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historical footnotes
the biannual newsletter of concordia historical institute

moving lutheran history forward—together

Lutheran History—Excellence in Publication and Service in 2016
Awards of Commendation Announced

Concordia Historical Institute annually recognizes excellence in publications and service related to the history of the Lutheran church in North America. Since 1974 this CHI program has spotlighted the best in publications and service. This year 14 awardees were chosen and duly recognized for the fruit of their efforts in moving Lutheran history in North America forward.

Additionally ten individuals were recognized for "honorable mention" for their 2016 publications.

Award categories this year included: Congregational History; Regional History; Book Chapter/Journal Article; Major Publication; Family History; and Non-print Media.

The Rev. Dr. John Wohlrabe, Jr., President of the Concordia Historical Institute's Board of Governors began the evening with a welcome and invocation. The Rev. Dr. Jon Vieker then led those assembled in singing the mealtime prayer, "Feed Thy Children, God Most Holy."

The dinner was followed by the presentation of com-

mendations and the presentation, "A Global Perspective on History and Archives" by the Rev. Dr. Albert Collver, III, Director of Church Relations, Office of the President, LCMS; and Executive Secretary, International Lutheran Council. (Dr. Collver's insightful address will be published in the winter 2017 issue of the *Concordia Historical Institute Quarterly*.)

Dr. Wohlraabe then introduced Executive Director Harmelink, who gave a brief report of the Lord's blessings over the last twelve months and outlined goals of the Institute for the next year. Dr. Wohlraabe also announced the results of the latest election to fill a vacancy on the CHI Board of Governors created by the resignation of the Rev. Dr. Ken Schurb, who took an executive posi-

tion with the Central Illinois District of the LCMS as head of Evangelism & Missions, Stewardship, and Human Care and was therefore

changes approved passed unanimously.

The Rev. Dr. Lawrence Rast, President of Concordia Theological Seminary, Ft. Wayne and advisor to the CHI Board of Governors, closed the banquet and annual meeting in prayer. Dr. Vieker then lead the assembly in the hymn, "Lord, Keep Us Steadfast in Thy Word."

This year's

banquet was made possible through the generous support of the LCMS Foundation.

The deadline for submitting published works printed in 2017 to the CHI Awards Committee is the end of January 2018. Please send two copies of submitted works to Concordia Historical Institute, attention Rev. Todd Zittlow.

"Nothing is new under the sun," and we do not live in unprecedented times, but we have no way to know this without the perspective of history, ...

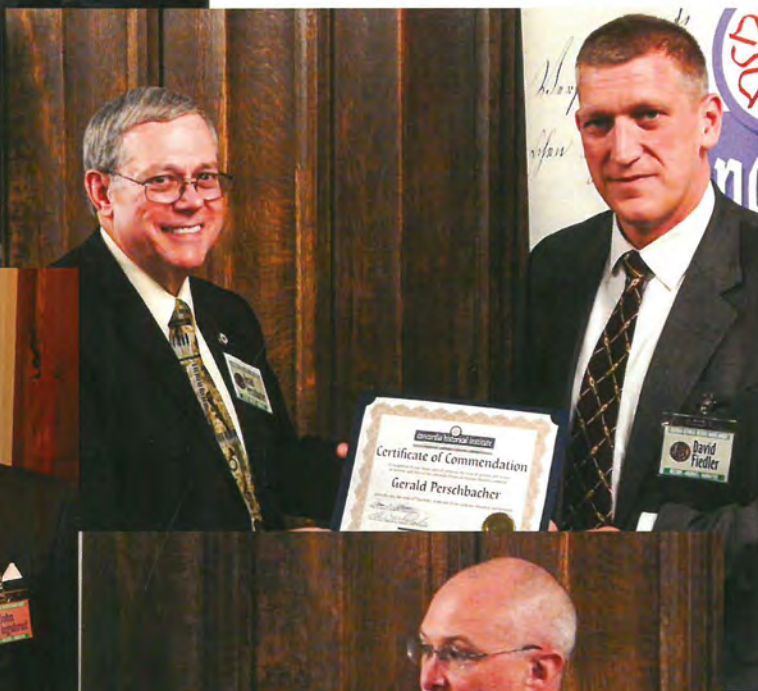
—Albert Collver

ineligible to continue on the CHI Board of Governors. Dr. Wohlraabe announced the winner of the election: Rev. Dr. Ken Krueger, CEO of the Lutheran Federal Credit Union. Dr. Wohlraabe then asked the Rev. Dr. John Sias, CHI board member and Secretary of the LCMS, to present suggested amendments to CHI's Articles of Incorporation and Bylaws. The motion to have the



Above: Awards Committee member Mr. David Berger presents the CHI Certificate of Commendation to Ms. Irene Beethe. Below left: Awards Committee member Dr. Gerald Perschbacher presents the CHI Certificate of Commendation to Dr. Victor Raj. Below right: Dr. Albert Collver presents the banquet address.





Lower left: Awardees Ms. Irene Beehe, Dr. Kate Allen and Dr. John Ingulsrud.
Top right: Mrs. Carol Feuerhahn joins in singing "Lord, Keep Us Steadfast in Your Word." Right: Awards Committee Chair Mr. David Fiedler commends Dr. Gerald Perschbacher for his many years of service on the awards committee. Lower right: Dr. John Sias presents changes to the CHI Articles of Incorporation.

Concordia Historical Institute Awards of Commendation 2016 Publications

Congregational History

Phillip P. Clark. *A Communion of Saints: A History of Christ Evangelical Lutheran Church, Elizabethtown, Pennsylvania, 1740–2015*. Elizabethtown, Pennsylvania. 2016.

Family History

Irene Beethe ed. *Charles W. Ore: An American Original*. Minneapolis: Lutheran University Press. 2016.

Regional History

Kate Allen and John E. Ingulsrud. *The Norwegian-American Lutheran Experience in 1950s Japan: Stepping Up to the Cold War Challenge*. Lanham, Maryland: Lexington Books. 2016.

Book Chapters / Journal Articles

Kathryn M. Galchutt. "Lutherans and the Civil Rights Struggle in Selma." *Lutheran Historical Conference Journal 2014* (2016).

Sarah K. Nytroe. "Lutheran Historical Pageants: Dramatization and Identity Formation during the Reformation Quadricentennial." *Lutheran Historical Conference Journal 2014* (2016).

Joanna Reiling Lindell. "Early Printed Protestant Reformation Material in United States Collections: A Preliminary Guide for Researchers" in *Martin Luther and the Reformation*. Katrin Herbst, ed. Dresden: Landesamt für Denkmalpflege und Archäologie Sachsen-Anhalt, Sandstein Verlag. 2016.

Thomas E. Rassieur. "Lutheran Paintings in America" in *Martin Luther and the Reformation*. Katrin Herbst, ed. Dresden: Landesamt für Denkmalpflege und Archäologie Sachsen-Anhalt, Sandstein Verlag. 2016.

Lutheran Mission Matters. Victor A. Raj, ed. 24:1 (January 2016).

Scott Erickson. "North Park at 125: David Nyvall's Enduring Impact on Christian Higher Education." *The Swedish-American Historical Quarterly* 67:4 (2016).

Susanne Kreutzer. "Deaconess Nurses in Germany, Sweden, and the United States: Transformations of a Female Model of Life and Work in the Twentieth Century" in *Deaconesses in Nursing Care*. Susanne Kreutzer and Karen Nolte eds. Stuttgart: Franz Steiner Verlag. 2016.

Major Publication

Thomas Albert Howard. *Remembering the Reformation: An Inquiry into the Meanings of Protestantism*. New York: Oxford University Press. 2016.

James Van Horn Melton. *Religion, Community, and Slavery on the Colonial Southern Frontier*. Cambridge University Press. 2015.

Non-Print Media

Martin Noland. *Memories of Trinity Lutheran Church [Evansville, Indiana] on its 175th Anniversary*. September 24, 2016.

Works Earning Honorable Mention

Kristofer Coffman. "Norwegian-American Missionaries to China and Their Reactions to Communism" in *Lutheran Historical Conference Journal 2014* (2016).

Victoria Larson. "The Case of the Last American Lutheran in China: The American Lutheran Response to the Imprisonment of Paul J. Mackensen, Jr., 1952–1957" in *Lutheran Historical Conference Journal 2014* (2016).

Hiram M. Drache. *Service Above Self: Fifty Years of Pioneering in Rural Healthcare with the Lutheran Hospitals and Homes Society*. Apple Valley, Minnesota: Hobar Publications. 2016.

Ron Lammert. *In the Midst of God's Creation: 75 Years at Camp Lone Star*. San Antonio: Texas: HPN Books. 2016.

Mary Jane Haemig. "Luther and the Reformation in America. Minnesota, 1917 as Case Study" in *Martin Luther and the Reformation*. Katrin Herbst, ed. Dresden: Landesamt für Denkmalpflege und Archäologie Sachsen-Anhalt, Sandstein Verlag. 2016.

Nancy Cannon. *Destination China: Photographs and Letters of Norma Lenschow, 1948–1949*. CreateSpace. 2016.

Renee Splichal Larson. *A Witness: The Haiti Earthquake, a Song, Death, and Resurrection*. Eugene, Oregon: Resource Publications. 2016.

Weldon W. Mersiovsky, comp. *Passengers on the Ben Nevis and Their Families*. San Antonio, Texas: HPN Books. 2016.

Christine Schulden. *The Resilient Missionary: The Life Story of Yohannes Mengsteab, a Missionary to America*. Naples, Florida: Mission Nation Publishing. 2016.

The Wendish Heritage Exchange website. WendishResearch.org



CONCORDIA HISTORICAL INSTITUTE 43RD ANNUAL AWARDS BANQUET

HISTORY—ARCHIVES—NARRATIVE
1 5 1 7 — 1 9 2 7 — 2 0 1 7

RECOGNIZING EXCELLENCE
IN WORKS PUBLISHED IN 2016
RELATED TO
THE HISTORY OF THE LUTHERAN CHURCH
IN NORTH AMERICA

THURSDAY, NOVEMBER 9, 2017
KOBURG HALL, CONCORDIA SEMINARY, SAINT LOUIS

RECEPTION AT 5:00PM
DINNER AT 6:00PM
CHI ANNUAL MEETING AT 8:00 PM

THIS EVENT MADE POSSIBLE THROUGH THE GENEROUS SUPPORT OF THE LCMS FOUNDATION

WRITTEN WITH THE VERY GREATEST DILIGENCE, HONESTY, AND TRUTHFULNESS

The historians, therefore, are the most useful people and the best teachers, so that one can never honor, praise, and thank them enough. That may well be a work of great lords, as the emperor, king, etc., who in their time deliberately had histories written and securely preserved in the libraries. Nor did they spare any cost necessary for supporting and educating such people as were qualified for writing histories. One can see especially in the books of Judges, Kings, and Chronicles that among the Jewish people such masters were appointed and retained. That was also the case among the kings of Persia who had such libraries in Media, as one can gather from the book of Ezra and Nehemiah [Ezra 6:2]. Nowadays the princes and lords must have their chancelleries for this purpose in which they preserve and file their affairs, both new and old. ...

This profession should, therefore, be used by prominent people or at least by those men who are called to it. For since histories describe nothing else than God's work, that is, grace and wrath, it is only right that one should believe [histories], as though they were in the Bible. They should therefore indeed be written with the very greatest diligence, honesty, and truthfulness.

(Martin Luther, *Preface to Galeatius Capella's History*. 1538. LW 34:276–278)

The CHI staff was just a little nervous as the plywood shipping crate was systematically disassembled and the vintage General Electric Carbon-Button microphone extracted from layers of bubble-wrap. The crate had landed at O'Hare in Chicago just hours before it was returned by courier back to the Concordia Historical Institute collection.

The vintage microphone was one of 95 artifacts on display at the exhibit hall of the LutherHaus in Wittenberg, Germany from May 13 until November 5, 2017. Hundreds of thousands of people walked through the two-story exhibit—the first level filled with 16th century paintings, manuscripts, books and artifacts from the time of Martin Luther, and the second story filled with descriptions, portraits and artifacts documenting the effect of Luther and the Reformation on 95 select individuals whose lives spanned the last 500 years.

Those individuals included Rev. Dr. Wong Yon Ji and Rev. Wilhelm Löhe. Also spotlighted was a man who exemplified the positive effects of Luther and the Reformation in the North American context: the famous speaker of *The Lutheran Hour*, Dr. Walter A. Maier (1893–1950).

The early 1920s KFUO microphone in many ways exemplifies the continuation of the importance of mass communications in the Lutheran church—both in Germany and the United States. It also underscores the efficacy of the spoken Word of God and the legacy of those who faithfully carried

From Saint Louis to Wittenberg —and Back Again

KFUO Microphone Used by Dr. Walter A. Maier Returns from Major Museum Exhibit in Germany



on the legacy of properly distinguishing between the Law and the Gospel.

The 623-page museum catalog from the exhibit is available in English under the title, "Luther! 95 Treasures—95 People." ISBN 9783777428048

Concordia Historical Institute looks forward to future collaborations with museums and archives around the world in presenting historical touchstones that continue to give witness to Christ's redeeming work among His people.



“My car runs on duct tape.” Perhaps you’ve heard a comment similar to this. The internet is filled with images of do-it-yourself “fixes” which utilize duct tape. There are images of entire car panels or side mirrors held on by duct tape. Other images show shoes seemingly constructed only from the marvelous gray tape. But in an archive “tape is evil.”

This may seem a trifle overstated, however the negative effects of adhesive (also called pressure-sensitive) tape on archival holdings is significant. Tape and archival paper or artifacts simply do not mix. The presence of tape increases the likelihood of rips and tears on the edges of the taped area. The adhesives used on tape will permanently discolor objects and leave behind a brown-colored residue. If humidity is present the adhesive may retain its sticky characteristics and cause nearby items to adhere to one another which can lead to discoloration or tearing on the adjacent pages. And finally, adhesive tape is very difficult to remove. Even seasoned conservators will face a challenging process to remediate a taped item.

It is understandable that a person may reach for the convenience of tape to repair ripped paper or pages in a book or to “strengthen” the spine of a book. Unfortunately the future damage caused by tape will outweigh its benefits. It is better to maintain a torn page or damaged spine through gentle handling then to apply tape. Here are some simple steps which can be taken in your own home. Handle objects gently with

freshly washed hands to avoid the transfer of oils and dirt. Limit an object’s exposure to light. Light may cause the text or images to fade and can darken or weaken the paper fibers. Store items in a stable environment with lower humidity and temperatures below 72 degrees as heat and humidity accelerate deterioration. If an item is extremely rare or valuable it may be worth contacting a professional conservator. Enjoy and gently use your family treasures and leave the duct tape to MacGyver.

To read more about archival care for family collections, see these websites:

- American Institute of Conservation “Caring for your Treasures” <http://www.conservation-us.org/about-conservation/caring-for-your-treasures>
- Library of Congress “Collections Care” <http://www.loc.gov/preservation/care/>
- Northeast Document Conservation Center “Preservation Leaflets” <https://www.nedcc.org/>
- National Archives “Preservation and Family Archives” <https://www.archives.gov/preservation>

—Todd Zittlow, *Archives and Accessioning*

Why Adhesive Tape is More Hurtful than Helpful

The Destructive Results of Pressure-Sensitive Tape on Archival Documents



Those Who have Gone Before Commemorating Rostered Missouri Synod Church Workers

(July)

Lange, Robert E., -2017
 Fanning, Allen, 1933-2017
 Graham, Michael, 1951-2017
 Nelson, Frederick C., -2017
 Friedrich, Marion, 1921-2017
 Westpfahl, Barbara J., 1947-2017
 Welland, Lloyd L., 1935-2017
 Janetzke, Pearl, 1928-2017
 Betke, Norman Emil, 1934-2017
 Morales, Frank, 1919-2017
 Firnhaber, Donald Walter, -2017
 Hoffmann, Peter Carl, -2017

(August)

Doss, Henrietta Lucille, 1938-2017
 Lenschow, Norma I., 1919-2017
 Dingler, William B., -2017
 Schlueter, Richard, 1961-2017
 Goter, Curtis Paul, 1945-2017
 Duchow, Bonnie R., 1930-2017
 Napier, Paul F., 1954-2017
 Weber, Charles W., 1936-2017
 Merdinyan, Wallace, 1925-2017
 Tegeler, Dean, 1928-2017
 Kerbel, William, 1944-2017
 Rutz, Wayne E., 1941-2017
 Hankel, Donald W., 1932-2017
 Koenig, Donald Frederick, 1926-2017

(September)

Tweeten, Byron L., 1947-2017
 Hahn, Judith Laura, 1925-2017
 Rowoldt, Paul L., 1927-2017
 Foege, Mary, 1937-2017
 Saleska, John W., 1929-2017
 Klein, Bradley Jay, 1962-2017
 Gast, Irma H., 1922-2017
 Mueller, Joan Scheele, -2017
 Ledogar, Walter, 1938-2017
 Grexa, Paul, 1926-2017

Schmidt, Neil R., 1934-2017

Chadwick, Robert Leslie, -2017
 Loock, Marilyn, 1932-2017
 Going, Wayne R., 1950-2017
 Kretschmar, Hildegard Gertrude, -2017
 Zeile, Erhard A., 1925-2017

(October)

Homann, Hilda T., 1935-2017
 Popp, Robert G., 1936-2017
 Opsahl, Bruce H., 1925-2017
 Berndt, Juan G., 1925-2017
 Lauer, James P., 1934-2017
 Duvall, Marcine Lester, 1936-2017
 Daron, Carol I., 1932-2017
 Myers, Lois, 1932-2017
 Muehlenbruch, David J., 1944-2017
 Easterhaus, Ralph W., 1947-2017
 Lewis, Lawrence Alexander, 1939-2017
 Irby, Galven, 1921-2017
 Koschmann, Joan (Lovekamp), 1932-2017
 Ohlde, Carroll Dean, 1942-2017
 Marty, Robert E., 1933-2017
 Young, Nancy Lorraine, 1940-2017

(November)

Koth, Lois, 1932-2017
 Barkow, Karen J., 1947-2017
 Detert, Ruth OraMay, 1931-2017
 Lutz, Marion Louise, 1928-2017
 Barkow, Roland Richard, 1932-2017
 Stallmann, Ruth Susannah Louise Broermann, 1918-2017

(December)

Eberhard, Bernice Marie, 1926-2017
 Fielding, David, 1944-2017
 McPherson, Debra J., 1953-2017
 Selmeyer, David, 1947-2017
 Hilmer, Aurelia Esther, 1924-2017
 Sandor, Katherine E., 1940-2017
 Teachenor, Monroe, 1925-2017

Each month the reference department of CHI enters names and dates in its necrology of those members who are rostered with the LCMS. This information is obtained from the "In Memoriam" notices located in the *Lutheran Witness* Online Notices. The following list is for individuals who have died in the month noted and where CHI has obtained an obituary from a news source. This list is meant to compliment the "In Memoriam" notices.

Is there a flag in your church? Do people comment on it? The presence of an American flag alongside the Christian flag in a sanctuary can elicit very strong reactions. Some laity and visitors laud the church for showing their loyalty to the government. Others are offended and decry the practice as worship of America. The Missouri Synod has always held that the display of flags is an *adiaphoron*.¹ Some churches therefore have them, others do not. How did we get to this place? The LCMS FAQ mentions that flags were introduced in response to anti-German sentiment during World War I, but no sources are cited. There has never been a careful examination of the history of American flags in churches. This article seeks to provide a basic history that can open up a dialogue about this topic with some historical grounding.

What makes the placement of the flag in sanctuaries difficult to track is that there have never been any formal decisions made about it. There are no convention resolutions or any major studies written in any of our periodicals.² The introduction of flags was done from the “bottom up” and was driven by laity. As such, we cannot find one standard practice. Therefore, a careful study of the topic needs to go beyond looking among convention proceedings and instead look to individual churches to see what it is that they did. This article is not a full sociological study that will look at each individual church, instead, it tracks the development in the popular periodical *Lutheran Witness* for slight hints about congregational practice.

First, we should understand briefly the history of the American flag itself. Until the late 19th century, the American flag was not used as the kind of national symbol it is used for as today. It was only during the 1890s that the flag gained the kind of prominence as a patriotic symbol when the Civil War veterans organization, The Grand Army of the Republic (GAR) (the precursor to the American Legion) and the Daughters of the Revolution made a concerted effort to cause flags to be flown regularly as a sign of patriotism.³ Before this time, flags were used on military and government buildings, but very rarely on private buildings and incredibly rarely in churches.⁴ What is interesting is that the use of the flag on public display on private buildings was also a “bottom up” grassroots movement.⁵ In 1889, for example, the GAR alongside the Women’s Relief Corps began purchasing flags and donating them to schools, leading to a celebration of Columbus Day in 1892 in which every public school flew the flag.⁶ The organizations continued their push and began donating flags to every public space available.⁷ During World War I, the display of the flag became the mark of loyalty for the country. It was particularly used to attack German immigrants and anyone who spoke out against the war. They would be forced to kiss the flag, and in some cases were

The History of the American Flag in Missouri Synod Churches



paraded through the town covered in flags to show their loyalty.⁸ Simultaneously, it was also during World War I that most American churches began introducing flags in their churches as a sign of their support of the war effort.

The first evidence of flags in Missouri Synod churches was during this time. When America entered the first World War, Missouri Synod churches started to make a concerted effort to show their patriotism. The *Lutheran Witness* of that year had an article series called

“Patriotic Activities of our Churches.” In that series, one of the listed patriotic activities was to hang service and American flags. In that article, Henry Fricke, from Monroe Michigan says “To-night we shall hang up a service flag in the vestibule of our beautiful church containing for the present 24 stars.” From Hannibal, Missouri, C.E. Scheidker writes “About six weeks ago we purchased a large service flag, and it is on display every day in front of our Parish House, where we have our hall. When we received the flag,

we held a public service in our hall at which our good pastor, Rev. Walz, made a fine patriotic speech, which was published in the papers the next day." J.M. Bailey writes from Chicago

"The big event of our year was the great Festival service of October 28th in honor of the four-hundredth anniversary of the Protestant Reformation. Services were held in the

applause!" and further "The young people of my church have hung a 14-foot American flag in the Social Concourse, where every passer-by can see it through the plate-glass doors." From Detroit, E.C. Fackler says "Through the city and county most of our Lutheran schools and Sunday-schools are displaying in prominent places service flags, speaking eloquently of the patriotic response of our young men, graduates of our Lutheran schools, and now practicing the precepts of healthy Lutheranism as applied to the Government – Loyalty in the Service. A special feature placed on the school-calendar by Trinity and other churches is a flag-drill, to inculcate in the rising generation even more respect and love for "Old Glory." Further, "Trinity Lutheran School of St. Joseph, Mich., is flying a service flag." "At a service of prayer for our country and its military forces, the Grace Church quartet of Cleveland, O., December 16, 1917, rendered *America*, a cantata with text and music especially arranged for this occasion. A service flag with 15 stars was dedicated." Later in the same issue, the article "Christian Patriotism" which includes the address given by Rev. Frederick Brand at Trinity Hall, Springfield Illinois when a Service Flag was dedicated. "Many of our acquaintances and no less than twenty-five young men from the families of Trinity Lutheran Church have gone out to take part in this terrible conflict. In honor of these latter men we unfurl this Service Flag this evening. We do this in order to assure them that, though far away, they are dearly and prayerfully remembered at home, and to remind us that our sons and brothers

are performing a great duty in the service of our country, and to inspire all who remain to emulate their patriotic example."⁹

The evidence from 1918 shows that the American Flag and the Service Flag became paired. Some churches only were putting up a Service Flag, others an American Flag, but if one was dedicated the other was expected to be there.¹⁰ Secondly, it should be noted that while flags are mentioned being displayed, they are *not* mentioned as being put in the sanctuaries of the churches. Instead, they are in the parish house, parish hall, vestibule, and social concourse.

Secondly, flags were used during World War I to counter some of the anti-German propaganda being levied against German immigrants. The Missouri Synod addressed this issue at this time through a variety of ways – most notably the adoption of using English rather than German. However, we must be careful not to overstate the significance of this for the use of the flag. After all, it was at this same time that most American churches began displaying an American flag in their church and most of them were not immigrant communities. Further, we should point out how little debate there was. Unlike the language question which drew all sorts of discussions, the flag did not seem to cause anyone to be bothered. In fact, the first time that there is any challenge to the use of flags was in 1930, responding to an Episcopal bishop who made an argument that saluting the flag was fetish-worship.¹¹ Therefore, as much as bringing the flags into churches was due to combating anti-German sentiments, it was equally sim-



"Astonishment filled me to read that the WITNESS took notice of the service flag in Jehovah Lutheran Church in Chicago, for while my head was full of things to say about the loyalty of our Chicago Lutherans, it never occurred to me to put them in any regular 'Chicago Letter.'" Further,

Second and Seventh Regiment Armories. The afternoon services were in German. When the service was opened, the Stars and Stripes were unfurled, the bands played the "Star-spangled banner," and the audience arose and sang with whole-hearted fervor, and the singing was even greeted with



**THE FLAG OF
THE UNITED STATES OF AMERICA
and
THE CHRISTIAN FLAG**

Authentic Information regarding the proper
Display of the Flags in Churches
and Parish Halls

Adapted from
"THE FLAG CODE"
National Flag Conference
Washington, D. C.
June 14-15, 1923 - May 15, 1924
by
F. C. PROEHL
World War A.E.F. Chaplain

ARMED SERVICES COMMISSION
of The Lutheran Church — Missouri Synod
2623 Sixteenth Street, N. W.
Washington 9, D. C.

SIGNIFICANCE OF COLORS

RED FOR COURAGE

The red in the Flag symbolizes courage—the courage that inspires men to face danger and do what is right.

In every part of this broad land deeds of valor have been performed under the Stars and Stripes.

WHITE FOR LIBERTY

General George Washington once described the Flag by saying, "We take the star from heaven, the red from the Mother Country, separating it by white stripes, thus showing that we have separated from her, and the white stripes shall go down to posterity representing liberty."

BLUE FOR LOYALTY

The blue symbolizes loyalty. It tells the story of men and women who are loyal to their Country through prosperity and adversity, through suffering and hardship, of men and women who are willing to sacrifice all, even life itself when their country demands it.

SYMBOLISM OF THE CHRISTIAN FLAG

The red cross symbolizes the Savior's sacrifice on Calvary to redeem mankind.

The blue field signifies the faithfulness of God made manifest in His eternal promises, which have endured throughout the ages.

The white field is a symbol of the righteousness and purity of Christ, perfect in the sight of God.



**THE FLAG OF THE
UNITED STATES OF AMERICA
and
THE CHRISTIAN FLAG**



IN THE CHURCH

If the flags are displayed in the chancel, the Flag of the United States is placed at the left side as seen by the Congregation, and all other flags, including the Christian Flag, at the right, as seen by the congregation. See diagram No. 1.

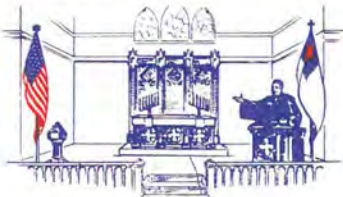


DIAGRAM NO. 1

If the flags are placed outside of the chancel, then the Flag of the United States shall be placed at the right as seen by the Congregation, and all other flags, including the Christian Flag, at the left, as seen by the congregation. See diagram No. 2.



DIAGRAM NO. 2

Recommendation: Where the pulpit is within the chancel it is suggested that congregations adopt the policy of placing the flags outside of and at either side of the chancel, as shown in the second diagram.

IN THE PARISH HALL

When the flags are displayed on a platform, and from a staff, the Flag of the United States should be placed to the speaker's right and front. If only the Flag of the United States is displayed, it should likewise be placed to the speaker's right and front. See diagram No. 3.



DIAGRAM NO. 3

When the Flag of the United States is attached to the rear wall of the speaker's platform it should be placed above the speaker with the blue field to the left of the audience. See diagram No. 4.



DIAGRAM NO. 4



DIAGRAM NO. 5

When the United States flag is displayed with another flag against a wall, staffs crossed, the Flag of the United States should be on the left as seen by the audience, with its staff in front of the staff of the other flag. See diagram No. 5.

SIZE OF THE FLAG OF THE UNITED STATES

Regulation size of the United States Flag as specified by United States Army regulations is 4 ft. 4 in. by 5 ft. 6 in.

BUNTING

Bunting is used for decorative purposes. It should be arranged in such a manner that the blue is above and the red below, since the blue field of the flag is the point of honor.

MILITARY FUNERALS

When the Flag is used to cover the casket of a departed comrade, the blue field is placed at the head and over the left shoulder of the deceased.

The Flag should never be lowered into the grave. It should be folded by two members of the guard under the direction of a Non-commissioned Officer. It should be folded into a triangle so that the final fold will show three stars.

The Flag is usually given to the nearest relative.

Pamphlet from the Armed Services Commission of the LCMS printed in the 1950's.

ply a standard practice among American churches.

Therefore, when were flags first placed in the sanctuary? It is not entirely clear, but it is noteworthy that it seems to have happened after World

War I.¹² The movement then seems to have happened without much notice. The first very clear evidence that a flag was placed in a sanctuary is found on the June 1937 cover of the *Witness*.¹³ The cover is

a photograph of a sanctuary which is deliberately focused so as to include the American and Christian flags at the front. What is interesting, though, is that despite the entire issue of the *Witness* being about patri-

tism, there is no explanation of the flags on the front cover. It seems, then, by 1937 the presence of flags in sanctuaries was not a surprising enough thing to warrant any comment. By the time World War II arrived,

it was largely assumed that flags were already in the sanctuary. In the dedication services for Service Flags, it was assumed that they would be placed next to the American flag which frequently were in the chancel.¹⁴ Somewhere, therefore, between the two World Wars, American flags moved from parish halls into sanctuaries. By 1953, M. Weidenschilling not only can assume that flags were present, but can make a theological argument about it concerning loyalty to the country.¹⁵

The discussion concerning the flags shifted focus in 1942. At that time, the United States Congress passed the Flag Code which dictated the proper placement of flags in sanctuaries which was reflected in the *Witness*¹⁶ as well as resulting in a pamphlet for churches put out by the Armed Services Commission.¹⁷ By this time,

there is no longer a question of whether flags should be present, it is only a question about their proper placement.

While this has been an overview of the history of the American flag, its partner, the Christian flag is tied to this discussion. By 1944, the Christian flag was seen to balance the American flag. Having both flags was the way to express Lutheran two kingdoms theology. It shows the fealty to both kingdoms visually in the front of the sanctuary.¹⁸ The Christian Flag was originally conceived of in 1897 in an ecumenical desire to try and show that the Christian church as a whole was larger than any political divisions. However, critics have noted that the fact that the flag is made up of the colors red, white, and blue shows that this Christian flag is simply an American byprod-

uct.¹⁹ It is not clear when Christian flags were first placed to “balance” the American flag, but by the 1940s, it was a standard practice.

After this, there is relatively little said in any publication concerning flags.²⁰ It is more than likely that the practice of retaining flags had become commonplace and was thereby not discussed. In recent years, the use of the flag has been mildly discouraged. In *Lutheran Worship: History and Practice*, it is said that flags in the sanctuary invite confusion. They do not draw attention to the altar but to themselves (213–214).²¹ The first altar guild book that mentions flags (1996) is the *Altar Guild Manual* discourages the flag from being in the sanctuary saying that “Many Lutheran churches display flags in the chancel or nave, but this practice must

be discouraged. The national flag is a symbol of the state whose values and purposes are different from, and sometimes incompatible with, those of the church. The “Christian flag” is a piece of redundant and distracting symbolism, since the focus in the church is on the altar and cross in the chancel.”²²

Flags, therefore, have not been a topic that have been discussed and debated at convention or in academic settings. Rather, this has been a “bottom up” movement that has been far more about standards of practice by the laity. It seems to have been motivated by two factors: to combat anti-immigrant sentiments in World War I and to follow the standard practice of what many American churches were doing at this same time.

—Ben Nickodemus

¹ LCMS FAQ: <https://www.lcms.org/about/beliefs/faqs/worship-and-congregational-life#flags>. For two sides of the debate among Concordia Seminary, St. Louis's Faculty see Joel Biermann, *Wholly Citizens: God's Two Realms and Christian Engagement with the World* (Minneapolis: Fortress, 2017), 123–24 contrasted with David L. Adams, “Quo Vadis,” in *The Anonymous God: The Church Confronts Civil Religion and American Society*, Edited by David L. Adams and Ken Schurb (Saint Louis: Concordia Publishing House, 2004), 259.

² The closest the Synod ever came to making a statement of any kind about the flag was the patriotic statement of loyalty to the nation at the 1941 convention: “Resolved, that we as a church reaffirm our unreserved loyalty to our country and its institutions, our flag, and the principle of government guaranteed to us by the Constitution of the United States.” *Lutheran Witness* 60 (1941): 237. However, while it affirms the loyalty of the country to the flag, it does not mention their placement in churches.

³ Marc Leepson, *Flag: An American Biography* (New York: Thomas Dunne Books St. Martin's Press, 2005), 162–68; Arnaldo Testi, *Capture the*

Flag: The Stars and Stripes In American History. Trans. Noor Giovanni Mazhar (New York: New York University Press, 2010), 27–34.

⁴ Some churches did put flags during the Civil War to show their solidarity with the soldiers from their congregations; however, these were frequently simply the flag of that particular regiment rather than simply the American or Confederate flag. I find no evidence, however, that any early Lutheran congregations did this.

⁵ On this phenomenon in the country over time see Testi, *Capture the Flag*.

⁶ Leepson, *Flag*, 168.

⁷ Craig Watts, *Bowing Toward Babylon: The Nationalistic Subversion of Christian Worship in America* (Eugene, OR: Cascade Books, 2017), 92–93.

⁸ Leepson, *Flag*, 190.

⁹ *Lutheran Witness*, 37 (1918): 197–99.

¹⁰ *Lutheran Witness*, 36 (1917): 404.

¹¹ “Every society should have at least one national flag and one service-flag for display; preferably two each, one of each for the street and one of each for the assembly hall. The indoor flags may be of silk the street flags of durable material. The service-flags should have a red border, a white center field, and a blue star for each enlisted man of the congregation. If there are too many

stars, then either use more flags, or put one large star in the center of the white field, and have the number of enlisted men sewed on it in white figures. These service-flags can all be made at home.”

¹² “Perhaps this bishop has seen something of fetish worship in connection with the flag. There are people who are guilty of that sort of thing. But that need not be, nor does our Government require that of us. But he ought to remember that a thing does not become wrong in itself simply because some people about it or use it in the wrong way. The flag may be displayed in our churches and schools, but mere display of the flag will mean little, or it may do harm if the truth of its meaning is not proclaimed, just as a crucifix is of value there only where the truth concerning the Crucified is taught.” *Lutheran Witness*, 49 (1930): 181.

¹³ C. Abbtmeyer has a lengthy article in the *Lutheran Witness* in 1917 that details the sanctuary down to decorations and banners with very little possibly missing. In that article, flags are not mentioned as even a possible element to be considered in a sanctuary. C. Abbtmeyer “The Proprieties of Public Worship” *Lutheran Witness* 36 (1917): 190–92; 225–26; 241–42, 254–56, 272–73.

¹⁴ *Lutheran Witness* 56 (1937): 209.

¹⁵ *Lutheran Chaplain*, Nov–Dec 1942, 21; June 1943, 17–18; 33; Oct–Nov 1946, 13.

¹⁶ M. Weidenschilling, *Christian Citizenship* (St. Louis: Concordia Publishing House, 1953), 44–55.

¹⁷ *Lutheran Witness*, 62 (1943): 278.

¹⁸ Pamphlet from Armed Services Commission, “The Flag of the United States of America and the Christian Flag.”

¹⁹ Martin S. Sommer, “Two Flags in Our Churches,” *Lutheran Witness*, 63 (1944): 219–20.

²⁰ Wilbur Zelinsky, *Nation Into State: The Shifting Symbolic Foundations of American Nationalism* (Chapel Hill, NC: University of North Carolina Press, 1988), 199.

²¹ There is one letter to the editor sent in 1950 that asks for further clarification on the uses of these flags, but the clarification offered is incredibly slight. *Lutheran Witness*, 69 (1950): 34.

²² Wayne E. Schmidt, “The Setting of the Liturgy and the Decorum of Its Leaders: The Place of Worship,” in *Lutheran Worship: History and Practice*, Edited by Fred L. Precht (St. Louis: Concordia Publishing House, 1993), 213–14.

²³ Lee A. Maxwell, *The Altar Guild Manual* (St. Louis: Concordia Publishing House, 1996), 45–46.

In 1985 CHI Executive Director August Suelflow asked Dr. Scott Meyer, senior patent attorney at Monsanto and grandson of Dr. William Christian Kohn, president of Concordia Teachers College in River Forest, Illinois (1913–1939), to prayerfully consider serving on the Director's Advisory Committee. Little did either of them know that invitation would be the beginning of a friendship that would be a blessing in the lives of Scott and Eunice, Concordia Historical Institute and the Lutheran Church in North America.

Both Dr. Scott and Mrs. Eunice Meyer found ways to serve in and around Concordia Historical Institute. Scott transitioned from being a member of the Executive Director's Advisory Committee to being a member on the CHI Board of Governors in 1990, a position he held until 2001, and then again from 2005 until 2015. Dr. Meyer stepped down as

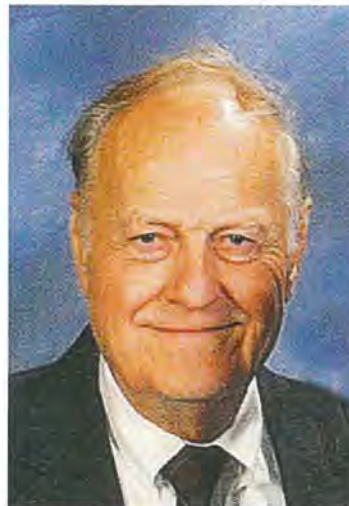
Mission and Ministry Moves Forward through the Generosity of Dr. Scott and Mrs. Eunice Meyer

A Gracious Estate Gift Helps Insure the Continuing Work of the Institute

a CHI Board of Governors member after being president of the board for the last five years of his service (2010–2015). He was called to the Church Triumphant on September 1, 2016.

Eunice, called to the Church Triumphant on September 12, 2017, served with the Auxiliary of CHI and also volunteered of her time at the Institute.

Both Scott and Eunice were especially active in keeping the history and theology found in the Bible



and the Lutheran Confessions front and center. They gave financial support to special projects at CHI that could not have gone forward without their help.

Dr. Meyer also contributed many historical articles to American Lutheran publications.

Scott was, to his credit, meticulous when it came to keeping good records of the CHI Board of Governors meetings. His talent for keeping the Board of Governors on track and focused on the tasks ahead was greatly appreciated by all who

had the privilege of working with him.

“Dr. Meyer was a blessing to CHI, especially during my first months at CHI,” said current Executive Director Harmelink, “Scott was continually willing to serve and give counsel and provide documentation in explaining where CHI had been and where CHI needed to move forward. It was a pleasure to get to know Scott and Eunice and share with them a love of Lutheran history—its preservation and proclamation. We thank the Lord for their service and the ongoing legacy they have lovingly provided for CHI.”



Learning more about the 16th century Reformation shouldn't end on October 31, 2017. Free resources that are suitable for Bible studies and Confirmation classes and personal devotional use continue to be available on the *lutheranreformation.org* website.

Concordia Historical Institute has made available resources for 23 people most closely associated with Luther and the Reformation—individuals that range from Emperor Charles V to Johannes Gutenberg and Katharina von Bora. The series also includes three separate studies of Martin Luther that focus on his early years as a monk, his discovery of the Gospel of Christ and his later years as a leader of the 16th century Reformation.

This series has seen thousands of downloads and continues to encourage Christians from around the world

to re-discover God's grace as evidenced in the history of the Reformation.

The "Faces of the Reformation" Bible studies are unique in that they pay homage to the historical Lutheran tradition of outlining sermons and studies through the use of stanzas from historically-cherished Lutheran hymns that reflect the history and theology of Luther and the Reformation.

Concordia Historical Institute has also provided hundreds of pieces of "Reformation clip art" on the website free for download and non-profit use.

Congregational Resources Still Available

Download Bible Studies, Bulletin Inserts and One-Page Biographies for Free



George Spalatin



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Charles V



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Johann Eck



Auxiliary officers (from left to right): Carol Schmidt, Nancy Fassold, Pauline Kolb, Gregory Sprich, and Richard Herzog.

CHI Auxiliary Hosts 2017 Christmas Luncheon

Dr. Erik Herrmann Presents the Fascinating World of Martin Luther

The Auxiliary of Concordia Historical Institute hosted its annual Christmas Luncheon in Koburg Hall on the campus of Concordia Seminary, Saint Louis. Rev. Dr. Erik H. Herrmann, Associate Professor of Historical Theology, and Director of the Center for Reformation Research presented a fascinating portrait of Martin Luther to the over 50 people attending on December 14.

Dr. Herrmann illustrated how Luther's world was one that looked to the appearance of the Antichrist as the inevitable beginning of the immanent return of Christ.

The Christmas Luncheon was hosted by the Auxiliary officers: President Pauline Kolb, Vice-President Gregory Sprich, Secretary Richard Herzog, Treasurer Nancy Fassold, and Social Chair Carol Schmidt.

The next Auxiliary event will be a special presentation by Mr. David Fiala, Assistant Director, Missionary Recruitment, LCMS Office of International Mission, on the history of Martin Luther's Small Catechism in English in the Conference Room of Concordia Historical Institute on Thursday, March 8, 2018 at 1:00 in the afternoon.



**Oh, may Thy soldiers, faithful, true and bold,
Fight as the saints who nobly fought of old
And win with them the victor's crown of gold.
Alleluia! Alleluia!**

For All the Saints **Memorial gifts given to Concordia Historical Institute**

Concordia Historical Institute recognizes those giving gifts to the Institute in memory of relatives or loved ones now with the Lord or gifts given in honor of the Saints still in the Church Militant.

These gifts not only help CHI to continue its mission and ministry but acknowledge the good gifts given by our gracious Redeemer.

Memorial gifts are acknowledged in the *Historical Footnotes* and are also included in Concordia Historical Institute's Memorial Book displayed in the CHI lobby.

For more information on making a memorial gift, please contact CHI Executive Director Harmelink at 314-505-7911.

In Memory of

Rev. Clarence and Emma Rittmann

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Gift given by Mrs. Wilma G. Meyer

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