; papers of Dr. Alvaro A. Cariño, missionary to the Philippines; minutes of the LCMS Council of Presidents, 2000-2006; records of Shepherd of the Ridge Lutheran Church, Milwaukee, which disbanded in 2004; and records of Saint Paul Lutheran

Church, New Orleans, which survived Hurricane Katrina but decided to provide for a more secure location for its records. We have recently discussed the transfer of some non-current records from Concordia Publishing House.

Seminarian Jonathan Schultz, one of our part-time staff members, has been kept busy finding places to store these collections once they have been accessioned. We can honestly say that our archives storage space is at 110 percent of capacity; several large collections are currently in temporary locations within our building that are not fully climate-controlled.

Jonathan has also been working to make sure that all archival collections are in proper archival boxes with adequate identifying labels and are listed in our database, which is available on our web site. The planned expansion of archival storage space within our building, including the installation of compact shelving and a fire suppression system, will just about double our storage capacity and provide greater security and easier staff access to the collections.

Our library, which is in a separate stack area, suffers from the same space limitations. We are working, however, to improve the arrangement of materials and make them easier to locate. Anna Horton, our part-time library cataloger, has been adding our collection to the Concordia Seminary Library catalog, which is available online. Almost 9,500 items are now included in that catalog. Caroline Honeycutt, our part-time library filer, has done an excellent job over the past year to improve the organization, foldering and labeling of resources in the geographical section of the library. This is one of the most heavily used parts of our collection.

MUSEUM ASSISTANT INTERN

The University of Missouri in St. Louis offers a graduate-level museum studies program that leads to both a Master of Arts degree and a Certificate in museum studies. Becky Wells recently graduated from this program, which gives students firsthand experience in various fields in museums through internships. Becky has spent nine months as a museum assistant intern at Concordia Historical Institute, where she has had the opportunity to work on exhibits, do research, and work with the museum collections. In addition to her work as an intern, she developed an educational program for the Institute as the capstone project for the completion of her degree.

The program, "Researching in a Lutheran Archives," is designed as an additional component for eleventh grade students in the Church History class at Lutheran High School North. The program can be modified for the other three Lutheran high schools in the St. Louis metropolitan area in the future. The students can learn about archives, how to conduct research from primary sources, and about Lutheran history. After each student researches a topic in Lutheran history using the sources at Concordia Historical Institute, he or she will produce a display that will be part of a student exhibit at the Institute. It is hoped that by next year this program can be in place for the benefit of our Lutheran community.

FACILITIES AT CONCORDIA HISTORICAL INSTITUTE

An inventory of our building is fully reported to the Board of Governors and it is good that our members and friends be kept up to date as well. The basic structure of our building complex is sound; there are, however, some issues which continue to give cause for concern. The three areas of concern are the roof; the heating, ventilation, and cooling (HVAC) systems; and the entrance door and windows to the Institute.

The roof over the lobby was replaced in late 2005. The roofing contractor advised at that time that the roofs over the conference room was well past its useful life of thirty years. The contractor advised also that the roof covering the research area and the museum are in need of replacement, as the material on them is full of cracks (from hail impact) and has allowed moisture underneath. In February leaks began to occur on the section of the roof that is over the conference room and kitchen. The contractor patched the leaks and has had to make eight patches to date.

Mounted on the roof is the HVAC unit which conditions the air for the offices of the director and the executive assistant. This unit has exceeded its useful life and is recommended for change by our technician.

The main entrance door and windows leading into Concordia Historical Institute are not energy efficient or aesthetically pleasing. The door and windows are in need of replacement to reduce the cost of heating and cooling in the lobby. In addition to the energy sav-

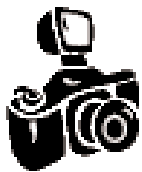


ings, this work will beautify the stately appearance of our church's repository of its history.

The Institute is challenged with deferred maintenance, but it has surely been blessed to have Ken Gornet as our consulting architect. He does this work on a *pro bono* basis. Ken's talents and knowledge have benefited the Institute in many ways.

CAN YOU IDENTIFY THIS PHOTO?

Photos are precious, which is why they should be identified. Listed below are some questions to consider when identifying photos.



Who are the people?
What are they doing?
Where is the location?
What is the date?
Was there a theme or specific event?

Please contact the Institute if you can identify this photo of women. The only identification on the back of the photo is "Saint Louis."



Our Dedicated Volunteers



Betty and Werner Krause, Bernice and Bob Malec, Barbara Huggins, Lois Schoech, Ross Wagner, Gayle Grommet, Ken Gornet

The Institute celebrated and feted its volunteers at a luncheon on April 24th, 2006, at Wartburg Hall of Concordia Seminary. The meal was a delicious repast from the seminary chef. The volunteers received special scrapbooks with photos of their work and memories of the Institute. Dr. Noland spoke on the unique nature of Christian volunteers. He noted how Christ has given to the members of his church many gifts for its mission, and that this is also noted in the Preamble of the Synodical Constitution. The Institute provides an opportunity for people in the St. Louis area to support their church through utilizing their time and gifts. He noted how volunteers allow the Institute to do much more than it could ever accomplish with paid staff alone. Besides this, the Institute's volunteers offer enthusiasm, friendship, and counsel. Thank you, CHI volunteers!



Lois Schoech looks through her scrapbook.



Memorials

Joseph E. Wolfram by Elizabeth Jane Wolfram
 Rev. George Maassel by Rev. and Mrs. Richard Maassel
 Arthur C., Ronnie, and Arthur L. Walther by Deborah Aubuchon
 Dr. Edward L. Arndt from the Estate of Dr. Edward J. Arndt
 Rev. Arthur T. Kuehnert by Mr. and Mrs. Charles Burmeister

Honors

Daisy Heitner for service to our church by Harvey & Dorothy Wilkening
 Rev. Lyle Mueller's life service to our Lord and his church by Harvey & Dorothy Wilkening
 Celebrating the marriage of Sandy Walther and Walter Busch by Deborah Aubuchon
 Celebrating the lives of Rev. Arthur Kuehnert and David Kuehnert by Rev. and Mrs. Harvey Hanneman

THE FURNISHINGS OF THE ALTAR

by Daniel Borkenhagen

The furnishings of the altar are amongst the most sacred in the church. They are the vessels in which Jesus' body and blood are brought to his people. They are the items gathered around this holy meal. Thus churches have long placed an emphasis on using only the finest for their celebration of the Lord's Supper.

The history of what items were used in the earliest celebrations of Holy Communion is unclear. There are no precise accounts which tell us exactly which items were used nor is there a great deal of archaeological evidence to help. Some items were clearly used from the very beginning. For instance, a chalice, or common cup, was obviously a required piece of communion ware. While no reliable tradition tells us the nature of that cup which the Lord himself used, there are some indications that the earliest Christian gatherings used a variety of materials, mostly glass, but also precious metals, ivory, wood, and clay. While the earliest cups were made from a variety of materials, the tendency toward the use of precious metals developed early in Christian times, and there is already evidence from the time of St. Augustine that such was the preferred practice. Clearly this is out of reverence for the task to which such a cup is dedicated. The Lord's Supper was held in high regard and it was understood that the items used in this meal should also convey the majesty and mystery of that which was taking place.

Another item of communion ware which developed early in time was the paten. The paten was originally a flat, open vessel, plate-like in nature, which was actually quite large. Some inventories from churches indicated they weighed up to 20 or 30 pounds! The paten was probably used to collect the offerings of bread brought by the faithful, and then after those were blessed by the celebrant, to bring them back to the communicants. Remember, in early Christianity the Lord's Supper was a meal, so the amount of bread would have been quite large. Like the chalices, the earliest patens were made from a variety of materials, but over time the focus again was placed on precious metals. As the practice of the meal changed, the patens also became much smaller, similar to those with which we are now familiar.

It is also clear that from the earliest times the altars of churches were vested with cloths. Even as early as the 5th and 6th centuries there are mosaics which depict altars covered in linen. One of these mosaics shows an ancient altar covered in a linen cloth with gammas and a star ornamenting the cloth. It is likely that in the early

centuries only one linen cloth was used to cover both the altar and the elements of the Lord's Supper. This corporal would have been made of pure linen, reminding those celebrating the Supper of the Lord's body, which was covered in a linen cloth while it lay in the tomb. Over time, with the decreasing use of the Supper as an actual meal, the cloths would have become smaller, and eventually separate cloths were developed to cover the altar (today's fair linen, cerecloth, and front-

let), place under the sacrament (corporal), and cover the sacrament itself (pall and communion veil).

During the Middle Ages and Reformation period some changes developed in these furnishings, but overall the items remained similar and the materials were always of precious metal. Perhaps the biggest development was the addition of non-communion items such as crosses and candles to the altar. In the last century some changes have been introduced. For instance, some time around the 1880s the use of individual cups first developed within the Reformed and Congregational churches of America. These were advanced as a hygienic, convenient alternative to the common cup and their use quickly spread to other denominations, though there was a continuous debate over the issue.

The Missouri Synod can connect itself to the historic church at many points within this discussion. The LCMS can still claim to possess two communion chalices that were "brought on the boat" during the Saxon immigration to America. One of these (pictured above) was used in Frohna, Mo., and is now on display at Concordia Historical Institute. The other is still in use at Historic Trinity in St. Louis. In addition, while most churches still use precious metals for their communion



The Saxon fathers brought this chalice from Germany in 1839.

Continued from Page 5

ware, in the last few decades there has been a move to use other materials of ancient tradition such as clay. Examples of these include the beautiful sets of pitcher (flagon), chalice, and bowl (paten) that were handcrafted for use at the 2004 Synodical Convention and the 2004 National Youth Gathering. Thus the furnishings connected to the altar experience some changes, but always bring those gathered back to the Supper as guests at the Lord's Table.

Glossary of Terms

Paten: Round plate with a depression upon which sacramental bread is consecrated and distributed.

Pyx: Round or rectangular container with a cover to contain additional hosts.

Ciborium: Another vessel to contain sacramental bread, but shaped like a chalice with a cover. Can function in the role of both paten and pyx.

Chalice: A cup with three parts: bowl, stem, and foot. Holds the sacramental wine.

Flagon: A large vessel, similar to a pitcher, which holds additional wine for communion.

Cruet: A smaller flagon, generally made of glass or silver.

Lavabo: A small glass or silver bowl used for ceremonial cleaning of the pastor's hands before communion.

Corporal: A square piece of linen with no embroidery other than a cross. Placed on center of altar underneath the sacramental vessels.

Purificator: A napkin used to clean the chalice.

Chalice Pall: A square of glass, aluminum, or plastic, covered tightly with fine linen, which is placed over the chalice.

Communion Veil: A white cloth that is draped over the sacred vessels.

Cerecloth: A cloth fit to the top of the altar which is meant to protect the fair linen and provide a soft foundation for items on the altar.

Frontal: A cloth which covers the front of the altar and may change with the liturgical season or be of a neutral color.

Fair Linen (also called fine linen): This cloth is made of finest linen as it represents the cloth with which the women wrapped the body of the Lord. It does not hang in front of the altar, but instead over the horns of the altar. The linen should have five crosses representative of the five wounds of the Lord.



Portable pewter communion set that belonged to Dr. Ferdinand Walther, a pastor in Brunswick, Missouri, and the son of C. F. W. Walther.



Dr. E. L. Arndt, the first missionary to China, used this silver butter dish in China for Holy Communion. The lid served as a chalice, the flat piece served as a paten, and the bottom piece served as a ciborium.



Communion ware made for the opening of the 1979 Synodical Convention in St. Louis.

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CHI's Auxiliary News



Betsy and Norman Nagel

On March 9, 2006, Dr. Norman Nagel, Professor Emeritus at Concordia Seminary, spoke about the history of Lutherans in Australia to the Auxiliary of Concordia Historical Institute. Dr. Nagel was born in China to a missionary couple who moved to Australia during World War II. He attended Concordia College, Adelaide, and the University of Adelaide, receiving a B.A. in 1945, before moving to the United States for divinity studies at Concordia Seminary.

The present-day Lutheran Church of Australia (LCA) is a merger of two Lutheran churches, the United Evangelical Lutheran Church in Australia (UELCA) and the Evangelical Lutheran Church in Australia (ELCA). The UELCA was started at the same time as the Missouri Synod, under Pastor August Kavel. Kavel led a group of about 600 Prussian emigrants in 1838 to the region of present-day Adelaide in South Australia.

In 1841 a second group of Prussians, led by Pastor Gotthard Fritzsche, arrived in Australia. Although the two groups got along initially, Fritzsche soon accused Kavel of chiliasm and Romanism. Relations broke down, leading to the formation of two separate, but related, churches.

Over the years, the UELCA became associated with Wilhelm Loehe, the Neuendettelsau Mission Society, and the Iowa Synod in North America. The ELCA became

associated with the Hermannsburg Mission Society and the Missouri Synod in North America. The ELCA's Concordia Seminary was opened in 1893 in Murtoa, Victoria, and later moved to Adelaide. Teacher training was also a feature of the ELCA. Mission work of the two churches included work among the Dieri aborigines in South Australia, the Finke River Mission in the Aranda country, the Hope Valley Mission north of Cairns, and work among the people of New Guinea.

The celebrated Lutheran theologian Hermann Sasse moved from Erlangen, Germany, to Adelaide after World War II. He was instrumental in achieving the merger of the UELCA and ELCA into the present-day LCA.

In addition to Dr. Nagel's talk, Dr. Otto Hintze, a member of the CHI Auxiliary, recounted stories of his work with the Australians in New Guinea, where he was a missionary from 1948 to 1965 with his wife, Jeanelle. A Concordia Seminary, St. Louis, student, Mark Birkholtz, who recently studied at Concordia Seminary, Adelaide, spoke about the current state of the LCA, its seminary, its missions, and his experiences while a student there. The afternoon concluded with Australian treats, including Lamingtons and Vegemite sandwiches.

NEW AUXILIARY OFFICERS INSTALLED AT THE MARCH MEETING



Gayle Grommet, Treasurer; Mary Belle Brighton, President

Concordia Historical Institute is a not-for-profit organization, serving as the Department of Archives and History for The Lutheran Church-Missouri Synod

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TO OUR FRIENDS OF HISTORY:



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Cory Wielert is Concordia Historical Institute's facilities assistant and is completing his final year at the seminary. He will be leaving this summer to be ordained at Immanuel, Hinckley, Illinois, and installed as chaplain at Wittenberg Lutheran Village in Crown Point, Indiana. His ministry will be through Lutheran Home and Services, Arlington Heights, Illinois. May our Lord richly bless Cory in his new place of work and ministry!



Cory and Kristin Wielert at the Graduation Reception
held at the Institute on April 7, 2006.