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Historical Footnotes

Concordia Historical Institute

Harmelink is New CHI Executive Director

by Marvin Huggins

Concordia Historical Institute has a new executive director—the Rev. Dr. Daniel N. Harmelink, who began serving in the position February 1, 2014. He has been pastor of Redeemer Lutheran Church in Huntington Beach, California, since 1996.

Harmelink brings to his new post a profound interest in CHI and the desire to proclaim Lutheran history. He states:

Our Christian faith is grounded in history. We need to take the history of Christ and his church seriously. As such, treasuring and trumpeting the history of our Lord and his people is more important than ever.

After graduating high school, Harmelink worked as a graphic artist at A. D. Johnson Engraving in Kalamazoo, Michigan (1976-1984), earned a B.A. degree in Comparative Culture (1988) from Christ College (Concordia University) Irvine, California, an M.Div. from Concordia Seminary in Saint Louis (1993) and a Ph.D. in Missiology from Concordia Theological Seminary in Fort Wayne, Indiana (2003). His dissertation topic was on mission and the kenosis of Philippians 2:7.

He has taught English language and Western culture at the YMCA International Center in Himeji, Japan (1988-89), as well as graduate classes in missiology and the Reformation in Southern California and Indiana (1996-2008).

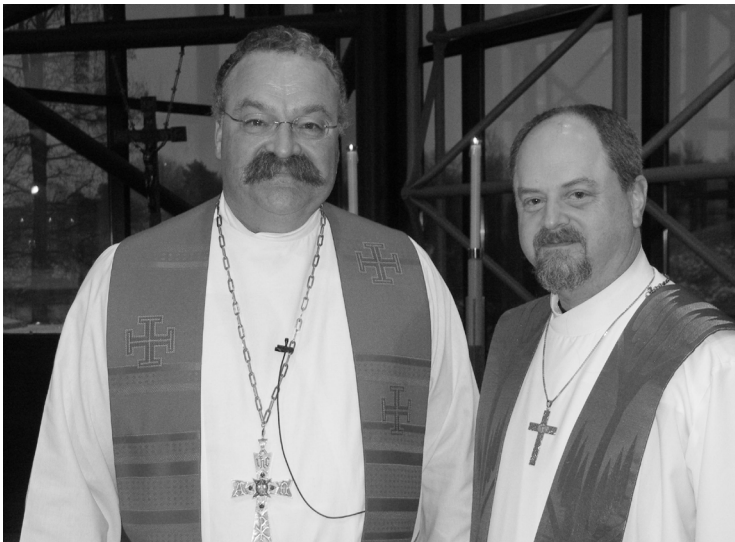


Dr. Matthew Harrison and Dr. Daniel Harmelink; Installation Service, February 14, 2014
(Photos by Erik M. Lunsford/The Lutheran Church—Missouri Synod)





Daniel and Miki Harmelink (photo by Todd Zittlow)



Matthew Harrison and Daniel Harmelink (photo by Todd Zittlow)



Matthew Harrison and Daniel and Miki Harmelink
(Photo by Erik M. Lunsford/The Lutheran Church—Missouri Synod)

Harmelink edited a *Festschrift* entitled *Let Christ be Christ*, in honor of Rev. Dr. Charles Manske (1999), co-authored *World Religions Today: Comparative Outlines of Contemporary Faiths Around the World* (1997) and was assisting editor of *The Apostolic Church: One, Holy, Catholic and Missionary* by Robert Scudieri (1995).

Harmelink is the founding president of the International Association of Reformation Coins and Medals, which seeks to further the study of the Lutheran Reformation worldwide through numismatic art. In 2012 Harmelink partnered with German medalist Victor Huster in the creation of an art-medal commemorating Martin Luther. Subsequently, the medal won the coveted 'Johann Veit Döll' German Medal Prize in 2013. Harmelink and Huster have also created art-medals commemorating C. F. W. Walther (2013) and Jan Hus (2014).

Several years ago, he learned about CHI's collection of some 700 commemorative Reformation coins and medals, some of which date to Martin Luther's day. Recently, he offered to photograph and catalog the collection with the help of the Rev. Dr. Frederick Schumacher, executive director of the American Lutheran Publicity Bureau. Now they are working with Concordia Publishing House to publish the catalog in time for the celebration of the 500th anniversary of the Reformation in 2017.

Calling CHI's collection of Reformation coins and medals the best institutional collection outside of Germany, Harmelink said:

We should share this collection to teach the truths rediscovered in the Reformation with as many as will receive it.

The Reformation used the arts and music to teach the faith. Whether it is stained glass or coins or medals . . . or C. F. W. Walther's smoking pipe, we can use these artifacts to show how Christ has graciously worked in and through his church.

Harmelink is also chairman of the board of trustees for Lutheran Bible Institute in California and has produced an adult Bible study video titled "The Qur'an and the Bible: Examining the Historical Evidence."

We welcome Dr. Harmelink to Saint Louis and Concordia Historical Institute. May our Lord Jesus Christ bless and guide him in his new role as executive director.

The Mysterious Case of the Old Archivist's Coat by Daniel Harmelink



President Matthew Harrison looks at the Kretzmann coat
(Photo by Erik M. Lunsford/The Lutheran Church—Missouri Synod)



Dr. Harmelink is next in line to sign the coat as the new executive director of CHI
(Photo by Erik M. Lunsford/The Lutheran Church—Missouri Synod)

There are plenty of secrets and mysteries surrounding the Lutheran Church, especially when it comes to the history of The Lutheran Church—Missouri Synod. And Concordia Historical Institute is no exception. CHI's mission is, by God's grace, to use the skills, resources and evidence available to make sense of the things of our past—and then share these redeeming treasures with a dying world. But sometimes there seem to be more questions than answers, and so it is with the preserved archivist's coat kept in the archive stacks at CHI.

Neatly folded into an archival storage box, the coat contains no accession tag or number. One clue to its mysterious past is found inside the coat below the collar. Here, in black pen, are the names of previous directors of CHI, beginning with Rev. Karl Kretzmann, who was called to be curator of CHI in 1943.

Many documents and artifacts sent to CHI arrive fragile and dusty. And so this archivist's coat today bears the marks of wear as former directors got their hands dirty in the quest to search, organize, preserve, document and proclaim the Lord's redeeming work in the life of the Lutheran Church.

Subsequent directors were given this notable mantle as they too were called to get their hands (and coat) grimy advancing the church's understanding of her sacred history. Dr. Martin Noland who began his work as director in 2002 remarks, "The tradition is that the director puts his signature on the coat when he be-

gins service at CHI."

The archivist's coat has become a record of the often messy work of CHI—working with things found in basements, attics, and garages, sometimes there for decades. The wear and tear has now gotten the best of the coat. Rev. Marvin Huggins, who was interim director from 2008 to 2010, recalls, "[The coat] originated with Karl Kretzmann, and I believe he actually wore it, but . . . I never used it; it wasn't something anyone actually wanted to put on!"

When it was most recently pulled from the shelf, the coat was called upon to bear witness to the faithfulness of previous directors and also serve as a reminder to the incoming director of the charge to continue the God-pleasing work at CHI. We give thanks for the workers Concordia Historical Institute has been blessed to partner with—board members and directors, staff and volunteers and especially those who pray for CHI and joyfully give financial support.

The CHI archivist's coat is far from Joseph's coat of many colors. But even though it's tattered and stained, it might be good to bring the mysterious archivist's coat out for display once in a while as a reminder of God's blessings and faithfulness to the Church and his people—especially in the sending of his Son who did the real dirty work taking on our own human flesh in order to take on the dirt of our sin, that he might then clothe us in his perfect coat of righteousness.

Kind of a special coat after all.

“Location is everything” is more than simply the mantra of the real-estate business; it lends from the truth that we are delimited and located creatures and thus our relationship to the land, spaces, others and institutions is shaped by our locatedness. It is more than a felicitous coincidence that Concordia Historical Institute (CHI) is located on the campus of Concordia Seminary. Although managed independently, CHI is an outgrowth of the seminary’s activity; seminary professors such as W. G. Polack, P. E. Kretzmann and Theodore Graebner made up the Institute’s first directors and these men carried out handwritten correspondence in the service of extending the collection.

It is naturally good and right that CHI support the mission of the church by acting as a resource and extending its services to the seminary community. The Lutheran Church—Missouri Synod’s location in both time and geography has shaped the Synod’s theological orientation. There can be no loving theology that is not a church-minded theology, and there can be no church-minded theology where there is no understanding of history. The apostles and elders considered their context’s relationship to the history of Israel, to the law of Moses, for from ancient generations Moses has had in every city those who proclaim him. Thus the apostles and elders with the whole church sent this message to the church in Antioch, for it seemed good to the Holy Spirit and when they had read it, they rejoiced because of its encouragement. The Holy Spirit works through the church’s knowledge of her history to serve the church in love and unity. The clergy of the church require an understanding of the church’s historical locatedness.

The location of CHI provides an unparalleled opportunity for seminarians who find themselves in this location. Although CHI serves the church and the world by offering reference services via correspondence, there is no substitute for being on-site to browse what CHI’s collection offers. Seminarians, although dearly strapped for time, have this opportunity at their fingertips on a daily basis.

Stanish Stanley, a Ph.D. student in historical theology at Concordia Seminary, has made ample use of this opportunity drawing from reports and correspondence in his research on mission work during the early twentieth century in the Malayalam field in India. The second floor of CHI’s archives is brimming with boxes full of documents from the Synod’s Mission Board. However, much of this collection seems to follow no logical order and research in this area requires digging in the stacks and rummaging around to gain an intimate understanding of the materials. The seminary’s proximity to CHI and Rev. Stanley’s diligence makes this work possible. Location is everything.



Rev. and Mrs. Frederick Zucker and family
(Lois, Frederick, Dorothy, Charlotte, Agnes)

Rev. Stanley’s research focuses on how the missionaries in the Malayalam area perceived those among whom they worked and vice-versa. The perception of the pariah community that was evangelized, for example, is difficult to determine on the basis of firsthand testimony. The sources are not there. The pariah community did not write letters and reports to the Mission Board. The missionaries, on the other hand, did.

Included below are excerpts from my translations of two reports from missionary F. R. Zucker. These letters are quite revealing. They provide a window, not only into the daily activities of the missionary, but also into his mind, his prejudices and into the spirit of paternalism that colors his approach. The missionary is completely unaware of his ethnocentrism. He considers the majority of the pariahs to be “mentally dull” and even has a pessimistic view of the abilities of the catechists he is training on the basis of their response to his pedagogy. He deplores the many sins against the sixth commandment committed by the pariahs, but because his description is not concrete, the reader is left to wonder whether Missionary Zucker is confusing his own social mores with biblical prohibitions.

To be sure, this history of missions in the Missouri Synod is in many ways a success story. So often, however, this picture has been painted with sweeping brushstrokes of triumph with bright colors that misses the often unsightly contours of reality. Rev. Stanley’s research allows us to focus on the complexity of the

(Continued from page 4)

mission situation and calls the church toward daily repentance, a presupposition for any true unity. Although written in the 1960s when the Missouri Synod was perhaps more inclined toward triumphalist histories, Leigh Jordahl's diagnosis, as presented in "Missouri Synod: A Study in Triumphalism" in *Una Sancta*, vol. 22 is still helpful:

Because we have been so remiss historically, we lack the resources for authentic renewal. Until and unless one understands his tradition—and understands it critically—he can have no authentic self-identity at all but instead only a kind of "religion in general" with a dubious Lutheran form and ethos spread around it. Or, his ecclesiastical identity will become a blind chauvinism that holds tenaciously to the formulations of the fathers, subjects what has been received already packaged to no criticism, and ends up identifying faithfulness with walking the old paths (although these particular paths are frequently not very old.) Among American Lutherans both these approaches are alarmingly evident. Neither offer any possibility for healing (p. 52).



Rev. Frederick Zucker

Quarterly Report

January, February, March 1914

Station: Trivandrum

Missionary: F. R. Zucker

This quarter the instruction of the catechumens was continued in the four places: Salimanur, Chalaikonam, Puthukalankara and Kurungallur. Unfortunately, numerous interruptions occurred in February: 6-11, the General Conference; 17-18, a trip to Chenganoor; 24-26, the Southern Conference in Trivandrum; and 27-29 a trip with Br. A. Huebener to Tiruvella. On 5 March I then began a trip with my family to Vercaud.

There is nothing special to report concerning the catechumen and school instruction. None of the study hours [*Stunden*] or divine services were cancelled during my repeated absence, rather these were held by the catechists at the customary times. During my vacation in the mountains the work was continued in such a way that the catechists held the study hours [*Stunden*] and Br. Ehlers was present as often as possible in order to watch over the attendance, punctuality, etc. At the same time, the catechist had the opportunity, if he was in doubt concerning a matter or if he desired instruction, to ask in the English language.

My trip to Chenganoor from 24-26 February will be extensively described in a special letter. We had planned that Br. Nau and I should make this trip together, but on the morning we set out to leave it became apparent that the older motorcycle was not in the condition to be able to make a trip of approximately 180 miles. Upon Br. Nau's pressing request I then undertook the drive alone.

The occasion for the trip to Tiruvella with Br. A. Huebener was the following: Br. A. Huebener was advised by a government school inspector to take a look at the school in Tiruvella before building the institution in Nagercoil, since this is a model school. And Br. Huebener was advised by our conference to take another brother along.

Besides the four places mentioned above, I took up work at a new place this quarter. That is, directly upon my return from the mountains I will begin. This place is called Vithurai and lies twenty-four miles north of Trivandrum beyond Salimanur at the foot of the mountain, or more precisely of the Ponmudi Mountain. In Janaury the pressing request came to us from about fifty people from this area that we might take them on and instruct them in God's Word. When I sought out the people a couple of days later I heard in response to my questions that some twenty years ago a portion of them had gone occasionally to the London Church of the Parachaley District. But only one of them was baptized. He was the only one who was able to give some small information in response to my questions about biblical history. Among the others there was not a single one who knew, for example, that God created the world. Anyway, since the people claimed to have

had contact with the London Mission, I turned to the missionary from London who is currently entrusted with this district and asked him about these people. The Parachaley District is currently under the oversight of Rev. Sinclair (who currently has more than forty thousand Christians under his charge.) Mr. Sinclair said that it has been so long since the people pulled out of their area that he could make no claim to them. Anyway, I am happy to be able to take them on because then they would receive a thorough instruction in Christendom, which would have been entirely excluded had they stayed in the London mission on account of the large numbers.

When I return from my mountain holiday, I will take on two places in addition to those I've named up to now. There I will take up the instruction of the catechists and teachers. These two places were still served during the last months of his stay here. The biblical history that Br. Nau put together is currently at the press. After this is done, the liturgical formularies that Br. Nau completed in manuscript form will have to be printed. I ask God that he might give me strength and wisdom to manage this large amount of work and that he would give me his Spirit and blessing so that through my meager work a good many will be made his children. I will be stepping into this work as you receive this letter. I ask you pressing that you would remember me and my work in your prayers.

Perhaps you were surprised to hear that I am not coming to Kodaikanal in this year but rather here to Yercaud. The reason is, to be brief, that the doctor thought that the altitude at Kodaikanal would be less beneficial for my heart which still has not entirely recovered from typhus and he advised me not to go to a station at such a high altitude. We have rented a house for 55 rupees per month, the only house that was to be had. Although it is not so cool here as in Kodaikanal, we are recovering quite well. And I hope with God's help to be able to enter work at the end of this month with full strength.

signed F. R. Zucker

Quarterly Report

October, November, December 1914

Station: Trivandrum II

Missionary: F. R. Zucker

What there is to report about my work in the last quarter of the year 1914 can be said in two parts. I will first report about the instruction of the catechists and teachers and then, in connection with the statistics that have been sent in, about the work with the catechumens in the villages.

Every Saturday morning all of the catechists and teachers who work under the brothers Harms, Ellers and myself come together in our so-called "Office" in Katabade. Two women teachers who likewise work under us are not able to come to these study hours on account of the great distance. Our native helpers in the entire Malayalam field, with the exception of the two women, are one catechist . . . five helper catechists and nine teachers. The fifteen men are the students in the Saturday study hours. Their main subject is the explanation of the Small Catechism. Next to that they are during most study hours assigned a Bible story (by Br. Harms) and a couple of church hymns are practiced. The entire instruction is given in the Malayalam language. In May of this year, when I took over the class, we began with the first chief part; this has just been completed at the end of this year. Our goal in these studies is to offer the catechists and teachers that which they need to teach the catechumens and school children from week to week. That explains why we have not gone through more in the given time. Of course, it does not suffice for our catechumens to teach a certain portion of the catechism once and then in the next study hour

to review it briefly. Most of the time a part will be gone through three or four times. Of course, we have not been able to cover all the material which Magger's drafts provide, but rather we are limiting ourselves to the most essential.

Also we do not have to limit ourselves strictly to the exact sequence of the curriculum: particular sins and events require a particular admonition and instruction. After the end of a large section we have the catechists and teachers complete a written examination. In this class there are two who are able to work through a proper catechesis, Paulos and Masillamani. Among these, the first is quite dependable, the other is, however, still quite young. Among the others, there are, of course, differences in ability, but even these two are not yet to the point that they can outline and clearly order the material or develop a point through a series of questions.

For the most part they can "preach" well, but they often go too broad and very soon lose the interest of their dull listeners. For the purpose of checking and judging their work (besides the above mentioned exams) they have to give catechetical instruction in front of a class of children in Katakada, tell a Bible story, and to instruct the catechumens in the villages in the presence of a missionary. Despite all their weaknesses, a certain progress among the catechists and teachers, both in their knowledge and ability to share their knowledge with others, cannot be overlooked. . . .

I wish that the numbers that are listed under the rubric "average number of hearers" were larger. As an explanation, the following needs to be said. Apart from cases of sickness, which are very frequent during the time of year that the statistic covers, the women are missing for the most part from two to six months around the time of a birth. Besides, the women are often kept from visiting the study hours. A regular and full attendance of the study hours is hindered furthermore, by the fact that our people do not, as is usually the case in the families, live close together in the villages; rather our people live scattered in a diameter of two to four miles around the fort. Moreover, it would be a big mistake to think that all or even the majority of our catechumens are converted Christians in their hearts, who love God's Word and hunger in the souls for spiritual sustenance. We do have such; thanks be to God! However, they are in the minority and they are often precisely those who speak the least.

The number of catechumens is lower in my statistics for this year than for the year 1913. At that time all souls were listed under "catechumens" (there is no prescribed rubric for "souls") while this year I have only included such who I hope to be able to be baptized in the foreseeable future or, in other words, those who have been prepared for baptism. Children under five are not included. . . .

In the year 1914 our mission work in the Malayalam area has gone forward, that cannot be denied. For this we thank God. However, no one ought to think that the hundreds of souls that we count have all been won and brought in securely, certainly not even half, perhaps not even a fourth and none of them is secure in the faith. When we daily hear it and see with our own eyes how these people are bound and chained in certain unchaste customs and grave sins against the sixth commandment, how they stand in service as slaves to the father of lies, how so many among them are mentally dull and spiritually dead, so I hope that it will not be falsely interpreted or that someone would be taken amiss when I say we do not always do our work with courage and joy, but rather that there are times when hope completely disappears and we want to give up the work. When God then comforts us again and strengthens us, he gives us fresh courage and his blessing for renewed labor. But He must do it. Thus we pressingly need the supplication of our brothers at home, not only customary prayer, but prayer that is in earnest.

signed F. R. Zucker

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Memorials

Gladys & E. George Krause by Ms. Linda Sons
Arthur and Marlon Kuehnert by Dr. and Mrs. Alan Waxman
Rev. Gerhard Oberheu by Dr. and Mrs. Victor Oberheu
Rev. Dr. Robert Sauer by Mrs. Dorothy V. Weinhold

Honors

Mr. Larry Lumpe's service to CHI, a job well done, good and faithful servant, by Rev. Dr. and Mrs. Frederick Schumacher
Mr. Larry Lumpe's service as executive director by Mr. George Boerger
Our Savior Lutheran Church, Houston, Texas, by Mr. & Mrs. Robert Wottrich

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