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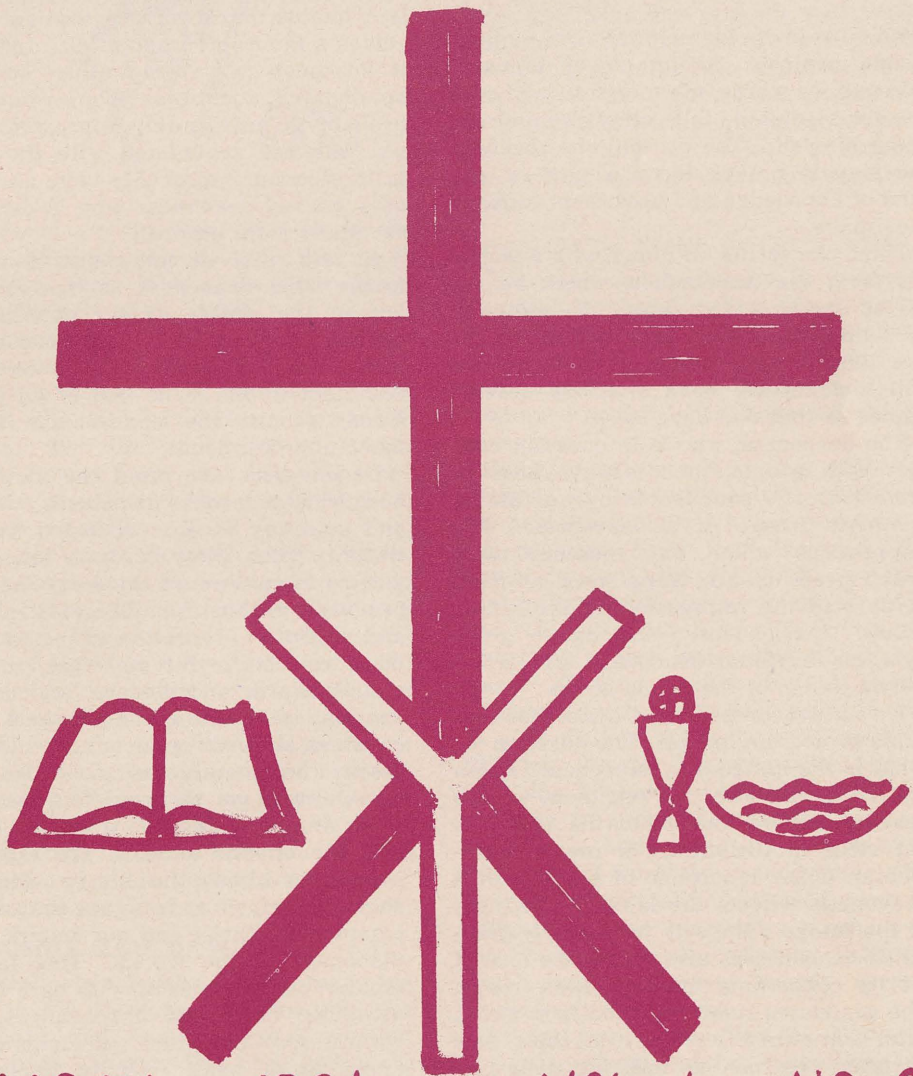
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NEXUS



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Each person in contact with other people projects an image of himself. Through his words, mannerisms, and other such signals he tells others something about himself. The person who receives the signals makes them a part of his fund of knowledge and uses them to form the image.

Thus, one forms an image of a deaconess from the impressions which he receives from deaconesses. If someone meets only one deaconess during his entire lifetime, his image of a deaconess will undoubtedly bear a strong resemblance to that one deaconess.

The deaconess, who is in constant contact with people, must always bear in mind that she contributes by her life to another's image of a deaconess. The impressions which any member of a group presents are transferred at least in part to the impression of the whole group. Consequently, the image given by each individual deaconess affects society's image of the whole group.

We as deaconesses and deaconess students project an image. The question is: What is the image of a deaconess? From their response when we tell them we are deaconesses we know that the image is not clear in the minds of most parishioners. Their ignorance of the role of a deaconess reflects the lack or weakness of the image. Reports from newly-graduated deaconesses also reveal the lack of clarity concerning the deaconess image. The graduates relate that the first weeks (and sometimes months) in their new parishes are spent in defining their role as deaconesses.

However, not only the parishes lack a clear image of a deaconess, we students also cannot bring it into sharp focus.

Certainly we all have some notion of what it means to be a deaconess, but our notions are hardly uniform.

If our reports are true that the average layman and the average pastor know little about a deaconess, and if the average student has also a rather unclear notion, then our question acquires even added weight: What is the image of a deaconess?

Probably the image which most people have of a deaconess is based upon some previous contact with the diaconate. Thus, if a person meets a deaconess who is a likable, hard-working woman he receives a favorable impression. Likewise, if he meets a rather untidy, strongly-opinionated, vociferous young woman, he probably is unfavorably impressed. People who are acquainted with the European diaconates probably have an image of a garbed deaconess who is definitely set apart from others.

At any rate, we know one thing: the image of a deaconess is not uniform among the people of our church. We project a rather hazy, ill-defined image, which has prompted a social worker to comment to one of us that of all professional people, the deaconesses appear most unprofessional.

Deaconesses are often the victims of both kind of cruel caricatures. Virtues and qualities become distorted and distasteful. Thus, piety becomes long-faced, gloomy sanctimony; modesty becomes prudery; enthusiasm becomes pietism, and so forth. Forgotten is the fact that piety can be joyful and free, modesty can be warm and sincere, and enthusiasm can be uplifting and gracious. Deaconesses know these facts also. Deaconesses who remain unmarried in their service need not be fussy "old-maids."

We students who are about to go out into the church to work are especially concerned about the image which we shall project. We are aware that we represent both Christ and our sisters in the diaconate to the world. This fact increases our responsibility to care for our attitudes, aims and appearances. Our witness for Christ and our sister can be aided by a neat, friendly appearance which draws rather than repels. However, we are not concerned with only the outward image. The deaconess is more than just her outward appearance.

So our question becomes: What **should** be the image of a deaconess? We who are students look to our sisters in the Deaconess conference and to our leaders in the Deaconess Association to lead us on the right way to find an answer to this important question.



"Blessed are the dead who die in the Lord. Blessed indeed, that they may rest from their labors, for their deeds follow them!" (Rev. 14:13)

"Diakonia" - to minister, to serve - this is indeed the watchword of the diaconate! It is this word, "diakonia", that shaped the life of Pastor Arnold F. Krentz. The life and work of Pastor Krentz flowed from that life and work of Christ, the Chief Servant who came to minister, to serve.

For the past twenty years Pastor Krentz carried out his service in his role as executive director of the Lutheran Deaconess Association. The true significance of his work in the diaconate would be obscure if only the facts and figures were presented. We must look to and even beyond the man, himself, to see his goals, dreams, hopes and enthusiasm. This man's life is truly an inspiration to all within the diaconate as his vision of the diaconate and his devotion to it is captured and made a part of the lives of all who are involved in deaconess work.

HIS VISION AND DEVOTION

In 1940, when Pastor Krentz began his work in the Deaconess Association, the diaconate had come to an important point in its history. The time had come for change to bring into reality the vision fostered by the deaconesses and their past leaders; the vision of the diaconate taking a prominent place in the total

work of the Church. Pastor Krentz's vision was that of the deaconess as the woman servant specially trained to meet high professional standards and to make a significant contribution in the total mission of the Church. He desired to transmit this vision to all the women of the diaconate and to the Church within which the diaconate renders its service.

An important characteristic of Pastor Krentz which was related to his concepts and hopes of the diaconate was his single-minded passion to see this vision become a reality. This passion directed his actions and kept him untiring and unwavering in his work. Those who knew Pastor Krentz or came into contact with him recognized the depth of his devotion as he committed his time, energy, prayers - his whole self - to the work of building the diaconate in its source and service in Christ.

THE DEEDS THAT FOLLOW HIM

To carry out the vision he harbored, Pastor Krentz had to go many directions at once. His work included planning and acting in the areas of training and promotion, as well as filling the needs for continued growth among the active deaconesses.

Since there were very few deaconess trainees in the early forties, it seemed the best opportunity to change the training program from Fort Wayne to the university at Valparaiso. This move in 1943 initiated the change in the structure and thought of the diaconate which continued to evolve under the guidance of Pastor Krentz. In 1946 the training was advanced from two to four years leading to a bachelor's degree with a major in Religion. Pastor Krentz worked closely with the University and the deaconess students to shape the training program in order to better equip the students for the areas of work they would enter. Recruitment gradually increased, and the program of the diaconate expanded to the present five-year training program, which has, at present, nearly seventy students at Valparaiso.

At the same time that the education of deaconess students was expanding, the need became apparent for broadening the image and role of a deaconess in the minds of the laity and the leaders of the Church. Many times the discouraging

work of changing old ideas and developing new concepts of the deaconess image faced Pastor Krentz, but he worked with determination, enthusiasm and patience. Gradually the areas of deaconess work, which had already been started, began to open up and to offer more opportunities. Parish work was explored and brought to the foreground, while the other more established areas of work continued to grow. The service of the deaconess has begun to reach into all aspects of the life of the Church. More and more the diaconate has become recognized in a "professional" sense, and the diaconate has continued to set new goals and standards and to establish its image and role, which is still unclear in the minds of many.

The deaconesses have continued to strive to bind those within the diaconate into a fellowship in order to foster their growth and strength in faith and service in Christ. Through the Deaconess Conference the deaconesses share their personal experiences and new insights and thereby serve one another. Pastor Krentz saw the need to build this bond of the deaconesses into a stronger fellowship. He began to work on this need through his contact with the Deaconess Conference and the student deaconesses.

Pastor Krentz is blessed indeed, he rests from his labors and his deeds do follow him! His deeds follow him not only in what he has helped establish in the diaconate, but also in what he has left of himself in colleagues, deaconesses, students, family and friends - his vision and his self-giving passion in his service, in his "diakonia", in the Kingdom of Christ!

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Daily Prayers from the Psalms

The psalms are poetic prayers of petition and praise. In compiling the prayers below, I have tried to assimilate various verses of the Psalms as they seemed especially applicable to specific hours of the day. They may be prayed individually or corporately.

Upon awakening.

We pray that we may not only awake in God's presence, but that He will guide us during the day through His Word. (A Bible reading may be inserted here.)* We ask salvation, assured that in love He has already given it. The last verse calls us to the day's tasks.

O Lord, lighten my eyes, lest I sleep the sleep of death. (13:3)

Yea, thou dost light my lamp; the LORD, my God, lightens my darkness. (18:28)

O send out thy light and thy truth; let them lead me, let them bring me to thy holy hill and to thy dwelling. (43:3)

Thy word is a lamp to my feet and a light to my path.* (119:105)

Let thy face shine on thy servant; save me in thy steadfast love! (31:16)

He will deliver me from the snare of the fowler and from the deadly pestilence; I will not fear the terror of night, nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that wastes at noonday. (91:3, 5, 6, 10)

Restore me, O God; let thy face shine that I may be saved! (80:3)

The LORD is my light and my salvation; whom shall I fear? (27:1)

O LORD, satisfy me in the morning with thy steadfast love, that I may rejoice and be glad all my days. (90:14)

O my soul, serve the LORD with gladness! (100:2)

While washing

As we cleanse our bodies in this daily ritual, we are reminded that through the blood of Christ we are cleansed from our sins in Baptism. For this we thank and praise God, who is our Salvation, and we renew our baptismal vow, beseeching God to forgive our sins and guard us from temptations in any form.

Blessed be the Lord, who daily bears me up; God is my salvation. (68:19)

Save me, O God! I wash my hands in innocence, but who can discern his errors? Clear thou me from hidden faults. (19:12)

Blessed be the Lord, who daily bears me up: God is my salvation.

Save me, O God for the waters have come up to my neck. I sink in deep mire where there is no foothold; I have come into deep waters and the floods sweep over me. (69:1,2)

Blessed be the Lord, who daily bears me up: God is my salvation.

Save me, O God! for it is for thy sake that I have borne reproach, that shame has covered my face. I have become a stranger to my brethren, an alien to my mother's sons. For zeal for thy house has consumed me, and the insults of those who insult thee have fallen on me. (69:7-9)

Blessed be the Lord, who daily bears me up; God is my salvation.

Save me, O God! When I humbled my soul with fasting it became my reproach. With thy faithful help rescue me from sinking in the mire, let me be delivered from my enemies and from the deep waters. (69:10, 14)

Blessed be the Lord, who daily bears me up; God is my salvation.

Save me, O God! I wash my hands in innocence, but who can discern his errors? Clear thou me from hidden faults. (26:6, 19:12)

While dressing

As we dress, we remember that God is the majestic Creator of all things, Who not only gives us clothes to wear, but strength against the power of the devil

and the wedding garment of Christ's righteousness, that we may be joyful.

O LORD, my God, thou art very great! Thou art clothed with honor and majesty, who coverest thyself with light as with a garment, who hast stretched out the heavens like a tent, who makest the winds thy messengers, fire and flame thy ministers. (104:1, 2, 4)

All praise is due to thee, O Lord, for thou art the God who girded me with strength; thy faithfulness also is my shield and buckler. (18:32, 91:4)

Let thy priests be clothed with righteousness, O Lord, and let thy saints shout for joy. (132:9)

At noon

Receiving the gift of food, we remember that God has made all things for our use, and will satisfy our hunger, not only materially, but also spiritually. As in the Sacrament of the altar we receive forgiveness of sins and strength for the spirit, so through this gift of food we receive strength for the flesh, looking forward to that time when we shall eat of the bread of heaven.

O LORD, thou dost cause the grass to grow for the cattle, and plants for man to cultivate, that he may bring forth food from the earth;

And wine to gladden the heart of man, oil to make his face shine, and bread to strengthen man's heart. (104:14, 15)

The LORD will give what is good, and our land will yield its increase. (85:12)

O Lord, the eyes of all look to thee, and thou givest them their food in due season.

Thou openest thy hand, thou satisfiest the desire of every living thing. (145:15, 16)

The Lord satisfies him who is thirsty, and the hungry he fills with good things.

Upon retiring

At the end of the day we confess our sins and failures to trust in the Lord, our Strength and Refuge. Remembering all His gifts to us, we bless and thank Him, and ask His blessing on those in need. (Prayers for specific individuals may be inserted here*.) Remembering all the goodness of the Lord, we lie down to

sleep in peace, committing our souls into His care.

In thee, O LORD, do I seek refuge; into thy hand I commit my spirit, (31:1, 5)

But there is no soundness in my flesh because of thy indignation; there is no health in my bones because of my sin. (38:3)

I am utterly spent and crushed; I groan because of the tumult of my heart. (38:8)

My feet had almost stumbled, my steps had well nigh slipped,

For I was envious of the arrogant, when I saw the prosperity of the wicked. (73:2, 3)

For they have no pangs; their bodies are sound and sleek. (73:4)

Yet all the day long I have been stricken, and chastened every morning. (73:14)

But when I thought how to understand this, it seemed to me a wearisome task, (73:16)

Until I went into the sanctuary of God; then I perceived their end, (73:17)

How they are destroyed in a moment, swept away utterly by terrors. (73:19)

When my soul was embittered, when I was pricked in heart,

I was stupid and ignorant, I was like a beast toward thee.

Nevertheless, I am continually with thee; thou dost hold my right hand;

Thou dost guide me with thy counsel, and afterward thou wilt receive me to glory. (73:21-24)

I thank thee that thou hast answered me and hast become my salvation. (118:21)

Remember not the sins of my youth, or my transgressions; according to thy steadfast love remember me, for thy goodness' sake, O LORD. (25:7)

For whom have I in heaven but thee? And there is nothing upon earth that I desire besides thee.

My flesh and my heart may fail, but God is the strength of my heart and my portion forever.

I have made the LORD my God my refuge, that I may tell of all thy works. (73:25, 26, 28)

Bless the LORD, O my soul; and all that is within me, bless his holy name;

Bless the LORD, O my soul, and forget not all his benefits,

Who forgives all your iniquity, who heals all your diseases,

Who redeems your life from the Pit, who crowns you with steadfast love and mercy,

Who satisfies you with good as long as you live, so that your youth is renewed like the eagle's. (103:1-5)

O LORD, give justice to the weak and the fatherless; maintain the right of the afflicted and the destitute.* (82:3)

Rescue the weak and the needy; deliver them from the hand of the wicked.* (82:4)

Let the groans of the prisoners come before thee, O Lord, according to thy great power preserve those doomed to die.* (79:11)

Let not the downtrodden be put to shame; let the poor and needy praise thy name.* (74:21)

Remember, O Lord, thy congregation, which thou hast gotten of old.* (74:2)

For thou hast not despised or abhorred the affliction of the afflicted, and thou hast not hid thy face from him, but hast heard, when he cried to thee.* (22:24)

When the cares of my heart are many, thy consolations cheer my soul. (94:18)

My soul is feasted as with marrow and fat and my mouth praises thee with joyful lips,

When I think of thee upon my bed, and meditate on thee in the watches of the night;

For thou hast been my help and in the shadow of thy wings I sing for joy. (63:5-7)

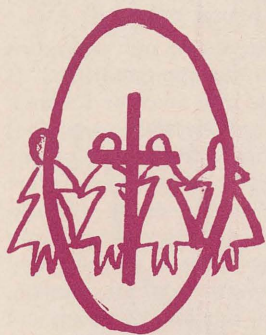
In peace I will both lie down and sleep and wake again, for the LORD sustains me. (3:5)

Thou alone, O LORD, makest me dwell in safety. (4:8)

In thee, O LORD, do I seek refuge; into thy hand I commit my spirit. (31:1, 5)

Evangelism is witness. It is one beggar telling another beggar where to get food. The Christian does not offer out of his bounty. He has no bounty. He is simply guest at his Master's table and, as evangelist, he calls others too.

— D. T. Niles



SHARING HIS SERVICE

We Have to Work at Unity

All of us have read the epistle of St. Paul in which he says we are all one body in Christ. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." Galatians 3:28. This we know and believe as God's word. Look around you! Are we really all one body and spirit in Christ? If we are truthful with ourselves, we will realize that the Church often lacks this unity. We, who proclaim this Gospel, do not realize its truth. For a church to have unity it has to WORK at it!

Unity is not easy to achieve in a congregation. There are many obstacles which stand in the way. Obstacles which, in many instances, are difficult to climb over in order to achieve our purpose.

As a deaconess in an integrated congregation in the inner city of Chicago, I have come into contact with many of these obstacles. However, these are found in many other churches as well. One of the obstacles is the range in ages of the communicant members. The older, long-standing members compose one group while the newer, younger members round out the remaining number. These are the basic groups. In order for these groups to work together, it takes a great deal of planning on the part of the church and her workers.

Class levels is another obstacle. Here at Immanuel we have four distinct class levels. There are the "old-timers," people who have belonged to the church since they were in their youth and now

have move to the suburbs, hence they are known also as commuters. The Negroes, generally of a lower income bracket, are the newest members of the congregation. The Spanish-speaking members not only differ in class level like the Negroes, but they also have the obstacle of a language barrier. The fourth and last level are the medical personnel who are housed in the area surrounding the Medical Center. We, as a church, have to work to bring these levels together into Christian fellowship. The jobs of the people of one level are quite different from those of another level. Some are highly skilled (medical center personnel) while others work as unskilled laborers (Negroes and Spanish-speaking members). Some own their own homes in the suburbs, while others live in the neighboring housing project. Some members hold a degree of some kind, while others have not finished the eighth grade and are now struggling through night school in an effort to secure more education.

One can see how natural it is for these groups to be separate from one another. These obstacles to unity are very obvious in a congregation such as First Immanuel. In many other congregations these obstacles may be more subtle. They may not have the obstacles of race or language, but if the congregation is largely of a German Lutheran set they can build other barriers. They may form cliques and be unwilling to join in fellowship with another group. In some instances the congregation is composed of largely middle class people. Consequently, anyone who does not act, dress or speak as they do, does not fit into their pattern and is shunned. Many other obstacles prevent unity within the church, and when you look at these more closely you are aware of the basic obstacle—the selfishness and sin of all people.

Unity which is not achieved is an inner problem. This is why it is possible for the church to WORK at unity, because this sin is forgiven and broken down by the Holy Spirit, and people are able to push aside the obstacles and come closer into unity with one another.

What can the church do to achieve unity?

The congregation has to be able to recognize the obstacles to unity and be will-

ing to sit down and analyze them and face the truth. We must realize that all churches have cliques of one kind or another and we must be willing to face up to this fact and try to do something about it.

The congregation and its staff will have to WORK at getting unity within the church. This unity is a gift of the Holy Spirit, but it is something which the devil is always fighting. If we are in congregations where we realize this disunity, we, as pastor or deaconess, will have to invade the group where this is practiced and do everything possible so that no organization which practices discrimination can ever have the blessing of the deaconess or pastor on anything that it does as an organization. This does not mean that an organization such as the Married Couples Club should not receive your blessing because it accepts in the organization only married couples, but it should not receive your blessing if it refuses membership to anyone merely because of his nationality, type of job, or dress. This means that sometimes you will have to spend weeks or even months working to break down the barriers. As a deaconess, this means that sometimes you will have to lay aside the pressing aspects of your job and go into this important work of WORKING toward unity in your congregation.

In those activities which have to do with fellowship in the congregation, such as picnics and anniversary celebrations, it is important to work at making sure that no one group of people alone is represented. It should not just be a gathering of the men of the Church Council working with the Ladies Aid, but it should aim to represent all the people in the church.

In our experience at First Immanuel we found that if all four levels were left to themselves no one would get to know each other. The church is not as strong when it is not united. We have come to the conclusion that we should have more congregational affairs to which all of our people are welcome, and for which each group has its responsibility. Whenever the deaconess has the opportunity to ask people to do various duties in the congregation she should make sure that each group is represented. In our calling and counseling with people we should

encourage one another in this important job of working with one another.

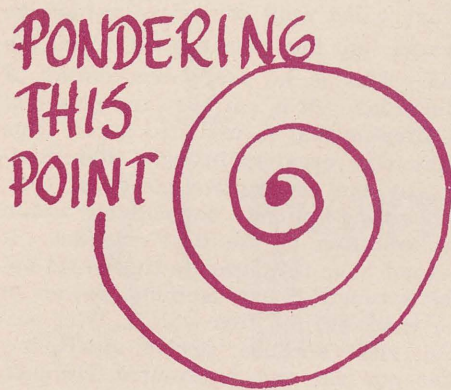
One of the vast areas in our churches is the mission outreach opportunities. It is natural for "birds of a feather to flock together." How comfortable we feel when we are together with people of our "kind." For a church to be really alert to mission work it has to make deliberate steps to welcome other people into the church. These "other" people will not be anxious to come into the church. In our congregation, our Negro prospects do not jump at the chance to associate with the church. The church has to sell itself and its Gospel. This is our calling, and we have this opportunity to reach different people of other nationalities, social levels, race, etc.

Unity in the church might be achieved by keeping out people that do not fit. Suburban churches sometimes have real unity. Most of the members belong to the young-married set, and all have the same basic interests. For the average church this is not desirable, because within the reach of the church there are many kinds of people. Unity is as the body of Christ, but the body of Christ consists of people who are to help one other. This may mean you will be helping a neighbor of another class or race, but we can learn from one another. White collar workers can learn from bus sweepers and the Caucasian can learn from the Puerto Rican. Churches that have different people and that work at unity are in line with the body of Christ which has many different members. The real unity of the church rests in the fact that we are united as forgiven sinners. The real thing that will draw people together is their faith in God, the redemption that is ours in Christ, and the working of the Holy Spirit who alone can bring unity. "May the God of steadfastness and encouragement grant you to live in such harmony with one another in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ." Romans 15:5.

Mrs. Carolyn Becker

It is not humility if one denies having the gifts which God has given him.

-- Luther



On the Interpretation Of the Miracle Stories

The Reformation began with a fresh approach to the interpretation of Scripture. The Lutheran Confessions are filled with discussions of individual passages, which reflect this new approach. It is somewhat surprising, therefore, that the Confessions make only one basic statement about the method of interpreting Scriptures: All of Scripture (Word of God) is to be divided into the Law and the Gospel (Promises). (Apology IV, 5; XII, 53. Formula of Concord, SD. V, 1).

Lutheran theologians thus have perfect freedom to make full use of all of the insights into the meaning of the Scriptures which the progress of New Testament studies makes available. It is all the more important, therefore, that the Lutheran theologian remain alert to the significance of the distinction between Law and Gospel in the interpretation and the pastoral application of Scripture. It is this distinction which preserves the confessional character of our interpretation of Scripture. C. F. W. Walther has emphasized this in his theses on the distinction between Law and Gospel:

Thesis I. The doctrinal contents of the entire Holy Scriptures, both of the Old and the New Testament, are made up of two doctrines differing fundamentally from each other, viz., the Law and the Gospel.

Thesis II. Only he is an orthodox teacher who not only presents all the articles of faith in accordance with Scripture, but also rightly distinguishes from each other the Law and the Gospel.

Thesis IV. The true knowledge of the distinction between the Law and the

Gospel is not only a glorious light, affording the correct understanding of the entire Holy Scriptures, but without this knowledge Scripture is and remains a sealed book.

Walther's lectures on Law and Gospel and Richard R. Caemmerer's **Preaching for the Church** contain many examples of his application of this distinction to his exegesis. In the following I attempt to demonstrate the application of this distinction to the treatment of the healing miracles recorded in the Gospels, with special reference to the Gospel for the Twelfth Sunday after Trinity, Mark 7: 31-37.

1. A discussion of the possibility of miracles or of the adequacy of the historical proofs evades the far more serious proclamation of Law and Gospel confronting us in this text. Granted that such discussions are useful and interesting, they apply equally well to the miracles of false prophets (Matt. 24:24). The miracle stories of the Gospels are illustrations of the good news that God is at work in Jesus Christ saving men from their sins. Matthew 8:16-17 interprets the healing miracles of Christ as fulfillments of Isaiah 53, "He took our infirmities and bore our diseases." The real question is not whether any particular miracle is possible or even occurred, but whether that vicarious salvation has taken place for us.

2. The needs of the people healed by Jesus are illustrations of man's situation under the condemning judgment of God. Each of the various illnesses illustrate one particular aspect of God's judgment that sinners shall not be allowed to continue to exist in God's good creation. All of these illnesses lie before us in our death. Their presence in a fellowman who is still alive makes him a living reminder to me that I am under the same judgment. He thus becomes a word of the Law to me. When God brings him or even the story about him to my attention, God is speaking the word of the Law to me.

This is true of the deaf and dumb man in our text. Deafness and dumbness are not God's plan for man. God created man for communication with Him. Deafness and dumbness are the invention of man. In the time of temptation, man pretended to be hard of hearing. He was

no longer certain what God had said. When God called him to account, man first pretended that he could not hear God and that he could not answer Him. Now God makes use of the forms invented by man to express His judgments. Man is cut off from communication with God.

A man who hears nothing from God finally has nothing to say to his fellowman. This shows itself not only in the deafness and dumbness of death but in the final impossibility of communication between people. We have all experienced the frustrations of personal relationships in which we have not been able to express the things that really mattered; or, if we have expressed them, the other person has not been able to hear what we said.

The deaf and dumb man of this Gospel thus stands as the revelation of something that is true of all of us. His affliction is a more obvious form of our own. God's purpose is not to direct our attention to him, least of all to his sin, but to our own need and to what God is able to do for people in this situation (John 9: 1-4).

3. Jesus saves us from this condemning judgment. As deafness and dumbness is the word of the Law, so Christ's act of healing is the word of the Gospel. This is especially clear in this incident. A man can only hear when someone speaks to him. He can only learn to speak that language which he has previously heard. Jesus is the Word of God. He is the Word of the Gospel which breaks through not only physical deafness but the deafness of sin and death. This man who has heard Christ's word to him now also has something to say to his fellowmen. Jesus commands the people not to talk about this miracle. This is a parallel to His command to the disciples not to talk about the Transfiguration (Matt. 17:9. Cf. II Cor. 12:4). This is the secret of the Messiah.

4. The man who is a living proclamation of God's judgment over sinful men meets the man who is the Word of God's grace. The Word of grace triumphs over the word of judgment. The Gospel overcomes the Law. The man who is healed returns to walk among his fellowmen as a living symbol of that grace.

The healed man has been granted an advance on the resurrection from the dead. This is no mere overcoming of natural law. It is not even the power of the Creator that is revealed here. This is the new creation brought into existence by the redemptive power of God. Such a redemption is not possible within the limitation of the first creation. It does not have its source in this world but only through the redeeming power of God entering into this world. It is possible only because Christ vicariously takes our sin and death upon Himself. (cf. 1 above.) Such a vicarious salvation can only be received in faith, not because Jesus operates through the power of suggestion but because the result of His vicarious work can only be received through faith. Where there is no faith, Christ works no miracles (Mark 6:5,6), for without faith there can be no exchange of sin for righteousness, of death for life.

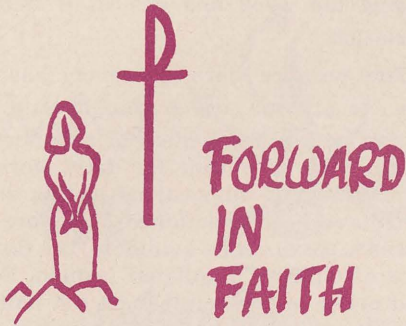
5. This man returned to his family as one who heard and spoke. In a few years he again became deaf and dumb in the deafness and dumbness of death. Now he probably lies in a Palestinian grave, but he lies there as one who can still hear and respond. For when Christ comes again in glory to call him forth, he will hear His voice and respond. That is the basic miracle which occurred, without the outward sign, when God spoke to us through Holy Baptism making us His children and giving us power to respond in praise and prayer.

6. Each of the miracle stories has, therefore, immediate relevance for every Christian. The basic pattern is always the same. The particular details of each miracle account, however, provide special opportunities for describing the needs of men and the meaning of Christ's redemption for those needs. These become apparent when we distinguish Law and Gospel in these narratives.

-- Dr. Robert C. Schultz

If we can learn something of the penitence of St. Paul we may hope to know something of his power, and God can use the humble and the contrite heart.

-- Paul B. Bull



WORSHIP—An Integral Part Of Community Life

"Behold, how good and how pleasant it is for brethren to dwell together in unity." (Psalm 133:1) If we are privileged to live together in a community situation, our hearts should not only praise God for the blessings of sharing joys and sorrows with our co-dwellers, but also for the opportunity to worship our Triune God together in the bond of the fellowship with our Head, Christ Himself.

The sun rises in the east and within the span of a few short hours sets in the west; during this time we must heed Solomon's words in Ecclesiastes 9:10, "Whatsoever thy hand findeth to do, do it with thy might." This includes the tasks called for by our specific vocations, plus another task—that of weaving the threads of worship into the very core of our corporate existence. A weaver does not aimlessly produce his work of art but proceeds according to different patterns. So it is with our daily worship life together we dare not haphazardly offer songs of praise merely when the thought occurs to us, or when we momentarily feel the need for offering such adoration and prayer. The expression of corporate worship to our Lord must also assume some pattern, some form, if it is to weave itself into our lives as an integral part of our life in Christ. Within the confines of a day's time, the general pattern of our worshipful activity can manifest itself in many different ways or designs. In the group living situation we can explore, experience, and utilize the various avenues which provide us not only with variety, but also with the ex-

perience of learning what is available to us.

Numerous plans are available for opening each new day and dedicating it to the glory of God. Situated on college campuses as many of us are, the time element plays a significant role in the early morning worship service. Variations are limited by a lack of time. Certain sections of the Matins Service in our hymnal may be effectively prayed together for possibly a week at a time, coupled with a psalm or a lection from the daily reading schedule (page 161 in the **Lutheran Hymnal**). Or, readings from some especially pertinent devotional book geared to the specific season in the Church Year or to the needs of the particular group involved may be substituted. Opened with the singing of a hymn and closed with an appropriate prayer of thanksgiving for the night's rest, and a request for guidance and protection for the day ahead, these few minutes of worshipful morning meditation establish the beginning of a worship pattern for the Christian community. By nightfall, this pattern will have literally "colored" the otherwise meaningless, humdrum existence which one day following rapidly on the heels of another so often can have.

When we consider ourselves to be instruments of God weaving this pattern of worship throughout our daily life, the prayers preceding and following our meals take on an aspect of continuity with the rest of the day. We become aware of the omnipresence of God and our worshipful response to this Presence—"Oh, give thanks unto the Lord, for He is good, and His mercy endureth forever"!

As the wind often calms itself in the evening hour, so our lives take on at least a degree of more quiet activity after the sun goes down. It is in these hours then that our community life together closes in God's name. The officiant of the Vesper Service (page 42, **Lutheran Hymnal**) begins, "O, Lord, open Thou my lips," and the group responds, "And my mouth shall show forth Thy praise." This possible form of evening worship contains the essential elements of a more complete service. Through the versicle and the response the congregation and the officiant become a unified body offering

up one simultaneous voice of worship to God. Praying the ancient psalms of the Old Testament patriarchs, the congregation links itself with the Church of all ages. The reading of God's Word is also found in the Vesper Service—occupying the central position following the psalm.

Opportunity is provided for a specific word to the particular group gathered, based on an appropriate psalm, the lesson for the Sunday of the Church Year, or the reading for the day. Here one finds a wide variety of possibilities. At the same time, the discipline of limiting one's self to these possibilities helps prevent the sermonette from becoming the vehicle of the subjective whims of the officiant.

Hymns are important to this worship service; they unite the group in the simple act of singing together as it offers up praise and adoration to God. There are many community hymns in the hymnal from which one may choose. After the hymn, the congregation joins in singing one of a wide variety of canticles found in the back of the hymnal or immediately preceding the psalms on pages 120-122.

At this point in the Vesper Service we pray to God as a fellowship. We have the promise of Christ found in Matthew's Gospel, "If two of you shall agree on earth as touching that they shall ask, it shall be done for them of my Father which is in Heaven" (Matt. 18:19). Dietrich Bonhoeffer in his book **Life Together** says, "This prayer must really be our word, **our** prayer for this day, for our work, for our fellowship, for the particular needs and sins that oppress us in common, for the persons who are committed to our care." We pray then the Lord's Prayer and various other collects, including the general collect for peace. The Vesper Service concludes with the benediction in the name of the Triune God.

The Vesper Service is only one of many possibilities for closing the day's activity in a final act of worship. The suffrages, both the morning and evening, are workable instruments for community worship. Also, within many worship books can be found compline services which offer refreshing change of pace for a group

which gathers together for worship often during the week and desires a suitable variation.

The purpose here, however, has not been to provide you in your specific situation within the context of a particular group with an outline for daily worship, although some suggestions in this direction have been mentioned. Explore the various possibilities available, but do this in a disciplined, regulated fashion. Form and order in our services do not hamper the liberty which is ours in worship; but rather set us free to concentrate on the object of our prayer and praise, to respond freely within a familiar framework of a worship service.

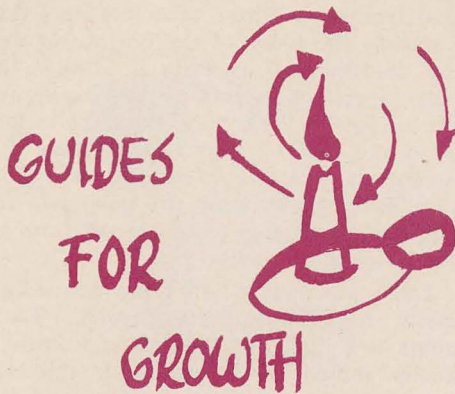
When thread after monotonous thread is woven on the weaver's loom, the material produced takes on that same monotonous tone; but when a pattern is woven into these same threads, they become more alive, more meaningful as part of a significant whole. In our community worship life, the specific pattern created is not of prime importance, but rather that a central, significant pattern of worship is woven into the day's activity—a pattern which gives vitality and meaning to the very essence of our life together.

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The cover expresses Christian worship. The Y symbolizes man who stands with arms lifted up to God. God comes down and covers the world with salvation through Christ. Through the means of grace God strengthens us in the truth that we are forgiven and one with Christ.



Visual aid materials can be of great benefit in the teaching ministry of the church. Persons concerned with the training process have discovered that pupils retain twice as much of what is taught by seeing as by reading.

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TEACHING LUTHER'S CATECHISM in two volumes, by Herbert Girgensohn, Muhlenberg: Philadelphia, 1959, 1960, I, \$4.00, x plus 306 plus index pages; II, \$3.50, ix plus 128 plus index pages.

The trend in Lutheran catechetical instruction today is to use every available new method and illustration in order to make "dry" doctrine relevant and meaningful to the fast thinking and acting teen-ager of today. **Adventuring in the**

Church, Studies in Lutheran Doctrine and many other workbook-type texts are in such demand that it is difficult to have a fall order filled before Christmas. The problem of the deaconess preparing for her class is no longer where and how to find vivid analogies and down-to-earth stories, but how to keep the instruction central and fresh in the theology itself.

A study which emphasizes theology-centered instruction in two readable volumes is Girgensohn's **Teaching Luther's Catechism**. The translator, John W. Doberstein, considered this study Lutheran theology at its best. These two volumes show the continuing validity of Luther's catechism as a basis of instruction in, as Doberstein says, "its warmth, its openness to theological thinking, its firm hold upon the eschatological character of the gospel, its Bible-centered but not biblicistic concern, its theology of the cross—the deep note of Lutheran piety whose theme is sin and forgiveness, the inability of man to justify himself before God, joined with flooding praise of the Redeemer Jesus Christ, who in our stead bore and defeated the world's sin and guilt. . ." (V. I, p. v-vi)

In volume I, Girgensohn considers the Commandments, the Creed and the Lord's Prayer. He emphasizes his firm belief that "only one who knows the law and the gospel knows how to speak of God rightly, knows what God intends to say in the Scriptures." (p. 4) He also points out that "prayer is the expression of the new situation and attitude of man in the presence of God, the attitude of the man who has allowed the law and the gospel to be addressed to him and accepted them in faith." (p. 4) Girgensohn points up the necessity of emphasizing Luther's answer to "What is it to have a god?" as it is stated in the Large Catechism rather than the answer to the question, "How do you know that there is a God?"

Concerning law and gospel, he sees the law as that from which a person learns both the reality of God and the demands this Holy God makes upon him. The law separates God from man yet this same God has crossed this separating line through the gospel revealed in Jesus Christ. This law and gospel belong together in God as gifts from Him and are proclaimed for the salvation of man.

Girgensohn correctly places the emphasis of the Commandments upon our incorrect attitude toward God. The correct attitude is made possible through Jesus Christ and orders our relationships with other people.

The theological insight the author displays in his understanding of law and gospel is seen also in his exposition of the Creed. Sanctification is seen as the activity of Jesus Christ which becomes a reality in man today through the work of the Holy Spirit. (p. 179) The church, as God's gift to mankind, is explained as His gathering which brings life in contrast to man's scattering which brings death. (p. 188)

The Sacraments, with an adequate discussion of the Biblical basis for each, and confession are the concern of the second volume. Girgensohn speaks on the difficult question of how the individual should "feel" before receiving the Lord's Supper. He views the matter in this way: ". . . it is not a question of believing that Christ is present under the bread and wine, not a matter of recognizing a fact, but rather of believing the promise that this Christ is present **for me.**" (p. 117) This emphasis does not prod a person to search for an element inside himself called "faith"; but rather that the individual receives in this sacrament the full significance of the reality with which he is confronted.

Girgensohn's work is not to be taken as the only crutch or tool to supplement Luther's catechism. Rather, it will be a fine aid to stimulate the deaconess, the pastor and any worker whose aim it is to keep the wonder of God's grace alive in the active young minds committed to their care.

— Deaconess Norma Cook

WHAT'S LUTHERAN IN EDUCATION?, Allan Hart Jahsmann, Concordia Publishing House, St. Louis, 1960, \$3.50, 156 pp.

Dr. Allan Hart Jahsmann has been a Lutheran teacher and parish pastor for a number of years. He is a graduate of Concordia Teachers College in River Forest, Illinois, and Concordia Seminary, St. Louis, Missouri. He holds M.A. and Ph.D. degrees in education and psychology from St. Louis University.

In the introduction to this book, Dr. Jahsmann states the formal principle of

Lutheranism. This principle is that Christ is the focus of the Scriptures and that justification by faith in Him is the only means of salvation. Since all men are subject to God, they should be taught what the will of God is and what this means in their lives. Lutheran education, then, should lead the people to the knowledge of the meaning of faith in Jesus as their Savior.

Jahsmann sets down three immediate goals for Lutheran education. These goals are that justification and faith in Jesus should be emphasized, that the meaning of fellowship with God and other people should be taught, and that the true meaning of sanctification should be understood. With these three objectives the ultimate end or general objective of Lutheran education should be "the glory of God and the eternal salvation of men."

The church has been given the responsibility to teach its people through the function of the Office of the Keys and through the function of the Royal Priesthood. Also parents have been instructed by God, through His Scriptures, to teach their children to see and understand the ways of the Lord.

Jahsmann states that Lutheran education is carried on by the means of the Word of God, which is the Gospel of God's forgiveness. In the section where he deals with the Word of God and the operation of the Holy Spirit through the Word, Jahsmann seems to be unclear in his distinction between Law and Gospel. The reader should be aware of this vagueness and should himself critically analyze this section.

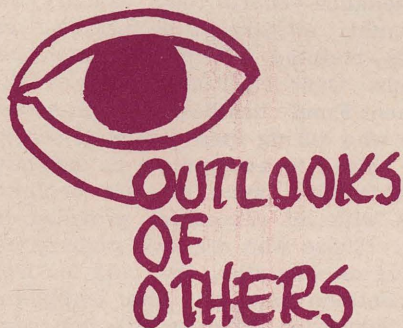
In his closing chapter, Jahsmann deals with the problem of church-state relations. He discusses the problem from a Lutheran's point of view.

This is a book to be read by those interested in parochial education. However, one should critically analyze the goals and purposes which Jahsmann proposes as goals and purposes of Lutheran education.

— Sharon Rahn

Everything depends upon this, that Christ's resurrection is mine. What He has done, does, can do, that is mine.

-- Luther



Milwaukee Motherhouse

I

The origin of the Lutheran Deaconess Motherhouse at Milwaukee, Wisconsin, goes back to the middle of the last century when four deaconesses, prepared for the Diaconate in the Fliedner Institutions, at Kaiserswerth, Germany, arrived at Pittsburgh, Pennsylvania.

Several years previously, Rev. W. A. Passavant, D.D., a young Lutheran clergyman, pastor of the First English Lutheran Church at Pittsburgh, had come into contact with Inner Mission functions and charitable institutions in Europe, particularly the Deaconess Institutions at Kaiserswerth on the Rhine. Here, Pastor Theodor Fliedner had established the first "Deaconess Motherhouse", with the purpose of restoring a diaconate of women as an office of the Church.

Dr. Passavant was much impressed with the fine Christian training and the devoted service of the deaconesses there, and he asked that four deaconesses be trained for service so that a work of this kind could also be established in America. By the time these deaconesses, accompanied by Pastor Fliedner in person, arrived in Pittsburgh, a small hospital had been established, which was dedicated July 17, 1849, and was staffed by the German Sisters.

These four Sisters were joined by young American women who were trained for Deaconess service by them. The organization was then known as the "Institution of Protestant Deaconesses," with the Sisters serving in various institutions founded by Dr. Passavant. One of these was the Milwaukee Hospital, Milwaukee, Wisconsin (est. 1863). Thus the

nucleus was formed for the perpetuation of the Diaconate at Milwaukee. The formal organization of the Milwaukee Motherhouse took place in 1893.

II

This Lutheran Deaconess Motherhouse is a community of women, who have as their primary purpose the service of Christ and His Kingdom. The Motherhouse was not founded as a substitute for other efforts in behalf of the needy, for all Christians have this responsibility. The diaconate is, however, considered to be an effective method of putting a woman's God-given talents to use in His service. The motto of our Motherhouse is: "For me to live is Christ." Though perhaps no one can fathom the whole depth of meaning in these words of St. Paul, it must truly be the all-encompassing motive for deaconess service. "We love Him, because He first loved us," (I John 4:19) and if we love Him, it must follow that we shall love all those whom He loves. We hear His call, "Whom shall I send?" (Isaiah 6:8), and we gladly answer, "Here am I: send me." To Him Who gave His life to save we owe all our life, all that we are or ever can be—our time and talents, our mind, our heart—are His.

Our Motherhouse family is a congregation, "The Lutheran Deaconess Congregation", of The American Lutheran Church. The membership includes all consecrated and probationary deaconesses of the Motherhouse, the Motherhouse pastor, and his family. As a congregation we have regular Sunday worship services and daily Vespers. Since our house of worship, the Chapel, is located in the Milwaukee Hospital, the attendance is increased by patients of the hospital and students of the School of Nursing. All our Sisters are also members of The American Lutheran Church Women, with a Morning and Evening Circle meeting each month, in which one of the Sisters leads a Bible Study. In our Home we have a Prayer Room for individual or group devotions. If a Sister so desires, she posts a date and time for a prayer service, and as few or as many as wish can join her in praying for one or more special causes. We have found these "where two or three are gathered in My name" meetings to be a real bless-

ing in that they have deepened our prayer life, our feeling of "one-ness", and our thoughtfulness of others' needs.

While our Motherhouse is not primarily an educational institution, it naturally provides education for those who join our ranks with the purpose of serving. All candidates receive what is known as the "Candidate Course of Instruction", which is taught by the Pastor, the Directing Sister, and several other Sisters. The course includes Introduction to the Bible, The Ministry of Mercy, Bible Doctrines, Bible Study, Church History and Confessions, The Church and Her Life, Church Liturgy, Hymnody, Human Behavior, Society, Personal Work, Christian Ethics, and other courses intended to provide a solid foundation for later service. After investiture with the deaconess uniform, the candidate is known as a probationary deaconess and is ready for education for some special field, and is a "student" until she has completed the necessary preparation for that field. This field may be child welfare, care of the aged, nursing, teaching, parish work, occupational therapy, or one of many other fields of service. Since advanced education is necessary today for almost every kind of service, it may take from one to four or more years beyond the candidate course before her education has been completed. If a candidate has come to us already prepared, she can immediately join the ranks of deaconesses in active service.

What now remains to be explained is something that is a very puzzling thing to many who take the time to think of how the Diaconate subsists. To people who are used to living on salary, to prospective candidates who have an education in mind rather than service, to parents who have spent a good deal of money in rearing their children and want them now to be a "success" in the world, the community plan of our Motherhouse seems rather vague, to say the least. However, to those who have experienced the blessings of this plan in our way of life, it is very clear. This is how the Motherhouse plan works: As a deaconess is assigned to a service, regardless of where she may be stationed, the Motherhouse make a charge for her service according to the position she fills. This charge goes into a common treasury. The

deaconess, in turn, receives her complete maintenance—board, room, laundry, and a monthly allowance for personal expenses—clothing, vacations, and miscellaneous. Over a period of years, a "Retirement Fund" has been created so that those who during their period of service have helped to accumulate it, can have a comfortable home in their declining years with all necessities provided for them. Those who are still students can receive an education also paid for from this common treasury. After completing their education, they in turn can serve and thus perpetuate the service for which the Motherhouse was founded. Using this financial system the Motherhouse has never been dependent upon the Church or any other organization for its support.

Consecration into the Diaconate takes place about five years after entrance into the Motherhouse, upon the wish of the probationer and the approval of the consecrated Sisterhood. The consecration is a solemn service in which the deaconess is set apart for service "by the laying on of hands and prayer". No vows are taken, but in her heart the deaconess knows that her earnest purpose is to serve the Lord wherever He leads and as long as He needs her. A deaconess has no greater joy than that of being permitted to serve. In the words of another pioneer of the Diaconate, Pastor Wilhelm Loehe, "She seeks neither thanks nor reward. Her reward is that she may thus serve."

Sister Magdalene Krebs
