

THE PASTOR'S ROLE IN MAKING CHANGES IN  
THE CHURCH - PAST, PRESENT AND FUTURE

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It has been said, "Don't make change for the sake of change." Change in and of itself is not either good or evil. Change is viewed as either good or evil by an individual or individuals on the basis of their evaluation of the change. Even then the change may still not be in line with the judgment rendered concerning it. The change may be good, although it is judged to be bad or it may be bad, although it is judged to be good. One need only take a glance at history to see that there have been good changes in the church, the world and society and there have been bad changes in them. New technologies have wiped out many diseases which used to be terminal and research is continually revealing new techniques and medicines to combat other such diseases. New methods of record keeping and new and revised techniques for reaching out with the gospel are just two examples of good change within the church.

But the basic premise of this paper will be that, in general, people are afraid of change. "Don't make change for the sake of change." People tend to fear the worst will come with each new change, whether in society and the world or in the church. Their fears are warranted, because one never knows just what the results of a change will be. When one sets out to change some aspect of an existing system or to introduce something new, he never knows for sure what this change will bring about. Will the results of the change bring the desired effect? Will the change enhance or be detrimental to the overall program? How will the change be accepted by the people involved? Will the change have an adverse effect on the people involved? These and many other similar questions are ones that need to be conscientiously considered by anyone considering making change of any sort.

The role of this paper, then, will be to explore the effect that change has on the people involved, how the change was approached by all who were involved in it, <sup>and</sup> especially how the change was approached and handled by the

leader or leaders of the group of people involved in the change. Our Wisconsin Synod has experienced many changes of varying magnitudes during its one hundred thirty-five years of history. Four changes which our synod went through will be presented and discussed in this paper on the basis of interviews held with people who were either involved in the change or, through close connection to it, were able to give some details about the change. It is the hope of the writer of this paper that through the research done and the exposition of the material a better understanding may be had on how to approach change and how to handle matters of change when dealing with people, specifically members of one's congregation.

The paper will consist of basically two parts. The first part of the paper will include a discussion of the interviews which were made. The second part of the paper will include several pages of advice. This advice will consist of that which Luther gave in his eight sermons delivered in Wittenberg in March, 1522, and advice which was requested from each of the people that were interviewed. The advice will be useful for anyone who is embarking on a certain change.

To aid the reader in knowing what was basically discussed during the interviews the following questions were asked of those interviewed. Not all the questions were asked in each interview and some additional ones were asked in many of the interviews, but the questions will give the general idea of what was discussed.

#### Interview Questions

1. What was the change that took place in your church?
2. Who suggested the change?
3. How did the congregation/pastor react to the change?
4. How patient was the congregation in discussing and working through the change?
5. How did the pastor handle the change?
6. How much education of the people did the pastor do in implementing the change?
7. Were there any problems involved in implementing the change?

8. What advice or suggestions would you give to future pastors who might be involved in change in their congregation?

Part One: Ancient History - Luther and Change

It is an understatement to say that Luther was involved in change. Luther's whole life was one of constant change. He changed his direction in life and his beliefs in the first thirty years of his life more than most people change these things in a lifetime. When Luther stood by his beliefs at the Diet of Worms in 1521, what changed was his lifestyle. On his return journey to Wittenberg after the Diet, Luther was "kidnapped" and secretly taken to the Wartburg Castle where he was disguised as a knight. To many disheartened "Lutherans" this disappearance of Luther must have meant an end to the long awaited and long needed reformation in the church which Luther had begun. But the cause of the reformation was carried forward.

The problem with the reformation that proceeded while Luther was away, was that it was carried out to extremes. Many of Luther's followers shared his desire to keep what was good and change what was bad in the church, but they often carried out their reforms to extremes that Luther never would have condoned. Dr. Carlstadt was one of those notable followers of Luther and a fellow reformer. His orthodoxy was sound but his zeal often got carried away. Dr. Schwiebert, in his history, Luther and his times, writes:

Carlstadt's sincerity was unquestionable, and much of his preaching was in accord with the new movement, but he tried to introduce too drastic changes too rapidly. To a people still steeped in Catholic forms and doctrines he made such statements as: "Who partakes only of the bread, sins"; "Organs belong only to theatrical exhibitions and princes palaces"; "Images in churches are wrong"; "Painted idols standing on altars are even more harmful and devilish."<sup>1</sup>

Schwiebert also says that Elector Frederick was greatly disturbed with Carlstadt when he conducted a Christmas Eve service, apparently in 1521, and officiated

without Mass vestments and encouraged the people to help themselves to the bread and wine directly from the altar.<sup>2</sup>

Another of the religious leaders involved in reforming the church in Germany was a man by the name of Thomas Muenzer. He could be considered Carlstadt's side-kick since he took what Carlstadt preached and put it into practice. He is said to believe in social reformation in the church through social revolution rather than to wait for the "tedious process of conversion." He also felt that this revolution was to be "blood red" if need be.<sup>3</sup>

Still other extremist reformers are such men as the over-zealous monk, Zwilling, who thought and taught that the Masses were sinful and therefore should no longer be attended. And then of course there were the Zwickau prophets. These men felt no need for the revealed Word of God, because they received their guidance and instructions from special revelations or "familiar conversations with God."<sup>4</sup> Schwiebert also records the over-enthusiastic actions of the Augustinian monks in Wittenberg:

On January 6 the Augustinians had held their Chapter in Wittenberg and decreed that those who wished to leave the monastery might do so. Five days later, under Zwilling's leadership, the monks destroyed the side altars of the old convent church, in which Luther had preached his first sermon and burned the oil used for the Extreme Unction. All images were burned in their fanatical zeal.<sup>5</sup>

Although Luther was a man of change and one who strongly felt that a change was needed in the Catholic church, he nevertheless could not stand-by while his followers over-reacted to his preaching and teaching for reform. On Friday, March 6, 1522, with the possibility of great danger to his life, Luther left the Wartburg and journeyed to Wittenberg. Two days later on Sunday, the 8th of March, from the pulpit of the Castle Church in Wittenberg, Luther preached the first of a series of eight sermons. Each sermon concerned itself with some aspect of the problems that had arisen in Wittenberg due to

the over-zealous efforts of Luther's followers in bringing about change in the church. Schwiebert records the cause and contents of Luther's eight sermons briefly:

In the sermon series he treated many of the problems which were confounding his followers. Again he emphasized that the Christian cannot resort to force, that the Word alone must accomplish the needed reforms. He cited the position of Paul in Athens among heathen altars, temples and idols, wherein he pleaded with the people to forsake them but did not advocate their destruction by force. Citing his own experiences Luther said:

I will preach it, teach it, write it, but I will constrain no man by force, for faith must come freely without compulsion.... I have opposed the indulgences and all the papists, but never by force. I simply taught, preached, wrote God's Word; otherwise I did nothing... the Word did it all. Had I desired to foment trouble, I could have brought great bloodshed upon Germany. Yea, I could have started such a little game at Worms that even the Emperor would not have been safe. But what would it have been? A fool's play. I did nothing; I left it to the Word.<sup>6</sup>

Luther gave much advice from the pulpit in those eight days of preaching. I would like to share an outlined form of that advice for each of the eight sermons. But so that all the advice can be found in one location, I will forego outlining it here. It may be found on pages 26 to 33.

#### Part Two: Twentieth Century History - Language Change

I chose to present the language change first because it occurred the earliest of the four changes I will present. The language change that took place was from the German language which was brought to America by the German Lutherans who came here. The transition which took place was from German to English.

#### Trinity - West Mequon, Wisconsin

The first of the three parishes that I investigated the German-English transition in was Trinity Lutheran Church of West Mequon. I interviewed an elderly couple, Ray and Eleanor Hilty, who are members there. They have been

members of Trinity-West all of their lives which started in the second decade of this century. It was very interesting how they said the language transition in their church came about. The reason it is so interesting is because the reasoning is similar to that given for the transition from the King James Version to the New International Version, which will be discussed later. Young people from Trinity-West began to leave the church and join other churches where English was used in the worship services. As these young people grew up they naturally learned the language of the country in which they lived in, which was English. At the same time they lost their use of German. Because the church services of their own church were still being conducted in German they began to leave their church and go to churches where English was the language used in the services.

But the people of Trinity-West were not unaware of what was going on under their noses. They realized what was going on and decided that something must be done to correct the problem of losing their young members. Mr. and Mrs. Hilty did not know when English was first introduced at Trinity-West, but said that they were sure it was commonly used in the worship services by 1934 when they were married by Pastor J. E. Schaefer, the pastor of Trinity-West.

At first the people at Trinity-West couldn't understand English very well and wanted to keep the German. But Mr. and Mrs. Hilty assured me that German was phased out and English was phased in over a period of time. At first they had both the German and the English. They would alternate between services, using German in one service and English in another. But as is well known by many, the onset of the two world wars with Germany had a definite effect on hastening the transition from German to English. Mr. and Mrs. Hilty said that by 1949 German was no longer in use in the worship services at Trinity-West.

Mr. and Mrs. Hilty told me that as far as they can remember, Pastor



Schaefer as well as the other pastors that followed him were all in favor of transitioning to the English. They could not remember that there were any pastors who were against it. They did say that Trinity-West did not experience as much trouble with the transition from German to English as some churches did. Granted, there were some who did not want to change from the German to the English, some for good reasons others for poor reasons. They did comment that they had friends who were members of Trinity-South Mequon in the years when the German-English transition was going on there. Those friends had told them on more than one occasion of the trouble they were having with that transition. The remark was made that the members of Trinity-South often did not know what to do with their pastor because he was so stubborn. I did not investigate the background of the transition that took place at Trinity-South, but I did conduct an interview where a similar situation was involved. I will present that interview shortly. I was informed, though, that the situation at Trinity-South got so bad that one reason for forming Calvary Lutheran Church of Theinsville was so that it could be an English congregation.

Overall, the Hiltys felt that the German-English transition at Trinity, West Mequon had gone rather smoothly. The pastors and the people had worked together well in the transition with little or no trouble.

#### Divine Charity - Milwaukee, Wisconsin

This congregation, which was originally located on the corner of First St. and Chambers in downtown Milwaukee, no longer exists as a separate congregation. In about 1964 Divine Charity merged with Divinity on the east side of Milwaukee, also a Wisconsin Synod congregation. The person I interviewed in researching the history of Divine Charity, was Professor John Jeske of Wisconsin Lutheran Seminary. Professor Jeske spent part of his

childhood at Divine Charity since his Father was pastor there.

Divine Charity's beginning comes early in the twentieth century. About the year 1913, some people from Jerusalem Lutheran Church, a Milwaukee-Wisconsin Synod congregation, requested English services. At first, their pastor, Pastor Gieshen, would not grant their request. But eventually he submitted to their request and held English services once a month on Sunday evenings. Later on an additional service each month was granted, giving these people two Sunday night English services each month.

But then, for some reason, which Prof. Jeske was not familiar with, this group of people organized their own English services in Jerusalem's school. Very conveniently, there was a man in the Missouri Synod at that time who was very active in establishing the English district of the Missouri Synod. This small group of people at Jerusalem asked this man, Dr. Dallmann, if he would consent to conduct English services for them. He consented and in the process he formed three English congregations. They were: Faith Lutheran Church, Hope Lutheran Church, and Divine Charity, the latter incorporating the English group from Jerusalem. Now this group decided that they wanted to join the Missouri Synod. But very appropriately, Dr. Dallmann refused to let them do that and instead told them to go to the Wisconsin Synod mission board, organize as a congregation and request a Wisconsin Synod English speaking pastor. This they did.

Their first pastor was Pastor John G. Jeske, the father of Prof. Jeske of the Seminary. He served them as their pastor from 1922 to 1959. Other pastors of the congregation were: Pastor Alfred Walther, Pastor Henry Biel, and Pastor Justice Ruege. As was mentioned earlier, in about 1964 Divine Charity merged with Divinity to form Divinity-Divine Charity. Divinity sold its old property to the Wisconsin Synod Mission board. That property now houses St. Philips, also a Wisconsin Synod congregation.

A couple of observations which Prof. Jeske shared with me may be helpful in considering change. He indicated that Pastor Gieshen's son, who succeeded him at Jerusalem, put out a questionnaire which asked the parents whether they wished their children to be taught the catechism in German or English. The point to be considered is this: the people were given a choice of whether or not they wanted the change, they weren't run rough-shod over with the change to English. One other observation that Prof. Jeske shared with me, which I had not considered in thinking about the transition from German to English, is also a very significant one. He reminded me that Luther's German Bible was in the low German, what Prof. Jeske termed "kitchen German," something which the German speaking people understood very easily. These same people also spoke English, but it too was what we would probably call the colloquial type of language. In contrast the King James Bible, the English Bible they were transitioning to from the German, was written in high court Elizabethan English. This made understanding this new version rather difficult for many people. Much instruction as well as much understanding was needed.

#### Grace - Waukesha, Wisconsin

This congregation, similar to Divine Charity, was originally formed by a group of people who desired English services, but whose wishes were not met. In researching Grace's history I did interview a Mrs. Florence Smith and her brother, but was lead to a wealth of information on the history of Grace in two 75th anniversary booklets, one for Grace and the other for Trinity, also a Wisconsin Synod congregation in Waukesha and the church from which Grace's nucleus originated.

Since Grace is a split from Trinity, it is only natural that the history begin at Trinity. Trinity was organized in May of 1887. Trinity's first pastor was Rev. Herman Knuth, although Rev. Johannes Brockmann receives the credit

for having done exploratory work and having carried on early services. Trinity naturally began as a German church and to some degree or another remained such for the first sixty years of its existence. Its school also used German for many years. In Trinity's 75th anniversary booklet we read:

In those days, of course, it was known as "the German school." And German it was. The children spoke German on the playground, and most of the lessons were in the German language, though English reading, writing and spelling were necessarily taught.<sup>7</sup>

Rev. Martin Busack (1907-1910) and Rev. Johannes Brockmann (1897-1902; 1910-1940), saw Trinity through the major part of its German-English transition. Not much is said in either anniversary booklet about Pastor Busack's role in the transition. But Byron Merten, one of the people from Grace that I spoke with, told me that he recollected Pastor Busack as being generally against the transition from German to English. Mr. Merton felt on the other hand, that Pastor Brockmann had been more in favor of the transition. In Trinity's anniversary booklet we read:

In 1910 Pastor Brockmann returned, and it is a mark of the high esteem in which he was held that he should have been called for a "second term." This time he remained for thirty years, finally retiring because of failing health in 1940.

Thirty years is a long time--a whole generation. During those years there came the First World War, the Depression of the Thirties, and the beginnings of World War Two. World War One, with its hysterical spy scares, forced an accelerated changeover from the German to the English language in church and school. There had been a few English services as far back as 1898, but in 1902 English was discontinued, and not used again until Pastor Brockmann returned in 1910. After that its use continued to grow until, in 1947, the last regular service in the German language was held. Meantime, in 1909, Grace Lutheran Church had been founded on Beechwood Ave. as an all English church.<sup>8</sup>

And so, Grace Lutheran Church was founded on May 23, 1909, although the first service was held on December 26, 1908. Grace was organized by

a group of seven charter members from Trinity who had requested English services at Trinity. According to Mrs. Florence (Merten) Smith, of Grace, the move to transition to English was already precipitated when her two aunts, Anna and Elizabeth Merten, requested English Sunday School at Trinity in the early 1900's. They subsequently began English Sunday School classes in their own home. In Grace's 75th anniversary booklet we read: "Our Sunday School had its beginning even before the congregation was organized. Mrs. Anna Merten Stuhr and her sister, Mrs. Elizabeth Merten Lyon, had the first classes in their home on Sunday afternoons."<sup>9</sup>

According to Byron Merten, of Grace, the talk about transitioning to English from the German was not accepted very well at Trinity by the pastor or the people. Consequently the group of seven left Trinity and organized Grace as an English speaking Lutheran congregation. Grace's anniversary booklet traces the events:

In the beginning of the 1900's some Lutheran Christians who were members of Trinity German Lutheran Church in Waukesha believed that the Lutheran religion should be preached and taught in the English language. On December 6th, 1908, the first English service was held in Trinity Church on White Rock Ave. Following this service they obtained the little Free Methodist church on the corner of Beechwood and Woodland Aves. to hold services. The first service was held there on December 26, 1908.<sup>10</sup>

The change that took place in the history of Trinity and Grace was not one which we would want always to take place. It seems that there was not a good understanding on the part of both groups somewhere along the line. To make a change by means of a split in a group is never desirable. Nevertheless, it also seems that the group which formed Grace handled the manner in a generally loving and orderly way. I think this case illustrates the great need for patience and understanding whenever a change is to be made. In closing this case it is interesting to note that people from Trinity frequently attended the English services at Grace.

Part Three: Twentieth Century History - Culture Change

As I was researching for this paper, it was suggested to me that I consider looking into the attitudes and problems that may be present when a congregation undergoes a change from being predominantly one race or culture to becoming integrated by other races or cultures. This intrigued me, so I pursued this avenue and consequently interviewed two people who are directly involved with two of our Milwaukee inner city congregations and schools. The change that took place and is taking place in many of our inner city congregations is going from being predominantly white anglo-saxon with a German background to becoming integrated primarily by the black people who live mainly in the inner city. This is not to say however that other ethnic groups are not joining the ranks of those in our inner city churches.

Originally I had wanted to use the title "The Pastor's Role in Making Change in Adiaphora in the Church" for this paper. But then I came to this change and realized that that title would not do, since evangelizing and incorporating other races and cultures into the Church of Christ is by no means an adiaphoron. Yet doing just that will certainly be a change for a previously all white German congregation. And so I offer what I found.

St. Marcus - Milwaukee, Wisconsin

St. Marcus is a church with a long history - one-hundred-ten years of history this year to be exact. This congregation is typical of many of our congregations who through the years were faced with a major decision in their destiny: To change with the community or the neighborhood with respect to outreach or to pack up and move with the "old neighborhood." The "old neighborhood" was the predominantly white/German neighborhood which in the mid-1900's migrated from what is now the inner city to the outlying suburbs. The "new neighborhood" is the mixed culture neighborhood: some whites,

blacks and other ethnic groups. St. Marcus, like so many other of our inner city churches, had to decide if they were to stay or move. St. Marcus made that decision using what seems to be St. Paul's philosophy: "I have become all things to all men so that by all possible means I might save some" (I Corinthians 9:22). I will let their 110th anniversary booklet speak for them:

The character of the neighborhood changed considerably in the 1950's. The industrial boom in the northern cities attracted a new wave of immigrants--black families, predominantly from the rural South. Literally dozens of churches pulled out of the "inner city" and moved to the suburbs during these years, fleeing the aging housing and lower economic level of the old part of town.

St. Marcus also had to make a decision: to leave or stay. Membership losses during the 50's were heavy. What to do?

They stayed. Convinced of their urban mission mandate, the congregation in 1955 called Pastor Paul Knickelbein, who for the past few years had done pioneer work in organizing black Lutherans in Milwaukee. St. Marcus was determined to continue preaching the Gospel on Palmer St., and a gracious Lord responded by making it the first truly integrated congregation in the Synod.<sup>11</sup>

Also as a part of researching St. Marcus' unique change I interviewed Pastor Mark Jeske, who is the present pastor at St. Marcus. Some of his insights follow. Previous to the 1950's there were almost no blacks in the "inner city" area of Milwaukee. But as was noted before, with the industrial boom in the upper midwest, the migration north for jobs began, bringing many blacks to this area of the country. They settled on the "Northside" of Milwaukee, which is now the inner city. With this influx of the Southern blacks many of the white people, including their churches moved out to the suburbs. This caused a problem for those congregations which stayed behind. As they saw their white members leave, and with integration not yet in the picture, they also saw their membership roles decreasing at a rapid rate. Some of them folded, but many like St. Marcus strove to carry out the Lord's Great Commis-

sion and decided it was time to begin integrating their congregation with their black brothers and sisters.

Even before St. Marcus began actively integrating their congregation, a man who would eventually be a leader in carrying out that task at St. Marcus was busy doing black mission work in the Milwaukee area. In 1953, Pastor Paul Knickelbein came to the Milwaukee area to begin black mission work there. In carrying out his call, he first organized black families into a congregation. That congregation is St. Philips, still a growing Wisconsin Synod inner city church. In 1955, Pastor Knickelbein accepted a call to St. Marcus, where he remained for the next twelve years, carrying out the same commission he was first given in 1953. Another man who furthered the cause of integration at St. Marcus was former missionary, Rev. Richard Seeger. He carried on his efforts with missionary zeal from 1967 until 1979 when he returned to the world mission field, to Antigua, West Indies. After a short vacancy, St. Marcus received their present pastor, Rev. Mark Jeske, who came in 1980. He too is carrying out the ongoing task of integration today.

The integration of St. Marcus, as with other inner city congregations, did not happen over night. It was a long slow process. The two races, the whites and the blacks react to the integration in different ways. Many of the whites, realizing the full impact of the Lord's Great Commission, simply accept the integration as a part of "making disciples of all nations." Others accept it, but inwardly still have a hard time with it. Still others who would not accept the integration simply moved out to the suburbs. The acceptance on the part of the blacks varied too. Many were very open minded to belonging to a "bi-cultural" church. They accepted the white clergy, white liturgy and white hymns. Some blacks look at belonging to a white church as a mark of success. For many blacks, though, the major road block



is the culture gap that exists between the whites and blacks.

In 1985, the membership at St. Marcus consists of about half white members and half black members. Pastor Jeske said that the major problem he sees at St. Marcus is integrating the leadership of the congregation. It is not that easy to get black members to accept leadership in the congregation. At one time, St. Marcus' council was one-third black. Pastor Jeske offered me some other current statistics. The Women's Guild is almost all white. The Christian Education Society is mostly black. This, he said, is because the school has mostly black children enrolled in it. Their evangelists are half white/ half black. Their church potlucks are also half white/ half black. They have one black Sunday School teacher. The senior choir is almost all white. The Gospel choir is again, half white/ half black, with a black director.

All in all, from what he knew of St. Marcus history, Pastor Jeske said that it seemed that the integration had gone fairly smoothly. There are some cautions and some advice that he suggested that can be found in Part Six.

#### Jerusalem - Beautiful Savior, Milwaukee, Wisconsin

Jerusalem is another one of our Milwaukee inner city congregations. Together with St. Philips congregation, mentioned earlier, Jerusalem operates a Christian Day School, Beautiful Savior. I interviewed Ned Goede, the principal of the school. Ned has his call through St. Philips, but was able to share some insights.

Jerusalem was another one of the inner city congregations which decided to stay rather than move to the suburbs. Jerusalem was integrated sometime in the early to mid 1960's. The black people that Ned has talked to have told him that they joined the inner city congregation because they wanted

a church that taught the Word of God in its truth and purity. One out of four non-members who enroll their children in the school and attend the required adult classes join the congregation. Ned sees Pastor Erstad of Jerusalem as being very open toward integration and dedicated to inner city work. Ned feels that it takes a certain type of person to do inner city work and those who aren't cut out eventually wash out.

Ned did not see race as the major inner city hurdle to be crossed. More so than race, he felt the inner city hurdle to be crossed is economic and cultural background differences. There are often two different standards of living in the inner city congregations. The background differences are between Southern Baptist or Pentecostal backgrounds which many of the blacks come from and the traditional German Lutheran background. Ned said that it is difficult for the blacks to understand the minor key which many of the Lutheran hymns and some of the Lutheran liturgy is written in. The blacks refer to this type of music as "sad music." None of the inner city churches have gone out of their way to change their liturgies. That would be a contradiction in the other direction. Rather, the challenge is to make the service meaningful for both cultures.

Ned considered the school to be a vital mission arm and tool of integration for any inner city church. He felt that if any inner city congregation were to close its school, it would be only a short time before the church would go under. Ned's role is as administrator of the school, since the school is jointly run while being an independent operation of both Jerusalem and St. Philips. Ned considers himself both a missionary and evangelist. He tries<sup>to</sup> promote the understanding that the school is both congregations' school. Ned directs the Gospel choir at St. Philips and the Jr. choir at Beautiful Savior school. He does use some Gospel music but tries to stick mostly to contemporary Christian music.

Ned also felt that the integration that he had witnessed in the inner city, generally went fairly smoothly. The people tend to work together in furthering the Gospel. Ned told me that he has not seen one racial problem in his fourteen years in the inner city.

### The Inner City Call

"The Inner City Call" is a paper which was written by Rev. Rolfe Westendorf, pastor at Siloah Lutheran Church, Milwaukee, Wisconsin. In this paper, Pastor Westendorf shares many well thought out insights and much heartfelt advice. Some of the insights I will share now. The advice can be found in Part Six.

One of the first things Pastor Westendorf says in his paper probably seems more than obvious: "A black person is a person who happens to be black."<sup>12</sup> His emphasis, though, is on the word "person." He wants the reader to realize that a black person is a person, just like himself with many of the same needs and desires in life, who happens to be black. The major emphasis in the first half of the paper is that it is neither safe nor wise to stereotype any race: "You simply cannot know what a black person is like until you talk to him and learn to know him, no matter how many blacks you may know, no matter how black you may be."<sup>13</sup> And to drive that point home further, he says, "It is essential to realize that a description of a culture is not a description of a person."<sup>14</sup> So, we as Christians who may live in the inner city have a special challenge and a special responsibility toward our neighbors. Pastor Westendorf points this out: "As fellow Christians we need to see the person, not just the face, and we need to deal with the person, recognizing race only when respect and honesty require it."<sup>15</sup>

Pastor Westendorf points out four factors that affect the attitude of the black person. The first factor is the influence the black person's parents have on him. The basic philosophy involved -- "like father, like son"--is often the case. In other words, if the father has been influenced by slavery

or oppression then the son will also most likely follow in his footsteps and have many of the same outlooks and attitudes on life and the society in which he lives. Pastor Westendorf believes that this is one of the most important factors to take into consideration when dealing with blacks.

Another factor to be considered when one works with blacks is that the home is often governed by the "matriarchal system." Going back to the years of slavery when the father was often sold and separated from his family and also in our own day and age when black men have a difficult time getting jobs and when it is easier for black women to get government aid than black men, one finds that the black woman is more often than not the one in charge in the home. The problems of this system tend to compound themselves and could of themselves constitute an entire paper. To say the least the system makes it very hard on the black woman and very demeaning to the black man.

The third factor that affects the black culture is the ghetto. Many of the influences of the ghetto stay with the black person even if he leaves the ghetto because leaving does not change the color of his skin. Pastor Westendorf says it this way:

Time will eventually erase most language barriers. But it doesn't affect color in the least. Even the children of an inter-racial marriage tend to show black characteristics that are highly visible. Thus the black ghetto does not disappear like the German or Irish ghetto. A combination of prejudice and preference tend to keep black people living together, separate from the rest of the community, and this intensifies the development and preservation of the black culture.<sup>16</sup>

The fourth factor governing the black culture to some extent is poverty. Financially, the black race is stronger than ever before. But the impact of previous generations and the poverty they experienced still affects the habits and lifestyle of the black individual today. This shows up in the lack of knowledge in handling amounts of money larger than those normally accustomed to. This can also be seen in many of the black dietary preferences.

Pastor Westendorf feels that in order for the Lutheran church to survive in the black community it must become indigenous. He feels that it must have its own black Lutheran clergy. This point may be debatable, but in closing Pastor Westendorf reveals his dedication as well as the Wisconsin Synod's dedication to "being all things to all men": "At this point in history (1975) we cannot say what the future of black Lutheranism in the Wisconsin Synod will be. But we know that we must make every effort to assure that future."<sup>17</sup>

#### Part Four: Twentieth Century History - Bible Translation Change

This transition is the most recent and next to the German/English transition is the one of the biggest. The transition I am referring to is the change in the Wisconsin Synod and its member congregations from the King James Version of the Bible to the New International Version. This transition began in the late 1970's after the NIV had been published and the Wisconsin Synod authorized its use in Synod congregations. This transition has met with widely varied acceptance and opposition. I interviewed three pastors, but because the situation was not very favorable in the third congregation the pastor asked that his name and his congregation's name not be mentioned in this paper.

#### St. Paul's - Brownsville, Wisconsin

The pastor that I interviewed at St. Paul's about the transition from the KJV to the NIV there was Rev. Allen Zenker. The development and handling of the transition is very interesting. Pastor Zenker came to St. Paul's in 1975. Shortly after he arrived, discussions began at St. Paul's about changing from the KJV to the NIV. News had gotten out about the new translations that were on the market. People began to talk about them and to inquire about them. Right from the start people were opposed to changing Bible translations.

Pastor Zenker said that he defended the synod looking at modern translations in order to better serve its people. He told his people that men, not translations teach false doctrine. The result of all the talk and discussion was that some wanted to change "right away" while others never wanted to change.

The change did take place, however, sometime late in 1976. Some of the people asked when a new translation could be used in the worship services. Pastor Zenker brought this request to the church council. They left the decision of what translation and when to use it up to him. Pastor Zenker used the New American Standard Bible for the first time in the Advent services of 1976. But the change was not received as graciously as might have been expected from all of the discussion and the requests for modern versions being used in the worship services. By the January voters' meeting, many of the members of St. Paul's were opposed to using any modern versions in the church services. In the April, 1977 voters' meeting a motion was made and passed to use only the King James Version in the worship services at St. Paul's.

That motion was carried out at St. Paul's for the next one and one-half years. Then sometime in 1979 or 1980, the church council proposed using the KJV in one Sunday morning service and the NIV in the other. That proposal was accepted and is still the practice at St. Paul's today. They alternate the services so that one month the KJV is used in the early service and the NIV in the late service and then the next month they switch - NIV in early service and KJV in the late service. Some people at St. Paul's have mentioned the desire to go with using only the NIV, but many are still opposed to that. Pastor Zenker felt that the present practice would remain in effect for quite a while.

What is most interesting is the unexpected progression of the development of the transition and the education that Pastor Zenker employed in working

to and through the transition. The unexpected turn in the development, to me, came in the two voter's meetings of 1977. With all the discussion that was held on the issue and especially when one considers the education that the pastor went through with the congregation at various levels (education to be discussed next), it is hard to understand why so many people were opposed to the change of Bible translations. It would seem that the majority wanted to change from the KJV to the NIV. But the actual development, I believe, shows that people don't always react or respond the way we think they will. This is all the more reason to act slowly and cautiously when working through a change.

What I think is especially interesting and valuable is to note the variety of education that Pastor Zenker carried out at the various levels of his congregation in working through this transition. To begin with he drew up papers - memos or informative studies - to be presented to the voter's assembly when the Bible change issue came up for discussion. Two things should be noted here: 1) The need to be informed was felt and met by the pastor; 2) The pastor was not about to ramrod the issue down the voter's assembly, but rather would wait until the issue arose and then would address the matter.

Pastor Zenker also told me that the congregation had an article, written by Professor Hartwig from New Ulm, which dealt with the modern translations in general. Pastor Zenker said that the article had found its way into the congregation before he arrived. I am sure that Pastor Zenker made reference to that article whenever it was appropriate.

Finally, Pastor Zenker also told me that he showed the Moody film "How We Got the Bible" to his Bible classes. Together with showing the film a discussion always followed the film. Considering the fact that most people usually don't take to change that well, I think that Pastor Zenker did the

right thing and practiced "the more education the better." Overall, from what Pastor Zenker told me, the transition from the KJV to the NIV in his congregation went rather smoothly. As an outside investigator I would judge that the reason this is so is because of the evangelical nature of the pastor in handling the change coupled with much education of the people about the change.

St. John's - Tappen, North Dakota

The place is St. John's, Tappen, North Dakota. The year is 1977. The New International Version (NIV) is in the works, the New Testament already published, and Rev. Roger Kovaciny is the pastor at St. John's. Pastor Kovaciny thought there was a need to change from the King James Version (KJV) to the NIV and felt the time was right. So in 1977 the change began to take place. First the NIV was approved for the Epistle only. Pastor Kovaciny also experimented with the Beck translation, using it for the quotes in his sermons. At first the NIV was approved for the Epistles on a trial bases. The practice is still in use to this day.

Pastor Kovaciny also carried out education about the change on every level in the congregation. He brought it up in the various groups in the congregation for discussion. In the grade school, he introduced the NIV in the first grade and planned to do so each successive year. Pastor Kovaciny, himself was pleasantly surprised to see the confirmation parents literally demand that their children be taught the Catechism using the NIV version of it. It seems that these parents became informed and realized that the children could understand the "modern English" of the NIV better than the "Elizabethan English" of the KJV.

The congregation itself was divided on the issue of the change. Some agreed that the change was needed. Others were opposed, some vehemently. The "traditionalists" of the congregation liked the KJV because it was



familiar even though most of them could not understand much of what it was saying. Pastor Kovaciny said that it is virtually impossible to convince people by reasoning with them. Often the best way is by showing them, by letting them experience the change and then make a decision. It is difficult to try to reason the difference between one way of doing something and another. It is best to just let the people see for themselves. Pastor Kovaciny felt reasonably assured that the present pastor of St. John's would be able to work through a change to completely using the NIV.

#### Anonymous Congregation

As I mentioned in the introduction to this part of the paper, there was a third congregation which I did an interview of, but because there were some problems in working the issue through, the pastor requested that I withhold his name and the congregation's name. Some of the points surrounding the issue and the issue itself will be beneficial in looking at change in a congregation.

Originally, the call the pastor received from the congregation stated that he must use the King James Version (KJV). The pastor felt that legalism was a part of the reason for this. Another reason for this was probably the fact that a group of people came to this congregation from a church where the New International Version (NIV) was "dropped" on them with little or no information or education. This group of people talked this congregation into holding onto the KJV. There are other serious problems that were a part of the opposition to changing the Bible translation in this congregation. But because of their nature they cannot be discussed in this paper.

As a result of one of these problems the church council recommended calling a special voter's meeting. This meeting itself proved to be quite

taxing on the pastor and the congregation. But the spirit of love conquered the hearts of the people of this congregation and the situation was worked out. The result of the meeting was that the pastor was permitted to start using the NIV in parts of the worship services. He said that he uses the NIV occasionally in sermons. He also uses the NIV for one of the readings from time to time and encourages the people to compare it to the KJV. And then he also uses the NIV in private visits and frequently discusses the difference between it and the KJV.

The truth of the whole matter is that the people of this congregation eventually saw the need to use the NIV because of its "modern English." They especially became aware of the need to use it and the Kuske Catechism for instructing the children. The people, in general, were reluctant at first to change to the NIV, but slowly but surely felt that the NIV was a good "modern version." The pastor noted that the people expressed strong feelings about the pastor making the change to the NIV overnight. They wanted the change to be slow and gradual so that they could get used to it and learn more about it. The pastor did educate the congregation at various levels. He spoke to the Ladies Aid, the church council, the people involved with the catechism class and as was mentioned before, often discussed the change with individual members, especially on private calls.

#### Part Five: Twentieth Century History - Communion Practice change

##### Trinity - West Mequon, Wisconsin

Originally, I asked Mr. and Mrs. Hilty if I could interview them about the use of the individual cups in their communion services at Trinity. My family had attended Trinity this year on a communion Sunday and I had noticed that at the end of the distribution in which the common cup was used the pastor invited any who wished to receive the individual cup to come forward.

Since this was suggested as an area to research with regard to making changes in the church, I decided to pursue it at Trinity, West Mequon. The pastor was new to the congregation and consequently didn't know much about the transition. But he did tell me that if anyone might know something about the change, Mr. and Mrs. Hilty were the candidates.

The use of the individual cups for distributing the wine was introduced at Trinity-West in 1972. Originally, one family requested that the individual cups be used. Eventually others joined in receiving the wine via the individual cups. The pastor was very open to the change. He discussed it in the various organizations of the congregation. He also put a notice about the change in the congregational news letter and bulletin. Generally, the Hiltys felt the congregation had worked through the change with a very evangelical spirit. While some thought the change to the individual cups was rather silly, no one vehemently opposed the change. Rather, the people of the congregation generally respected the feelings of those who wished to commune via the individual cups. The change was a smooth one.

## Part Six: Advice For Pastors Involved In Change

The last of the interview questions which I asked the people to whom I talked was if there was any advice they wished to offer for pastors who might be involved in change of any kind. Generally, the response was very good. The results follow. I have chosen to group the advice into five areas. My hopes are that this advice may benefit at least myself, but perhaps some else who finds himself involved in some change in his congregation. The five areas of advice are: Attitude, education, procedure, "Inner city" attitudes and procedures, and Luther's advice via his eight sermons.

### Attitude Toward Change

1. Respect feelings. Although this was the advice of one individual, specifically, many of the others interviewed expressed this advice in some form or another.
2. Grow a thick skin and learn patience. I had heard this advice before I researched this paper. It is recommended that pastors grow a thick skin to the many harsh things that people will say without thinking or meaning what they are saying. This does not mean that the pastor will become insensitive. Rather he will learn when to take people seriously and when to "let it go in one ear and out the other" or when to "let it run off one's back like water off the back of a duck." The other admirable quality every pastor must strive to learn is that of patience. We all behave differently in different situations. The pastor must learn to expect the unexpected and deal with it tactfully and evangelically.
3. Be willing to admit you made a mistake. This is especially hard for men to do. But again, it is essential that every pastor learn to do this. Only the Pope may claim the right to self-acclaimed infallibility. People will be more ready to stand behind their pastor if he is willing to admit he is wrong when he is.

### Education About Change

1. Thorough education. Many of the people that were interviewed, if not all of them, expressed the grave concern and desire that when any change is suggested the people be given as much information and education about the transition as possible. Basically they felt that there is no such thing as too much education.
2. Persuade before the meeting. As a part of education, it was recommended that any opponents to a certain change be talked to and any attempts at persuading them be carried out before a congregation meeting in which the issue is to be brought up. This procedure was recommended in order to strive to keep peace in the congregation. A pastor eventually learns to know his people and knows who he might want to speak with prior to the congregational meeting.

## Advice For Pastors Involved In Change

### Procedures In Making Changes

1. Move slowly. This too, was a recommendation that was voiced by almost everyone that was interviewed. People are very wary of change in general. So the best way to introduce it is slowly, cautiously, tactfully and evangelically. It was mentioned that there are exceptions when one may want to move more rapidly in implementing a change. But in those cases one needs to know the congregation or the situation well and must still be cautious, tactful and evangelical.
2. Set goals. One person who was interviewed recommended setting five year goals. This facilitates long range planning and also helps one carefully think through his plans.
3. Pastor arbitrates, people take positions. It was recommended that the pastor not express his own opinion, but rather state both sides of the issue and let the people take the sides and the heat. The pastor may present his preference, but should not lobby for it.
4. Approach congregational leaders and gain their support. The best avenue to walk down in introducing change is to first approach the leaders in the congregation and gain their support. Then, often, it will be a much simpler task to win the congregation over to the change.
5. Try it, don't reason it. It was suggested that people usually won't listen to the reasoning behind a suggested change. When this seems to be the case, one may request that the change be "tried" for a time. Most often the result of such "trial" will be that the people become favorable to the change and it is permanently accepted.
6. Use the old and the new for a while. As has been done in many congregations who have undergone the change from the King James Version to the New International Version, one may use both the old and the new in practice, either together or alternately. This tends to make the transition take place more smoothly and may even point out the greater benefit of the new practice.
7. Speak of improvement rather than change. As was said before, people often cringe when they hear the word "change." It was therefore recommended that the transition be spoken of as an improvement rather than a change. One may think of other words that may be more appropriate and more readily acceptable than "improvement."
8. DON'T put ministry on the line for adiaphora. It is not worth jeopardizing or even destroying one's ministry over something that God has neither forbidden nor commanded. It is better to let a preference go than to divide a congregation or ruin one's own ministry over it.
9. DON'T take positions one cannot retreat from. Don't go out on a limb over a mere preference. Always leave an out. And don't forget to be willing to admit that you were wrong.

## Advice For Pastors Involved In Change

### Procedures In Making Changes

10. Give people an out. Don't box people in to their opinions or preferences. Don't make them feel that "they can do it their way, but you are going to do it God's way." Let them know that the old way or the other way is just as good as the new way or the suggested way.
11. Continue to be friendly to opponents. Egos are easily hurt. But the Christian doesn't live for the ego (the flesh) but for his Lord. Differences of opinion when they do not involve doctrine do not constitute grounds for separation on the basis of Romans 16:17. Let the people know that you are still their pastor, their brother, their friend.

### Inner City Attitudes And Procedures

1. Be sensitive. When one works among various cultures, one must learn to be sensitive to the idiosyncrasies of those cultures. One must exercise care in one's choice of words, expressions, illustrations and other things that the cultures might be sensitive to and might be "hurt" by.
2. Judge people by who they are. DON'T judge people by their color or their ethnic or economic background. Remember, as Christians, the love and oneness in Christ. The only way to know a person is to get to know him. One cannot know an individual by knowing something about his culture.

Some advice from "The Inner City Call," by Rev. R. Westendorf, pp. 10-12:

1. "Don't try to be black. In some cases it is true that imitation is the sincerest form of flattery. In this case imitation is more likely to come across as the crudest form of mockery.... No matter how sincere the white Christian may be in trying to relate to his black brother, he comes across as a phoney."
2. "Don't try to be helpful....You and I didn't come to the inner-city to atone for the white man's sins against the black. We came because Jesus atones for all man's sins against God. And God has given us the privilege of delivering the good news of that atonement to our fellow sinners of the black race....If anyone needs help, you and I need the help and understanding of our black brothers, as we try to be communicating the Gospel to them....Just be faithful to your call."
3. "Don't be a stereotypist....Don't make any black responsible for some black characteristic until you know that he deserves it....The black man only wants to be treated as a person, not as an ambassador from a foreign country. Therefore respect his culture, but treat him as a man."
4. "Always say black." Never say "nigger," "Negro," or "colored." Similarly don't say "boy." Rather, when addressing or speaking about any black male say "man."

## Advice For Pastors Involved In Change

### Inner City Attitudes And Procedures

5. "Remember that Black is Beautiful." The point that Pastor Westendorf wishes to make here is that one must take care to watch for words, expressions, illustrations and other things in classes, sermons and hymns that use the colors "white" or "black" to describe some aspect of man or God. He notes that "Scripture itself does not use the word 'black' to represent evil."
6. "Keep your hands off...Since hands are often used in anger, the touch of a teacher's hand may mean to the black child that the teacher is angry, even when he is not. Therefore we avoid offending children by touching them."
7. In closing Pastor Westendorf advises: "These are rules we follow out of respect and consideration for our black brothers and sisters in Christ. But without that respect and consideration, correct behavior means little or nothing at all. Genuine Christian love and concern are still the most important assets in working with people of the black race."

### Luther's Advice Via His Eight Sermons

#### Sermon One: The Basis for Change <sup>18</sup>

1. We are children of wrath: "In the first place we must know that we are the children of wrath, and all our works, intentions and thoughts are nothing."
2. God's Son frees us from sin: "Secondly, that God has sent us his only-begotten Son that we may believe in him and that whoever trusts in him shall be free from sin and a child of God, as John declares in his first chapter, 'To all who believed in his name, he gave power to become children of God' (John 1:12)."
3. Love is the basis for action: "Thirdly, we must also have love and through love we must do to one another as God has done to us through faith."
4. We need patience: "Fourthly, we also need patience. For whoever has faith, trusts in God, and shows love to his neighbor, practicing it day by day, must needs suffer persecution."
5. Don't insist on rights: "And here, dear friends, one must not insist upon his rights, but must see what may be useful and helpful to his brother, as Paul says, 'All things are lawful for me, but not all things are helpful' (I Cor. 6:12)."
6. Don't make liberty into law: "Now do not make a "must" out of what is "free," as you have done, so that you may not be called to account for those who were led astray by your loveless exercise of liberty."

Advice For Pastors Involved In ChangeLuther's Advice Via His Eight SermonsSermon Two: Instructions and Warnings Concerning Change<sup>19</sup>

1. Don't use coercion: "In the things which are 'musts' and are matters of necessity, such as believing in Christ, love nevertheless never uses force or undue constraint."
2. Preach and teach by mouth and pen God's will: "However, it should be preached and taught with tongue and pen that to hold mass in such a manner is sinful, and yet no one should be dragged away from it by the hair; for it should be left to God, and his Word should be allowed to work alone, without our work or interference."
3. Leave the results to God: "We should preach the Word, but the results must be left solely to God's good pleasure."
4. Coercion results in hypocritical compliance: "And this forcing and commanding results in a mere mockery, an external show, a fool's play, man-made ordinances, sham-saints, and hypocrites."
5. First win the hearts of people: "We must first win the hearts of the people. But that is done when I teach only the Word of God, preach the Gospel, and say: Dear lords or pastors, abandon the mass, it is not right, you are sinning when you do it; I cannot refrain from telling you this."
6. Let God's Word change hearts: "For the Word created heaven and earth and all things (Ps. 33:6); the Word must do this thing, and not we poor sinners."
7. Beware the multiplication of laws: "Thus out of the making of one law grew a thousand laws, until they have completely buried us under laws. And this is what will happen here too; one law will soon make two, two will increase to three, and so forth."

Sermon Three: Some Examples of Freedom in Change<sup>20</sup>

1. What God declares free remains free: "Therefore I say, what God has made free shall remain free. If anybody forbids it, as the pope, the Antichrist, has done, you should not obey."
2. Three examples of freedom: 1) Whether to marry or not. 2) Whether to live a monastic life or not. 3) Whether to break and burn images or not.

Sermon Four: One's Attitude Toward Change and Others<sup>21</sup>

1. Do not condemn what may be used properly: "We must admit that there are still some people who hold no such wrong opinion of them (images), but to whom they may well be useful, although they are few. Nevertheless, we cannot and ought not to condemn a thing which may be any way useful to a person."
2. Do not condemn something simply because it is abused: "Now, although



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2. it is true and no one can deny that the images are evil because they are abused, nevertheless we must not on that account reject them, nor condemn anything because it is abused. This would result in utter confusion. God has commanded us in Deut. 4 (:19) not to lift up our eyes to the sun (and the moon and the stars), etc., that we may not worship them, for they are created to serve all nations. But there are many people who worship the sun and the stars. Therefore we propose to rush in and pull the sun and stars from the skies. No, we had better let it be. Again, wine and women bring many a man to misery and make a fool of him (Ecclus. 19:2; 31:30); so we kill all the women and pour out all the wine. Again, gold and silver cause much evil, so we condemn them. Indeed, if we want to drive away our worst enemy, the one who does us the most harm, we shall have to kill ourselves, for we have no greater enemy than our own heart, as the prophet, Jer. 17 (:9), says, 'The heart of man is crooked,' or, as I take the meaning, 'always twisting to one side.' And so on-what would we not do?"
3. Know how and when to use liberty regarding brethren: "Nevertheless, we must know how to use our liberty, and in this matter treat the weak brother quite differently from the stubborn."
  - 1) "First, if you cannot abstain from meat without harm to yourself, or if you are sick, you may eat whatever you like, and if anyone takes offense, let him be offended."
  - 2) "Secondly, if you should be pressed to eat fish instead of meat on Friday, and to eat fish and abstain from eggs and butter during Lent, etc., as the pope has done with his fool's laws, then you must in no wise allow yourself to be drawn away from the liberty in which God has placed you, but do just the contrary to spite him."
  - 3) "Thirdly, there are some who are still weak in faith, who ought to be instructed, and who would gladly believe as we do....We must bear bear patiently with these people and not use our liberty; since it brings no peril or harm to body or soul; in fact, it is rather salutary, and we are doing our brothers and sisters a great service besides."

Sermon Five: Cautions In Changing Practices<sup>22</sup>

1. Don't make practices compulsory: "All the other things God might have suffered, but this he cannot allow, because you have made a compulsion of it."
2. God's kingdom= faith, not externals: "No, my dear friends, the kingdom of God does not consist in outward things, which can be touched or perceived, but in faith (Luke 17:20; Rom. 14:17; I Cor. 4:20)."
3. Help the weak overcome their weaknesses: "Why will you not in this respect also serve those who are weak in faith and abstain from your liberty, particularly since it does not help you if you do it, nor harm you if you do not do it."

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4. Preach the Gospel, then introduce new practices: "Therefore no new practices should be introduced, unless the gospel has first been thoroughly preached and understood, as it has been among you."
5. Even with doctrines, avoid coercion, lest hypocrisy result: "Although I hold that the sacrament should be received in both kinds, according to the institution of the Lord, nevertheless it must not be made compulsory nor a general law. We must rather promote and practice and preach the Word, and then afterwards leave the result and execution of it entirely to the Word, giving everyone his freedom in this matter. Where this is not done, the sacrament becomes for me and outward work and a hypocrisy, which is just what the devil wants."

Sermon Six: Changing God's Means of Grace Into Law<sup>23</sup>

1. God's means of grace must not be compulsory: "Therefore this sacrament must not be made a law, as the most holy father, the pope, has done with his fool's commandment: All Christians must go to the sacrament at the holy Eastertide, and he who does not go shall not be buried in consecrated ground."
2. God's means of grace must not be compulsory:
  - 1) "Because we are not all alike; we do not all have equal faith; the faith of one is stronger than that of another."
  - 2) "Because the pope can look into no one's heart to see whether he has faith or not." And neither can we.
3. God's means of grace must always remain free - comfort for souls: "And after he had made them all tremble with fear and sorrow, only then did he institute the blessed sacrament as a comfort and consoled them (disciples) again. For this bread is a comfort for the sorrowing, a healing for the sick, a life for the dying, a food for all the hungry, and a rich treasure for all the poor and needy."

Sermon Seven: The Essential Attitude In Change - Love<sup>24</sup>

1. Love is the only business of a Christian: "Love, I say, is a fruit of this sacrament. But this I do not yet perceive among you here in Wittenberg, even though you have had much preaching and, after all, you ought to have carried this out in practice. This is the chief thing, which is the only business of a Christian man. But nobody wants to be in this, though you want to practice all sorts of unnecessary things, which are of no account. If you do not want to show yourselves Christians by your love, then leave the other things undone, too."
2. Selfishness is not the business of a Christian: "You are willing to take all of God's goods in the sacrament, but you are not willing to pour them

Advice For Pastors Involved In ChangeLuther's Advice: (8 Sermons)Sermon Seven

2. out again in love. Nobody extends a helping hand to another, nobody seriously considers the other person, but everyone looks out for himself and his own gain, insists on his own way, and lets everything else go hang."

Sermon Eight: Confession Makes A Change<sup>25</sup>

1. Confession changes the heart toward God: "Moreover, we must have many absolutions, so that we may strenghten our timid consciences and despairing hearts against the devil and against God....Thus you see that confession must not be despised, but that it is a comforting thing."
2. Confession changes the heart toward men: "Therefore, as I have said, I will not let this private confession be taken from me. But I will not have anybody forced to it, but left to each one's free will....For you do not yet know what labor it costs to fight with the devil and overcome him. But I know it well, for I have eaten a bit of salt or two with him. I know him well, and, he knows me well, too. If you had known him, you would not have rejected confession in this way."

Conclusion: The Challenge - A New Hymnal

The Church has seen many changes take place within her. And there are many changes that will yet take place in the Church. One major change that the Wisconsin Synod will go through in about eight years is the transition from one hymnal to another. The 1983 Wisconsin Synod convention approved undertaking the production of a new hymnal for the synod. The machinery of this project has already begun to turn. Sooner than we expect the new hymnal will be published and ready for use. But before it can be used, it must first be introduced.

That will be the job of every pastor, music person and teacher in every congregation of the synod. Their job will be to indoctrinate and educate their people about the new hymnal and the necessity for its production. In my opinion the job will be rather simple for several reasons. First, of all, and one of the more important reasons why it should be fairly easy to introduce the new hymnal for acceptance, is because it is being produced by our own people. I believe that in the next eight years, it is the job of every leader in our congregations, but especially of every pastor, to instill in our people a deep trust in the people who will be working on the new hymnal. We must assure our people that the people working on the new hymnal have our every interest in mind.

Secondly, I believe that it will be easy to introduce the new hymnal because we will have eight years to do it in. That should be plenty of time to thoroughly educate our people about the need for a new hymnal as well as about the contents of the hymnal itself. Church leaders will do well to use every opportunity to inform, educate, indoctrinate and persuade their people regarding the new hymnal.

Finally, I believe it will be easy to introduce the new hymnal, because

those who are producing the new hymnal have promised to provide ample samples of the hymns and liturgies that will be used in the new hymnal. This will enable the people of the synod to have their input in the new hymnal. In this way it won't be just a hymnal for the people, but in part, it will be a hymnal by the people. For this reason, it will be easier for the people to accept a hymnal in which they had some say and some input.

I am personally looking forward to introducing the new hymnal to my parish. Researching and writing this paper has definitely helped me to learn and realize how cautiously one must be when affecting change of any kind. The many words of advice have already been presented many times over. One would do well to read thoroughly Luther's eight sermons before one undertakes to affect a change. Perhaps the advice section of this paper and the summary of the main points of Luther's eight sermons may be of use to others. We must always remember not to make change for change's sake, but rather to let the love of Christ dwell in us richly. Then we will be amply equipped to work through any change with our brothers and sisters in Christ.

END NOTES

1. Schwiebert, E. G., Luther and his times, (Concordia Publishing House, St. Louis, Missouri, 1950) p. 536.
2. Ibid, p. 538.
3. Ibid, p. 536.
4. Ibid, p. 538.
5. Ibid, p. 536.
6. Ibid, p. 541.
7. Seventy-fifth anniversary booklet, Trinity Ev. Lutheran Church, 1052 White Rock Ave, Waukesha, Wisconsin, 53186.
8. Ibid.
9. Seventy-fifth anniversary folder, Grace Ev. Lutheran Church, 700 Beechwood Ave, Waukesha, Wisconsin, 53186.
10. Ibid.
11. One-hundred-tenth anniversary booklet, St. Marcus Ev. Lutheran Church, East Garfield Avenue and North Palmer Street, Milwaukee, Wisconsin.
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14. Ibid, p. 4.
15. Ibid, p. 2.
16. Ibid, p. 7.
17. Ibid, p. 12.
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Various interviews conducted with different people regarding four areas of change: Language, culture, Bible translation, communion practice.