

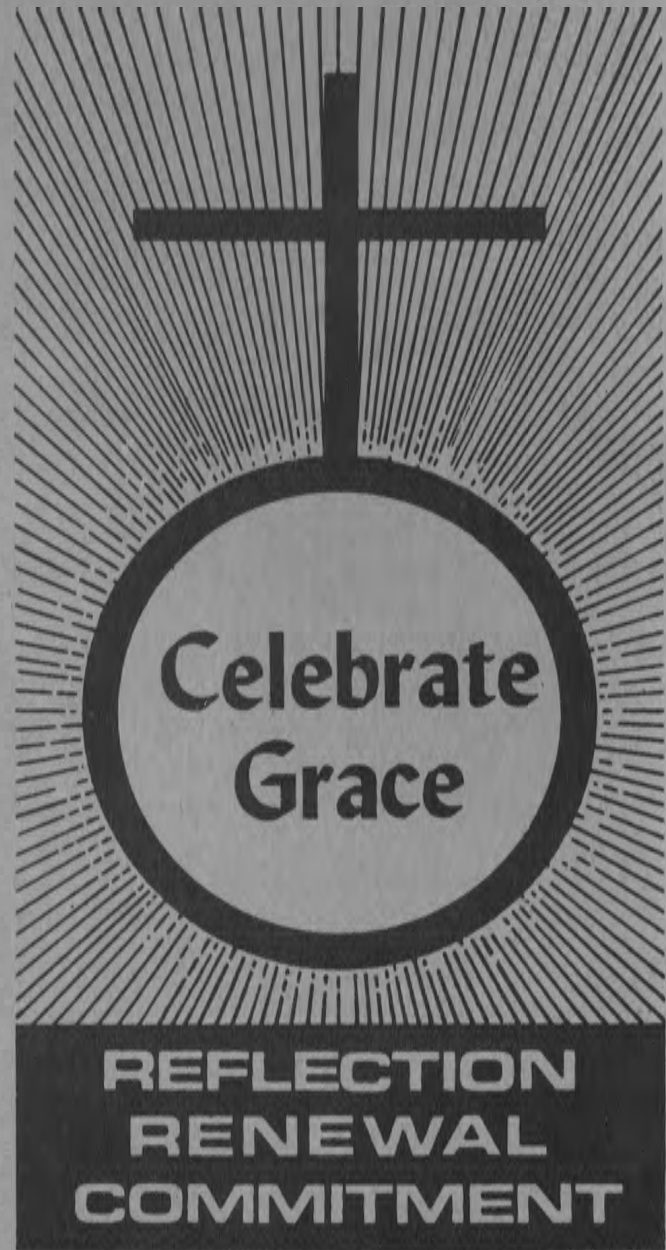
THE STORY OF

ST. PAUL'S LUTHERAN CHURCH

Waverly, Iowa

Its First One Hundred Years

by Gerhard Ottersberg



100th Anniversary 1872-1972



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Organized May 9, 1872



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Centennial Prayer

*LORD, the message of the years reminds us of how much we owe to so many—
The many who had the courage to dream the dream of St. Paul's.
The many of humble circumstance who sacrificed that this dream
might see the light of day and begin to live.*

The many, who persevered that this dream might grow.

*LORD, we are humbled by their example, and we are
encouraged by the power of your grace.*

*LORD, the years also remind us of failures,
of divisions,*

*of misplaced priorities,
of stingy and bitter attitudes,
and over-cautious spirits.*

*LORD, we celebrate the grace that blots out past
transgressions and heals the evils of past mistakes.*

*LORD, help us to remember that we walk in the footsteps of those
to whom we owe so much,
but save us from living on memory.*

*LORD, turn us from the past to the circumstances of the present
and help us to celebrate your grace in our time,
where we live.*

*LORD, in this celebration,
give us the faithfulness of learners,
the courage of believers,
the joy of obedience,
and a willingness for excitement and adventure.*

*LORD, help us not to be so concerned about our safety as about our loyalty.
Deliver us from that stubborn spirit that refuses to consider
anything new.
Deliver us from that proud spirit which makes us feel that
we are wiser than our fathers.*

LORD, the years have taught us that we do not walk alone.

*LORD, we love you.
May this conviction grow in us as we commit ourselves
to the changes and chances of the future.*

PRAISE AND THANKS TO YOU. Amen.

—Durwood Buchheim

BACKGROUND AND ORIGIN

When statehood was granted to Iowa Territory in 1846, much of its area was still uninhabited prairie. The settled population of the new state, which had already passed through the pioneering stage, lived in the river counties along the eastern border and in the southeastern section, where the first capitol was erected at Iowa City. But a trickle of pioneers was advancing into the northeastern sector even then, and during the first decade of statehood this trickle became a steadily flowing stream.

An earlier historical sketch of St. Paul's Lutheran Church in Waverly reports that the first white pioneer in Bremer County established himself in the vicinity of Denver in 1845 and that by 1850 another family was living on the present site of Waverly. In 1853 W. P. Harmon conceived the project of founding a city on this site. Mr. Harmon was traveling through the area looking for an attractive location. He found what he was seeking in the wooded site along the Cedar, acquired it, and had it surveyed into lots.

An abundance of lumber was a necessity for home seekers on the Iowa prairie. Timber grew in profusion in the valley of the Cedar. Mr. Harmon had a dam constructed across the river on his newly acquired property and constructed a sawmill. The site quickly attracted other settlers. Within a year several log cabins appeared on the lots, and the newcomers opened stores and shops. In the ensuing years the settlers built a bridge across the river, and established a variety of other businesses. The population grew, and by 1859 the town of Waverly was incorporated.

The growth of the town accelerated as a result of the rapid occupation of the rich prairie lands of the vicinity. Prairie trails quickly became roads as an ever-growing stream of home seekers came flooding into the northeastern counties of Iowa. These settlers acquired lands, built cabins, broke the prairie sod, and converted the empty lands into fertile farms.

Before long, the railroad came to facilitate access and to provide transportation to markets. By 1861 the railroad now known as the Illinois Central had built its line from Dubuque to Waterloo and Cedar Falls. The Civil War impeded new railway construction, but did not entirely stop it. By 1864 the Illinois Central had constructed its northern branch from Cedar Falls to Waverly.

Among the pioneers who occupied the prairie

lands of Bremer County and converted them into farms were numerous German settlers. At midcentury the united state later known as Germany had not yet been consolidated. Some thirty small and not very prosperous states existed in the area of the German nation. In these states the industrial revolution was still in its incipient stages so that busy factories offering employment were few. Agriculture was still the chief occupation. But farms were small and the population was rapidly growing. Some German immigrants had been coming to the eastern United States since colonial times. From such earlier emigrants who had attained prosperity, word kept filtering back into German villages of the abundance of easily purchased farm lands in America.

As a result, during the midcentury years a mighty flood of German immigrants, numbering tens of thousands per year, began flowing into the United States, and many of these immigrants set their course for the Midwestern regions, which were being rapidly opened up at that time. Iowa received its full share of these newcomers. In addition there was a stream of second-generation German settlers, born in the United States, who felt the attraction of the westward movement. The rich prairie lands of Iowa drew these people into the new state as it drew native Americans and immigrants of other stocks.

Germans Settle in Bremer County

In Bremer County, Maxfield Township was settled almost solidly by German pioneers, most of whom seem to have come from Illinois. Heavily concentrated there, these German settlers attracted others so that in the course of time much of the farm population of the county came to be German. Nor did all the German newcomers settle on farms. Before long, German names were occurring among the population of Waverly.

Wherever German immigrants settled in large numbers, there were likely to be Lutherans among them. Indeed not all German immigrants were Lutherans, for the Reformation led by Martin Luther in the sixteenth century, although it originated in German lands, did not embrace all of them. Some areas remained Catholic, and others followed the leadership of John Calvin and became members of the German Reformed Church.

In the course of time in some areas in Germany a union between Lutheran and Reformed Christians had established still another church which was neither strictly Lutheran nor strictly Calvinist but represented a compromise position. Included in the mighty stream of immigrants entering the United States during the midcentury, were members of all of these churches as well as of other smaller ones commingled.

While there were irreligious elements among these immigrants, most of the newcomers endeavored to preserve the religious heritage they had brought from their home lands. Catholics found their way into Catholic congregations in America, the Reformed sometimes joined American Calvinist churches, and others organized German Reformed congregations and joined together in setting up such a church.

Some of those who represented the Lutheran-Calvinist Union in Germany joined Lutheran or Reformed Churches, while others tried to preserve their joint heritage by forming their own church, usually called the Evangelical Church. The full name of the Lutheran Church, here as in Germany, was the Evangelical Lutheran Church, which meant the Church of the Gospel as it was taught by Martin Luther. The Evangelical Church, thus, thought of itself as the Church of the Gospel, without committing itself unreservedly to the interpretations of the Gospel by either Luther or Calvin.

Many Lutheran Immigrants Come

Lutherans among the immigrants became a concern both of Lutheran churches in the United States and in the homeland which they had left. Coming in large numbers, spreading over wide areas, settling in hitherto uninhabited regions, they stood in danger of becoming spiritually destitute, or of forsaking their Lutheran heritage by drifting into other denominations or becoming unchurched altogether.

A small Lutheran Church in the eastern part of the United States had come into existence in the eighteenth century under the leadership of H. M. Muehlenberg. This church saw the problem and developed home missionary activities to meet it, but its resources were unequal to the vast task presented by the continuous stream of immigrants. As a result, new small Lutheran church bodies were organized which developed home missionary activities to deal with the problem. Their pastors undertook the task of following the immigrants to their places of settlement, of gathering Lutherans among them into congregations, and of drawing them into membership with themselves.

These large numbers of their members leaving the homeland and entering the vast spaces of North America, where facilities for ministering to their spiritual needs were inadequate or lacking, became a concern also to the Lutheran Church in Germany. There, also, this concern led to endeavors to foster home missionary enterprises among German Lutheran immigrants in the United States.

MISSIONARY ENDEAVORS OF WILLIAM LOEHE

Notable in these endeavors was Pastor Wilhelm Loehe, who was serving a small rural parish at Neuendettelsau in Bavaria. Though he was eminently gifted and variously talented, his staunchly Lutheran position in a state church which united Lutheran and Calvinist confessions in an area that was predominantly Catholic precluded promotion to the wider responsibilities which his talents warranted. In addition to a notably faithful and successful ministry in his parish, he found outlets for his talents in such fields as home missions, foreign missions, and charitable foundations which even yet make Neuendettelsau an important center of Lutheran church work.

Loehe understood Christian life to be life given to the service of God. Where Christian faith is vital, Christian ears hear calls from God. Faith supplies the power to respond to calls, and response keeps faith alive. Loehe heard such a call when he read an appeal from an American pastor, describing the spiritual destitution of isolated German Lutheran settlers in the United States and the lack of pastors to give them spiritual care. The writer requested the Lutheran Church in Germany to supply pastors for this task. Loehe took this appeal to be a call from God directed to him.

There was no great surplus of Lutheran pastors in Germany, neither were most pastors strongly inclined toward emigration. But Loehe knew that under the selective school system in vogue in European lands, there were many young men from the lower classes with good minds and mental talents who did not receive a higher education. Surely among these there must be men who loved their church and who would respond to calls into an American ministry, if they could be given a course of theological training. He sent out appeals of his own to fellow pastors and through the religious press. Before long a network of collaborators arose in Germany which sought out such young men and directed them to Loehe.

Loehe, together with personal friends, began by giving private instruction to small classes of applicants and went on to organize a school for this purpose, which still exists as the Missionary Institute in Neuendettelsau. Graduates were sent to America with instructions to make contacts with American churches and to offer their services. Most notable among several contacts was the newly founded Missouri Synod, which over a period of years received annual groups of Loehe's emissaries and was thus enabled to undertake farflung home missionary work among German Lutherans.

Seminary Started in America

In the course of these years Loehe also undertook to establish a seminary in America. It was located at Fort Wayne, Indiana and was given to the Missouri Synod. Still later, he sent a teacher and some students to open a seminary for parochial school teachers at Saginaw, Michigan.

Among other projects, Loehe undertook to direct German Lutheran emigrants to selected places so that solid groups might be formed and scattering be prevented. Several "colonies" were founded in Michigan in this manner. Nor did Loehe forget the American Indian. In connection with one of the Michigan colonies an Indian mission was established. It initially had fair prospects of success but was prevented from flourishing by the relentless progress of settlement.

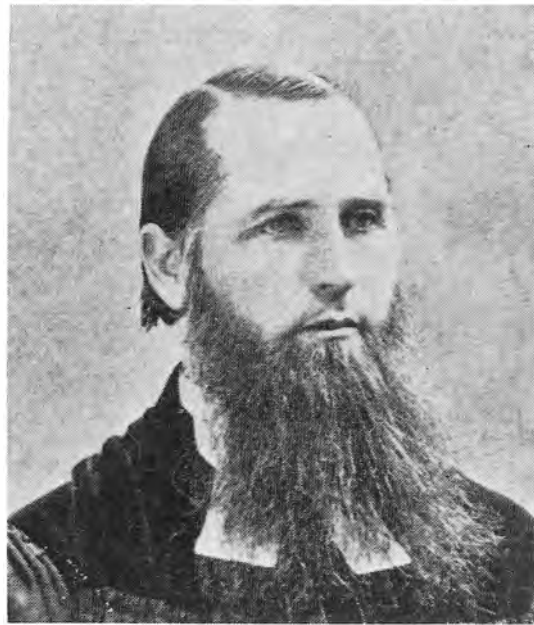
During the nineteenth century there was much theological contention among Lutherans. There existed a deep, strong interest in doctrine, and there were doctrines in respect to which differing interpretations existed. Some Lutheran churches were regarded as lax because they would not unreservedly accept all the historic Lutheran confessions. Others took a rigid position, emphasizing unconditional fidelity to the confessions and purity of doctrine. An intermediate group subscribed to the confessions, but held that in doctrines not essential for salvation there was room for differences of interpretation and for growth in enlightenment and understanding. Loehe belonged to this intermediate group, but Missouri's position, as defined by its eminent theologian Dr. C. F. W. Walther, was rigid.

As this difference became apparent, relations between Loehe and the Missouri Synod became strained. Efforts were made to reach an understanding in order to maintain the relationship, but they failed, and in the early 1850's an open break occurred. Thereafter, Missouri questioned Loehe's Lutheranism. Almost all of Loehe's emissaries adhered to the Synod and to Walther's position. There were two important exceptions in the Michigan colonies. John Deindoerfer, pastor of one of the colonies, and George Grossmann, head of the Teachers Seminary at Saginaw, only a year old, adhered to Loehe's views and resisted all pressures to go along with Walther.

Work Begun in Iowa

The two pastors decided to leave Michigan and to try, with Loehe's aid, to make a new start elsewhere. In 1853 Deindoerfer traveled to Iowa to look for a new location and found one that seemed suitable in Clayton County. Later in the same year he and Grossmann, together with two of Grossmann's students and a number of laymen who supported their cause, set out for Iowa. Grossmann reopened the seminary in Dubuque and began to gather a congregation there. Deindoerfer went on to Clayton County with most of the laymen and began to gather the congregation that still bears the name he gave it, St. Sebald.

In 1854 two newcomers, sent by Loehe, arrived, Pastors Sigmund Fritschel and Michael Schueller. Late in August these four men founded the Iowa Synod at St. Sebald. Schueller began another congregation at Clayton Center, and Fritschel joined Grossmann in Dubuque. The seminary would thereafter train pastors, Grossmann at that time giving theological



Pastor Paul Bredow

instruction. Fritschel opened a preparatory school as part of the same institution in order to prepare young boys for admission to theological study. In the ensuing years, seminary graduates and further emissaries from Neuendettelsau began to fan out over northeastern Iowa and adjacent areas in Wisconsin and Illinois to gather unchurched Lutherans into churches.

Thus, while German immigrants, many of them Lutheran, were streaming into northeastern Iowa and reaching Bremer County, a new Lutheran Church, very small but enjoying steady support from Loehe's center for American missions in Germany, came into existence not far away. When the school in Dubuque was removed to St. Sebald in 1857, that rural site became the headquarters of a synod whose purpose was to provide spiritual care for German Lutherans throughout the area.

FIRST LUTHERAN CHURCH IN BREMER COUNTY

The first Lutheran church in Bremer County was founded in Maxfield in 1856. The settlers there were not yet numerous, but they had been affiliated with the Missouri Synod in Illinois. It appears that they invited their former pastor to visit them, and he did. They organized and built a structure which was to serve both as parsonage and church, a common pattern in pioneer days. A Pastor Graetzel from the Missouri Synod was called and served the congregation for two years.

It may be noted that the Missouri Synod was by no means willing to leave the state of Iowa to the Iowa Synod, which it held to be doctrinally unsound. Missouri had indeed put pressure on the two dissident pastors to leave Michigan, but it did not approve of their organization of a new synod. Strife and controversy between the two synods were to remain rife for many years.

But intersynodical rivalry played no direct part in the organization of the Maxfield church. The Missouri Synod sent a pastor there at the request of the congregation. However, Pastor Graetzel remained there only two years, and no one was sent to succeed him. It may be that the outlook was not promising from the point of view of Pastor Graetzel, for as the Maxfield settlement grew, many of the newcomers seem to have been Evangelicals rather than Lutherans. This situation may be the reason that Pastor Graetzel, according to report, insisted on leaving, although the congregation asked him to stay, and that no successor was furnished.

In the next year the orphaned congregation was visited by a student from St. Sebald, whose name was Sack, and who was looking for Lutheran settlers. The congregation was eager to call him, but the student was not free to accept a call. However, he reported the existence of a vacant congregation which was eager to have a pastor to the synodical headquarters at St. Sebald. The seminary was not immediately able to supply a pastor, but its staff gave the congregation occasional service for the next year. Grossmann had become pastor of St. Sebald and was president of the Iowa Synod. The teachers at the seminary were the brothers Sigmund and Gottfried Fritschel. All three appear to have visited Maxfield occasionally, until in 1860, Peter Kleinlein, one of the graduates that year, received and accepted a call to Maxfield.

Kleinlein served the congregation until 1865. The congregation grew to a point where it was reputed to have the largest membership in the synod. During his term of service there, the congregation built a church.

But there appears to have been a good deal of strife between Lutherans and Evangelicals. The pastor was young, headstrong, and lacking in tact. He resorted to excommunication, and apparently fireworks exploded at times.

Although the pastors of that period usually were active in reaching out into neighboring localities and organizing branch congregations, Kleinlein does not seem to have done this. It may be that he had his hands full in expanding Maxfield and coping with his troubles there. Kleinlein left in 1865, and his successor, Schieferdecker, stayed little more than a year.

Services Held in Waverly in 1867

Under Daniel Schorr, the next pastor in Maxfield, who took over in 1867, services were held for a group of Lutherans in Waverly. No separate congregation was organized there as yet, but Schorr seemingly held services for a group affiliated with Maxfield on Sunday afternoons every second week. Schorr was afflicted with tuberculosis, though, and died in 1870.

The seminary sent student assistants to help him during his illness. The names of Karl Hoerig, Joseph Westenberger, and Theodore Braeuer are mentioned in this connection. All subsequently became pastors in the Iowa Synod, and all of

them may have served Waverly during this period. Schorr's successor was A. Preller, who, according to Pastor Bredow, continued bi-weekly services in Waverly.

Preller was soon called to the college which had recently been removed from St. Sebald to Galena, Illinois. In the closing days of 1871 Pastor Paul Bredow accepted a call to Maxfield. In the week between Christmas and New Year, then, he moved to the parish which he was to serve for the rest of his career.

Bredow had come to this country in 1861 and in several congregations had gained practical experience and shown strong missionary initiative. He was destined to reach out in all directions from Maxfield and to become founder of a half-dozen congregations in and beyond Bremer County, almost all of which still exist. It was by no means easy. The Maxfield troubles under Kleinlein had left a heritage of ill will, and there was strong and sometimes fierce competition from Evangelicals and from Missouri. But Bredow was both able and persistent, was devoted heart and soul to the cause of home missions, and was completely loyal to the ideals of the Iowa Synod.

The first fruit of his missionary endeavors was the organization of St. Paul's in Waverly. It was a matter of course that he continued the Sunday afternoon services which predecessors had begun. That the ten-mile journey might involve hardship may be illustrated from the circumstances of his arrival. He and his family came to Waverly by train on their way to Maxfield. Some of the local Lutherans undertook to take the family out to Maxfield in two sleighs. There had been a blizzard on the preceding day and roads were badly drifted. It took three hours to make the trip and there were several upsets of sleighs on the way.

But hardships did not daunt the pioneers of that generation, who not infrequently covered such distances on foot. Bredow gave the Waverly group regular service every other week, occasionally with assistance from Pastor G. Blessin, who in the spring accepted a call from Crane Creek, which Bredow had also been serving until then.

St. Paul's Organized

The Waverly group had no property of its own, but used an Episcopal church. Under enthusiastic leadership, attendance began to grow, and before long the pastor was advocating organization of a congregation. By spring he was successful. On May 9, 1872, he conducted the organization meeting. The congregation joined the Iowa Synod and adopted a constitution, probably the regular constitution for congregations recommended by the Synod. Eight heads of families are given as charter members who signed this constitution: Carl Boedecker, John Friedemann, August Friedemann, Henry Maas, M. Koeberle, John Mahnke, E. Seybold, John Voigt. There may have been a few additional members, widows and single men or women. Maas and Boedecker were elected deacons.

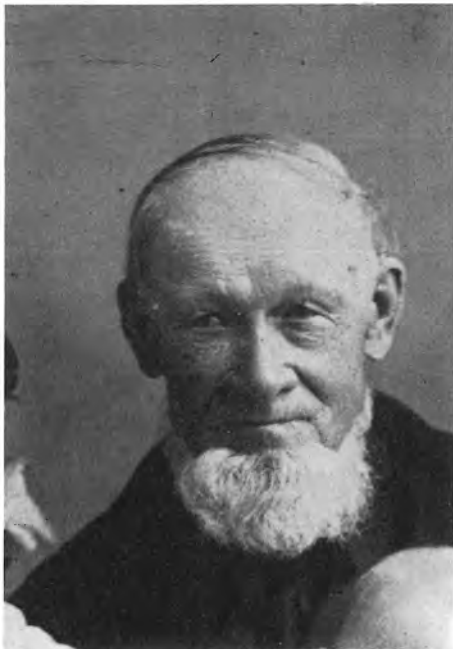
THE YEARS OF INFANCY

The organization of St. Paul's did not immediately change the standing order. Pastor Bredow, with assistance from Blessin, continued afternoon services every other week for several more months. But the congregation had asked the Iowa Synod to supply it with a pastor, and the Synod designated Candidate M. Gerlach from the graduating class of 1872. On August 25 Pastor Bredow ordained and installed St. Paul's first regularly called pastor.

An order was now adopted providing for both morning and evening services on Sundays, but the pastor was permitted to drop evening services on those Sundays when he conducted services at a new mission at Plainfield. Provision was also made for a parochial school which the pastor would teach and which was to open on September 1. Both the maintenance of such a school and the pastor's duty to conduct the school were standard practice in those days. The school was conducted in a private home for the first month, then quarters were rented in the upper story of a business structure on the west side near the bridge, which soon also served as the church. On Friday evenings youth meetings were held

with devotional and recreational programs.

No doubt normal ministerial acts had been performed in Waverly by the Maxfield pastors prior to the organization of the congregation. Parish records indicate that the first baptism under Pastor Gerlach occurred soon after his arrival on September 15, 1872. The child was Caroline Brach, whose parents were not among the charter members, but who were listed in the first minutes which named members. Caroline had been born in May, shortly after the organization of the congregation; it is possible that her baptism also marks the admission of the family. The first funeral, conducted on November 20, 1872, was that of another child, Carl Waldschmidt, whose parents are not listed on the first membership list in 1873. The marriage of John Plageman and Wilhelmine Selk on January 6, 1873, is the first wedding recorded, but this family, too, was not listed in the membership roster five months later. The first confirmation class, consisting of sixteen members, was confirmed on April 13, 1873. The listing of from two to four members from the same family, indicates that the class was unusually large, because of previous lack of confirmation



John Mahnke



Moritz Koeberle



Mrs. Kretschmar

instruction. Here too some names appear which were not on the membership list.

The constitution for years to come specified four regular congregational meetings per year. The meeting on May 9, 1873, marked the first birthday of St. Paul's. Perhaps it was for that reason that the minutes included the membership roster, which gave evidence of healthy growth during the first year. The number of voting members had risen to 23, several new members having been admitted at that meeting. Further growth was indicated at the end of 1873, when the statistics of the annual parochial report appeared in the Iowa Synod's **Kirchen-Blatt**, recording 27 voting, 70 confirmed, and 125 baptized members. The data of the preceding paragraph indicate that services of the church were also available to non-members and that prospects for further growth were good.

There is no precise notice of organization, but it was not long before references were made to a **Frauenverein**, a ladies' aid society, which adopted the project of gathering a fund for erection of a church. In the meantime, the congregation was acquiring furnishings for use in the rented quarters, furnishings which could later be transferred to its own church. During 1872 an altar and a pulpit were acquired, and the next year it was resolved to buy a baptismal font and also some hymnals.

Organ Purchased

At Christmas 1872 one of the members, Mrs. Hagen, was soliciting funds both in the congregation and in the community toward buying an organ. She seems to have raised \$100. The organ was bought, but it cost \$135. The congregation voted a special assessment on each member to eliminate the debt. Collecting the assessment seems to have involved problems, but the organ was destined to do considerable moving with the congregation and to give long service. At one point in the troubled years that were to follow, the congregation resolved to dispose of it in order to pay pressing debts, but there is no record of an actual sale, and Pastor Rausch wrote in 1922 that it was still in use in the school in the early days of his ministry in Waverly.

A beginning had thus been made in St. Paul's, and there were promising indications of life and growth. Once the members had decided to found their own church, they envisaged it as a fount of spiritual blessing and gave evidence of a desire to build and strengthen it. Their pastor was young and lacked experience, but he was faithful and conscientious, and deeply devoted to his ministry as well as to missionary work, for he was soon gathering other groups toward the north and the west. There are indications that he may have been of a quiet and retiring disposition rather than assertive, but the relationship between him and his members initially appears to have been good.

In the days when St. Paul's had its beginning, churches like the Iowa Synod did not yet have organized home missionary departments to lend

support to new missions. A seminary graduate in the earliest days was sometimes sent into an area concerning which reports indicated that Germans were settling there in numbers. "Find a suitable place," he was told, "where prospects strike you as favorable, and issue an announcement that you plan to open a school. There is usually interest in schools. Charge tuition and make your living from that. Then work from the children back to parents. Talk church, and let it be known that you are a pastor. As soon as possible hold services and gradually draw in enough people to establish a congregation, which you can then serve, and from which you can draw support."

After the Synod had grown stronger, it sometimes used traveling home missionaries. These were paid a salary by the church. They could, therefore, dispense with schools as crutches, and work directly toward gathering unchurched Lutherans into congregations. Once organized, however, the new congregations would call pastors and the traveling missionary would move on.

But up to the time when St. Paul's was founded, most new churches originated in the same manner as that in Waverly. A pastor in an established congregation with strong missionary inclinations would locate and serve groups beyond his parish boundaries and nurture them to the point of organization. In none of these cases could newly organized missions look toward a home mission treasury for subsidies or loans to help toward acquiring requisite property, or to give a helping hand through the crises of infancy.

When St. Paul's was founded in 1872, it was, therefore, on its own. It had no property. If it was to meet and function as a church, it would need a meeting place. To acquire one was its problem. It would also need a pastor. When it called one, his support was its obligation. To organize a congregation, therefore, meant assuming responsibilities which might prove burdensome. New missions usually had to pass through a series of years in which they were beset by grave financial problems. St. Paul's was not destined to be an exception to this rule.

The group which founded St. Paul's was small in number. It began to grow at once, but even so, the numbers remained small. There were good prospects for further growth, but the going soon became harder. People who had begun to become estranged from the church, might feel some interest, might attend occasionally, and might use the services of the congregation now and then, but when it became evident that membership involved burdens, they were increasingly reluctant to commit themselves.

Early Years Difficult

Most actual and prospective members also seem to have been people possessed of limited means. A few of the members appear to have been well-established and one or two may have been well-to-do, but most were beginners involved in a struggle to become established. And in 1873 in far-away Philadelphia, a financial panic broke out,

the results of which spelled six years of depression with hard times prevailing throughout the United States.

The obligations which the congregation had assumed by the time that depression engulfed the land seem minimal today, but they constituted a burden to a few people of limited means in hard times. While the Ladies' Aid was seeking to accumulate funds for the purchase of property, the congregation, as previously noted, had rented temporary quarters. The annual rent was \$70. These quarters had to be maintained, heated and lighted, and furnishings had to be acquired. The pastor had been called for an annual salary of \$300. When a parsonage was furnished, this salary was perhaps adequate at that time, but the congregation had no parsonage. To meet rental costs the pastor had to engage in moonlighting by private teaching. To obviate this, the congregation agreed to pay him a housing allowance of \$72 beyond his salary.

If these amounts seem trifling rather than burdensome today, they render clear the fact that the purchasing power of money was vastly greater in 1872 than it is in 1972. It may well be that the amount of groceries or clothing one dollar bought in 1872 would require a ten-dollar bill today. The income St. Paul's members received in 1872 consisted of dollars few in number, but high in purchasing power. Their ability to contribute dollars to their church was limited, but contributions that seem trifling today were no doubt often burdensome to poor settlers in hard times. A member who contributed six dollars annually, paid one month's rent on the leased parsonage. The fair equivalent of his contribution today would be one month's rental of a normal dwelling place in Waverly now.

Pledges Made for Finances

Extant records do not specifically describe the financial system in use. From scattered indications and by assuming that practices in use in the later years of the first decade go back to the beginning, one can reconstruct the apparent practice. At the beginning of the year members made pledges. Collection of these pledges seems at first to have been a duty of the deacons. Although a third deacon was added after a year, committees were soon chosen to take pledges and to collect overdue pledges. No treasurer is mentioned in the early records, but by 1877 a treasurer and also three trustees were elected, who seem to have taken over the functions formerly assigned to committees. In addition to the pledge income, offerings were taken during all services and used for current expenses.

For benevolence purposes special offerings were taken on days and for purposes designated by the Iowa Synod. A special occasion in the spring of 1875 was a mission festival in which, as usual at that time, neighboring congregations participated. Among several speakers was Prof. Sigmund Fritschel from the seminary, then at Mendota, Illinois. Despite unfavorable weather, an offering of \$58 was raised probably for

educational institutions. Surplus food from this occasion was sent to Mendota for the students.

A fault of this system which was to plague the congregation for many years, and which has never been wholly overcome, was that it did not provide regular receipts throughout the year. There were always members who divided their pledges and paid them a little at a time, but the prevailing custom seems to have been to pay in a lump sum when convenient, often near the end of the year. Not only did this make it difficult to meet expenses and pay salaries promptly, but especially in hard times, there were always members for whom the convenient time never came and who fell into arrears, and deficits resulted.

Sometimes individuals or organizations might make special gifts in such situations. These might be extra contributions in money or gifts in kind. During the first year, for example, one member furnished the firewood for the stove in the auditorium. Services, too, might be given, and were sometimes solicited. Attempts thus were made to induce members to volunteer to perform custodial services. But this was not a popular service, so small payments had to be offered, or the duty would be taken on in exchange for release from a pledge. At the end of the first decade, a system was adopted in which all voting members agreed to perform this service one Sunday at a time in rotation, and this system was retained for several years.

During its first three years the congregation seems to have gotten along without major trouble. The financial situation was at times uncomfortable, but not really critical. There were deficits from time to time, but they were not large. Salary may have been paid irregularly, but this obligation seems to have been met. It was harder to pay the rental allowance, and there was an arrearage in this respect. But the congregation had been growing, its spirit appeared to be good, and the future held promise. During the fourth year, near the end of the calendar year 1875, however, a crisis occurred, which was to lead to schism and to inaugurate a period of bleak years.

CRISIS SITUATION IN THE CONGREGATION

The occasion for disaster arose out of the efforts of the Ladies' Aid to gather a fund for the acquisition of church property. The ladies proposed putting on a fair in the closing days of the year. Essentially this was a device for drawing support from wider circles in the community. Tickets were to be sold in numbers, entertainment was to be provided, articles for sale were to be solicited, and sales booths opened or auctions to be conducted. It was not an uncommon device, but there were frequently abuses, and the Iowa Synod frowned upon fairs.

Pastor Gerlach had misgivings about the fair. He was to report later that he had been having trouble recently with a worldly element in the congregation which was much given to dancing and drinking and which had been blaming him because children who were attending his school irregularly were not learning much. In his

quandary he consulted his neighbors, Pastors Bredow and Blessin, who advised against holding fairs and refused an invitation to take part in the program with an organ concert. Obviously under pressure, he finally agreed that the fair might be held but with the condition that there be no dancing.

In this regard, it should be noted that opposition to dancing was a general attitude not only of most Lutheran churches, but also of American churches with Calvinist backgrounds. It is obvious, however, that despite this opposition dancing was a popular pastime among native Americans, and equally obvious that many German immigrants had brought a love for dancing along from their homeland. Indeed, it was the propensity of German immigrants for arranging Sunday entertainment featuring dancing and beer drinking, which two decades earlier had caused them to incur the hostility of the Know-Nothing movement together with Roman Catholic Irish immigrants. In general, therefore, the churches limited their opposition to speaking out against it, but Protestant American and German churches alike objected strongly to dancing in connection with church activities. Pastor Gerlach's stand against dancing, thus, was thoroughly in accord with the position of the Iowa Synod.

Objects to Dancing at Fair

The fair planned by the Ladies' Aid took place shortly before Christmas 1875 and was to run for three days. Pastor Gerlach attended it through the first day and had no cause to object, for there was no dancing. He did not attend the second day, and late that evening music struck up and dancing began. Mrs. Gerlach was there, however, and promptly objected. When her objections were disregarded, she went home and reported to her husband what was going on. The pastor then went there and with some difficulty succeeded in breaking up the dance. He discovered then that despite his objection dancing had been planned for both the second and the third days.

The reaction was a violent outburst of hostility directed against the pastor and his wife and even against Pastors Bredow and Blessin. In a letter, which is preserved in the ALC Archives, sent immediately afterward by Gerlach to synodical headquarters, he expressed the opinion that the cause of the congregation and of the Synod was in grave danger and that he would have to leave. He asked that he be given a call to another congregation, in the event the problem became more serious. The greater part of the congregation seems to have rallied to the support of its pastor. Indeed, some two weeks later Pastor Blessin reported that after a week it seemed that the storm had blown itself out. But he went on to say that this in turn had been deceptive and that now it would be best if Pastor Gerlach were called away.

What ensued was schism. A number of members not only withdrew from St. Paul's, but organized an opposition congregation, which was speedily given encouragement and promised service by

members of the Missouri Synod. It should be said that it was not the practice among the Lutheran church in the United States to capitalize upon misfortunes of other churches and to accept into membership schismatics who had withdrawn from other churches for unworthy reasons, such as in this case. Indeed, to do so was contrary to normal practice in the Missouri Synod. But for that church circumstances altered cases. For the past twenty years bitter theological controversy had been raging between the Missouri and Iowa Synods, and Missouri had steadfastly refused to recognize the Iowa Synod as a genuinely Lutheran church. In cases where true Lutheranism was the issue, Missouri did not apply the normal rule against non-interference in congregational quarrels. Indeed, it had set a number of precedents for intervention in such quarrels, among others in Pastor Bredow's former congregation in Dubuque.

Crisis in Iowa Synod

In 1875 the Iowa Synod had experienced a grave crisis. Because the synodical position was that the doctrinal differences with Missouri concerned non-essential points, individual pastors were free to adopt Missourian views on points where they thought them to be correct. For some time a number of pastors had done just that. But these men were not long satisfied with their freedom of choice; a number of them formed a faction which desired to turn out the synodical leadership, especially the theological professors, Sigmund and Gottfried Fritschel, and to end the controversy by swinging the Synod over to Missourian viewpoints. Some of these men had made contacts with Missouri and had received support in a campaign in Missouri's church papers directed against the Iowa leadership. In 1875 Missouri's leaders were entertaining hopes that the Iowa Synod would soon break up. But at the synodical convention of that year, after a sharp struggle, the great majority of the pastors of the Iowa Synod rallied to its leaders and upheld its historic position. Most of the members of the Missouri faction thereupon withdrew from the synod.

In the aftermath, disappointed Missourian pastors of zealous disposition in many areas tried to continue the agitation by throwing Iowa congregations into discord and attempting to destroy their faith in their Iowa leaders. When one of the withdrawn pastors wrote an atrocious libel on the character of the Iowa theological leaders, the printery of the Missouri Synod published it and some of its pastors tried to distribute it in Iowa congregations. The schism in St. Paul's occurred while all this was going on, although it was not caused by this affair.

But a fanatically zealous Pastor Kanning of the Missouri Synod who served a congregation near Maxfield and who had been competing with Bredow in several new missions, saw a chance to break up St. Paul's and to replace it with a Missourian congregation in Waverly. Kanning, therefore, came to Waverly and sought to assume the role of adviser to the members who had

withdrawn from St. Paul's. He suggested that they form their own congregation and that they take immediate steps to build a church, and he promised that the Missouri Synod would serve them. So the opposition congregation formed, bought a lot, and built a church. Kanning and other Missouri pastors provided services.

Among the members who had withdrawn from St. Paul's and had formed this opposition church was the president of the Ladies' Aid which had gathered the fund for building a church for St. Paul's. With the fair receipts the fund amounted to some \$450. The opposition church now laid claim to this fund. When St. Paul's refused to surrender it, the opposition party brought a suit at law to obtain it. They lost the suit, however, because a clause in the constitution of St. Paul's provided that members withdrawing would have no claim to any part of the property.

The opposition congregation existed for a number of years. It was small, but it had a church. It lacked means, however, to call a pastor. It had to rely on pastors of the Missouri Synod in the neighborhood to hold services. Under these circumstances members began to drop out. After a number of years the small remnant sold the property and dissolved the congregation. At least some of the members seem to have returned to St. Paul's, but others drifted away.

The young congregation of the Iowa Synod, thus, suddenly had met a crisis. Caused by discord between members of stricter and of laxer dispositions, it happened to occur at a time when doctrinal discord between Lutheran churches of differing viewpoints had reached a climax. Because of this, what might have been a passing disturbance grew into a schism. There is no doubt that the schism inflicted injury on St. Paul's by diminishing a membership already so limited that it was having difficulty bearing its normal burdens and by increasing those burdens through legal costs. The congregation survived because it possessed a nucleus of spiritually minded members whom the grace of God endowed with a steadfast loyalty during the crisis.

Difficult Years Continue

The next few years were difficult. The congregation somewhat reluctantly agreed that it would be best if Pastor Gerlach were called away, but it pointed out that the situation being as it was, a prolonged vacancy would be most undesirable. It, therefore, asked the pastor to stay through the winter months until instruction of the confirmation class could be brought to its conclusion, and asked the Iowa Synod to supply a successor.

By April 1876 the change had been effected, the synod sending Martin Eberhard, who, like Gerlach, came from the seminary. Pastor Eberhard's ministry lasted less than two years. Like his predecessor he had no practical experience, and he seems to have lacked the ability to inspire confidence in his leadership. As a result, he was unable to establish a good relationship with his members. On several occasions he expressed views

which raised doubt among his parishioners in regard to his allegiance to the Lutheran Church. The Synod was asked to conduct an investigation, which he seems to have survived, but late in 1877 he resigned his ministry at St. Paul's and his membership in the Iowa Synod. Pastor Bredow reports that he later joined the Catholic Church.

To a congregation then involved in a lawsuit and enduring the hostility of an opposition church, inadequate and untrustworthy leadership was an added sore affliction. But even so, it took its first steps toward acquiring church property during Eberhard's ministry. In the first congregational meeting under Eberhard, it charged a committee with the duty of selecting a site for a cemetery. During the year an acreage toward the southeast of Waverly was acquired and cemetery regulations were adopted. The cemetery has been enlarged since then, but it still contains the area purchased at that time. It has been reported that the controversial church fund was used for this purpose rather than for building a church. The records indicate, however, that the purchase price was \$125 whereas the fund contained about \$450. They also indicate that \$84 had been raised by unspecified means and that the balance of \$41 was borrowed from the fund with specific provisions for repayment.

In the spring of 1877 the congregation bought a house and lot on the east side of town, east of the courthouse. The house was intended to serve as a parsonage, although immediate provisions for repairs and painting indicate that it was not in good condition. The congregation resolved simultaneously to erect a school on a portion of the lot. The purchase price, the cost of repairs, and the school building costs considerably exceeded the capital of the church fund, even if the repayment provision of the borrowings for the cemetery were carried out. It was planned that members of the congregation furnish all the building labor, but it proved impractical to do this. The school was built, but the congregation now carried a considerable debt.

Hard to Support Pastor

After Pastor Eberhard's resignation the congregation issued another call late in 1877, which was returned. Then Pastor D. M. Ficken, was called and installed in January, 1878. Pastor Ficken was an experienced pastor who might under happier circumstances have given sound leadership. But the little congregation now was unable to maintain a pastor and at the same time to cope with its debt. Another fair in 1878, conducted unobjectionably this time, succeeded in raising a substantial sum, but it had to go toward salary and church rental deficits in such amounts that no great debt reduction was possible. Services were then held in the school, but deficits continued. Pastor Ficken's resignation to accept another call early in 1879 was apparently occasioned by sheer inability to support him.

The congregation remained without a pastor for a time, but services were conducted by neighboring pastors. For a brief period in 1879

St. Paul's was served by a young man whose name is recorded as Sommerlad. He came from the East and had applied to the Iowa Synod for admission to the ministry. He appears to have been sent to Waverly on probation. But he was unable to prove himself and was never installed as pastor.

During this period the congregational property was rented. It appears at this time that the congregation rented a Presbyterian church which was vacant on the east side. Somewhat later its own property was sold. The records indicate that the house was sold in 1880 and that the proceeds were used to buy another house which served as a parsonage. The school building was retained until 1881, when it was sold and the proceeds applied to the debt, but provisions were made to keep the school in operation.

While the fortunes of St. Paul's had thus sunk to a low point in 1879, developments were occurring in the Iowa Synod that were to have a bearing on the future of the congregation. The Synod was celebrating the silver anniversary of its founding in that year. It had enjoyed the blessing of sound growth since its humble beginning with four pastors and two congregations. On the membership roster of 1879 were listed 136 pastors. Since most parishes embraced two or more congregations, the number of the latter exceeded that of the pastors considerably. Geographically these parishes were scattered over a round dozen of states and territories. If some of these were new missions and others churches like Waverly still in their infancy, there were by 1879 numerous parishes that were strong in numbers and had become firmly established.

Iowa Synod Grows

At the seminary now located at Mendota, Illinois, enrollment had steadily grown, so that the manpower demands of an expanding program of home missions could be met, even though during the 1880's these demands were great, since that decade turned out to be the period during which the growth rate of the Iowa Synod reached its highest point. As yet the college, also at Mendota, was able to graduate only small annual classes, but sufficient numbers of young men coming from Germany entered the seminary to offset the lack of adequate numbers from the congregations.

The Synod was, however, keenly aware that its educational system was deficient in one respect. It will be remembered that the original function of the synodical institution at Saginaw and at first at Dubuque had been teacher education, and that this function had been dropped in 1854 because the paramount need then was for pastors. But the maintenance of a parochial school had not only been a cardinal feature of parish policy of the Synod, it had also been a steadfast demand of the congregations at a time when in newly settled territories public schools were few and far between.

It was, therefore, entirely normal that new congregations like St. Paul's immediately opened

a school. Of necessity, the duty of teaching in the congregational school fell upon the pastor, and pastors assumed this duty without question. Regular teaching, however, took up a large share of the pastor's time, and made it difficult for him to carry on missionary work beyond his congregation. Pastors, therefore, keenly felt a need for trained Lutheran teachers who might take over the parochial school and release the pastor for missionary endeavors.

By the end of the 1870's there were congregations in increasing numbers which were able and willing to engage teachers, but there were almost no qualified teachers available. Out of this situation there developed a growing feeling in the Synod that it needed a school for training parochial teachers to round out its system of higher education.

The realization had been growing for some time, and some earlier attempts to deal with the problem had been made but had not proved practicable. In 1878 Pastor George Grossmann, who had headed the original school at Saginaw and Dubuque before there was an Iowa Synod, devised a new approach to the problem. Grossmann had become president when the Iowa Synod was organized and had introduced theological education at Dubuque. At St. Sebald he had become pastor of the local congregation, while retaining the presidency, and had gradually withdrawn from teaching. Later he had become full-time president and still held that office. Once the effects of the crisis of 1875 had been overcome, he began to plan making a new attempt to establish synodical teacher education.

After securing the consent of a synodical board, he solicited support from private sources and gathered a class of six students. He made arrangements for space with an affiliated orphanage then located at Andrew, Iowa, and undertook instruction of this class alongside of his presidential duties. The work proceeded satisfactorily, and Grossmann was able to gather a second class for the following year.

The synodical convention of 1879, which celebrated the silver anniversary of the Synod, was held at Maxfield, and St. Paul's was represented by a delegate. This convention approved Grossmann's undertaking and resolved to make it a synodical enterprise. Several Iowa towns, Waverly among them, had presented offers of sites and financial support for erection of a building. The Synod named a committee which had authority to settle with one of these offers. Grossmann was to enter his second class, move to the selected site, and proceed with development of a teachers' seminary, which then would be entitled to synodical support.

TEACHERS' SEMINARY ESTABLISHED AT WAVERLY

Not long after the convention, the synodical committee accepted Waverly's offer, which was made not by St. Paul's Church, but by the community. In consequence, the Synod received

the title to the two original blocks of the present Wartburg College campus, between Eighth and Tenth Streets Northwest, and a substantial monetary contribution toward the erection of Old Main. Although a year was required to complete construction of this building, the school began operation in rented quarters in the fall of 1879. Grossmann was assisted by Pastor F. Eichler. Since Grossmann continued to carry his presidential responsibilities, he needed an assistant. But with twelve students in two classes the school hardly needed Pastor Eichler's full-time services. St. Paul's was vacant and so debt-burdened that it was unable to support a full-time pastor. Shortly before the school year began, the congregation extended a call to Pastor Eichler, who accepted.

In this way an intimate relationship was established between St. Paul's and the Synod to which it had belonged since its beginning. The congregation became the host church for an educational institution, tiny at the moment but destined to grow mightily - an institution to which it would make contributions and render services and from which it would draw strength.

It may also be said that having the residence of the president of the Iowa Synod there made Waverly the headquarters of the Synod. Grossmann retained the presidency until his death in 1893. At the outset this relationship with the seminary provided a solution for the pressing problems of congregational infancy. In the long run, it was to be a source of continuous blessings as the congregation matured and prospered.

Congregation Served by Seminary Teacher

Pastor Eichler's joint ministry at St. Paul's and service as teacher at the seminary lasted from 1879 to 1884. It was terminated by illness, which induced him to resign both positions. It may be that the congregation originally gave him leave, for the minutes do not record acceptance of his resignation until 1885, but if so, the action was not recorded. The property transactions already noted occurred during this period. The first parsonage was sold, but another one was acquired, so that congregational property consisted of a parsonage and the cemetery, whereas a church was rented. It is not recorded how Pastor Eichler's teaching duties at the seminary and in the parochial school were coordinated, but the minutes make it clear that the school was maintained, even after the school building was sold. Since there are no indications of school rentals, it may be that school met either in the church or in the parsonage.

Even though the long depression was over in the '80's, the congregation still had to struggle with its burdens. The pastor was paid \$150 annually and allowed \$25 for firewood, but there was much difficulty in raising these amounts, and payments were not always regular. The pressure of debts was constant. It was not until 1884 that a drive was resolved to raise the necessary amounts immediately to eliminate the debt. There is no definite statement of the results, but the indications are that the drive succeeded.

Membership numbers seem to have remained



Prof. F. Eichler

fairly constant during Pastor Eichler's ministry, with a total of approximately thirty voting members. There were indeed admissions of new members almost every year, but they seem to have been balanced by withdrawals, usually because of removal from the community. A rather cryptic notice in 1880 probably means that union with the opposition congregation was under consideration. St. Paul's was willing to agree on condition that the members of the Missouri congregation sign St. Paul's constitution. Since the constitution clearly expressed the doctrinal position of the Iowa Synod, this condition seems to have been unacceptable, and no union took place.

However, in the ensuing years the records indicate negotiations over admission with individual families or small groups, and in one case an admission on probation. It is likely that this indicates that the opposition congregation was dissolving and that some of its members were making their peace with St. Paul's. A total of thirty-seven members in 1885 marks the beginning of a period of growth.

The vacancy occasioned by Pastor Eichler's resignation lasted a year. Pastor Grossmann appears to have functioned as supply pastor during this long interval with assistance from pastors of neighboring congregations. But because of his dual function, he could not be called by St. Paul's, and because of uncertainties in regard to the future shape of the Iowa Synod's educational institutions, Eichler's position at the seminary does not seem to have been filled at once. The congregation in 1885 considered ending the relationship with the seminary, and calling a full-time pastor, but it decided to await the outcome of synodical deliberations about its educational institutions.

The Synod in 1884 was considering combining its college at Mendota with the teachers' seminary

at Waverly. The teacher education classes at Waverly had remained small. The seminary had admitted local students for general education purposes from the beginning and thus swelled enrollment numbers by instituting community service. The local students resided at home and Old Main thus was not fully occupied.

In the meantime, the theological seminary at Mendota had so grown in numbers that growth in the college was inhibited. Removal of the college to Waverly, where space was available, would thus not only make possible a needed development of the college, but release space for use by the seminary. How pressing the needs were may be gathered from the fact that the released space did not help much, so that in 1889 the seminary was moved back to Dubuque.

Synod Moves College to Waverly

There was apprehension in the Synod, however, that the combination of college and seminary at Waverly would prove injurious to the one or to the other. Not until a plan had been worked out that seemed to provide satisfactory curricula for both institutions was the Synod ready to act. In 1885, however, it adopted this plan and resolved that the combined school, which thereafter was called Wartburg College, should open its doors at Waverly in September of that year with a staff of four teachers, headed by Grossmann. St. Paul's thereupon resolved to continue its relationship with the institution and issued a call to Professor F. Lutz, who had behind him many years of experience in the ministry and in teaching.

The call which Pastor Lutz accepted specified a salary of \$175 as part-time pastor and employment by the pastor of a teacher for the parochial school, which seems to have meant that the pastor was responsible for paying the teacher. That the congregation was genuinely concerned about its school is indicated by a second resolution in the same meeting to proceed at once to gather subscriptions for funds to erect another school building.

Only two weeks later another meeting seriously debated acquisition of a different church, and reluctantly came to the conclusion that it would have to get along for a while longer with the present church, even though it was too small. Confronted by two pressing needs simultaneously, the congregation made a choice favoring its school. The school was accordingly erected, even though the subscriptions fell short of the construction costs by \$300. St. Paul's at once resolved to retire this debt in one year, and this resolution seems to have been carried out.

The school which the congregation obviously cherished, however, created the basic difficulty in its arrangement for sharing its pastor with the college. Even a part-time member of the college faculty would find it difficult to meet his obligations at the college if the congregation expected him to teach its parochial school day after day throughout the school year. The specification for employment of a teacher by the pastor in his call may have meant that the pastor might employ a

student from the teacher-training division of the college on a part-time basis, while he was meeting his college classes, although its wording does not suggest that. Certainly payment of a teacher by a pastor whose salary was \$175, whether the teacher was part-time or full-time, constituted an unfair burden. Pastor Lutz probably bore the burden for a year in consideration of the congregation's burden of paying for its school. Then he seems to have announced that he could no longer bear it.

Detail is lamentably lacking in the minutes recording the congregational meeting of May 24, 1886. A reasonable conjecture appears to be that Pastor Lutz asked St. Paul's to choose between employing a full-time teacher, while continuing his services as part-time pastor, and releasing him in order to call a full-time pastor. The result by a vote of 14-13 was to discontinue the relationship with the college and to call a full-time pastor. At a subsequent meeting the congregation extended a call to Pastor F. Zimmermann with a salary of \$400 and the specification that he was to teach the parochial school for ten months of each year with short breaks at the three great festivals.

These decisions were courageous; they may, perhaps, be called daring. The closeness of the vote indicates that many members still considered the condition of the congregation to be precarious. The congregation had much experience with the burden of debt, yet it now incurred another. It was even then struggling with the further problem of acquiring an adequate church. It is easily understood that the decision no longer to lean on the college, but to stand on its own feet, was a hard one. Yet the decision was right. When St. Paul's made it by grace of the strong faith of a bare majority, it left the period of its troubled infancy behind and launched forth into a new era of blessed growth.



Pastor F. Lutz

THE MINISTRY OF PASTOR ZIMMERMANN

The decision of April 19, 1886, to terminate pastoral service by a member of the college faculty and to call a pastor was followed by a canvass of the membership for obtaining salary subscriptions. On June 25 a request was sent to the district president to submit names of pastors so that a call might be issued. The congregation would offer a salary of \$400 and a parsonage. The pastor was to teach the parochial school for ten months each year, and was to receive tuition payments from children of non-members in addition to his salary.

On July 2 the founder, Pastor Bredow, presided over a call meeting in the absence of Professor Lutz, who was still serving the congregation. The names submitted were not favorably received, and the meeting was adjourned to July 12 without action. On that date the congregation issued a call to Pastor F. Zimmermann of Monona, choosing him from a second list of names.

An obscure difficulty developed at this point. The congregation seems to have received the impression that Pastor Zimmermann had declined, for on September 10, it was considering a third list of names, but took no action. On September 24 a misunderstanding was recorded, but not explained, and the call to Pastor Zimmermann was confirmed. The date of arrival is not recorded, but on October 25 it was resolved to pay his moving expenses.

Like most of the older generation of Iowa Synod pastors, Zimmermann was born in Germany. Unlike most of them, however, he had graduated from a German *Gymnasium* prior to his emigration. In America he had studied theology at Wartburg Seminary in Mendota and had graduated with the class of 1884. During the two years preceding his call to St. Paul's, he had been pastor at Monona. When he came to Waverly, he was still in the full vigor of young manhood, but had gained practical experience in the ministry and had had time to acclimate himself to American conditions. His choice proved to be extraordinarily wise and sound. He was destined to serve St. Paul's with pastoral wisdom and blessed success until 1903, and when he left, a struggling church had matured into an established congregation.

If 1886 was the year in which the congregation once again called a full-time pastor, it was also the year in which it at long last acquired its own church. For some years now, St. Paul's had been renting the church of an extinct Presbyterian congregation. It was a neat, rather tiny, brick structure, said to have been located not far from

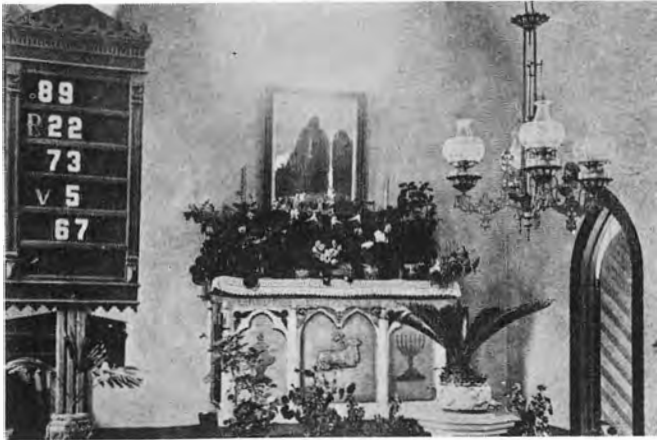
the site of the present Post Office. Aside from being small for the congregation's needs and growth prospects, there had been occasional disputes with the owners over repairs, and in 1886 the rent had been raised. This church could be bought for \$2,000, but the congregation seems not to have considered it a good buy.

As has been mentioned, early in 1886, about a month before the decision to terminate the pastoral connection with the college, another opportunity to buy a church presented itself. A defunct Universalist congregation had owned a church on the west side, near the river. This was offered for sale for \$1,000. It also was too small for the congregation's needs, but it was a frame structure readily capable of extension. It turned out, however, that the building stood in need of repairs, and it was estimated that it would take \$300 to put the church into shape. And so at that time the decision was also negative.

But when the congregation learned in September that this Universalist church could be bought for \$800, the decision was reversed, and the purchase was made. In this way St. Paul's, after just deciding to resume the burden of supporting a full-time pastor, took the further forward step of acquiring its own church. At the same time



Pastor F. Zimmermann



Interior View of the Old Church

integrity, admission procedure called for application to the pastor, announcement in the next public service, approval by the church council, and admission in a congregational meeting.

The section on the parish school obligated the pastor to teach the school, but promised employment of a teacher as soon as the congregation should judge itself capable of supporting one. There was no provision making it mandatory for all children of members to attend the parish school, but admission to confirmation was made conditional upon at least two years of attendance.

That St. Paul's valued its parish school is attested by its maintenance throughout all the hardships of the first fifteen years. The difficult decision to return to supporting a full-time pastor was no doubt motivated chiefly by the desire to have a regular teacher, and to end makeshift arrangements necessitated by the system of part-time service by a member of the college faculty.

Since Pastor Zimmermann had accepted a call which specified teaching during a ten-month school year, he, too, obviously, was convinced that the school was essential. But the burden of teaching soon grew excessive. Before long the pastor began to employ assistants and initially assumed the burden of their support. In view of the meagerness of his salary, it would be difficult to imagine a clearer attestation of Pastor Zimmermann's devotion to the cause of parish education.

Teacher Hired for School

That this was understood and appreciated by St. Paul's is indicated by its action late in 1887 of granting the pastor a subsidy of \$75 to aid in supporting the assistant for the next six months. Four years later, in 1891, the new school had been built and the congregation resolved to call a teacher. There is no record of the terms of employment, but they were probably meager, because the school had difficulty for several years in retaining teachers. Teacher Gosse, who was engaged in 1891, received another call early in 1892 and requested a release, so that the school

year had to be concluded by pastor and assistants again. Teachers Nothnagel and Haecker each served for one year only. In 1894 the congregation called O. Hardwig, who had just graduated from the college and who was to stay for the remainder of Pastor Zimmermann's term. He proved to be an excellent choice, and under his guidance the school began to grow and flourish.

The records of St. Paul's contain a constitution for the parish school, which bears no date. Minutes of congregation meetings in 1881 mention adoption of such a constitution at that time. No indication of the contents is given, but a copy is said to be appended. The records, however, do not now contain it. Since the congregation had just established a school board, presumably consisting of two members, and since the names of two men elected to it are given, that provision presumably went into the constitution. Yet it is not at all clear whether a school board actually functioned between 1881 and 1887. Its establishment seems to have been intended to change the system of school supervision prior to 1881, for until then the congregation had annually elected a school deacon for that purpose.

But this innovation seems to have been ignored. Election records for the years 1881 to 1887 regularly mention the election of a school deacon, while they make no mention of election of school board members. The extant constitution for the school must be of a later date than the congregational constitution of 1887. It does provide for a school board, which like that mentioned in the congregational constitution was to consist of three elected and two *ex officio* members.

Since the latter two were the pastor and teacher, the latter provision suggests a date after 1891. School board minutes in 1892 refer to a need for amendments to the school constitution. They are not specific, but may have referred to the need for mention of a newly chosen teacher. One may conjecture that after the congregational constitution had been revised in 1887, the school constitution also underwent revision. If so, the extant document may date from the early years



St. Paul's School



CONFIRMATION CLASS OF 1892 — Louis Pape, Fritz Hirschmann, Richard Bunger, Ferdinand Becker, Richard Knorr, Hermann Luesenhop, Friedrich Pape, Conrad Fritschel, Wilhelm Rathe, Carl Rathe, Theodore Buesing, Johannes Meier, Louis Schulze, Elisa Bacher, Louise Schulze, Emma Soldwisch, Hermine Bacher, Emma Telschow, Anna Spohr, Minna Elsenmueller, Emma Schroedemund, Emilie Ackmann.

of Pastor Zimmermann and contain amendments made a little later.

Full Curriculum Offered

It was not uncommon that parish schools, especially if taught by pastors, confined instruction to religion and German, or at least gave predominant emphasis to those subjects. The school constitution of St. Paul's, however, gave equal emphasis to education of children "as faithful and devout church members" and to equipping them "with knowledge and skills required for civil vocations."

The provisions of the constitution relating to the curriculum do indeed place Biblical history and catechism at the head of the list of subjects to be taught, followed by "German, reading, essays, orthography." But the constitution further specifies as required subjects: English and writing, arithmetic, geography, history, nature study, singing, and drawing, and an appended note states that the school board had added physiology. This list of secular subjects corresponds to that to which the writer was exposed in rural public schools twenty years later.

The basic motivating factor in St. Paul's persistent and determined endeavor to maintain a school for its youth was clearly the conviction that instruction in religion was vital. Instruction in German, too, was deemed essential in a

congregation which as yet and for some time to come was carrying on all its work in that language. But St. Paul's understood just as clearly that its youth must be given a sound elementary education. And it provided that by means of a curriculum modeled upon that which was then current in public elementary schools. It provided it, however, within a setting of religious instruction and worship.

If the secular curriculum followed the model of the public school, this cannot be said of the school year. At St. Paul's the school year began in the spring with a spring semester which opened after the Easter recess, usually in April, and extended to the last week of June. A fall term began the first week in September and was closed with the Christmas recess. A winter term began in January and closed just before Holy Week.

The last week of the winter term was given to a public examination. The teacher submitted an examination schedule for approval to the school board, whose members were required by the school constitution to be in attendance. The records give no indication of the character of the examination. If parents and congregation members attended, oral examinations may have been prevalent. There is no indication, however, of general attendance by the membership. On the contrary, the school board normally delegated one or more of its members to present a report on

the examinations to a congregational meeting. This system seems to have been continued through the years of World War I. The last mention of the examination occurs in the school board minutes of 1914, but since the minutes after that date are sketchy, it may well be that a normal routine went unrecorded over the next few years. The minutes of March 18, 1918, record a resolution that hereafter the school year was to begin in September.

Hardwig Strengthens School

Under Teacher Hardwig's dedicated instruction and energetic management, the school seems to have flourished. The teacher was insistent upon proper maintenance of the school building and upon steady improvement of teaching facilities. He introduced a midwinter affair in which the school entertained congregation members with an evening's program. A cordial relationship seems to have existed between him and the school board. The problem that not all church members were enrolling their children in the school was occasionally discussed, but it seems to have been of diminishing proportions. The enrollment grew steadily so that by the end of Hardwig's term it had doubled.

The space problem involved in this happy growth was met by enlarging the school, as already noted, but the management by one teacher of some eighty pupils in eight grades raised another problem that the congregation was not yet ready to face. At most times the enrollment seems to have included a few tuition students whose parents were not members. When Hardwig received a call from the college, shortly before Pastor Zimmermann left and asked for his release, the school board reluctantly agreed to submit the request to the congregation, but it would not recommend that it be granted. When the congregation did grant his release it lost a dedicated teacher, but it retained a member of outstanding leadership qualifications for as long as Hardwig lived.

Sunday School Program Developed

Sunday school was an established institution in American churches by the time the Iowa Synod came into existence. But congregations like St. Paul's, established in the early years of that Synod, which established parish schools to give Christian instruction to their youth, usually did not regard Sunday schools as essential, and did not introduce them in their typical form. But since not all children attended the parish school regularly, and also because a need was sometimes felt for further instruction of confirmed youth, an adaptation of the typical Sunday school called **Christenlehre**, which may be translated "Christian instruction," was often introduced. In some instances this was held immediately after the Sunday morning services with the entire congregation attending. In other cases it was a separate meeting on Sunday afternoons or evenings. Such assemblies were not divided into classes, but formed one group led by the pastor.

No definite information that **Christenlehre** was conducted survives in the early records of St. Paul's. However, a paragraph in the constitution of 1887 states that confirmed youth shall be obligated to attend **Christenlehren** or Sunday schools for the purpose of furtherance in Christian doctrine. Since the minutes dealing with the adoption of this constitution indicate that this paragraph was accepted without discussion, one may perhaps conclude that this was no innovation and that this practice was sometimes called **Christenlehre** and sometimes Sunday school. If so, it would follow that this form of Sunday school for confirmed youth had been in use in St. Paul's from its beginning.

The Golden Anniversary booklet, however, credits Pastor Zimmermann with the establishment of the congregation's Sunday school and refers to its continuous existence since his day. This undoubtedly means that the **Christenlehre** was transformed into a Sunday school of the regular type during his ministry. Since not all children attended the parish school, the establishment of the Sunday school was clearly a measure designed to reach those St. Paul's youth whom the parish school did not reach. It attests the purpose of pastor and congregation to establish a comprehensive system of Christian instruction, a system which would reach all children, and extend this instruction beyond the elementary years. Because minutes of congregational meetings are not extant for a long stretch of years after 1887, the establishment of the Sunday school by congregational action cannot be traced. The first entries in an existing Sunday school treasurer's book were made in 1889.

Pastor Zimmermann's concern with the youth of his congregation is further attested by the organization of a Luther League. An existing



Prof. O. Hardwig

secretary's book indicates that organization took place on April 5, 1891. Reference has already been made to youth programs at an earlier date. But notices of that kind are scattered and fitful and no regular organization seems to have existed until the Luther League was founded. In various forms youth organizations have been continuous since then.

There is no mention of a men's organization until well into the twentieth century. On the other hand, a women's organization, the **Frauenverein** or Ladies' Aid, has been noted as existing from the beginning. Early records are not available, but scattered mentions indicate that the women of St. Paul's were at all times active in meeting local needs as well as concerned with services to the church at large.

Congregation Grows Steadily

The period of Pastor Zimmermann's ministry was an era of steady and accelerating growth. The difficult decisions of his first years were undoubtedly facilitated by the admission of twenty-one new members in 1887. During Zimmermann's years the congregation celebrated its twenty-fifth anniversary. The membership roster at that time consisted of 115 voting, 381 communing, and 639 baptized members in some 130 families. When Pastor Zimmerman left in 1903 there were 156 voting, 539 communing, and 854 baptized members. During the first 25 years, 410 baptisms, 255 confirmations, 109 marriages, and 109 funerals had been conducted.

Divine blessing had signally rested upon the dedicated ministry of this faithful and devoted pastor, endowed with a remarkable gift of leadership. The enduring testimonial to Pastor Zimmermann's ministry is St. Paul's advance from the status of a tiny church struggling to barely keep alive to that of a strong, growing congregation, constantly meeting new challenges. Particularly in the area of parish education it had embarked upon a program designed to lay solid foundations for its future. It had also undertaken an ever-expanding building program, which, if not yet complete, had provided increasingly adequate facilities. Plunging into debt at the beginning, the congregation was debt free at the end of Pastor Zimmermann's ministry. Dark prospects in 1877 had given way to bright prospects in 1903.

In 1903 Pastor Zimmermann received a call to the presidency of the institution now known as Texas Lutheran College, then located at Brenham, Texas. When he asked for his release, St. Paul's granted it most reluctantly and with many expressions of gratitude and love. In later years Zimmermann returned to the ministry in Iowa. He died in Oelwein in 1917 and was buried in St. Paul's Cemetery, at Waverly.

CLOSE RELATIONSHIP TO COLLEGE AND SYNOD

A significant element of St. Paul's growth to maturity was the closeness of the relationship between it and the church to which it belonged, the Iowa Synod. Indeed, the beginning of that intimacy antedated the Zimmermann ministry.

For several years previously a mutual interdependence had forged close bonds between St. Paul's and Wartburg College. A synodical institution stood in need of a host congregation in which it could worship; the small, struggling congregation depended upon the college faculty for pastoral service. The termination of that arrangement with Pastor Zimmermann's arrival did not break the close relationship. St. Paul's remained the host congregation, college faculty members took out membership in this congregation, and students worshiped here.

The maintenance of the relationship was beneficial to St. Paul's in many ways. The college agreed to provide musical services. All the early teachers of the parish school were recent college graduates. On various occasions when teachers needed assistance or substitutes, the college furnished them. Faculty members took active parts in congregational activities. The constitution committee, for example, which drafted the revision of 1887, consisted of two college teachers, the pastor, and a layman. The wives of faculty members took active part in the activities of the Ladies' Aid. When the Luther League was formed, college students joined and not infrequently took leading parts.

The college proper was removed to Clinton in 1894. It was doubtful for a while whether the teachers' seminary that remained in Waverly could long survive. But the institution soon broadened its scope, first by developing an academy that before long became an accredited high school, and later, by adding other departments, such as a business course. From its inception in 1879 the institution had shown an interest in community service, offering courses attractive to local students. The developments after 1894 intensified these tendencies.

While the services offered were community-wide, they often were attractive to members of St. Paul's. Not uncommonly, graduates of the parish school entered the academy, and some of them, after graduation, took business courses and then obtained positions in the community. College facilities thus served as an extension of the congregation's educational system. In later life such students often became active members of the congregation and active alumni of the college. At all times the interrelationship between congregation and college was close and mutually beneficial.

Synod Office Located in Waverly

Close as the ties between college and congregation were, there were other factors that promoted a close relationship with the Iowa Synod. It has already been noted that Professor Grossmann in 1879 functioned also as president of the Synod. The establishment of the presidential office in Waverly located the synodical headquarters in this city. Grossmann's successor, Pastor John Deindoerfer, moved to Waverly upon his election. Thus, over a period of twenty-five years the presidents of the Iowa Synod were members of St. Paul's and maintained their offices in Waverly.

Both also spent their remaining years after retirement in Waverly. Their example was followed in the course of time by other pastors who chose Waverly as their retirement homes and became members of St. Paul's. Their coming has strengthened the congregation's solidarity with its church, and their membership has conferred immeasurable benefits on the congregation.

In the days when Professor Eichler served both the college and the congregation, he was also manager of an agency for providing religious literature for congregations and textbooks for parish schools. In the next decade this agency was transformed into the Wartburg Publishing House and located in Waverly. Begun on a small scale, this enterprise grew rapidly and was eventually removed to Chicago, although its printery remained in Waverly well into the twentieth century. During its heyday it, too, was a factor in the growth of St. Paul's, and it provided another tie with the Synod it served.

Mention may also be made of the origins of the Lutheran Mutual Insurance Society. At the silver anniversary convention of the Iowa Synod in 1879 at Maxfield, a number of pastors and laymen organized the Lutheran Mutual Aid. The Synod gave this enterprise favorable publicity in its church paper, but it was not a synodical enterprise, and membership was restricted to Lutherans, but not to the Iowa Synod. As a mutual society this organization achieved a measure of growth during the next forty years, and most pastors and numbers of laymen joined it. Its constitution of 1879 does not mention a home office. Apparently, headquarters were for some time maintained at the home of the secretary. The original secretary, one of the chief advocates of the organization, lived in Iowa City. Later, however, a member of St. Paul's was elected to this office, and thus Waverly seems to have become headquarters. The reorganization into the Lutheran

Mutual Life Insurance Company found and maintained the home office in Waverly, but that belongs in a later period.

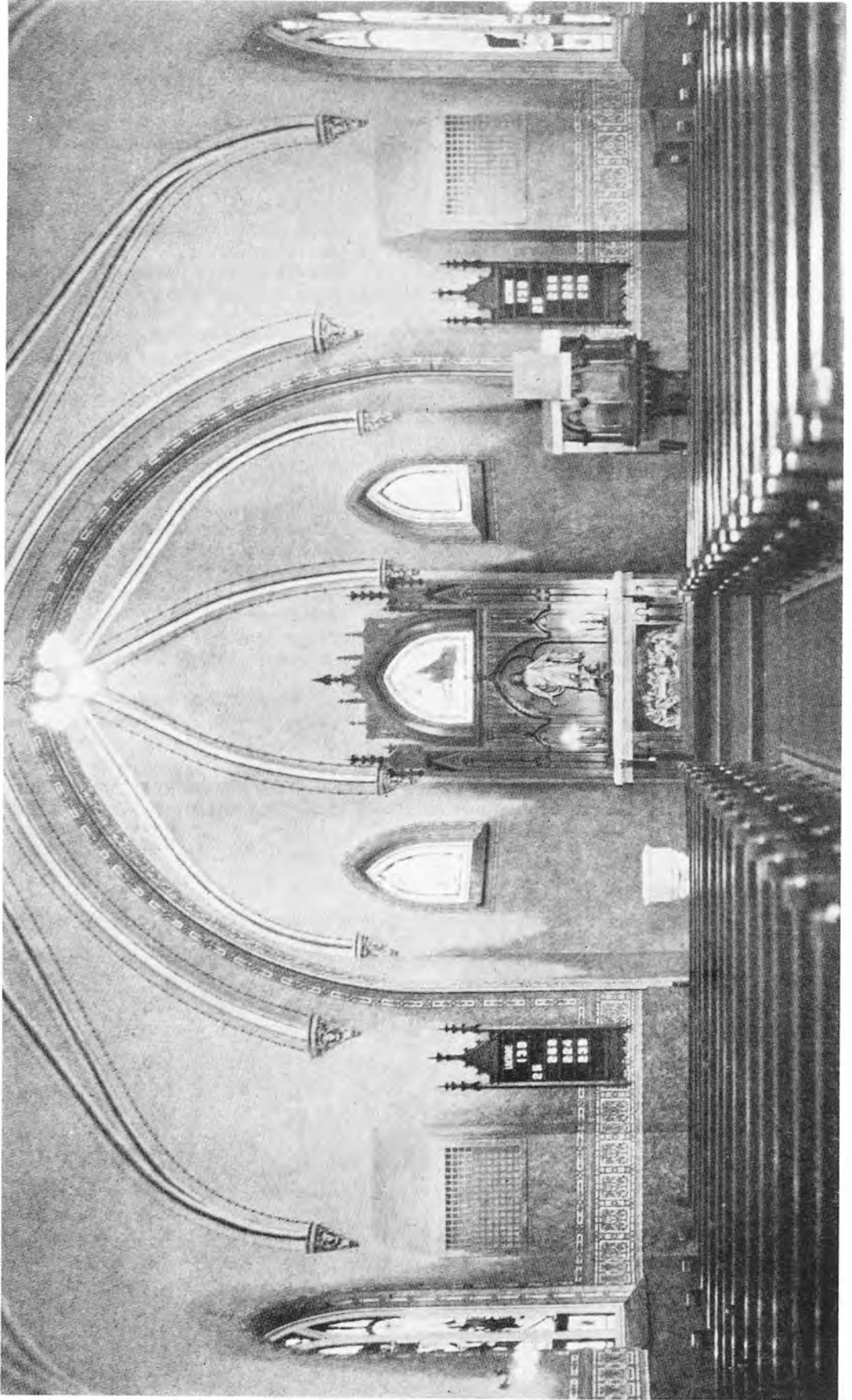
Orphanage Moved to Waverly

One other institution of the Iowa Synod came to Waverly late in Pastor Zimmermann's ministry. An orphanage had been opened in Andrew, Iowa, when Pastor M. Schueller, one of the four founders of the Iowa Synod, had, during the Civil War, taken orphaned children into his home, and had raised means to build a home for their care, when their numbers exceeded the capacity of his parsonage. It was this orphanage in which President G. Grossmann had assembled his first class in 1878, before opening the teachers' seminary at Waverly in the next year. By the end of the century this orphanage was facing building needs and was looking for a more accessible location. Waverly raised a subscription of \$5,000, and with contributions from other sources a plot of land at the western city limits was acquired and construction begun in 1899. The removal was effected in 1900.

Members of St. Paul's have ever since been closely associated with its work, and members of its staff have been active members of St. Paul's. For many years its annual Orphans' Festival, held originally on the Monday after Pentecost and later in July, was an occasion that brought hundreds and sometimes thousands of visitors from congregations far and near to the Home. It was an occasion that afforded varied opportunities for members to render services, and that tended to establish closer ties between the membership of St. Paul's and members of churches throughout its area. As with the college, St. Paul's has been privileged to serve as the host church for a splendid eleemosynary institution, whose functions have in the course of time undergone great changes, but which continues in blessed service.



The Old Parsonage



Interior View of St. Paul's Church

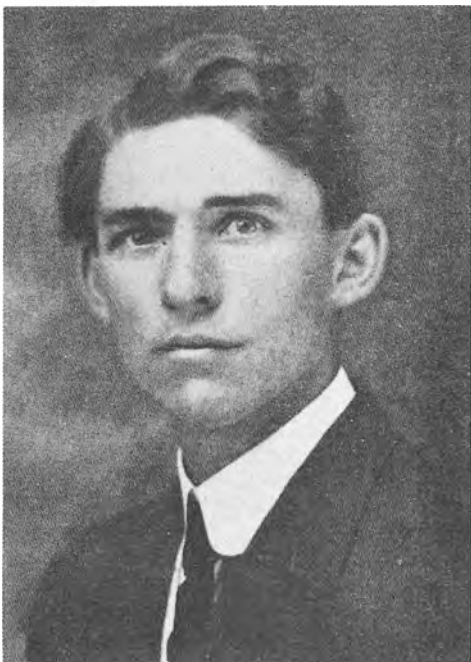
THE MINISTRY OF PASTOR WEYRAUCH

To succeed Pastor Zimmermann, St. Paul's called Pastor John Weyrauch from Rock Falls, Illinois. The call was accepted, and Weyrauch was installed on September 23, 1903, to inaugurate what was unhappily to be a brief ministry, destined to be terminated by illness in 1908. Happily, however, St. Paul's continued to grow and flourish under an able and devoted leader. A casual newspaper notice, for example, early in 1907 reports the admission of eighteen new members in 1906.

The vacancy in the parish school caused by Hardwig's resignation during a school year was temporarily filled with Teacher Bunge and permanently by calling Teacher C. F. Liefeld, who like Hardwig was keenly intent upon constantly improving the curriculum and equipment and who introduced popular innovations, such as a school picnic at the close of the school year. He was to serve St. Paul's for the next ten years, but before long he was to receive an assistant. In 1905 the school board induced the congregation to call a young woman, Lydia Ide, as second teacher. Miss Ide served until 1907 and was replaced by Amalie Kraushaar. Also in 1905, the school was once again enlarged by adding another classroom.

The major event of Pastor Weyrauch's ministry was the building of a new church. The frame church acquired in 1886 and rebuilt and enlarged shortly afterward had been kept up and further improved, most notably by installation of a pipe organ in 1901. It had served the congregation well, but it had become too small. Building a new church had been under discussion for some time. In 1905 the congregation appointed a committee for the purpose of selection of a suitable location. In 1906 St. Paul's purchased the intervening corner lot between its old church and the lots across the street on which stood its new parsonage and its school. The lot with a residence upon it was acquired for \$2,500. The house was sold and moved away.

A building committee was named, whose members were: Professor A. Engelbrecht, who served as chairman, Attorney F. P. Hagemann, Pastor C. Ide, Mr. H. Kasemeier, Mr. G. A. Grossmann, Mr. J. Schoof, Mr. A. Friedemann, whose membership dated back to the early seventies, and Mr. H. Clausing. As architects, the firm Buechner and Orth of St. Paul, Minnesota, was engaged, and the contract was let to Builder Anton Zwack of Dubuque. Clearance of the lot



Prof. C. F. Liefeld



Pastor John Weyrauch



St. Paul's Church — 1922

was undertaken in April 1907 and construction begun shortly afterward. The cornerstone was laid on July 15. The dedication date was set for March 1, 1908. The date was met, but with difficulty. Contemporary accounts indicate that February 29 was an exceedingly harried and busy day. The total cost amounted to \$32,548.32, which included the property, construction, and much of the equipment. The organ and the baptismal font of the old church were transferred to the new, and the old pews were placed in the basement. Pastor Weyrauch, although already in poor health, had with the assistance of a few members personally

canvassed the entire congregation, family by family, and had secured pledges amounting to approximately \$15,000. Some of the costs were borne by organizations, individuals, and groups who made donations, but a debt of some \$13,000 had to be covered by loans.

The stained glass windows cost approximately \$1,000 and were almost all gifts. Pastor Weyrauch gave the window adjacent to the pulpit, representing Peter walking on water. Grandfathers and grandmothers of St. Paul's gave the Emmaus window. The Good Shepherd window was given by Mrs. Brandenburg, the Christ at the Door window by Mrs. Hauth, the Samaritan Woman window by the J. Wendt family, the Gethsemane window over the altar by Mrs. Winkelmann. The flower window in the rear on the west side was given by G. Prottengeier and that on the east side by E. Mueller. Mr. Weiditschka raised funds for the windows over the doors, and the Ladies' Aid gave not only the Bethany window, but also the carpeting and the altar vestments. The building fund seems to have provided the sacramental windows in the chancel.

Additional Gifts Received

There were a few additional gifts. A group consisting of members of past confirmation classes and of couples married in St. Paul's gave both the altar and the pulpit and also the Thorwaldsen Christ on the altar. The Luther League gave the bell. Its cost, \$500, proved to be burdensome and resulted in a debt of \$200. But the valiant youngsters made persistent efforts in the next year or two, as their minutes show, and met their obligation. Undaunted, they formed a new project and late in 1913 placed an order abroad for the font of Italian marble which replaced the font taken over from the old church.

The dedication ceremonies opened with the first tolling of the new bell at 9:00 A. M. At 9:45 the congregation assembled in the old church for a brief farewell service. At 10:00 the clergy led the congregation in procession out of the old church to the doors of the new. A choir there sang the hymn *Tut mir auf die schoene Pforte*, translated as "Open Now Thy Gates of Beauty" in the present hymnal. The doors were opened, and the procession entered the church, whereupon Pastor Weyrauch performed the act of dedication. The sermon was preached by Pastor Zimmermann, who had returned for the occasion.

At noon congregation and visitors were guests of the Ladies' Aid in the church basement. At another service in the afternoon the speakers were Professor F. Lutz and Pastor F. Richter, who had recently succeeded Pastor Deindorfer as president of the Iowa Synod. In an evening service Pastor O. Wilke, from Madison, Wisconsin, preached what Pastor Rausch declared to be the first English sermon to be given in St. Paul's. Choirs rendered appropriate music in all services, including a golden anniversary hymn composed by Pastor Blessin on the occasion of the Iowa Synod's fiftieth anniversary in 1904. Attendance

at each of the three services exceeded one thousand. At the evening service the throng was so great that there was not even standing room for all visitors.

Dedication Day was a joyous occasion, but a shadow seems to have fallen on it, occasioned by the state of the pastor's health. Pastor Weyrauch seems to have been afflicted for some time past and had in the previous year been granted a sick leave for recuperation. But there was no real improvement, and he was able to preach in his

new church only four times. In May 1908 he submitted his resignation. The congregation accepted it with the stipulation that it not take effect until his successor was installed. Pastor Weyrauch was then given sick leave and provision made for interim service. The pastor later sought recuperation in Texas, but failed to find it and returned to Waverly, where he died in 1910. He was deeply moved when just prior to his death he was informed that St. Paul's had succeeded in eliminating the building debt on the new church.

FIRST CONFIRMATION CLASS IN NEW CHURCH (1908)—Left to right—Top Row: Maria Hopper, Emma Mueller, Lydia Simon, Louise Weber, Anna Bussing, Anna Fritschel, Caroline Ackmann, Verna Moetsch, Edwin Engelbrecht; Second Row: Gustav Knoernschild, Hulda Fromm, Arthur Rathe, Henrietta Friedemann, Arthur Droste, Bertha Leisinger, Gerhard Weyrauch, Helene Pothast; Rev. John Weyrauch, Miss Tillie Kraushaar, Lehrer C. F. Liefeld; Third Row: Rosalie Oltrogge, Amalia Kraushaar, Sophie Tiekling, Franziska Retzlaff, Lillian Kaufmann, Lillian Froelich; Bottom Row: Friedrich Ide, Friedrich Diekmann, Bernhard Beyer, Heinrich Roehl, George Scheuer, August Moeller. Following not on picture: Heinrich Bergstraesser, Otto Bergstraesser, Rudolph Becker. The above were the first to be confirmed in the new church and the last class confirmed by Pastor Weyrauch.





Pastor Emil H. Rausch

THE MINISTRY OF PASTOR RAUSCH

St. Paul's had issued a call to Pastor E. H. Rausch, who accepted and was installed in September, 1908. He was destined to lead the congregation for twenty-four years, the longest term of service which any shepherd of St. Paul's has as yet achieved. The new pastor was native born, as well as educated in the United States, and was son of a prominent pastor of the Eastern District. When the call reached him, he was pastor of the church at Marine City, Michigan. He was richly endowed with executive capacity, possessed an outgoing personality, and was an eloquent speaker. He developed a close relationship with his membership, manifested an affectionate pride when it took forward-looking measures, and labored indefatigably to deal with its problems. The congregation, in turn, manifested pride in its pastor and in his leadership and his growing stature.

The pastor's diverse talents found other outlets in addition to a faithful parish ministry. As time passed, his services and activities led to prominence in wider Lutheran circles in the district, in the Synod, in the nation. He was elected president of the Iowa District of his Synod, held that office for many years, and was still so serving when the Iowa Synod was terminated through the merger of 1930, which established the original American Lutheran Church. When the Iowa Synod established its English church paper, the **Lutheran Herald**, he became its editor and also served in that capacity for many years. During World War I he took part in the developments that led to the establishment of the National Lutheran Council, became his synod's representative on that body, and was later re-elected to that position by the American Lutheran Church.

Building Debt is Problem

As Pastor Rausch began his ministry, he was at once confronted by the problem of the building debt, which tended to grow rather than diminish. By the beginning of 1910 it amounted to \$15,000. In part, this occurred because some of the building pledges were payable over a period of time. But the pastor soon became aware that the deeper problem was that the congregational financial system was inadequate and inflexible, with the result that it was difficult to meet the interest charges in addition to regular current expenses.

The immediate problem of the debt was solved quickly and dramatically. Mr. F. Schack, whose generosity has been previously mentioned, privately offered \$1,000 toward debt payment on condition that the congregation take steps to erase the

entire debt. Pastor Rausch informed the treasurer of this offer, and both men took it up with the Church Council. The council resolved to solicit a number of additional contributions and then to place the matter before the congregation. When this was done, the congregation was informed that pledges of \$4,000 had been given, conditioned upon immediate payment of the entire debt. A special meeting of the congregation developed spontaneous enthusiasm, and St. Paul's resolved to embark at once upon a drive to reach the goal by the first Sunday in April 1910. The council energetically gathered pledges. By the first Sunday in April the pledges fell \$250 short of the goal, but Mr. Schack agreed to add this amount to his pledge, and the job was done.

Indeed, this special effort was creditable and laudable, and it met the immediate problem. But over the next decade St. Paul's was to discover that it did not solve the underlying problem, that getting out of debt was one thing, but staying out another.

The financial system in use in St. Paul's dated back to its early years and was common in the congregations of the Iowa Synod. At the time when heads of families joined the congregation, they were asked to pledge an annual contribution. The sum total of the pledges of old and new members roughly added up to the approximate normal current expenses of the congregation. Since St. Paul's was a large congregation, most individual pledges were modest. Once made, they tended to become static. It is true that the needs of the congregation grew in the course of time as its parish school was improved or salary levels rose higher. But continued growth in membership provided a slowly rising income level without demanding substantially greater exertions from the established membership. The congregation rose to the level of sacrificial giving only when special endeavors were called for, such as the building of the new church, or the extinction of the debt.

Trouble Meeting Expenses

During the decade 1910-20 the inadequacies of the system made themselves felt unpleasantly. Many of the members were in the habit of making their modest contributions in one lump sum. Some of them did this at the beginning of the year; many more postponed it to the end. Thus, there were months when current income fell behind current expenses. This necessitated borrowing, and the interest accumulating on loans raised

the level of expenditures to unanticipated heights. In a large congregation with a sizable plant, extraordinary expenses tend to occur in most years. When this happened, further loans became necessary, which required additional interest. If, finally, dilatory members neglected to pay their delayed contributions during the Christmas month, the result was likely to be a deficit at the year's end.

Since no minutes are in existence for this decade, information is lacking on the transactions of congregational meetings. In the Golden Anniversary Booklet Pastor Rausch indicates that the annual meetings were dreary sessions, wrestling year after year with deficits and steadily growing indebtedness. The problem was endlessly discussed, various expedients were suggested and some tried, but with no real improvement. As the congregation approached its fiftieth anniversary, deficits remained chronic and the debt had risen to \$5000.

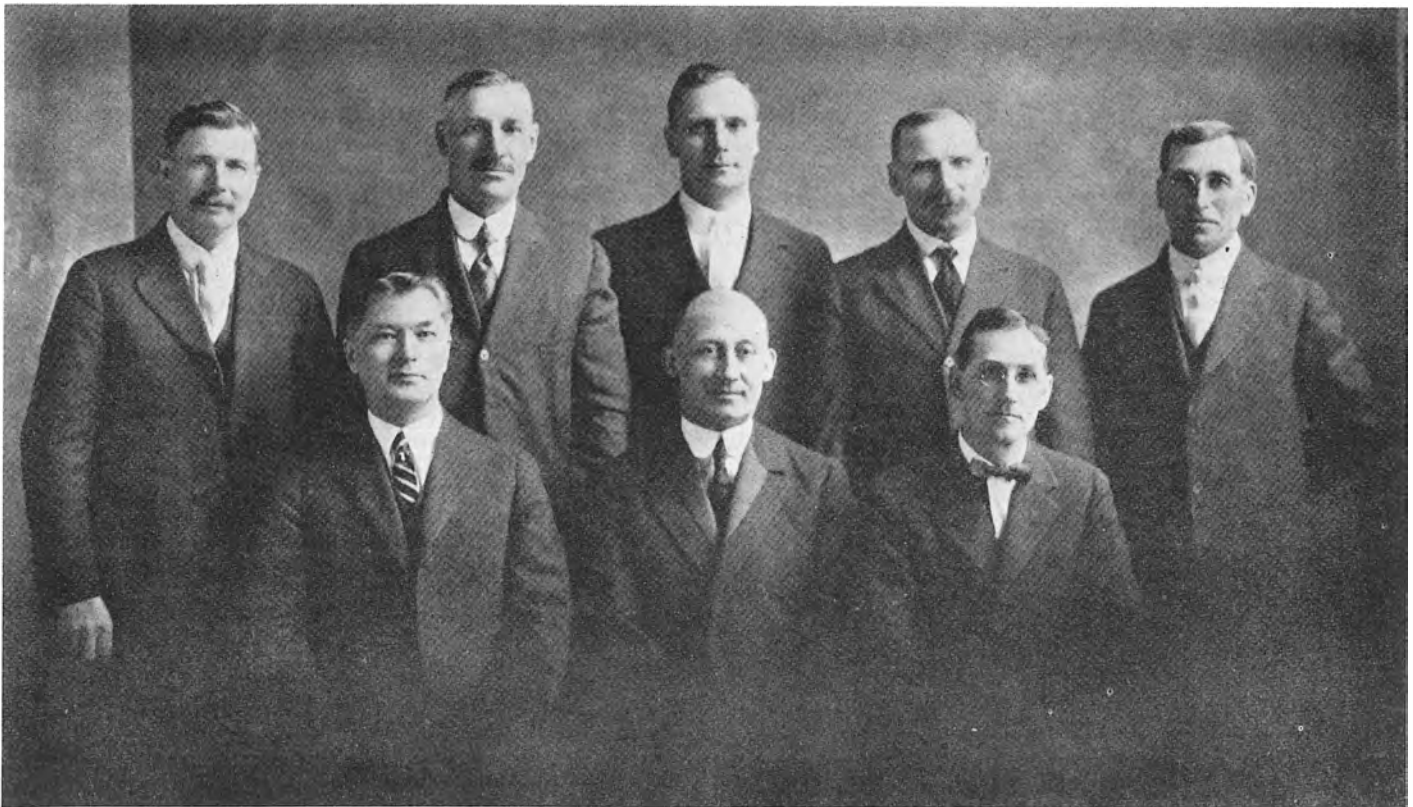
Pastor Rausch had long been suggesting that St. Paul's take a long look at a different system of managing congregational finances, a system which was well established by that time in many American churches. The system called for the preparation of a detailed budget, setting forth precisely the necessary expenditures for the ensuing year. It then called for an every-member canvass in which not merely heads of families, but all communing members would be asked to make their pledges in accordance with the needs presented in the budget. Finally, members were asked to pay their pledged contributions in weekly

installments, Sunday after Sunday, in envelopes furnished for this purpose, thus assuring the congregation of a steady income throughout the year. Familiar as this system is today, it was not so at that time. It was used as yet in but few congregations of the Iowa Synod and in none in this vicinity. To St. Paul's the pastor's suggestion was as yet unfamiliar and unacceptable.

Golden Anniversary Planned

In 1920 the time came when the chronically bad financial problem induced the Church Council to give serious consideration to the pastor's suggestion. It called together the men of the congregation for a discussion meeting, which was widely attended. Subjects of discussion were the financial system, the parish school, the approaching Golden Anniversary. Discussion was lively and led to a decision to conduct a similar meeting before the entire congregation after a Sunday service. This, too, was done. The annual meeting of 1921 thereupon resolved to introduce the new system for the current year, and if the results justified doing so, to make it permanent thereafter. It was also resolved to raise a special jubilee offering of \$10,000 in 1922 for retirement of the debt and for a redecoration of the church and other property improvements.

The joyous observance of the golden anniversary of St. Paul's in 1922 thus marked not merely a significant birthday, but another major decision, the immediate results of which were hopeful. In terms of growth the tiny church of 1872 had become the largest congregation in the Iowa



THE CHURCH COUNCIL—Left to right—Back Row: L. Brandt, W. Wendt, W. Sohle, F. Droste, C. Kuethe; Front Row: W. Weiditschka, Pastor Emil H. Rausch, O. Bredow.

District and one of the largest in the Synod, with 243 voting, 886 communing, and 1,283 baptized members. The drive for the jubilee fund was successful. The Ladies' Aid raised an additional \$1000, which was used to acquire new furnishings for the chancel and the sacristy. Other organizations provided new hymnboards. It was thus possible to retire the debt and to put the entire plant into good shape. It may be added here that during the preceding years St. Paul's had acquired the property adjacent to the church on which the Parish House was built in later years.

The reorganization of the financial system was regarded as successful, and the system was therefore retained. Pastor Rausch noted in 1922 that the level of giving rose sufficiently to meet the needs of the congregation. Up to the years of the Great Depression during the remainder of the ministry of Pastor Rausch, St. Paul's was usually able to operate in the black. But it cannot be said that the change was adopted wholeheartedly by all members. Numbers of them preferred making annual contributions in a lump sum to the regular use of envelopes. It is also true that if the level of giving rose somewhat, the general level remained modest. Since the membership was large, it was possible for a time to avoid the annual deficit of the preceding decade, but to most members the principle of proportionate giving remained as yet a wholly foreign conception.

A Christian congregation manifests its allegiance to its Savior not only by giving for the purpose of maintaining its own church, but also through benevolences contributed for the support of the undertakings of the larger church to which it belongs. The Iowa Synod raised funds for benevolent purposes by lifting offerings in its congregations on specified days scattered throughout the church year, such as the great festivals. Records of St. Paul's for the period prior to Pastor Zimmermann's ministry are scanty, but they indicate that offerings for synodical purposes were raised. The degree of regularity with which they were then raised cannot now be determined, nor are there records which would make it possible to calculate the sum total of benevolences raised during the first decade.

Benevolence Giving Reported

From extant figures since 1881, Pastor Rausch calculated that the sum total of St. Paul's benevolence contributions between that date and the Golden Anniversary amounted to \$38,007.40. Records from the period after the congregation had become firmly established indicate that the synodical offerings were regularly lifted. The *Kirchen-Blatt* of the Iowa Synod annually published a tabulation of all congregations with membership statistics and benevolence contributions to the various causes supported by the Synod. This tabulation revealed that there were numerous congregations in which benevolence giving tended heavily to favor home and foreign missions over other causes, such as education and charities.

By that time the annual mission festival had become an established institution in most



Prof. E. G. Heist

congregations. It had developed from the area mission festival of earlier days in which a number of neighboring congregations participated. With two or three services and two to four visiting speakers it was the high point of the summer or fall season, and congregations took pride in raising substantial sums for missions in the offerings lifted on this occasion. But there were not a few congregations in which response to other offerings for benevolence was very modest, or in which some of them were not lifted at all. The pattern of benevolence offerings in St. Paul's differed sharply. There was a mission festival, indeed, and the offerings were substantial although not impressive compared with smaller congregations. But in St. Paul's the response to the other regular offerings was also usually generous and all the offerings designated by the Synod were lifted. Benevolence giving thus was balanced and the congregation set a good example in the consistent support of all synodical causes.

During the ministry of Pastor Rausch the continued growth of St. Paul's was reflected in a gradually rising level of benevolence giving. When during the years of World War I inflation cut the purchasing power of the dollar in half, the sum total of benevolence giving was approximately doubled, so that the relative standard of the pre-war years was maintained. The records of St. Paul's show that in addition to support of regular benevolence offerings, special contributions were made at all times by individual members.

After the Orphans' Home came to Waverly, special gifts to it became a regular feature of giving at St. Paul's, and it is likely that the totals were higher than the records show, since cash offerings in the collection plates at the Orphans' Festival could not be entered in the



The Choir



The Women's Society

records. Mission work was another cause that usually drew special gifts. In the troubled days of war and in the years of its aftermath, substantial special gifts went to the Red Cross and various relief organizations. Finally, it may be mentioned that St. Paul's responded generously when the Iowa Synod conducted its first great special drive in memory of the tercentenary of the Lutheran Reformation and for the purpose of raising funds for the construction of the original portion of the Wartburg Seminary at Dubuque.

The reputation of St. Paul's in the Iowa Synod for support of synodical benevolence was deservedly good. But the impression that its usual position at the head of the Iowa District in the annual tabulations in the *Kirchen-Blatt* was a cause for pride may be subject to some reservations. After it had become the largest congregation in the district, that position would seem to have been nothing more than its proper place. When the list is examined, it becomes clear that there were smaller congregations in the district whose totals fell well short of those of St. Paul's but whose giving per member was higher, and this was also true of other districts. Unlike most other congregations at all times, the membership of St. Paul's contained numbers of individuals who were or had been engaged in or associated with synodical institutions or enterprises. It seems likely that their personal interest in synodical causes expressed itself in substantial benevolence giving, without which the already unimpressive per member average might have been appreciably lower.

TRANSITION TO ENGLISH LANGUAGE

The ministry of Pastor Rausch was the period when the transition from the use of the German language to that of the English in parish work was taking place in the congregations of the Iowa Synod and in other Lutheran churches in the Midwest. St. Paul's, like the other early churches of the Iowa Synod, had been a German-speaking congregation from the beginning. This was normal when the Iowa Synod conceived its missionary task to be the gathering of German Lutheran immigrants into congregations and when pastors as well as members were immigrants. It remained normal throughout the active life spans of the first and second generations of members. For approximately forty years, therefore, in St. Paul's and similar congregations the German language was exclusively in use in all aspects of parish work, church services, congregational meetings, in societies, and in the parish school in religious instruction although not in secular subjects. The third generation, however, frequently no longer spoke German at home. When youth no longer spoke German, the continued exclusive use of German in parish work, therefore, involved the risk of alienation.

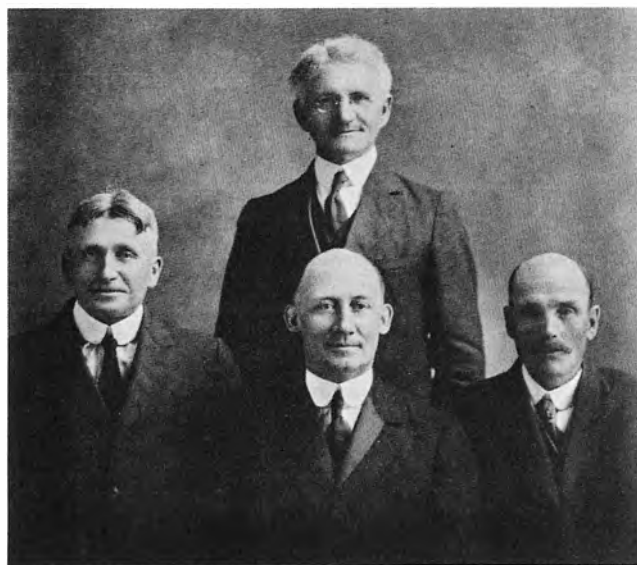
Thus, as the twentieth century got under way, congregations like St. Paul's faced a need to make a change which by and large was unwelcome to members whose religious thinking was done in German. Under normal circumstances one

might, therefore, expect that a transition might take place gradually. But toward the end of the second decade of the twentieth century, circumstances became abnormal, when the United States entered World War I. The war unleashed a violent outburst of Satanic hatred against any and all kinds of German organizations, including churches. This outburst manifested itself in capricious orders, regulations, and sometimes laws demanding instant cessation of the use of German in services and schools, in spiteful, petty persecutions, in financial chicanery, especially in connection with War Bond drives, sometimes even in assaults on members or pastors and in desecration of sanctuaries.

World War Hastens Transition

By and large, the wartime experiences were to hasten the language transition. Congregations which had used the German language exclusively before the war and had been compelled to shift to the exclusive use of English while the war lasted, were unlikely to retain the exclusive use of English afterward. But if they contained members to whom the change appealed, they were apt to become bilingual. Unfortunately, there were also instances in which a strong reaction attempted to sweep all wartime changes away. In such cases the language question might disrupt a congregation in bitter strife and sometimes lead to schism.

While it would not be accurate to say that the language question was solved in St. Paul's without contention, the congregation did escape prolonged strife and deep bitterness. The first steps toward the transition were not forced upon the congregation during the war, but had been taken peacefully, though not without opposition, several years previously. The primary imposition



THE SCHOOL BOARD—Back: Prof. A. Engelbrecht; Front: F. Federer, Pastor E. H. Rausch, W. H. Wilharm.



Orphans' Aid Society



The Young People's Society



Teachers in Sunday School

upon St. Paul's during the war was enforced cessation of instruction in German in the parish school under a law enacted by the wartime legislature, a law that was declared unconstitutional not long after the war. Of course this law had not been directed specifically at St. Paul's but applied to all elementary schools, public and private, in Iowa.

The scanty records from Pastor Weyrauch's ministry indicate no contention over language. But the English evening service on the occasion of the dedication of the new church may indicate that the issue had already arisen. Pastor Rausch indicated that a demand for regular services in English existed from the beginning of his ministry, and also that there was opposition. In 1909 the congregation resolved to meet the demand by providing that English evening services should be held regularly every other Sunday.

A little later, concern was expressed in school board minutes about difficulties in teaching German to a new generation not already familiar with the language, and attempts were made to allocate more time for instruction in German. But with a full elementary curriculum this could not readily be done. Attempts to do it do not seem to have been highly successful, for before long the board was wrestling with the problem of instruction in religion for children who were not fluent in German. Religion, aside from German itself, seems to have been the only subject still taught in German by that time. Finally, the board

resolved in 1915 that religious instruction in English might be given in cases where it was clearly necessary.

As might be expected, change manifested itself more readily in the Luther League. In this organization entries in the treasurer's book were sometimes, although not regularly, made in English during the nineties. Programs, however, were always in German, until English numbers began to appear in 1909. The minutes were kept in rather excellent German until 1911. In that year the League dropped a provision in its constitution requiring exclusive use of German in its business meetings. However, although the minutes were kept in English during that year, they reverted to German for several subsequent years.

Changes, thus, occurred during the immediate pre-war years, but they were moderate and gradual. After the war they advanced more rapidly, but St. Paul's remained bilingual through the Rausch ministry. By the time of the golden anniversary, Sunday morning services were conducted in English every third week, and there was also one English evening service in every three-week period. By the end of the Rausch ministry, morning services were conducted alternately in German and English and were accompanied by evening services, alternating in reverse order. Sunday school was entirely conducted in English, and German never seems to have been reintroduced as a regular subject of instruction in the Parish School. The Luther League also

had gone over to English entirely. The Ladies' Aid clung to German rather longer, but a second woman's organization, eventually named the Tabitha Society, operated in English.

Parish School Grows

Pastor Rausch was as keenly interested in the parish school as had been his predecessors, under whom it had reached a flourishing state. The school continued to grow. When the enrollment exceeded one hundred, a third teacher was engaged. But this did not yet prove to be a permanent arrangement. After a decline in enrollment, the teaching staff was again reduced to two. For the remainder of the Rausch ministry a staff of two teachers was in charge of the school. School board minutes indicate efforts to coordinate the curriculum with that of the public school by adoption of identical textbooks. The school year was cut back to nine months in 1911, and, as already noted, its beginning was set back to September in 1919. The school building was further improved by constructing a basement under it. During the period of high enrollment, the children in the primary department were separately housed in the structure adjacent to the church.

Teacher Liefeld submitted his resignation in 1913, after ten years of outstanding service, in order to accept a call from Eureka Lutheran, a Junior College maintained by the Dakota District. His successor was E. Isaak, who served until 1917. The position of second teacher, in the meantime, had been held successively by Emma Goppelt and Ida Goeken, and Laura Grube had become third teacher. After Teacher Isaak's resignation Miss Goeken moved up to the position of head teacher, and from that time until recent years, the parish school was staffed by women. The teachers were generally highly regarded, but few of them served more than three or four years. Successors through the early twenties were Helen Becker, Augusta Topping, Selma Klein, Alma Schoebel and Doralina Zelle. In the last years of the Rausch ministry the teachers were Elsie Mueller and Charlotte Becker, both of whom served for a longer period. Both were daughters of the congregation as well as Wartburg graduates.

Marriage was in considerable part responsible for the heavy turnover, but low remuneration also played a part. Most of these young women were hired upon their graduation from Wartburg College and were paid beginner's salaries. In the pre-war years this amounted to twenty dollars a month, paid for ten months and later for nine. Able teachers who failed to secure a salary increase were likely to resign after two or three years. The day of a graduated salary scale was, as yet, far in the future.

About midway in Pastor Rausch's ministry the reorganization of the Mutual Aid into the Lutheran Mutual Insurance Company, of which mention has already been made, took place. This Company experienced rapid and progressive growth. Consequently, it continually found it necessary to expand its staff at company headquarters in Waverly. Its employment policy in these early

years favored Lutherans. Aside from offering employment to young members of St. Paul's, the company also brought Lutherans into Waverly and thus, in effect, recruited members for the congregation. Company members possessing a broad Lutheran outlook and in contact with wider Lutheran circles contributed valuable talents to St. Paul's and served it effectively in leadership roles.

The organization of this concern and its location in Waverly was, thus, another factor in establishing close relationships with the Synod and with the Lutheran Church at large. An unusually large number of members of St. Paul's served on the governing body of the Iowa Synod. This was true not only of members of the college faculty but of such lay leaders as Dr. C. H. Graening, Wm. Weiditschka, Attorney F. P. Hagemann, and O. Hardwig, who had become president of Lutheran Mutual. St. Paul's had invited the Iowa District to hold its convention in Waverly as early as 1889 in Pastor Zimmermann's day. During the Rausch ministry St. Paul's invited the Iowa Synod on three occasions. Delegate conventions representing the entire Synod were held in Waverly in 1910, in 1920, and in 1928. On the last two occasions St. Paul's and Wartburg Normal College served as joint hosts.

The ministry of Pastor Rausch covered the period when the dawn of a new age in the history of Lutheranism in America was breaking. During the nineteenth century in which far-flung missionary enterprises gathered immigrants into churches, the Lutheran Church had grown vastly in numbers and spread through the newly settled areas. Many different beginnings in different groups and in different areas resulted in the foundation of numerous separate Lutheran church bodies. Although movements looking toward cooperation and some form of union were not altogether lacking, these affected chiefly the older and long-settled areas of our country. The newly formed synods in the Midwest tended to operate alongside each other in isolation. Relations between them were often unfriendly because of rivalry and theological controversy.

Relations Between Synods Improve

During the early years of the new century an irenic trend began to grow stronger. Persistent efforts were made, for example, to compose the theological differences which had long embittered relations between the Missouri and the Iowa Synods. Local conferences working toward this end met at various times in Waverly. World War I created vast problems, the solution of which demanded cooperation between the numerous Lutheran synods. A notable result of the desire for unity which grew out of wartime cooperative endeavor was the formation of the United Lutheran Church.

In the Midwest the longing for unity manifested itself in one direction by negotiations between a number of synods whose members were of German and Scandinavian extraction. The object was formation of a federation for brotherly communion and intersynodical cooperation. In another

direction it manifested itself by negotiations between the Ohio, the Buffalo, and the Iowa Synods looking toward organic union. A keen interest in these negotiations manifested itself in St. Paul's, especially among its lay leadership. Here again, meetings were held in Waverly which discussed various aspects of this movement. At the Synodical Convention in 1928 there was great interest in the reports dealing with it.

The movement came to fruition in 1930. St. Paul's was represented at the convention of 1930 in Toledo, Ohio, by Pastor Rausch and by Dr. C. H. Graening. In sum and substance, this convention terminated the existence of the Iowa Synod and incorporated the three participating synods into the American Lutheran Church. This church in turn became a member of the American Lutheran Conference, the newly established federation of several synods of German and Scandinavian derivation.

New Challenges Faced

Late in the ministry of Pastor Rausch St. Paul's, thus, came to the end of an era. The church with which it had been associated since its infancy, with which in the course of its growth it had become closely intertwined, might be held in fond and nostalgic memory, but it had become a memory. The future opened new associations, offered wider horizons, presented new challenges.

But St. Paul's was ready to accept change which it had itself advocated and to face the challenges of the future.

The congregation was ready to face change with confidence because it had itself faced change in the past two decades. In some respects change was still in process, the language transition, for example, was not yet complete. St. Paul's had learned that change wisely directed may mean growth and progress. It had become a strong congregation, was blessed with strong leadership, and in the course of two decades it had come to rely with confidence and affection upon its pastor. Affection was mutual, and Pastor Rausch held his congregation in high regard. On occasion he would say that his pride and joy were the intelligent lay leadership and the parish school of his congregation.

But one of the first major changes that the future was to bring was the severance of this close relationship. In 1932 Pastor Rausch was elected president of Wartburg Seminary. He regarded the call as divine and submitted his resignation here. St. Paul's accepted it sorrowfully and with numerous tokens of regard and love. Like Pastor Zimmermann, so Pastor Rausch was to find his final resting place in the congregation which he led so long, so ably, and so well. When he died in Dubuque in 1936, his mortal remains were brought back to Waverly for interment.



Elsie Mueller



Charlotte Becker



Pastor R. C. Schlueter

THE MINISTRIES OF PASTORS SCHLUETER AND FANGMEYER

Upon granting release to Pastor Rausch, the congregation adopted a procedure that it had not used in the past, but which was to become standard usage thereafter: a pulpit committee was chosen to recommend a successor. The committee submitted the name of Pastor Roland Schlueter of Oconomowoc, Wisconsin, who had been a member of the graduating class of 1917 of Wartburg Seminary. The congregation issued a call, Pastor Schlueter accepted, and was installed on June 5, 1932.

The years of the ministry of Pastor Schlueter and of Otto Fangmeyer, who later became his associate and still later his successor, will be remembered as crisis years in the history of our nation. The Great Depression, which had set in during the later years of Pastor Rausch, could not fail to have an impact on a congregation like St. Paul's. A large part of its membership, which gained its livelihood from farming, had already borne the effects of agricultural depression during the high industrial prosperity of the '20's. The Great Depression was still deepening in 1932 and reached its nadir in the opening months of 1933, when the national economy appeared to be on the verge of total collapse. Although recovery began thereafter, its course over the next few years was slow, spotty, and fitful.

As the economic crisis began to pass, an international crisis was impending. Already Japanese warlords were threatening the balance of power in the Far East, and the take-over of Germany by godless Nazism before long was threatening that of the old world as well. As the '30's moved along, ominous war clouds were thickening and deepening. Before that decade reached its end, wars were raging both in the Far East and in Europe, wars destined before long to involve our nation, also, and to strain its power and resources far more severely in World War II than in its predecessor. Such was the crisis setting which forms the background for the next chapter of St. Paul's history.

Constitution Revised

At the outset of Pastor Schlueter's ministry, the congregation once again revised its constitution. Its Articles of Incorporation had expired. The necessity of renewing incorporation furnished the occasion for constitutional revision. The congregation decided to dispense with a formal constitution. Its place was to be taken on the one hand by new Articles of Incorporation and on the other by a revised set of By-laws. It may be said

here that a number of years later St. Paul's reconsidered this decision and adopted a new constitution to which the by-laws were joined, but that matter may be left to be dealt with in its proper place. Throughout the years of the Schlueter and Fangmeyer ministries, Articles of Incorporation and By-laws served as the congregational constitution. The Articles of Incorporation, despite the later constitution, will remain in effect until they expire in 1983.

The new documents dropped the word "German" from the name of the congregation and substituted membership in the American Lutheran Church for that in the Iowa Synod. They also recast the structure of congregational government. The Church Council was to consist of the pastor and twelve elected members chosen for three-year terms and not immediately re-eligible. The purpose of this change was to take advantage of strong lay leadership available within the membership and to secure involvement of greater numbers of lay members in congregational affairs. The council was to choose annually a chairman, a vice-chairman, a secretary and a treasurer from its membership. It was also to continue to select three deacons and three trustees annually. The former school board was to be replaced by a committee of three council members, who were to take charge of religious education.

One other change of major importance should be noted. St. Paul's reduced the age requirement for voting membership to eighteen years and made this provision applicable to all communicant members. By this action, then, the congregation admitted women to voting membership. Previously, only men had been eligible for voting membership, this practice still being prevalent in 1933 throughout the Iowa District. The example set by St. Paul's was destined to be instrumental in changing that practice.

College Moved to Clinton

While St. Paul's was thus adjusting its constitution to a new age, it was facing the ordeal of having to cut its ties with the educational institution in its midst with which its history had so long and so intimately been intertwined. During its last decade, the Iowa Synod had been painfully wrestling with the project of reuniting the two branches of its school, Wartburg Normal College at Waverly and Wartburg College at Clinton. Adequate financial support was part of the problem even before the Depression had drastically reduced the means of the church. But the real nub of the

issue was the fact that both institutions, while adjusting to the needs of changing times, had increasingly tended to develop duplicating functions.

The original function of the Waverly Wartburg, training teachers for parish schools, had dwindled into insignificance with the progressive decline of such schools. The institution had turned toward training teachers for elementary public schools and had supplemented this program with others, which maintained enrollment but did not serve vital church needs. The Clinton Wartburg, breaking away from limiting its service almost exclusively to pre-theological education, had turned toward teacher education for both elementary and secondary public schools while attempting to reorient itself into a liberal arts college.

The logic of the situation thus clearly called for a reunion in order to build one strong college. But reunion involved the location question—at Waverly or at Clinton—which stirred profound emotional reactions and divided alumni and other supporters into two rival, if not actually hostile, camps. As a result, the Iowa Synod had passed out of existence without resolving the problem. Depression financial exigencies compelled the American Lutheran Church to deal with the unresolved problem, particularly as the question of combining several other junior colleges, formerly maintained by some of the constituent synods, also entered into the picture.

At its biennial convention in 1932 the American Lutheran Church dealt with these problems by adopting a halfway measure. It resolved to combine two junior colleges at St. Paul, Minnesota, and to unite the two Wartburgs at Clinton. This solution was understood to be provisional. If means should prove inadequate for proper maintenance of these two institutions, the question of combining them and choosing a suitable location might be considered at a subsequent convention.

Work to Get College Back

In Waverly, therefore, a parting of the ways between congregation and college did take place during the summer of 1933. As students, faculty, and staff dispersed after the final commencement in the spring, the campus was closed down, and the union of the two Wartburgs was effected in Clinton in September. But hopes remained that the separation of congregation and college might not be final. Lay leaders in St. Paul's were convinced that the church would have to return to the unification into one strong school project. They felt as strongly that if it did do so, the facilities of the Waverly campus would offer a strong inducement to location here.

Late in 1933 the council resolved to call a special meeting of the congregation and to recommend to it that St. Paul's invite the American Lutheran Church to hold its next convention in 1935 in Waverly. The congregation issued the invitation, which was forwarded immediately, and Pastor Schlueter was able to inform the annual meeting of 1934 that the invitation had been accepted.

As the convention date approached, the congregation extended every effort to render the

vacant college buildings inhabitable and otherwise to provide for comfort and convenience of delegates and visitors. The church informed the delegates that the convention site would enable them to evaluate the facilities of the Waverly campus and suggested that they visit Clinton en route to inspect the facilities there. When the convention met, it resolved that the institutions at St. Paul and at Clinton were to be united at Waverly in the fall of 1935.

College Returns to Waverly

The separation thus was brief, and St. Paul's was resolved to welcome the returning college with open arms. While implementation of the church's commitment to develop a strong liberal arts college was delayed for a decade by Depression exigencies, its subsequent fulfillment was to yield both rewards and challenges to St. Paul's.

St. Paul's was still a bilingual congregation during Pastor Schlueter's ministry. It is true that by this time the use of English had become prevalent in the transaction of business, for example, in congregational meetings. This also applied to organization affairs, and to most ministerial acts. In funeral services both languages were sometimes used. There might be German and English addresses and the interment service at the cemetery might be conducted in German. Sunday services, however, continued to be regularly conducted in both languages. The regular order by this time called for two services, one in English and one in German every Sunday. A contributing factor to this practice was the fact that growth in membership had by then overstrained the seating capacity of the church. Since two services on Sunday morning had become necessary for that reason, and since there remained a strong nucleus of members who preferred to worship in German, the bilingual arrangement was instituted.

The dual practice was also applied to the weekday Lenten services, which traditionally had been held on Friday evenings in that season. A second Lenten service on Wednesday evenings was introduced, and thereafter one was held in German and the other in English. During the war years considerations of fuel economy led to holding both services on one evening, but both languages continued to be used.

Church Building Overcrowded

The return of the college in 1935 threatened once again to overstrain the capacity of the church, especially in the English service, because at that time regular church attendance was still expected from and accepted by the student body. St. Paul's response was the introduction of a third regular service on Sunday morning. In this way the matin service at 8:00 A. M. originated.

To ease the burden which this arrangement placed on the pastor, St. Paul's reverted to the practice of its youthful years of enlisting members of the college faculty for its pastoral service. It did not indeed call an assistant pastor from the faculty, but it inquired whether college teachers who were ordained or had graduated from the

seminary would be willing to take charge of the matin service. When those teachers agreed, the arrangement went into effect and remained in use for five or six years. Faculty members who thus served as part-time supply pastors, occasionally or regularly, were: President E. A. Braulick, J. Cornils, M. Wiederaenders, H. Kuhlmann, A. D. Cotterman, A. E. Haefner, J. Hiltner, G. Ottersberg, C. G. Shalkhauser. This arrangement postponed for a time the need to face the question whether the time had come when St. Paul's would need two pastors.

Innovations Introduced

A number of changes and innovations were gradually introduced during the Schlueter years. In 1933 ushers for the Sunday services were appointed. In 1936 the council introduced a rotating order in which its members would take turns at greeting worshipers at the doors as they entered the church. In 1941 the congregation authorized the use of individual cups at Communion services. The use of the common cup was not, however, abolished then or later; the change consisted of making Communion available in both forms. To provide for handicapped members, a number of pews were equipped with hearing aids.

In 1933 the congregation decided to abolish the old Lutheran custom of publicly examining the confirmation class in a regular service on the Sunday preceding the confirmation. Examination at a special afternoon service to which parents and relatives were invited was substituted. Gradually, the custom of observing the three great church festivals over two successive days was also abandoned. In 1936, for example, it was resolved not to observe the Second Christmas Day. This also applies to observance of lesser weekday festivals, like Ascension Day, but this observance was later reintroduced.

In the middle '30's the congregation made an effort to enlist cooperation of all Waverly churches and the business community in observance of the afternoon of Good Friday as a religious holiday. Though there was initial response, the effort did not succeed. St. Paul's, however, which had always held morning services on Good Friday, added a three-hour afternoon service, for which it again enlisted participation of college faculty members. John Hiltner also took over the German weekly Lenten service.

Subsequent to the revision of the constitution, the Church Council revised the procedure for admission to membership. It may be that financial stringency, of which notice remains to be taken, was involved in the change. The new provision ran that applicants were to present a request for admission to the pastor, who would refer them to the trustees. Upon recommendation of the trustees, the council would grant or withhold admission. The minutes record only one case in which the council objected to a pledge and referred the applicant back to the trustees before granting admission.

Evangelism Program Developed

A beginning of concern about an evangelism program manifested itself in 1940. The council took cognizance of a lack of personal contact between members of a large congregation and discussed a visitation program in which each family was to be visited once a year. It agreed that a council member should in each case visit a family newly admitted to the congregation. It also proposed that one family in each ward should be enlisted to pay a welcoming visit to new members in its area and also to visit newcomers to Waverly in its ward inviting them to join St. Paul's.

A further step taken in 1942 was a series of six social gatherings for alphabetical groupings of congregation members. Wartime exigencies were given as the reason for not repeating this venture in the following year; they may also have led to suspension of the other measures noted. In a different direction, special Sunday evening services for draftees were inaugurated in 1942, and the next year the council suggested that a patriotic hymn should become a regular part of Sunday services.

An attempt early in Pastor Schlueter's ministry to undertake publication of a monthly news brochure failed for financial reasons. A little later, experimental use was sanctioned for a Sunday bulletin published by the American Lutheran Church which contained blank space for insertion of local items and announcements. By 1936 the weekly Sunday Bulletin had become a regular institution. Financing was also a problem when the Church published a new hymnal in 1933. To meet the problem, a special committee, headed by F. V. Culbertson, was appointed which successfully raised the needed funds outside the budget so that the new hymnal was in use by the time the Church Convention met in Waverly in 1934.

Parochial School Maintained

The parochial school was maintained with difficulty through the bleak Depression years. Recognition is due the sacrificial devotion of the teachers, Charlotte Becker and Elsie Mueller, who accepted cuts of already low salaries, more particularly since restorations and raises came only slowly and meagerly when times improved. During the dark years the enrollment figure stood around seventy-five, representing about 42 per cent of the number of members' children of elementary school age. After the college returned to Waverly, the enrollment rose to approximately ninety.

The council was aware that the increase called for engagement of another teacher, but the problem was difficult, both for financial and for space reasons. At one time dropping the seventh and eighth grades was considered, but the council decided against that and for a time engaged college students as part-time teachers. In 1936 Marvel Childers was engaged as third teacher. She resigned for reasons of health in 1939. Miss Hagenow filled out the balance of the school year, and in September Marie Zink became the third teacher.

When Miss Becker resigned in 1940, Miss Mueller moved up to the principalship, and a period of rapid staff changes ensued. Alma Nelson, the new third teacher, and Miss Zink were replaced in 1941 by Esther Karsten and Frances Tweito. But Miss Tweito was replaced during the same school year by Deloris Prior. In 1943 Miss Karsten and Miss Prior gave way to Edna Wessel and Ethel Pothast.

The rise in enrollment increased the percentage of members' children in attendance only slightly. To provide religious education for children not in attendance, St. Paul's had entered into a released time program arrangement with the public schools as far back as the days of Pastor Rausch. This, too, was maintained throughout these years. Normally, part-time teachers were employed to teach in this program, some of whom may also have served part-time in the parish school. In 1939 the pastor took over released time teaching.

Hard times, naturally, impeded improvement programs, but, fortunately, the accommodation of the curriculum to that of the public school had already been accomplished. A project to secure services of a school nurse was discussed in the council, but could not yet be put into effect. Adoption of published tests identical with those used in the public schools, however, was carried through, even though costs proved greater than anticipated. Another project, to merge the school

with that of the Lutheran Children's Home, was discussed and approved by the council, but was not approved by the congregation.

School Building Inadequate

It was becoming increasingly evident that the school building had become inadequate. Costly repairs recurred annually. Keeping the structure in repair was essential expense, but it was also wasteful to spend heavily for maintenance of a structure that had become outdated and was too small.

St. Paul's also had other space needs. Sunday School enrollment grew as the congregation grew, and its program was steadily improving under the able leadership of Professor A. W. Swensen, who had begun a long term as Sunday School superintendent before the removal of the college from Waverly and resumed that position after its return. An imperative need for extended facilities for this vital and flourishing institution was manifesting itself clearly. The congregation also lacked appropriate space for its many organizations. The Church Council, for example, had for some years been meeting in quarters made available to it by courtesy of the Lutheran Mutual Aid.

The time seemed to have come when the welfare of St. Paul's required a new building program. As the Depression lifted, the council began to concern itself with the project of erecting a parish



CONFIRMATION CLASS OF 1937—Left to right—Front row: Edwin Neuman, Arlene Briner, George Leisinger, Bonnie Culbertson, Rev. R. C. Schlueter, Ruth Schlueter, Lavern Heyer, Doris Hahn, Lavern Iserman; Second row: John Droste, Doris Buhman, Eldon Rediske, Dorothy Droste, Lester Zelle, Betty Stufflebeam, Carl Brandenburg, Dorothy Meyers, Harland Briner, Ruth Schaefer, Robert Guether; Top row: Ruth Bauer, Paul Lampe, Helen Bailey, Marvin Childers, Velda Roever, Wendell Diekmann, Glendora Korth, Robert Engelbrecht, Eileen Donlon, Leroy Bauer.

hall. After securing authorization from the annual meeting of 1936, the council appointed a committee to study building needs. By the end of that year this committee reported that the space needs already indicated called for erecting a parish hall and recommended that the council be directed to appoint a Building-Finance Committee. The annual meeting of 1937 authorized the council to take this step. E. G. Engelbrecht served as chairman of the committee which the council named, and the committee submitted a report to a special congregational meeting in June 1937.

Decide to Build Parish Hall

This report recommended that a parish hall be built on ground owned by St. Paul's adjacent to the church on the east, from which the residence occupying the site was to be removed. It estimated the cost at \$60,000 and recommended that a solicitor of pledges be appointed. Construction was to begin after pledges covering three-fourths of the required amount had been secured, hopefully in the spring of 1938. The congregation approved and conferred on the council full power to proceed, including the right to borrow.

Professor Emeritus A. Engelbrecht was appointed solicitor and undertook a canvass of the membership. No report appears to be extant as to the amount of the pledges secured, but it is obvious that it fell short of the required three-fourths of the estimated cost, for the parish hall project languished through the next two years. During those years the council negotiated a funding plan with the Lutheran Mutual, which in existing records is discussed only in general terms, but which obviously involved borrowing more than the authorized amount. This plan was reported to the annual meeting of 1938, but no action was taken.

Complicating the situation was the realization that the approved site was inadequate. In 1940 this problem was met by purchasing the adjacent property toward the east. The cost was later covered unwisely by sale of the school and its lot. Also in 1940 a cost-plus building contract was negotiated with the Drape Construction Company, whose owner was a member of the congregation. After the annual meeting of 1940 had rescinded all previous actions conflicting with current planning and had authorized the council to proceed toward construction, a special meeting in April 1940 approved the Drape contract.

In 1940, at length, construction got under way. The authorized construction cost was \$47,500; the actual cost was \$47,389.24. Equipment, lot purchase, interest, and other items increased the total cost to just over \$50,000. Gifts and total pledges amounted to about \$25,000. Credit items led the building committee to estimate the building debt at somewhat more than \$22,000, but the credit items included unpaid pledges. With great rejoicing St. Paul's dedicated its parish house, a beautiful structure adequate for the needs of its day, in ceremonies extending through February 23-25, 1941.

The Building-Finance Committee remained

active in order to deal with the parish house debt. In 1942 its figures indicated a total of just over \$23,000. It launched a campaign for the purpose of securing payment of unpaid pledges, inducing new members to make pledges, and urging old members to increase theirs. As a result, the committee was able to reduce the debt to \$17,700 by the time of the annual meeting of 1943, and had about \$2500 more in pledges. It then turned its endeavors toward reducing interest charges. To achieve this, it proposed to refinance the debt by borrowing from members on notes at two and one-half per cent interest. The annual meeting of 1943 approved this plan. The project was carried out, and the debt was gradually eliminated over the ensuing years by private gifts and special endeavors.

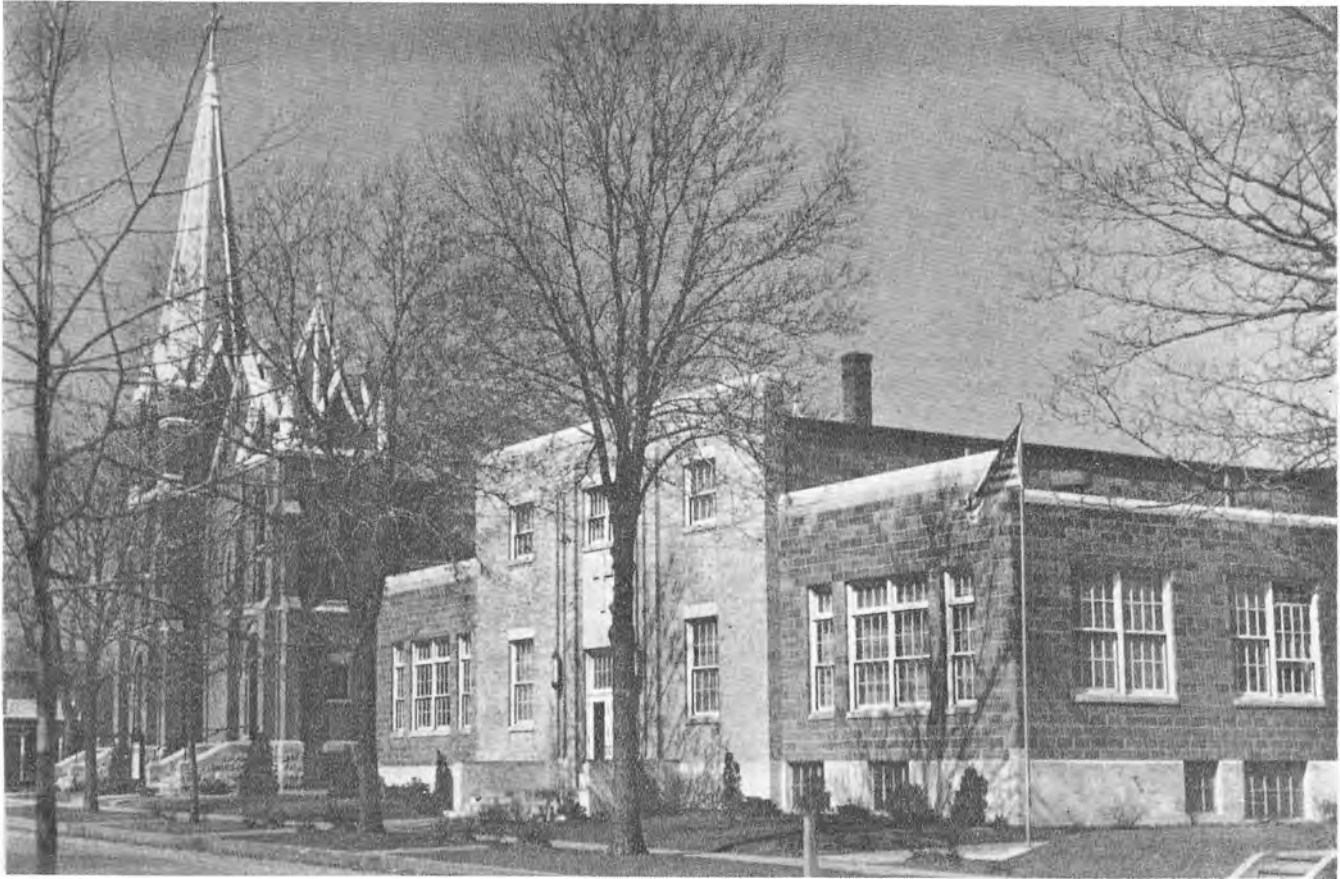
Plagued by Financial Problems

The vicissitudes of the parish house project indicate clearly that St. Paul's was plagued by financial problems through the Schlueter years. The Great Depression was a universal calamity, and it is not surprising that the congregation encountered difficulties and ran deficits as it deepened through a weary succession of years. But when improvement set in after 1933, St. Paul's found it difficult to shake off a deficit habit.

It is true that the needs of the congregation followed an ever ascending curve. St. Paul's was a large church and steadily kept on growing. Its paid staff in 1933 consisted of a pastor, two teachers, a custodian, a financial secretary, and an organist, the latter two being employed on a part-time basis. During the Depression years salaries had been reduced to minimum levels; in the later 1930's restorations of cuts and raises were annually recurring issues. All the congregational property was aging; during the Depression years upkeep and repairs had had to be postponed, so that maintenance costs, too, followed a steadily rising trend. Beyond this, congregational growth and improvement of services called for increases in staff and, in the case of the parish house, addition to the plant.

In 1933, at the beginning of the Schlueter ministry, St. Paul's carried over a deficit of \$1000 from 1932. As recovery began to set in during that year, the council made vigorous efforts to cover the deficit. But these efforts had to be continued through several years, until finally in 1936 the congregation closed a year in the black for the first time in Pastor Schlueter's experience here. But 1936 was destined to be the only year of that kind during his ministry. By 1937 a new deficit was recorded, and thereafter ending the year in the red became normal. Vigorous efforts, indeed, continued to erase deficits, and since amounts were not large, usually some hundreds of dollars, these efforts were in themselves successful in some years. But the results of slight pledge gains were usually negated by the consequences of delayed maintenance. Cost of major unbudgeted repairs would upset a precarious balance.

As a result of constantly struggling with deficits, St. Paul's was experiencing major difficulty



St. Paul's Church and Parish House

in meeting increasing needs. The leadership might clearly see that staff increases were needed and that its remuneration ought to be bettered. But lacking means, it had to resort to makeshift devices and accept an accelerating turnover rate. Needed improvements in service had to be postponed, or halfway measures had to be taken. It took years of struggle to achieve a long-needed major enterprise like the parish house.

In one respect the consequences of financial stringency were deplorable. The records relating to benevolence are not complete, but they indicate that the modest apportionment requests by the American Lutheran Church were usually met. This seems to have resulted from generous benevolence giving by an element in St. Paul's whose concern with the work of the church at large was warm, rather than from full participation by the entire membership. In one year a council sorely beset by deficits allowed itself to be driven to appeal to members whose benevolence giving was generous to allot a larger percentage of their contribution to local needs.

When subsequently the system of making separate pledges to benevolence and current expenses was abandoned for a time in favor of a single pledge, of which a fixed percentage would be allotted to benevolence, it was undoubtedly

hoped that this would induce members who were in the habit of making minimal contributions to benevolence, or none at all, to increase their pledges. The new practice also led to diversion to current expenses of a larger portion of the contributions of those members who usually contributed equal amounts to current expenses and benevolence.

St. Paul's besetting financial problems under Pastor Schlueter render it evident that the financial reforms carried through under Pastor Rausch had never become fully effective. Numbers of members, although not by any means all even yet, were only now shifting from the lump sum annual contribution to the use of envelopes. Nor were all envelopes used regularly. The steady growth of the congregation had enabled it for a time to manage without receiving sacrificial giving from many of the members. The time had now come when the results of growth were demanding services which required sacrificial giving from the entire membership. Some members were responding; during the course of the 1930's the annual receipts for current expense rose by about one-third. But the constant concern of the council, revealed in its minutes, with non-contributors and with delinquent pledgers, clearly indicates the sad and ominous fact that the membership of St. Paul's

contained an element that was using membership in a large congregation to maintain the facade of respectability which church membership confers, but was unwilling to share its responsibilities.

Pastoral Assistance Needed

Although an inference might be drawn from St. Paul's enlistment of pastoral assistance from members of the college faculty that the congregation had become aware that its need for pastoral services could no longer be adequately met by a single pastor, it could not immediately be said that this awareness was general and articulate. The arrangement for part-time assistance did tend, however, to cause this awareness to grow clearer. While part-time assistance made it possible to provide an adequate program of divine services, it could not readily be applied to relieving an overburdened pastor in such aspects of pastoral practice as visitation of shut-ins, let alone in a broad visitation policy. But a period of chronic deficits placed obstacles in the way of meeting a major need, even when that need came to be clearly understood and admitted.

There were also other reasons for hesitation. Dual ministries were virtually unknown in the local area at that time, and uncommon in remoter areas of the American Lutheran Church. Where they did exist they were usually joint father-son pastorates. Long established practice had led to a prevalent assumption that the welfare of congregations required undivided leadership. Quite understandably there were misgivings in the ranks of the clergy and in church government about the advisability, even practicability, of other than family joint ministries. Apprehension that a dual ministry might lead to contention rather than produce cooperation gave cause for sober reflection.

Despite misgivings, growing awareness of imperative need at length led to action. The annual meeting of 1939 instructed its chairman to appoint a committee to study the problem and report to the council. This committee went no farther than to report that the duties of the ministry at St. Paul's exceeded the capacity of any one pastor, and that Pastor Schlueter, therefore, needed assistance. The council, in turn, went no farther than to refer this report to the congregation without recommendation. The report led to a lively discussion in the annual meeting of 1940, the result of which was a resolution sending the issue back to the council for proposals of action to be submitted to another meeting.

Joint Ministry Studied

The council, thereupon, instructed the deacons to gather information on terms and policy. The deacons circulated a questionnaire among congregations supporting a joint ministry. On basis of the information available the council prepared a resolution, recommending that an assistant pastor be called for a term of two or three years. The resolution also suggested a salary range and provided that a division of duties be worked out by pastor and council, and that it be



Pastor Otto Fangmeyer

subject to modification by agreement between pastor and assistant. This resolution was presented to the annual meeting of 1941, the term fixed at two years. It also specified that selection be made by the council, subject to approval by both pastor and congregation. The congregation approved the resolution after an amendment striking out the two-year term had been voted down.

The terms of the call indicate that St. Paul's was approaching a venture into unexplored territory with caution. A forward step was being taken, but it was a tentative step. The permanence of the experiment would depend upon circumstances and developments. St. Paul's was giving a trial to a dual ministry, but it was not yet firmly committed to it.

JOINT MINISTRY

Proceeding toward a choice, the council, in consultation with the district president, gave first consideration to associating with Pastor Schlueter a pastor from the Iowa District from his own age group. Upon inquiry, however, this pastor indicated unwillingness to accept such a call. The call then went to a younger man, Otto Fangmeyer, pastor in Beeville, Texas, who accepted and was installed on November 9, 1941. A division of duties seeking to divide tasks and responsibilities evenly and to involve both pastors in all aspects of ministerial duties was worked out by the council in consultation with both men and was approved by both.

The joint ministry of Pastors Schlueter and Fangmeyer embarked upon its course harmoniously and was received with approbation. The council had approved a resolution to the annual meeting of 1943 providing re-engagement of Pastor Fangmeyer, whose two-year term would expire during that year. This resolution was withheld, however, when at the end of the year Pastor Schlueter asked for his release, so that he might

accept another call which he had received. A special congregational meeting in January 1943 granted the release.

That strong bonds of trust and affection had developed between pastor and congregation was attested by a rising vote of appreciation to Pastor Schlueter at the special meeting, and by a large negative vote against his release. His farewell sermon on January 31 was followed by a reception, during which gratitude and good wishes were voiced and a substantial purse was tendered. Pastor Schlueter departed to Monona, which decades earlier had released Pastor Zimmermann to St. Paul's, where he served until his retirement after reaching an advanced age.

Fangmeyer Takes Full Charge

The council recommended to the annual meeting of 1943 that Pastor Fangmeyer be placed in full charge of St. Paul's upon Pastor Schlueter's departure and that he be authorized to secure aid as needed. The meeting approved this interim arrangement and directed the council to adjust Pastor Fangmeyer's salary accordingly. The council made that adjustment and authorized Fangmeyer to engage retired pastors to take charge of the German services. A part-time teacher was also engaged to relieve the pastor of teaching released time classes.

This interim arrangement appears to have been proposed on the assumption that St. Paul's was committed to a dual ministry and would proceed to choose a successor to Pastor Schlueter. To do so, however, was rendered difficult by wartime conditions. Since numerous pastors were entering the armed forces as chaplains, a severe scarcity of parish ministers ensued. Under such circumstances the council called another special congregational meeting. To this it submitted a recommendation, approved by the district president, that Pastor Fangmeyer be called as first pastor with the salary paid to Pastor Schlueter, but providing for reduction of the salary when an assistant pastor was called. The congregation approved the call, disapproved the reduction clause, voted down a resolution from the floor to the effect that St. Paul's try to manage with one pastor for the duration of the war, and referred the matter of an assistant pastor to the council.

Thus, Fangmeyer became pastor of St. Paul's and the question of an assistant pastor remained in abeyance. During the next months the council sounded out sentiment in the congregation and conferred with the church government. It studied other possibilities of providing assistance to Pastor Fangmeyer, such as engaging a student pastor, providing a secretary, or calling a parish worker. In October the council called still another special meeting of the congregation. Here it recommended that action on an assistant pastor be deferred, whereas the council was to continue to consider the question. It also recommended that the pastor's burden be eased by providing a part-time secretary, by relieving him of preaching on one Sunday each month, and that relief pastors be engaged, preferably from the college faculty,

who might also give liturgical assistance on Sundays when the pastor preached more than twice.

The special meeting approved all the relief measures, but postponed action on the proposed deferral to the next annual meeting. The council, thereupon, recommended to the annual meeting of 1944 that the congregation vote on the question: "Shall the council proceed to call an assistant pastor?" The annual meeting tabled this proposal, but it replaced it with the motion: "Resolved, that we try to get along with one pastor for the time being, and that the Church Council be instructed to provide every possible assistance to Pastor Fangmeyer." The passage of this motion thus postponed resumption of the experiment with a dual ministry to an indefinite future.

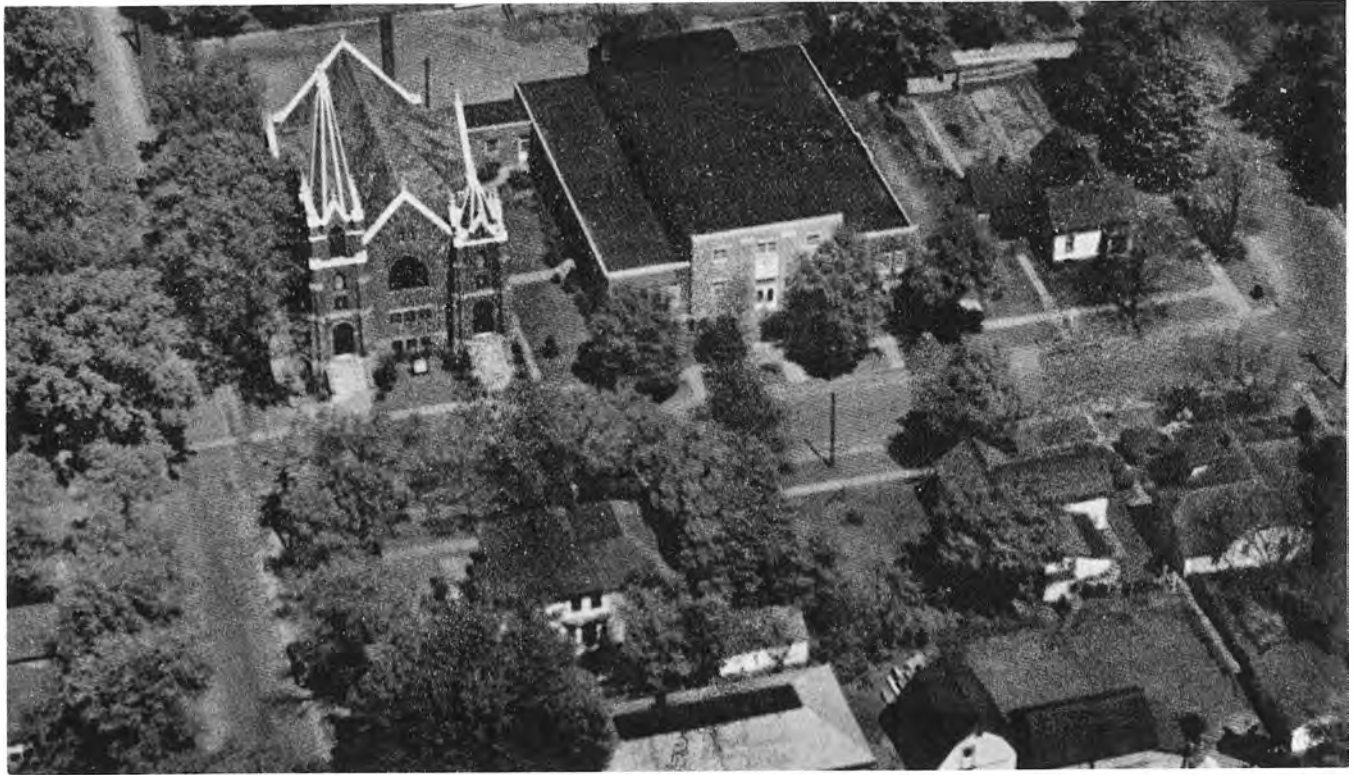
Ordained Members Assist

As a result of this action St. Paul's returned for a while to enlisting assistance for its heavily burdened pastor from qualified individuals of its membership, from retired pastors and ordained college teachers. Beyond this, further assistance was given the pastor through augmentation of the staff. In the past, the pastor had had no office. He maintained a study in the parsonage, and used the sacristy in the church for such purposes as receiving Communion announcements, which were still required to be made in person. Now an office was furnished in the parish house, and a part-time secretary was employed to give clerical assistance. In 1944 Irmgard Knock was engaged to serve as part-time parish worker, and in 1945 this office was raised to full-time status, and Elsie Mueller, principal of the parish school, was appointed parish worker.

Such measures as these made it possible to hold resumption of the dual ministry in abeyance for a time. The records provide no evidence as to the attitude taken by the pastors in this matter. From their silence one might conclude that they assumed a neutral attitude. From the fact, however, that Pastor Schlueter resigned after a brief trial period of the joint ministry, and that Pastor Fangmeyer resigned after a few years of the alternate system, the inference might be drawn that both pastors came to realize that a dual ministry was a necessity for St. Paul's, but that neither felt personally qualified to cope with its complexities.

Even though the curve of annual current expenditures continued to rise steadily during Pastor Fangmeyer's ministry, the financial picture brightened. In 1943 a special Thanksgiving Day offering substantially reduced the parish house debt. Further efforts were made during the next few years, and it was projected greatly to reduce this debt through the Jubilee Offering taken for St. Paul's 75th anniversary in 1947. But a number of the individually held notes were not redeemed and total payment had to be postponed till later years.

Despite a heavy, unbudgeted expenditure for a new furnace for the church, the budget was brought into balance in 1944, and St. Paul's



St. Paul's Church, Parish House and Parsonage from the air

operated in the black over the next three or four years. It was also possible during these years substantially to increase salaries not only of the pastor, but of the teachers and the staff. Although benevolence apportionments for the American Lutheran Church also reached higher levels and kept rising, St. Paul's not only met them, but usually exceeded them. In addition to normal benevolence contributions, the congregation responded generously to appeals for post-war relief under the auspices of the National Lutheran Council, as well as to special appeals of its own Church for the development of its institutions for higher education and for reconstruction of war devastation in its foreign mission fields.

Becomes Parish Worker and Principal

Miss Mueller's acceptance of the appointment as parish worker terminated nineteen years of devoted and successful teaching in the parish school, but did not as yet wholly deprive the school of her leadership, for she continued to serve as principal. She and her staff had introduced such activities as annually producing an operetta, which the school presented to audiences drawn from the congregation. She had also organized a Junior Choir from pupils of the school. This choir sang at some of the services and annually conducted a candle-lighting vesper service during the Advent season.

Enrollment in the school was growing. When it passed ninety, the staff was augmented by engagement of a fourth teacher, so that it became possible to assign only two grades to each teacher. To the new and the vacant positions Ruth

Goodemann and Helene Matthias were appointed, but the latter teacher soon gave way to Mrs. Walter Tillmanns and then to Mae Schmidt, whose successors were Elva Hildebrand and William Martin. It is not clear whether requests of the teachers to place their salaries on an annual basis and, like both pastors, to enroll them under the Pension Plan of the American Lutheran Church, were granted at this time, but it was not long until both these requests were honored, and sick leave provisions were also made.

Released time religious education classes were continued and were now in charge of the parish worker. In 1944 Daily Vacation Bible School was instituted, taught by a volunteer staff. The Sunday School under Superintendent Swensen flourished mightily. In the 75th anniversary year, its volunteer staff numbered 41, and its enrollment 518.

Debate Moving College

Continuance of the congregation's relationship with Wartburg College was once again called into question, when the American Lutheran Church in 1944 resolved to implement its long-delayed resolution to develop the school into a fully accredited liberal arts college. The proceeds from the special educational appeal were in large part to be used for that purpose. Since the decision of 1934 had left the question of future relocation open, proposals for making a new beginning in various locations came in, and church authorities deliberated upon these until they decided to make no change in 1946.

While the question remained open, the Church Council sent a memorial to the church with a plea



ST. PAUL'S TABITHA CIRCLE—Mrs. C. Carstensen, President; Mrs. Ed. Liemohn, Vice President; Mrs. E. L. Mueller, Secretary; Mrs. Louis Oltrogge, Treasurer.

to retain the Waverly location. But it also dropped a proposal to reconsider the dual ministry pending outcome of the relocation agitation. Under the far-visioned leadership of President Conrad Becker the college had begun to grow markedly even while its destiny was under debate. Further growth and development were destined to reach remarkable heights during the ensuing years. They enabled the college to serve St. Paul's in many ways, but they also placed increasing strain on its facilities.

During Pastor Fangmeyer's ministry the congregation instituted an annual picnic in September for the purpose of welcoming returning college students. A policy of open church doors on weekdays to facilitate private worship was inaugurated. A new endeavor to promote fellowship

between members was begun by instituting Family Nights under the auspices of the Luther League and other organizations and inviting general attendance. A custom of giving Christmas presents to volunteer staff leaders was established. When the Youth Department of the Church opened a Leadership Training School for young people during the summer months, St. Paul's established the practice of annually sending youth there.

Pastor Fangmeyer met gratifying response when he placed special stress on regular worship attendance. In 1946 he was able to report that average Sunday attendance had increased by nearly two hundred over 1945. Pastor Fangmeyer also earnestly recommended the principle of proportionate giving. On his advice, the annual meeting of 1948 resolved to abolish the system



ST. PAUL'S WOMEN'S SOCIETY—Mrs. Louise Vogt, President; Mrs. Kurt Weltner, Vice President; Mrs. Carl Muench, Secretary; Mrs. Harold Hartmann, Treasurer.



CHURCH COUNCIL (1947)—Left to right—Back row: H. F. Grube, Financial Secretary, F. C. Koch, J. K. Lynes, E. G. Engelbrecht, E. Wedeking, Wm. Schoof; Middle row: G. Shipman, E. Koopman, O. Fangmeyer, A. A. Aardal, A. Prottengeier; Front row: E. H. Meyer, A. Zelle, F. Hesse, H. Fritschel, E. Bodeker, A. A. Zahn, not pictured.

of annual pledges and every-member canvass, and to rely on free sacrificial contributions, from members committed to the principle of proportionate giving.

Plan for Seventy-Fifth Anniversary

An organization was set up well in advance to plan for the seventy-fifth anniversary in 1947. Preliminary efforts were centered upon gathering a jubilee offering, which resulted in pledges of nearly \$20,000. Of this, \$3,000 went to Lutheran World Action, and an unnamed amount was used to reduce the parish house debt. A fund had recently been begun for a new organ. But it was decided, instead, to rebuild the old organ, and for this purpose the organ fund was added to the jubilee offering, and the rebuilding was

undertaken. The rest of the jubilee offering was used for redecoration of the church and for improvements in the sanctuary and the basement. New light fixtures were installed, the chancel was paneled, and an altar rail was added. Organizations laid new carpeting, installed a public address system, and provided various kinds of equipment. While the church was undergoing such changes, services were held in the parish house and in the auditorium of the high school. The anniversary was observed in the refurbished church during the week of May 4-11.

Since continuous growth has repeatedly been mentioned, it may be said that during Pastor Schlueter's years the number of communing members increased by 438, and that of baptized members by 601. During the remaining years of



SUNDAY SCHOOL STAFF (1947)—Alf W. Swenson, Superintendent; Mrs. Henry Biermann, Secretary; E. H. Kohlmann, Treasurer; Margaret Kehe, Superintendent of Beginner's Department.

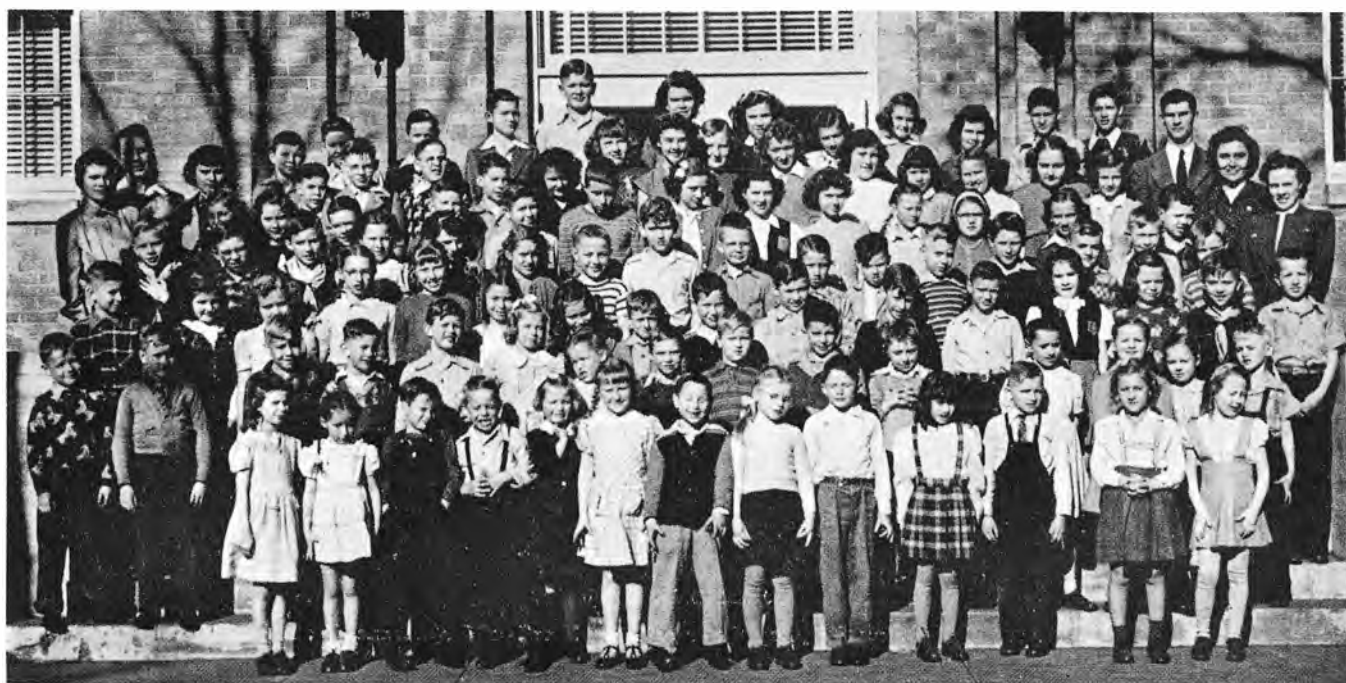


CONFIRMATION CLASS OF 1947—Alvin Bahlmann, Anna Bast, Gerald Beyers, Joan Haefner, Marilyn Hudson, Joyce Jacobsen, Dale King, Donna Kock, Frederic Krumwiede, Joan Kupker, Erwin Lindner, James Lynch, James Mehmen, Herbert Meyer, Joan Moeller, James Mueller, Shirley Mueller, Richard Niemeyer, Vernon Oberheu, Ruth Rodemeyer, Keith Schuldt, Martha Schwerin, Bonnie Sohle, Thomas Stephenson, Barbara Studier, Ellen Weisbrodt, William Weisbrodt, Darlene Wilkens.

Pastor Fangmeyer's ministry more than 250 communing and more than 300 baptized members were added. At the time of the seventy-fifth anniversary the total membership comprised 1,645 communing and 2,232 baptized members.

The older women's organizations, the Women's Society and the Tabitha Circle remained active, and the erection of the parish house enabled them to increase the scope of their activities, so that

both were able to make substantial contributions to local needs and also to benevolence. A third organization, the Daughters of the Reformation, appealing to young women, was established during this period. Also active was the Lutheran Brotherhood, a men's organization dating back to Pastor Rausch. Youth were divided into a senior and a junior Luther League and a Junior Mission Band. Another new organization, concerned with



Junior Mission Band—St. Paul's School



SENIOR CHOIR—Magdalene Deguisne, President; Edna Fedeler, Secretary-Treasurer; Prof. E. G. Heist, Director.

the parish school, was the Parent-Teacher Association.

Less than a year had passed after the celebration of the anniversary when Pastor Fangmeyer asked for a release in order to accept a call from a church in Canton, Ohio. The release was granted with reluctance, and the departure

of the pastor again evoked good wishes and tokens of affection.

In recent years poignant memories were awakened when word arrived of the death of Pastor Schlueter in retirement at Oconomowoc, Wisconsin, and of Pastor Fangmeyer, still in years of mature manhood and active in a blessed ministry at Beatrice, Nebraska.



JUNIOR CHOIR—Donald Hagemann, President; Donna Hay, Vice President; Maxine Graening, Secretary-Treasurer; Mrs. Edna Wood, Director.



Pastor William F. Schmidt

THE MINISTRY OF PASTOR SCHMIDT

St. Paul's extended a call to Pastor William F. Schmidt, at Youngstown, Ohio, who accepted and was installed in October 1948. Pastor Schmidt was a graduate of Capital University and Capital Seminary at Columbus, Ohio. Now in mature years, he had seen long service in the former Ohio Synod and in the American Lutheran Church, including a term as president of St. Paul Luther College, which had been merged with Wartburg College at Waverly in 1935. He had held and was to continue to hold office in church government. He was a man of stature in church affairs, comparable to Pastor E. H. Rausch.

At this writing Pastor Schmidt is the first of the former pastors of St. Paul's still living in retirement. He has accepted an invitation to take part in the congregation's observance of its Centennial in 1972. As a pastor, he is a man of God in whom the flame of the Spirit burns luminously. The key to his ministry is the conception that a Christian congregation is not a self-satisfied aggregation of saints, rejoicing in its possession of the Gospel while sitting on its hands and operating in the spirit of "let George do it." A church, instead, is a community of sinners, which is inspired by the assurance of redemption to go forth in love, doing its Savior's work in its own midst, in its community, in its church-at-large, in the world.

This conception was the keynote in his powerful and Spirit-filled preaching during his ministry at St. Paul's—the preaching which inspired some of its members to share the pastor's vision and to put their shoulders to the wheel, which stirred into life in others a spiritual awakening, and which was received by still others in the spirit of John 6:60. It was this conception too that moved Pastor Schmidt, throughout his ministry, persistently and earnestly to urge St. Paul's to commit itself to a wholehearted program of evangelism.

Load Heavy for One Pastor

At the outset of Pastor Schmidt's ministry, St. Paul's was still beset by the basic problem that the burden of responsibility placed upon a single pastor had become unmanageable, even for so consecrated and tireless a laborer in the vineyard as he was. One result of this impasse was the gradual abandonment of the bilingual aspect of the congregation's program. At an early date Pastor Schmidt was relieved from responsibility for the German services. The services for a time were continued, however, and an arrangement was made under which Professor John Hiltner of the

college faculty conducted them. Later, they were moved to the afternoon and were conducted by pastors of neighboring congregations. Under these conditions attendance dwindled and eventually regular German Sunday services were abandoned. Occasional German services on special occasions, such as on the high festival days and in Lent, continued for a while longer. Regular German Lenten services, conducted for a time by Professor Hiltner and later by Professor Walter Tillmanns, lasted longest. But there, too, attendance dwindled, and finally St. Paul's ceased to be bilingual.

Relief from responsibility for the German work did not, however, serve to reduce the burden Pastor Schmidt had to bear. For the steady growth of St. Paul's and the steady growth of student numbers at the college made it necessary to continue the program of three services on Sunday mornings, all now in English. A part of his program which the pastor considered vital was to promote Bible study. Toward this end the Sunday morning program was rearranged. The early matin service became a regular service. The middle service introduced a matin order, and was followed immediately by a Bible class, held in the church. Attendants at the matin service were invited to participate in this class.

From the point of view of attendance, this change was rather too successful, for it drew larger throngs than the church could hold. What drew attendance, however, was not the double program of service and Bible class, but the brevity of the matin service. Attendance at the following Bible class was and remained disappointing. Pastor Schmidt struggled with this problem throughout his ministry and made persistent efforts to stimulate attendance at the Bible class, but with so little success that after his departure this dual program was dropped.

Intern Arrangement Explored

In an endeavor to furnish assistance for its pastor, St. Paul's turned in 1950 to consideration of annual employment of a student intern. The seminaries had recently introduced the practice of postponing the third year of theological study by permitting congregations to call their students after their second year to serve internships, in which they spent a year in practical parish work under the supervision of the local pastor. St. Paul's completed arrangements with Wartburg Seminary for an internship for 1950-51. The intern, however, was unable to come, and arrangements for a substitute likewise fell through.

This failure, at length, induced the congregation to return to the concept of a dual ministry. Pastor Schmidt came out unequivocally in favor of doing so. He proposed a change in terminology, however. St. Paul's should not call an assistant pastor; it should call a parish minister. Not only did the former term undesirably imply superiority and inferiority, but at least as formerly used at St. Paul's, it involved a vertical division of labors, under which both pastors shared all aspects of parish work. Pastor Schmidt thought such a division impractical, but a horizontal plan, under which the pastors might agree on the spheres for which each would be responsible, would work more satisfactorily. The congregation agreed, and the new term was in use for several years, but it may be noted that "parish minister," too, was dropped later and "associate pastor" substituted.

PARISH MINISTER POSITION SET UP

The call as parish minister went to Dean Kilgust, a recent graduate of Wartburg Seminary, who was then a member of the Wartburg faculty. The call was no longer for a limited term of years, but for indefinite tenure. Pastor Kilgust specified, when he accepted, that he would be willing to render part-time service at once, but that he would not be available for full-time service until June 1951. He was installed on April 15 and entered into his ministry in full and cordial harmony with Pastor Schmidt. But this second joint ministry, too, was not of long duration. In October 1952 Kilgust asked for a release to enable him to accept a call to Green Bay, Wisconsin. With reluctance, St. Paul's agreed to release him so that he might accept the challenges of an independent ministry in a large congregation, which he is still serving.

Weiblen Succeeds Kilgust

The annual meeting of 1953 called Pastor William Weiblen as parish minister. Pastor Weiblen, who was then a chaplain with the armed forces, accepted and was installed on Easter Sunday 1953. He thus returned to the congregation in which he had worshiped during his student days, as did Mrs. Weiblen, a former member of St. Paul's. The two pastors developed a fraternally congenial relationship and worked in close harmony. Pastor Weiblen took a special interest in youth work and was notably successful in carrying through a needed reorganization. His unostentatious, but warm and deep, sincerity soon won the lasting regard of the membership.

In 1956 Pastor Weiblen asked for and was granted a year's leave of absence in order to pursue graduate study. The terms of the leave allowed him half salary for the year and use by his family of the second parsonage; he agreed to return to St. Paul's for a minimum of three years. In regard to the second parsonage, it should be said that originally the assistant pastor or parish minister had lived in rented housing. When Mrs. E. H. Rausch died during Pastor Weiblen's ministry, the congregation had, however, acquired her home, located near the college campus, for use as a parsonage by the parish minister.

Consideration was at first given to a rearrangement of staff duties and use of part-time help as supply during the parish minister's leave, but second thought, before long, turned instead to an internship arrangement. By arrangement with Wartburg Seminary, Wayne Stumme served as student intern during the leave period. His gifts and his personality so endeared him to St. Paul's that his nine-months term was extended to twelve. And despite Pastor Weiblen's return, the internship arrangement with the Seminary was continued for two years longer, Glen Gronlund serving during the first year and Loren Bliese during the second. An apartment was provided for the intern in property which the congregation acquired in the block to the south of the church. When other needs for this property developed, rental arrangements had to be made for Intern Bliese, and after his term had ended, the intern arrangement was not renewed.

Called to Seminary

Pastor Weiblen returned to St. Paul's in 1957, but not for long. Although he had returned several calls to other congregations, he felt obliged to submit the call he received to a theological professorship at Wartburg Seminary to the council in the spring of 1958. St. Paul's felt deeply honored by this call and gladly waived the pastor's obligation to return for three years. His arrangements with the Seminary sent him to Erlangen in Germany for another year of study, and this enabled him to remain in service at St. Paul's until September. Numerous tokens of regard and affection accompanied his departure. That ties between him and St. Paul's remain close became evident in 1971 when his inauguration as president of Wartburg Seminary drew numerous visitors from Waverly to Dubuque.

Although Pastor Weiblen's agreement to serve until September provided time for consideration of a successor, the vacancy after his departure was rather prolonged. The return of two calls was chiefly responsible for this. But there was also another development that complicated the situation. Wartburg College had decided in 1958 to organize a student congregation and to call a chaplain to take charge of it. Its choice fell on Pastor Herman Diers. Pastor Schmidt, therefore, suggested that St. Paul's might terminate the internship and arrange with the college and Chaplain Diers that the latter give part-time service to St. Paul's as third pastor. However, the call of Chaplain Diers specified full-time service at the college. In the end, an arrangement was made under which the chaplain was carried on the roster of St. Paul's as third pastor, and was granted use of one of parsonages, while his salary was paid by the college. The services of the chaplain to St. Paul's do not seem ever to have been clearly defined and were occasional. But the arrangement preserved a tenuous connection between St. Paul's and the student congregation. The chaplain from time to time submitted reports on the activities of the latter to the council. This arrangement remained in effect



Pastor Dean Kilgust



Pastor William Weiblen



Pastor Gerald Nerenhausen



Pastor Glen Gronlund

for the duration of Pastor Schmidt's ministry, but was terminated soon after his resignation.

During the prolonged vacancy, St. Paul's again received part-time assistance from members of the college faculty. In December a call was sent to Pastor Gerald Nerenhausen of Plymouth, Wisconsin. He accepted the call, but was unable to come until spring. His installation on May 3, 1959, was shortly followed by that of Chaplain Diers on May 24. During the interval, St. Paul's had rebuilt the residence in which the interns had been housed into a third parsonage. It may be added here that Pastor Schmidt had moved into another of the recently acquired houses, so that the former parsonage could be converted to educational uses. A little later the last remaining property in the block to the southward, the Grossmann house, was acquired, and the Rausch house was sold, whereupon the Grossmann house was used as parsonage.

Pastor Nerenhausen's ministry was brief. He requested a release in order to accept a call from Oshkosh, Wisconsin, in March 1961, and is still serving that congregation.

Gronlund Called as Assistant

Another prolonged vacancy ensued as again several calls were returned. During this interim, Pastor Sigmund Sandrock, who had recently retired, accepted an appointment as visitation pastor, and Donald Oberdorfer, who had just graduated from Wartburg Seminary, served as assistant for a time to Pastor Schmidt. That autumn, a call was sent to Pastor Glen Gronlund, former intern at St. Paul's, who was then nearing completion of a term of graduate study at Columbia University and Union Theological Seminary. This call was accepted, and Pastor Gronlund was installed on February 25, 1962.

The institution of a joint ministry thus became accepted and firmly established at St. Paul's. The growth of the congregation was continuous, and it left no other choice. Short terms of service, indeed, meant frequent partings and irksome interruptions. But it was also a cause for pride, when talented men, who had made their mark at St. Paul's, received calls challenging them to assume greater responsibilities. That St. Paul's needed two ministers had become clear; the question now was whether it did not really need three.

Parish Workers Serve St. Paul's

Another method of relieving overburdened pastors, which was coming into vogue widely in the American Lutheran Church in the post-war years, was employment of parish workers. The extent of the demand for them may be gathered from the fact that schools like Wartburg College were offering courses of study designed to prepare young women for this profession. It has been noted that St. Paul's had in Pastor Fangmeyer's day engaged one of its daughters, Elsie Mueller, to serve as parish worker. Miss Mueller was a faithful and indefatigable worker, who was soon serving in a variety of ways. In education she remained principal of the parish school and also took

charge of the released-time teaching program. A good deal of her work was clerical; for example, she handled membership records with a view toward publication of a directory. She was active in the evangelism program in such ways as handling intervisitation organization.

Continuity of service in this profession, however, proved to be vulnerable to marriage. In 1951 Miss Mueller married Pastor John Winter and resigned to accompany her husband to his parish in Texas. Her successor was Doris Herrboldt, a recent Wartburg College graduate, who served until 1953, when she, too, married. She remained in service a few months longer as Mrs. Carlson, and was then succeeded by Elnora Koester. Miss Koester had had administrative experience and had been active in youth work. Pastor Schmidt expressed deep appreciation of her service at St. Paul's when she resigned in 1957 following a call from the Youth Department of the Church.

Dorothy Voigts served for one year and resigned in 1958 to marry one of the missionaries in the New Guinea Field. Helen Rae Mueller remained in service for a time after she became Mrs. Bracklein, but after her husband's completion of a graduate program, she also resigned. Pastor Schmidt then had in mind a staff reorganization and creation of the office of director of education. Although this plan could not be put into effect, and although another call was issued to a prospective parish worker, the return of that call led to a staff reorganization which eliminated the office of parish worker.

Office Staff Expanded

If enlisting service of a parish worker thus turned out to be a temporary expedient, maintenance of a church office with a clerical staff became an established feature. The oldest of these staff positions is that of financial secretary. This office was established in the days of Pastor Rausch as a part-time service. It was long held and administered with faithful efficiency by Margaret Kehe. Until 1958 a succession of members continued to serve on a part-time basis. In a staff reorganization during that year additional duties were assigned to this office, and it was placed on a full-time basis. Mrs. Emil Kruger who accepted the position at that time is still in service.

Through the years of Pastor Fangmeyer's ministry, there was a great deal of discussion concerning the establishment of the position of parish secretary, and the pastor may have received authority for casual employment of clerical assistance. But the position of parish secretary was established by the annual meeting of 1948, just prior to Pastor Fangmeyer's departure. The records do not make it clear whether it was established on a part-time or a full-time basis, but it developed into a full-time position. Indeed, before long, an assistant secretary was employed on a part-time basis.

Both positions, like that of the financial secretary, were staffed by members of the congregation. Pastor Schmidt paid frequent and glowing tribute to the members of his clerical staff as rendering

efficient and faithful service. On the occasion of the resignation of Hedwig Moehl as assistant secretary, he reported to St. Paul's that, although she had been employed and paid on a part-time basis, she had, in fact, given full-time service throughout her term of office. The positions of office secretary and assistant secretary have for several years been held by the present incumbents, Mrs. Harley Meyer and Mrs. James Denner.

PARISH EDUCATION A MAJOR CONCERN

Parish education was at all times a major concern of Pastor Schmidt, and the parish school, its maintenance and development, was close to his heart. The enrollment stood around 120 in the early years of his ministry, but exceeded 160 during his last years. The major addition to the school program was a kindergarten, opened in 1952. During this period services of the public school nurse were secured by contractual arrangement. Physical education was introduced, staffed by college students employed on a part-time basis. In favorable weather the work in physical education was carried on outdoors. During the winter arrangements for the use of gymnasium space were made for a time with a public school and later and longer with the Lutheran Children's Home.

Instruction in German, after a long lapse, was available again on a voluntary basis with the assistance of college students under supervision of the German Department. For a time there was considerable interest in this program. Musical activity was maintained through the Junior Choir,

membership in which was also open to children of members who were not enrolled in the parish school. For younger children a Cherub Choir was organized. Provision was made that parish school pupils were enabled to participate in the Band of the public schools.

The parish school participated in a state-wide dental program. It developed a program of standard testing and made special tests available as needed. It also annually administered the Iowa Every Pupil Test. An outdoor playground was developed and supplied with suitable equipment; play equipment was also available in the church basement. A scouting program was developed and public recognition given to winners of advanced awards. The upper grades undertook publication of a school paper.

The parish school tended to strengthen the ties between the congregation and the college. As has been noted, the development of auxiliary programs was facilitated by engagement of students as part-time teachers. In return, the parish school accepted student teachers, and the parish school teachers assumed duties of supervision, as students enrolled in education curricula were required to gain practical experience through periods of student teaching. Children of college teachers helped swell the enrollment figures, and, in turn, their parents mingled with other parents and joined in improvement projects through membership in the Parent-Teachers Association. In the late years of the Schmidt ministry, the parish school and the college became joint participants in a



CONFIRMATION CLASS OF 1957—Leonard Ackermann, Nancy Albrecht, Charles Anderson, Mary Ellen Arenholz, Richard Arjes, Marilyn Azbell, Kathryn Becker, George Beebe, Joyce Brandt, Jean Capper, Judy Clewell, Virginia Cmelik, Rose Conn, Glen Demmel, Henry Eiler, Janice Ellermann, Candy Geuther, William Hackley, Robert Herzog, Thomas Hicks, Mary Hinders, Betty Hodges, John Holmes, L. W. Kehe, Richard Kleinschmidt, Brian Kruger, Suzanne Lenning, Donald Lindroth, Otto Matherny, Ruth Meyer, Joan Mueller, Larry Oltrogge, Sharon Oppermann, Romaine Orth, Sonja Persson, Lynda Peters, Cheryl Rierson, Sandra Rosenau, David Rowray, Glenda Sanders, Gary Schneider, Karl Tallent, Nancy Walther, Sandra Walther, Betty Westendorf, Seth Westgate, Jean Williams, Phyllis Zander, Eileen Zimmermann.

program for training teachers for parish schools, a program developed under the auspices of the American Lutheran Church.

Teaching Staff Grows

The splendid development of the parish school also led to a further expansion of the teaching staff, even though space problems and financial exigencies acted as dampers in this respect. The number of teachers grew to five when a special teacher was engaged for the kindergarten class. Somewhat later, grades one through six were given individual teachers, so that only grades seven and eight remained the joint responsibility of one teacher. The teaching staff, thus, numbered eight, one of whom usually served also as principal. Changes in the staff occurred frequently; Edna Wessel was the only teacher to serve throughout the Schmidt years. The other teachers serving between 1948 and 1963 may be listed in tabular form:

Eugene Kreger	Henrietta Zink
Ethelyn Kurth	Malinda Drefs
Helen Sprenger	Hilda Fedeler
Maynard Sautter	Eunice Keller
Mrs. J. Laube	Marian Boicourt
Charlotte Evanson	Mrs. Edna Strike
Mardella DeWall	Lester Happel
Nadine Eske	Mrs. E. Osterbur
Mrs. E. Paape	Kathleen Moland
Mrs. C. Taylor	Laura Kruse
Miriam Foege	Harriet Burlog
Leora Winters	Katherine Koob
Bonita Mager	James Schwarz

For purposes of remuneration, a salary scale was worked out and placed into effect. The pressure of inflation, however, caused frequent revisions. The different grades were based upon educational attainment, with annual increments for continued service. There were also special increments for experience, growth, etc., as well as allowances for headship of families. The scale encouraged further study. It may be noted that of the teachers listed, Miss Sprenger served twice, both times for a series of years, the total span interrupted by a year spent in advanced study. Special provisions were also made for attendance at educational meetings. The earlier steps for providing for membership in the Pension Plan of the American Lutheran Church at the teacher's option and for sick leave went into regular operation.

Expansion of enrollment and teaching staff had the effect of creating space problems and rendering the parish house inadequate. As yet, these problems could be met only by makeshift arrangements. The kindergarten was transferred to one of the houses acquired by the congregation in the adjacent block. Later, one class was transferred to the old parsonage. Curtailment of the program by abandoning the seventh and eighth grades was repeatedly considered.

The adoption by the Waverly Public Schools of a junior high school system led to an increasing tendency on the part of parish school pupils to transfer to the public schools after the sixth



Mrs. Edna Wessel

rather than after the eighth grade. The decreasing size of the two upper grades was a major factor in the retention of the system of having these two grades taught by one teacher. Part of the membership felt that the indicated course was to drop these two grades, while another portion advocated adding a ninth grade to the parish school course. As yet, the congregation was not ready to follow either course. Financial exigency led to consideration of charging pupils or their families tuition. The congregation was as yet willing to go no further than to suggest voluntary tuition by families sending children to the school through increased contributions to the congregational budget.

If the space problem bore heavily on the parish school, its effect was inhibiting upon the flourishing Sunday School, whose enrollment reached and passed the one thousand mark. Its indefatigable superintendent and its devoted staff were ceaselessly at work, expanding and improving its program. In this task they received unstinted cooperation and encouragement from the pastor, whose special concern, as already indicated, was arousing interest in adult classes.

The Sunday School was organized into seven departments, ranging from that for beginners to those for young adults and adults. Early in Pastor Schmidt's ministry the teaching staff numbered some sixty volunteer teachers, and approximately ten administrative volunteer workers, and these numbers kept growing in the later years. Much attention was given to securing the best possible teaching materials and to adequate equipment. The Sunday School administration also took charge of the Daily Vacation Bible School, which also flourished and grew. Professor Swensen's resignation after some thirty years of service was accepted with deep regret in 1959 and

followed by numerous tokens of warm appreciation. Professor William Fruehling became his successor.

Pastor Schmidt devoted much effort toward eradicating the notion that Sunday School attendance should properly terminate with confirmation. He ceaselessly urged the view upon St. Paul's that the program of its Sunday School should engage the adult laity in Bible study and that Sunday School attendance should properly become a lifelong custom. In addition to adult Bible classes on Sundays, he proposed Bible study classes on weekdays, and despite halting response, made several attempts to introduce such classes.

Bethel Series Introduced

Late in his ministry, the pastor responded with enthusiasm to an invitation to introduce the Bethel Series at St. Paul's. The series was a Bible study program developed in a church in Madison, Wisconsin, which involved an intensive teacher-training program and a series of intensive Bible study courses. The pastor secured approval of council and congregation and took an orientation course at Madison himself. In the last year of his ministry the teacher-training course was given. A fuller development of the series was undertaken under his successors.

The released time teaching program of St. Paul's was affected by the Supreme Court decision in the McCallum case. Although this decision did not forbid public schools to grant time for religious education to concerned churches, it did prohibit the use of space in public school buildings. Since St. Paul's sadly lacked space itself, the result was abandonment of the released time arrangement and establishment of a Saturday School. This consisted of religious instruction classes running through the eighth grade for children of members not enrolled in the parish school. The program met response and offered a graded course, culminating in confirmation instruction.

St. Paul's, thus, remained faithful in its historic dedication to parish education under the far-visioned leadership of a pastor who was similarly dedicated to that ideal. It developed a splendid, multifaceted, expanding program, designed for meeting all needs. The program, however, was hampered with increasing seriousness by space needs. Their cramping effect bore heavily upon the parish school and the Sunday School, and the latter, like the former, had to resort to makeshift arrangements by using temporary quarters in the former parsonage and in other recently acquired structures.

Inflation and Expansion Continue

The aspects of St. Paul's development during the Schmidt years dealt with thus far show gratifying progress. The advance is related to expansion of the pastoral staff, the office staff, the school staff. Staff expansion, however, automatically involved a rising curve of expenditures. This would have been true in years of financial stability. The entire period of Pastor Schmidt's ministry, however, was a period of steadily mounting inflation.

This meant that not only was it necessary to add salaries to the budget as needed increases in staff were made, but that it was continuously necessary to raise the salaries in order to keep up with a rapidly rising cost of living. It also meant that all costs other than salaries were continuously rising in the same proportion. The sum total result was that each annual budget was higher than that of the preceding year.

By way of example, the records show that in Pastor Schmidt's first full year the contributions for current expenses came to just over \$36,000, whereas in his last full year they amounted to more than \$92,000. For the same years additional contributions for benevolences amounted to about \$11,500 and just under \$27,000. That St. Paul's was able so substantially to increase its contributions is due partly to the fact that the congregation was still continuously growing. It was, in fact, under Pastor Schmidt that St. Paul's reached the highest membership level it has thus far attained. It was also partly due to the general prosperity of the period. During these inflation years the individual incomes of the membership were steadily growing, even as were their group expenditures.

But gratifying as this substantial increase in contributions may appear, it did not spell congregational affluence. In fact, both years for which contributions have been cited were deficit years, in which St. Paul's failed to meet its budget and had to resort to borrowing to cover excess of expenditures over income. Nor was this true only of the first and last years; it was a chronic condition. Only now and then was there a year when St. Paul's operated in the black, usually as a result of a special effort to cover accumulating deficits. And after each such effort, the next year produced a new deficit.

Financial Problems Hamper Work

It is depressing to read the minutes of the sessions in which the Church Council, year after year, wrestled with this state of affairs and sought ways and means of dealing with it. Council and pastor were well aware from the beginning that adequate service in the congregation required increased staffing. Lack of means was responsible for the delays in meeting such needs. Council and pastor clearly perceived opportunities for expansion of service, such as adding a ninth grade to the parish school, but lack of means prevented serious consideration of them. Council and pastor were not unaware that inadequate provision for maintenance must necessarily lead to huge emergency expenditures, as indeed it repeatedly did, but lack of means tied their hands.

It became clear at once that a mistake had been made when just before the close of Pastor Fangmeyer's ministry the decision had been reached to abolish the pledge system on the assumption that the membership understood and was willing to act on the principle of proportionate giving. It was this assumption that proved to be erroneous. Not only did the anticipated increase in the level of contributions not materialize, but

an actual decline occurred. The action was, therefore, reversed and the pledge system was reintroduced. With increasing intensity over the years the every-member canvass placed stress on the principle of proportionate giving and urged pledges on this basis. Response was not wholly lacking, but the rate of progress may be measured by the results of the 1962 canvass. In that year it was reported that 102 of 713 pledges were on a proportionate basis, ranging from one to fifteen per cent.

"Newsletter" Started

Pastor Schmidt was untiring in urging the membership to rethink the traditional giving practices which had produced crises in the past and which were now seriously limiting response to the challenges of the present. He urged adoption of the principle of proportionate giving. Under Pastor Fangmeyer a quarterly news brochure had begun to be published. Pastor Schmidt developed this into a greatly expanded monthly **Newsletter**. Its chief purpose was to keep the congregation informed on all aspects of its undertakings by detailed reports, as well as to present the policies and problems of the Church at large.

The **Newsletter** also became the medium for frank discussions of the congregation's plight, for advocacy of the various special appeals, and for promotion of devices such as memorials for congregational needs beyond the budget. In dealing with the principle of proportionate giving, the pastor took his departure from the Biblical practice of tithing and presented mathematical computations, showing how an average level of giving of five per cent of income would not only erase deficits, but would enable St. Paul's generously to respond to challenges to expand the scope of its services.

The pastor's appeals, seconded by the council in periodic reports and letters to the membership, did meet response. The level of giving rose, and crises were surmounted. There were members whose response was wholehearted and generous. But the trouble was that the response was partial. Annually recurring topics in the council minutes were: nonpledgers, inadequate pledges, unmet pledges, failure to respond to reminders and admonitions. The council was not content with lamentations. It annually endeavored to deal on a personal basis with members whose response was inadequate. But these problems continued, and earnest endeavors failed, by and large, to produce results.

Many Contribute Little

In reports to the congregation the council estimated that the burden of supporting the congregation was borne mainly by about twenty-five per cent of the membership. It reported annually that there were hundreds of non-pledging members who made no recorded contributions at all, although some of these might when attending services drop into the Sunday offerings the coins whose ringing became so audible when the metal offering plates were introduced. In addition there

were even larger numbers whose meager contributions remained on the level of past generations.

Let it be said that pastor and council did not indulge in blanket strictures. They made allowances for youthful communicants, just confirmed, without income or earning power, whose small contributions came from meager allowances or casual earnings and might indeed be proportionate giving. They made allowances, too, for the obvious fact that in an age of affluence not all members of St. Paul's were affluent, and that their contributions, small in human eyes, might well be sacrificial giving in the eyes of the Savior, who took cognizance of the widow's mite.

But it was the council's considered judgment that when all allowances were made, St. Paul's financial troubles stemmed from the fact that uncomfortably large numbers of members were either not contributing at all or were contributing inadequately. St. Paul's was able to carry a substantial and blessed program because a portion of its membership responded in love to the appeals of pastor and council. It could have done much more, had the response been universal.

Benevolence Program Hampered

If financial stringency thus limited the ability of St. Paul's to respond to challenges, it also once more had disheartening effects on its policy in regard to benevolences. It was not entirely inappropriate if under dire stress, deficits were covered by borrowing benevolence funds as long as these were repaid, though that might take considerable time. But the council at length was driven to abolishing the system under which a fixed percentage of all contributions was designated for benevolence. It did indeed make provision for issuing special envelopes through which benevolence contributions could be offered on specified occasions. But this abandoned the principle of sharing all income with benevolences and left it to individual choice whether or not to contribute to benevolence specifically, after the formerly established habit of doing so had been broken.

Diversion of benevolence funds to special local purposes also occurred. A Youth Fund for the purpose of encouraging attendance at national youth conventions was a most desirable institution, but the money allocated for this purpose was taken from benevolence funds. It would have been completely appropriate to raise a special offering annually for the new local Bartels Home, but, instead, one of the special offerings for benevolence was diverted for this purpose. It speaks well for the devotion of St. Paul's to benevolence causes that, despite all this, benevolence contributions increased substantially, but it is true that the rate of increase of benevolence giving fell behind that for current expenses.

Ties to Church Body

Pastor Schmidt was deeply aware of the historic intimacy of the relationship between St. Paul's and the Church to which it belonged. To his mind



BETHEL SERIES STAFF—Left to right—Pastor Gronlund, Ken Leraaen, Chet Fraker, Erna Moehl, Emma Kruger, Dorothy Meyer, Elsie Winter, Clara Liemohn, Polly Dell, Lora Kruse, Rachel Kohlmann.

this relationship was a heritage which must be fostered. He lost no opportunity to remind St. Paul's that the normal function of an unusually large and strong congregation is to serve as a beacon. While it was true, he wrote, that St. Paul's was no longer singular by reason of size and strength, it was still one of a company of strong churches and that it behooved St. Paul's not to fall behind in the manifestation of unstinting love for the cause of the Savior.

It was true, of course, that in some respects the old close relationship of Iowa Synod days could not be preserved in the much larger American Lutheran Church. The necessity of maintaining an ever increasing staff had long since rendered it expedient to locate the headquarters of the church in an urban environment. But St. Paul's did remain active in participation in the organizations of the Church and in their work. The pastor himself held synodical office, so at all times did members of the college faculty, so also did individual laymen like Dr. O. C. Hardwig and E. G. Engelbrecht, both sons following in the footsteps of fathers.

To an even larger extent was there participation in the affairs of the Iowa District of the Church. That district which in the past had now and then held its annual convention in Waverly, in this period did so regularly. It found it convenient to use the facilities of the college for housing and business meetings. St. Paul's serving as host,

together with the college, offered its church for the services. In 1952 St. Paul's was privileged to serve as host congregation of the Convention of the American Lutheran Church for a second time, when that body assembled in Waverly in commemoration of the centenary of the college.

Throughout most of Pastor Schmidt's years negotiations were under way toward merging in organic union several of the churches federated in the American Lutheran Conference. The pastor and several members were active during the preparatory stages, and St. Paul's was looking forward to a greater degree of Lutheran unity. In 1960 these negotiations resulted in the formation of The American Lutheran Church, to which, accordingly, the membership of St. Paul's was transferred. This union transcended long-established ethnic barriers by bringing together in fellowship in the faith Lutherans of Norwegian, Danish, and German national origin.

Maintenance of the intimate relationship with the college was as close to Pastor Schmidt's heart as that with the Church at large. A welcoming social occasion at the beginning of a new school year remained in vogue year after year. When occasionally on festival days a union service for the entire membership was deemed desirable, which the church could not hold, the college provided its facilities. Beyond service to parish and Sunday School, members of the college faculty were active in organizations and on numerous

boards and committees. For example, it was a standing practice for one or more faculty members to serve on the council. The pastor also eagerly encouraged attendance of members at college activities.

When the resignation of E. G. Heist, sometime member of the Wartburg College faculty, who had served St. Paul's as organist since the days of Pastor Rausch, was accepted with regret and tokens of appreciation, the college music faculty took over the ministry of music. A contractual arrangement, which was revised from time to time, was entered into, under which organ and choir direction service was assumed by music faculty members, and the organ was made available for college use. Students usually became choir members, and sometimes college choirs sang at services. Since 1950, St. Paul's organist has been Dr. Warren Schmidt, professor of organ and theory at Wartburg. Dr. C. Robert Larson, professor of music, has served as choir director since 1953.

The pastor was as warmly interested in maintaining the ties with the Lutheran Children's Home. St. Paul's took a keen interest in the transformation of the program of the Home from care of orphans to care of disturbed children from unwholesome home environments. Members continued to serve the Home in various capacities, and some interested themselves in cooperation with the new program.

The steadily growing Lutheran Mutual Insurance Company continued to swell the membership of St. Paul's, and many of these members became active in all branches of St. Paul's undertakings, cheerfully assuming sometimes burdensome services.

Bartels Legacy Accepted

Early in the Schmidt years, Mrs. A. Bartels, widow of a pastor who had taught at the college and had been superintendent of the Children's Home, left her property to St. Paul's with stipulations which called for establishment of a home for the aged. With the pastor's wholehearted approval, the congregation accepted the legacy and established a procedure for gathering additional funds and acquiring a suitable property. The procedure did not contemplate operation of the prospective home by St. Paul's, but provided for formation of an organization of Lutheran members and non-members for that purpose.

The Church Council took steps at once to bring the organization into being. A large modern residence was acquired near the northwestern edge of Waverly. Pastor Sigmund Sandrock accepted a call to serve as superintendent, and the home was dedicated and opened in October 1954. Thus, under the auspices of St. Paul's a new institution came into being. That it was needed and that it has been extraordinarily successful is attested by the almost continual building program in which it has been engaged since its opening in order to expand and diversify its services. Among others, numerous members of St. Paul's have made use of its services.

CONTINUING PROGRAM OF EVANGELISM

From the beginning to the end of his ministry, Pastor Schmidt was striving with might and main to involve St. Paul's in a continuing program of evangelism. In a message to the council early in 1949 which dealt with all aspects of congregational life and service, he called attention to the formation by the National Lutheran Council of a Commission on Evangelism. He went on to suggest that it would be appropriate for a congregation of the prestige of St. Paul's to take the lead in cooperating with this body. To this end, he proposed establishment of a local committee on Spiritual Growth and outlined suggested procedures for such a committee.

Over the ensuing years he advocated participation in programs suggested by the American Lutheran Church. He acquainted the council with a sequence of these, such as: a program of PTR (Preaching, Teaching, Reaching), a program for spiritual growth in five dimensions, a program of parish conservation, among others. The council prepared resolutions calling for participation, and they were adopted by the annual meetings. The pastor thereupon used the **Newsletter** to give detailed explanations and to announce procedures. He, thus, faithfully strove to apply church policy in St. Paul's in the conviction that through such programs the congregation might be led into coming to grips with its root problems, such as stewardship.

Stewardship, however, was not the sole objective. One of the major purposes was to arouse a systematic concern with St. Paul's responsibilities in its own community toward the unchurched and newcomers. Waverly had its quota of the former, and was passing through a growth phase which was attracting the latter. By congregational action a Committee on Evangelism was established as an expression of this concern. In its early phases this committee gave chief emphasis to setting up a system of visitors. Scattered throughout the community, these were to approach the unchurched and the newcomers in a neighborly spirit and to invite them to St. Paul's. They were also to make reports to the church office so that follow-up efforts might be made. In its later phases the committee added to these endeavors a concern with deepening spiritual life.

Fellowship Promoted

Another major concern of the evangelism program was to promote fellowship among members of St. Paul's. The pastor was at all times vitally interested in reactivating earlier endeavors in this regard. The days when all members of St. Paul's were personally acquainted with each other had receded into the distant past. The St. Paul's of the present consisted of a number of groups between which there was little communication or none at all.

Various approaches to this problem were planned with care and energetically promoted in the **Newsletter**. Initially, another system of visiting



Wartburg
College



Lutheran
Children's
Home



Bartels
Home

was established. Families were enlisted to visit a specified number of other families to become acquainted and to discuss services and problems of St. Paul's. In this initial phase the goal was to have each family visited by another family once each year. In order to attain comprehensiveness, an area plan was next devised. The congregation was divided into a large number of areas in which visitor families would visit all families in the area. Still later a series of group meetings was organized. Care was taken to see to it that each of a number of groups consisted of families who were unlikely to be well acquainted. The group meetings were social to promote acquaintance, but members of the council or other boards or organizations might present a program to promote discussion of congregational affairs or problems, such as parish education, stewardship, or the building program.

Implicit in such programs was enlistment of members into congregational service, for example as visitors. It was part of the program of evangelism, as the pastor understood it, to challenge the membership in general so to enlist. In order to achieve this end, it was desirable to increase opportunities by creating new agencies or expanding those already existing. The pastor also held that each member should belong not only to the congregation, but to one or more of its organizations.

Constitution Revised

An occasion to expand opportunities of service arose in 1958 when the congregation adopted a constitution. This document supplemented but did not replace the Articles of Incorporation. Its content was based on the provisions of a model constitution recommended by the American Lutheran Church, and in most respects did not differ in substance from that of earlier constitutions. An additional clause, however, was added to the membership qualification which dealt with a contingency with which St. Paul's had not been confronted in earlier constitutions. This clause read: "Membership in this congregation shall never be withheld or restricted because of class or race or national origin."

The accompanying By-laws were rewritten. It was now provided that the council should be composed of 21 members and should consist of a Board of Elders, Board of Deacons, Board of Trustees, and an Executive Committee. The council also was given authority to establish additional boards and committees to deal with important areas of the congregation's life. Such boards were required to report recommendations to the council and were appointed by it, subject to approval by the congregation, while the council remained elective.

Under this authorization the Committee on Evangelism was transformed into a standing Board and given directives under which, as has been noted, it functioned vigorously. Rather less successful was a Board of Education, also formed at once. It proved to be difficult to draw clear lines distinguishing its functions from those of the new Board of Elders in the council, whose directives

gave it the responsibility of supervising the congregation's educational agencies. Later, a Board of Stewardship was created, which also functioned with vigor and took charge of creating and directing the organizations for conducting the every-member canvass. Another later body was the Board of Auxiliary Activities, which functioned only briefly. Consideration of special committees, created chiefly in connection with the building program, may be deferred to a later point.

New Organizations Started

In addition to expanded service opportunities created by these new agencies, the number of organizations within the membership was also expanding, growing to a total of fifteen. Most of the new groups formed were in the area of youth activities. After a crisis in the early years, the Luther League was reorganized into three groups for different age levels. Supplementary were several Junior Mission Bands for younger children. Two organizations of young married couples were also formed. Youth work flourished under Pastor Weiblen's leadership. Encouragement was given through the Youth Fund, which beyond its original purpose of granting subsidies for travel to national youth conventions, also made allowances for attendance at summer camps and other local activities.

Among the older organizations, the Women's Society celebrated its golden anniversary in 1953. It and the other women's organization, the Tabitha Circle, frequently provided for improvements in church property for which in these years of financial stringency the budget could not provide. They both also regularly made substantial contributions to benevolence. In 1960, however, all the women's organizations agreed to dissolve in order to form a unit of the American Lutheran Church Women, a church-wide organization. The new plan provided a general program and general meetings, but also subdivided the membership into circles for study and devotional purposes. The new organization was successfully launched, but insofar as the purpose was enlistment of larger numbers of members it was not notably successful.

The Brotherhood, too, continued to support special projects and at times enlisted its members as well as others in work activities in connection with undertakings in repair and building. Men's activities were supplemented in various ways. Breakfast conferences were held, inviting men to study topics on spiritual life. An annual retreat used a weekend for study and devotional purposes. There was participation in area lay conferences for the purpose of theological study.

Noting that the membership of St. Paul's was outgrowing the capacity of the church, Pastor Schmidt was deeply concerned with regular church attendance. While the gratifying recent increase in regular attendance was crowding the space and creating parking problems, it remained true that a considerable percentage of the membership did not attend regularly. And, sadly, it was also true that the entire membership could not be

accommodated within the existing framework of three Sunday services. It was predictable that these conditions might lead to gradual dwindling of regular attendance, as indeed they did in subsequent years.

Immediate attention was given to the possibility of adding more services. Not much could be done about conducting parallel services simultaneously in church and parish house because the Sunday School was overcrowding parish house facilities. Addition of a fourth morning service at 7:00 A. M. was tried, but found little response and had to be abandoned. The suggestion that vesper or evening services might be introduced likewise found so little response that nothing could be done. The fact that both the church and the parish house had become too small seemed to indicate that a new building program had become imperative.

Changes in Worship Life

Before pursuing the building program further, it may be well to indicate other changes in the program of services. The traditional practice of Christmas observance at St. Paul's had placed the emphasis on the services on Christmas Day, prefacing them with a children's program on Christmas Eve, which attracted chiefly parents and relatives. The new program placed the emphasis on Christmas Eve. The children's program was transferred to the Sunday School. A program of four services in the late afternoon and on the evening of Christmas Eve was designed to make it possible for the entire congregation to worship on that day. Later in the evening, a midnight Christmas service followed. In addition, a liturgy for a home Christmas service in connection with the bestowal of Christmas gifts was distributed. The Christmas Eve offering was designated as White Gifts for relief of special needs. The program concluded with a service on the morning of Christmas Day. With slight changes this observance continues, although, regrettably, the home service liturgy was dropped by Pastor Schmidt's successors.

The pastor also reintroduced the observance of Ascension Day through a dawn service, followed by a breakfast. He attempted to introduce weekday services during the Advent season on the pattern of the weekday Lenten services, but the response was small, and this observance did not become established.

The dignity of the services was enhanced by the addition of clerical vestments to the traditional clerical gown. When the new **Service Book and Hymnal of the Lutheran Church in America**, designed for universal service in Lutheran churches, was published, a program of special gifts for this purpose made possible its immediate introduction. Various donors from time to time gave St. Paul's new or additional furnishings for chancel and altar. A major improvement, made possible largely by special gifts, was the installation of air conditioning in the church, initially through equipment placed in the sanctuary, and later through an installation in the basement. The establishment of a radio station in Waverly made

it possible to arrange for broadcasting of a Sunday service in the interest of shut-ins. The Brotherhood initially made it possible to introduce this service.

Celebrate Eighty-fifth Anniversary

Observance of anniversaries in a manner relevant to current programs was also a part of Pastor Schmidt's policy. An elaborate year-long observance of the eighty-fifth anniversary was carried through in 1957 and was tied in with the current evangelism program of spiritual growth in five dimensions. Less elaborately, the ninetieth anniversary was observed five years later with stress on evangelism and stewardship. Amid the preparations for this observance, the pastor was already looking forward ten years and suggesting the giving of thought to formation of an organization to prepare for the one hundredth anniversary. It may also be mentioned that the pastor took the lead in proposing participation by St. Paul's in the centennial observance of the city of Waverly in 1956.

NEED OF BUILDING PROGRAM EVIDENT

In envisioning a St. Paul's splendid in size and numbers, devoted wholeheartedly to building the Kingdom of God in community and church, Pastor Schmidt also envisioned a building program designed to equip the congregation with a plant commensurate with its size and its program. It has already been indicated that the growth of St. Paul's had outstripped the capacity both of its church building and of its parish house. When Pastor Schmidt took charge in 1948, he learned that Pastor Fangmeyer in his last annual report had pointed out to the annual meeting of 1948 that the church was becoming inadequate for the accommodation of the growing number of worshipers. During his own ministry the space problems of parish school and Sunday School made it clear that the parish house also was now too small. To the pastor the conclusion seemed inevitable: St. Paul's had need of a large-visioned building program.

Committee of Twenty-Five Appointed

During the first two years of his ministry, Pastor Schmidt dealt with this issue privately by means of consultation and discussion with congregational officers and with leading members. The outcome of these discussions was a resolution submitted to and approved by the annual meeting of 1951, creating a special Committee of Twenty-Five. This committee was not specifically charged with developing a building program. Its task was rather a self-study of the congregation and all aspects of its program and life. The portion of its report relevant to a building program was a resolution submitted to and approved by the the annual meeting of 1952 calling for the establishment of a Planning Board of seven members elected by the council.

As later constituted, the Planning Board consisted of three men and four women, E. G. Engelbrecht serving as chairman. Its conclusions

were that current growth and prospects of future growth rendered a building program necessary and that the problems involved required intensive, careful study. Its report to the annual meeting of 1953 stated these conclusions and recommended that a Building Committee of twenty-one members be established. Its membership was to include the members of the Planning Board, the retiring members of the council, the officers of the 1953 council, the pastor, the day school principal, the Sunday School superintendent, and four elective members. It was to prepare preliminary plans for submission to the congregation, including financial proposals toward meeting costs. It was authorized to consult architects and take property options. The annual meeting approved, and the Building Committee was constituted, again under the chairmanship of E. G. Engelbrecht.

Building Committee Goes to Work

This Building Committee had to deal with a variety of problems and proposals. An opinion prevailed in a section of the membership that the pressure on the capacity of the church was caused primarily by attendance of ever growing numbers of college students. From such quarters came the suggestion that the time had come to terminate the host function of St. Paul's for college students. It was pointed out that in other college communities a trend was manifesting itself toward establishing student congregations for the purpose of organizing student worship under college auspices in college facilities.

Pastor Schmidt was opposed to this proposal and not primarily because he did not think that it would solve the problem, although he did point out that the church could not accommodate its present membership in three services if that membership practiced regular church attendance, even if no students attended at all. He was opposed primarily because he cherished the intimate relationship with the college as a precious and mutually beneficial part of the heritage of St. Paul's, a relationship which ought to be retained rather than impaired. The Building Committee, agreed with the pastor's thinking. It pointed out that St. Paul's could not oppose a college decision to establish a student congregation, should the college desire to do so, but that the initiative should come from the college, not from St. Paul's.

It may be best at this point to pursue the later developments in this regard. It has already been noted that somewhat later the college did establish a student congregation and engaged a chaplain, and that the pastor succeeded in maintaining a relationship by having the chaplain accepted as a member of the pastoral staff of St. Paul's. Initially, the innovation was successful; a large and active student congregation came into being and reported its activities to the council through the chaplain. Even then, however, not all students joined the student congregation, and numbers of them continued to worship at St. Paul's.

After a few years, interest in the student congregation waned and it has at present dwindled to small numbers. Much larger numbers of the

students worship in Waverly churches, and the number attending at St. Paul's is much larger than the number who worship on the campus. Chaplain Diers ceased to be a member of the staff of St. Paul's after Pastor Schmidt left. At present, however, the chaplain is on leave, and in 1972 Richard Rouse, student intern, serving as chaplain, is associated with the pastoral staff of St. Paul's.

QUESTION OF DIVIDING CONGREGATION

Numbers of St. Paul's members suggested that rather than adopt a building program, the congregation ought to be divided. Considering prospects of further growth, they felt that two sister congregations might well be established in Waverly. They pointed to urban communities in which the trend toward suburban development frequently led to divisions of existing churches. Another factor that had a bearing on this proposal was that The American Lutheran Church was considering new missions in nearby communities, Plainfield, Shell Rock, Janesville, where St. Paul's had members.

On the latter point it may be said that the council had taken the position that St. Paul's should not oppose establishment of such missions, but that it should not take the initiative in establishing them. The council was willing to agree that members living in these communities might become active in organizing churches there, and was ready to release them when these churches were organized. But it was not willing to establish such churches as a matter of congregational policy. Churches did subsequently come into existence in Shell Rock and in Janesville, members were released to them, and token aid was given in order to establish fraternal relations.

Division Not Favored

Accordingly, neither pastor nor council favored a division of St. Paul's in Waverly. The pastor's viewpoint had consistently been that a single strong congregation, capable of carrying on a strong program, must be built and maintained, and that such a congregation should exert a strong Christian Kingdom-building influence in its community. The Building Committee shared this viewpoint. The urban factors which might elsewhere make division desirable did not exist in Waverly. Division was likely to impair the ability of St. Paul's to carry on its strong program. Its recommendation against division was unanimous and definite. A strong, united St. Paul's was capable of maintaining an adequate staff and carrying a building program that would meet its needs.

It may be observed that the Building Committee's observation that the basic problem of St. Paul's was not its size, but the lack of adequate facilities, was sound, and its judgment correct that two programs carried on by congregations of limited size were liable to be less comprehensive than the single program of one large congregation. But it is also true that the division proposal suffered from vagueness and the lack of concrete and constructive features. It is possible to conceive

a division proposal constructively providing for peaceful separation and for cooperative endeavor designed to limit programmatic impairment.

Such a proposal could have suggested that the undivided congregation undertake a building program for the purpose of acquiring space and erecting an adequate plant for the second congregation. It could have suggested programmatic cooperation, for example, by providing for joint use and support of the parish school. It could have left membership in either congregation to the free choice of all members. A program of this kind would have avoided all implications of schism. The inherent weakness of the division proposal was that neither this nor any other constructive proposal was ever submitted for consideration.

Building Proposals Made

If ruling out divisions pointed toward a building program, it left options in regard to what building needed to be done. St. Paul's had developed a strong attachment to its church edifice. Proposals resulted that needs could be met by enlargement and rebuilding. The Building Committee asked the architects to submit plans and estimate costs relative to enlargement. It reported that increasing seating capacity by two hundred was feasible and would cost \$150,000. But it regarded such a project as inadequate and wasteful, and recommended that it be ruled out.

The Building Committee also gave consideration to relocation. Proposals of this kind were based on the necessity of acquiring more space should a building program be undertaken. Acquiring a new site on the outskirts of town would obviously be less expensive than expanding in the built-up area where the church stands and would facilitate the acquisition of abundant parking space. The committee may have sensed that relocation had little appeal to the membership. Its report pointed out that the present location was convenient for far more members than a new site would be and also that sale of the present property was likely to prove difficult. The Building Committee, therefore, recommended that adjacent space be acquired as it might become available.

In its report to the council the Building Committee, thus, opposed division, expansion of the church structure, and relocation. It recommended that a building program be undertaken contemplating erection of "a really fine, beautiful church structure" with a seating capacity of 1,200, in order to provide needed space for worship and for the Sunday School program. It added that in its opinion such a building program was well within the capacity of St. Paul's.

The council submitted a resolution to the annual meeting of 1954 based on these recommendations. The resolution called for erection of a new church on adjacent ground and for authorization of the council to buy needed space and to borrow for this purpose. It also provided that the council was to select a building committee and a fund-raising committee, the personnel of which were, along with specific building plans, to be presented to

the congregation for approval. The annual meeting, however, defeated this resolution by a margin of two votes.

The meeting then proceeded in separate motions to authorize the council to buy an adjacent property already under option and also to buy other adjacent properties suitable for expansion, as well as to borrow for such purchases. It, furthermore, asked the existing Building Committee to continue its studies and to prepare another report. The council, finally, was instructed to prepare plans for appointment of building and finance committees for submission to a special meeting. The effect of these separate actions, therefore, was approval of all the provisions of the council's resolution with the exception only of the recommendation to build a new church.

Work to Win Support

In the aftermath of this setback Pastor Schmidt and the council committed themselves firmly to endeavors to win congregational support for the proposed building program. The property under option was bought with borrowed funds. A more cautious procedure was applied in regard to further acquisitions. Options were obtained on most of the remaining properties in the block toward the south from the church, undoubtedly because the total cost figure amounted to some \$90,000.

For information and discussion purposes, a program of fellowship meetings was arranged. The membership was divided into ten groups, and separate meetings of each group extended throughout the year. The pastor in the *Newsletter* earnestly urged participation. At the council's request, the pastors prepared a presentation of congregational needs. Their data formed the substance of the program. Council and Building Committee members presented the plans worked out by the latter. The meetings were followed by open hearings in which members might voice questions, objections, or comments.

A finance committee was not appointed. Instead, contacts were made with the Wells Fund-raising Organization, which specialized in church work. After consultation with representatives from this concern, a proposal was incorporated in the final report to the congregation that the Wells Organization be engaged to conduct an appeal among the membership of St. Paul's for the funds necessary to finance the building program.

Since there was as yet no need for a new building committee, action on this point was postponed. Instead, several vacancies on the old committee were filled. The reconstituted Committee reviewed its former proposals and submitted a new report in 1955. This report reaffirmed the negative recommendations in regard to division, relocation, and expansion of the church. It recommended taking up the property purchase options and engagement of the services of the Wells Organization. It proposed a building project consisting of three units, a church, an educational unit, and a social unit. The church was to extend

toward the south in the newly acquired property, and the educational unit was to adjoin it toward the westward. These two units were to be built at once. A social unit adjoining the church toward the east might be built in the future. The old church was to be retained as a chapel. It was estimated that the church could be built for \$325,000, while the educational unit would cost \$70,000-\$155,000, depending on its extent.

Recommendation Defeated

The council drew up a series of resolutions embodying these recommendations, and called a special congregational meeting for June 19, 1955. The first proposal to come to a vote was for taking up the property options and for borrowing the needed funds. This resolution was defeated decisively. Action on the remaining resolutions was thereupon dropped. But a resolution to authorize the council to appoint a new building committee was adopted.

The council promptly appointed the new Building Committee, whose chairman was Professor Herbert Max. The committee instituted inquiries among the membership and drew the conclusion from the responses that while St. Paul's was unwilling to build a church, it might favor erection of an education building. The problem, however, was that it could be built only on the ground on which St. Paul's had just refused to take up the options. And these options were due to expire on October 1.

The Building Committee asked the council to call another special meeting for August 28, 1955. It announced this meeting in the *Newsletter* and informed the congregation of the Committee's conclusion regarding a possible building program, and of its intention to seek a reversal of the decision not to buy the area under option. The resolution submitted to this special meeting called for taking up the options covering all but one lot of the adjacent block. Use was to be made of the structures acquired to meet space needs. The council was to devise a financial program for liquidating the resulting property debt. The special meeting adopted this resolution.

Two Decisions Made

The relevant actions of the congregational meetings in 1954 and in 1955, thus, had resulted in two decisions relating to the proposed building program. The first of these committed St. Paul's to retention of the site of its plant, but provided for its expansion through acquisition of all properties in the adjacent block toward the south not already owned. The second decision gave preference to erection of an educational unit rather than a new church, but did not commit the congregation to building it. There was also an incidental decision that instructed the council to organize a special appeal for funds for the purchase of the properties involved. Since most of the purchases had to be made immediately, the needed funds might be borrowed, but no building was to be undertaken until the property debt was

retired. The result of this condition was delay of building until 1963.

All but two of the properties were bought at once. One of the properties not bought at this time was the lot on which stood the old school, which St. Paul's had unwisely sold. The congregation held an option for purchase of the property, but long-drawn-out negotiations resulted over removal of the former school building. The availability of this property was never in question, but the removal of the building and the acquisition of the lot were not accomplished until 1963. No option had been obtained on the property of Mrs. A. C. Grossmann, a member of St. Paul's, but the owner had agreed to sell only to St. Paul's. Upon her death in 1960, the congregation resolved to sell its second parsonage located elsewhere in order to buy this last property. This was done in 1961.

One of the structures which had stood vacant for years was torn down. The others were retained and put to use. With characteristic selflessness Pastor Schmidt vacated his commodious parsonage and moved into the house on the northeastern corner, accepting the smaller residence substantially as it was. After his departure eight years later, the council had to spend so much on making this house livable that it seriously considered tearing its new first parsonage down. A house on the south front of the block was used in various ways for some years and then, at heavy cost, was remodeled to serve as third parsonage for Pastor Nerenhausen and later for Pastor Diers. The Grossmann house became the second parsonage, completing parsonage row along the eastern and southern sides, and was first occupied by Pastor Gronlund.

Temporary Space Relief Provided

Acquisition of these properties made it possible to provide a measure of interim relief in respect to the pressing space needs of the parish school and the Sunday School. The house adjacent to Pastor Schmidt's toward the west was remodeled to serve as kindergarten house. This, too, involved costs which mounted when it became necessary to respond to demands made by the fire marshal. The former parsonage furnished Sunday School quarters and later a classroom for the parish school. At times some use was also made of the house which became the third parsonage. It may be added here that when the education center was built, the kindergarten house was torn down and the former parsonage was moved away. At present only the Grossmann house, now occupied by Pastor Hanusa, is used as a parsonage. Arrangements have been made which have enabled the other pastors to buy houses.

To meet the cost involved in this program of acquisitions and rebuilding, the council organized an appeal for a "Forward Fund." It consolidated the purchase costs and other unmet obligations, such as architect fees for plans for the church which was not built, and set a goal of \$120,000. A vigorous appeal for pledges was made, but it met only partial response. Little more than half

of the membership pledged approximately \$65,000, and not all this was paid.

A substantial debt thus remained. Since the council regarded itself as bound to retire this debt before proposing building plans, the building program was blocked. The council during the next two years made efforts to gather new pledges, but results were meager. Eventually it added a debt retirement rubric to the annual budget and did secure annual contributions in fairly substantial amounts for this purpose, but interest and mounting property maintenance costs tended to consume these.

Pastor Schmidt persisted valiantly over the ensuing years in endeavoring to induce the council, the Building Committee, the membership to break the impasse. The council did its best to clear the way by retiring the property debt, but with little success. The Building Committee, together with Sovik firm of architects, proceeded to develop plans for an educational unit adequate for the needs of St. Paul's. But the condition that the property debt must be paid first prevented implementation of the plans. The pastor urged that the condition be removed and the remaining property debt consolidated with the estimated building cost, but he was unable to win the support of the membership.

Committee of Fifteen Chosen

In 1957 a special Committee of Fifteen was chosen by the council to restudy the entire problem. The committee's report in the next year once more went thoroughly into the proposal for a division of the congregation and once more recommended that unity be maintained. It approved the shelving of the proposal to build a church, but found that the education building was needed and that the plans for it were suitable. It found that the crux of the problem was convincing the membership of this necessity. Although not all of its recommendations for a campaign to win membership support were adopted, an endeavor of this kind, continued over several years, finally bore fruit.

In 1960 the Building Committee requested that it be discharged, but it proposed that a new building committee be appointed. The council granted the discharge and appointed a new committee whose chairman was William Engelbrecht. The annual meeting of 1961 approved this action. This Building Committee restudied needs and brought resolutions before a special meeting of the congregation on January 13, 1963. One resolution granted the council authority to proceed to the letting of bids and construction on the basis of the submitted plans as completed by the architect. The other resolution authorized engagement of the firm of H. P. Demand to conduct a Forward in Faith Crusade for the purpose of raising the funds needed for debt retirement and construction and also granted authority to borrow during construction. The special meeting ended the long impasse over the building program by granting decisive approval of both resolutions.

ORGANIZATION OF REDEEMER CONGREGATION

Unfortunately, the decision was not the action of a united congregation at last moving forward toward a long-planned goal. A portion of the membership let it be known that it planned parting from St. Paul's and was moving toward setting up a separate congregation. Not unnaturally this decision occasioned a degree of bitterness in St. Paul's. But during the interval that ensued before a new congregation could be organized, the pastors strove to allay resentment. When Redeemer Church was organized in 1965, the council freely granted releases and agreed to mark off an area adjacent to the location of Redeemer near the west city limits within which it permitted solicitation of its members for membership in Redeemer. Unlike the early schism under Pastor Gerlach, a peaceful separation was achieved, and the subsequent relations of two sister churches have not been marred by hostility.

It is true, however, that the separation marked the end of an era for St. Paul's by fundamentally changing its growth pattern and prospects. The rural area from which St. Paul's drew members was declining in population and had already been restricted by organization of churches in neighboring towns. The growth rate in its urban territory was showing signs of stabilizing, and this territory was now shared with Redeemer. It is sad that the issue over which separation came about was the educational system of St. Paul's. Because of this, Redeemer gave no consideration to the possibility of educational cooperation. And if Pastor Schmidt's far-visioned planning had envisioned a really excellent parish school of the future, used and supported cooperatively by St. Paul's and other congregations in the near neighborhood, possibly even on an inter-synodical basis, the negative decision of the sister congregation reduced such hopes to the level of a chimera.

Schmidt Resigns

It is perhaps not too much to say that the separation broke the stout heart of St. Paul's valiant and inspiring, but aging, pastor. Separation meant inevitably that the two congregations would for the foreseeable future be concerned primarily with meeting their local needs. His vision of a strong church, properly equipped for setting an inspiring example in Kingdom-building, was fading away. Pastor Schmidt saw the Forward in Faith Crusade through and then submitted his resignation in order to enter into retirement.

St. Paul's accepted the resignation with deep regret. As the pastor was preparing for departure to his native Ohio, where a position as visiting pastor had been offered him, members of St. Paul's sadly pressed upon him tokens of gratitude and love. It was the first occasion in the history of St. Paul's when an aging pastor left to pass into retirement. The occasion came at a time when the congregation's affairs were in turmoil. But there

are members who will never cease to regret that St. Paul's did not find it possible to retain Pastor Schmidt on its staff as Pastor Emeritus.

The key to Pastor Schmidt's ministry at St. Paul's was his dedication to the mission of this church as he visualized it. He saw his congregation as already strong, but blessed with the potential of continuously growing stronger. In a program of evangelism lay its opportunity to carry out its divinely ordained mission as well as of realizing its growth potential. It must maintain its unity in order to develop power for the task of

Kingdom-building. Immediate requisites for that task were an adequate staff and an adequate plant.

He also saw St. Paul's as a historic church uniquely blessed in its close association with its Church, and he saw it as a congregation that needed to develop a deeply spiritual devotion toward maintaining this heritage. It needed to develop the conviction that the blessings which God had bestowed upon it imposed upon it a duty of resolute leadership in all aspects of Kingdom-building that were inherent in its ever-growing capacity.

October 27, 1963 — Groundbreaking for Parish Educational Building



THE TENTH DECADE

Pastor Schmidt's resignation, offered in April, took effect on September 1, 1963. During this interval the council had, in accordance with Pastor Gronlund's wishes, offered him promotion from associate pastor to pastor, and the congregation had approved this offer. In the meantime, procedures were set in motion for calling another associate pastor and to set up a team ministry. While these were under way, the council asked Pastor Emeritus A. Engelbrecht to assist as interim pastor. Pastor Engelbrecht was a son of St. Paul's and now a member, after returning to Waverly upon his resignation as president of the Illinois District. Several calls were offered to somewhat older pastors, but these were returned. A call was then sent to Richard Rehfeldt, student at Wartburg Seminary, who accepted and after graduation was installed on June 28, 1964. Pastor Rehfeldt accepted with the reservation that he would resign after five years in order to pursue graduate studies.

Pastor S. Sandrock resigned as visiting pastor in 1966. A successor was not chosen, but St. Paul's resolved to call a third pastor. The call as associate pastor went to Pastor Wayne Stumme, a former intern at St. Paul's, who had just returned from a ministry at Corby in England. He accepted and was installed on September 18, 1966. His ministry, however, was not of long duration. Pastor Stumme's dedication to social causes induced him to accept a call little more than a year later to serve as associate pastor in a church near the black residential area in Waterloo, and he left in January 1968.

Changes in Pastorates

In February 1968 Pastor Gronlund also requested a release in order to accept a call to staff service with The American Lutheran Church. This, too, was accepted, and the pastor departed at the end of May. As successors, Pastors Durwood Buchheim and George Hanusa were called. Both accepted and were installed on July 7 and 28, 1968.

In the spring of 1969 Pastor Rehfeldt, in accordance with his previous reservation, asked for and received his release, effective September 15. After another call had been returned, St. Paul's again turned to the graduating class of Wartburg Seminary. The call went to Larry Trachte, who as a student at Wartburg College had spent a year of study abroad at Bonn, Germany, and had also served his internship at Wartburg Seminary

abroad in Berlin. His acceptance and installation on July 12, 1970, completed the staff of pastors now in service at St. Paul's. It may be added that during the month of January 1970 Robert Salge, student and son of St. Paul's, served the mother church here on a special interim assignment from Wartburg Seminary, and that Pastor Trachte has reintroduced occasional German services.

CONSTRUCTION OF EDUCATION CENTER

The successors of Pastor Schmidt were faced with the task of carrying through the building program authorized in January 1963. The Forward in Faith Crusade was conducted prior to Pastor Schmidt's resignation by a corps of volunteers under the direction of William Conkwright of the H. P. Demand firm. The difficulties encountered were formidable, but there was also encouraging response, so that the yield in pledges fell just short of \$217,000. A follow-up campaign in the next year, also under Mr. Conkwright's direction, added some \$10,000 more. Since acquisition of new furnishings was not contemplated in the building plans, a campaign was undertaken to acquire these by means of memorial gifts and sale of old equipment. These efforts yielded some \$7000 more, but the cost exceeded \$10,000.

The council proceeded immediately with clearance operations to vacate the building site along the western side of the block, as well as the site of a parking lot, to be laid out to the east of the structure. The kindergarten house was demolished; the old and third parsonages were sold for nominal sums to buyers who agreed to bear removal costs. It may be recorded that the old parsonage was sold to Chaplain Diers and removed to a site just east of the college campus. The old school was removed by its owner, and the church acquired the lot. This left only the parsonages occupied by Pastors Schmidt and Gronlund on the east side. The former was later occupied by Pastor Rehfeldt. It may be added that the fire escape on the old parsonage, installed on demand of the fire marshal, was donated to the Bremer County Historical Society.

It had become necessary to revise the plans prepared by the Sovik firm, in order to reduce slightly the size of the education building. Construction got under way in the fall and continued through the winter months. During the later stages, considerable volunteer work was done

by members, such things as painting and laying of floor tile, for example. Completion of the structure in September made it possible to open the next school year in the new building. Dedication took place on September 27, 1964. An excellent parish school thus received an ample modern home, which contained ten classrooms, a library, and some offices. The classrooms can be divided into a much larger number of smaller rooms for Sunday School use.

The original estimates had provided for remodeling of the parish house. Though this feature too had been eliminated, private gifts and volunteer labor made it possible to convert two of the larger rooms into offices for the pastors, capable of serving also as meeting rooms. Other space was adapted to staff needs, and a room was set aside for use as nursery during Sunday services. The auditorium was retained and continues to be used for such purposes as accommodating congregational meetings or holding receptions. The parish school continues to use it also for work in physical education.

For the purpose of financing these construction activities, a loan agreement was negotiated with the Lutheran Mutual Insurance Company to which St. Paul's was already indebted for the

balance of the payments for property purchase. The loan consolidated these obligations. The balance of the old Forward Fund was used to meet incidental costs like property repairs. Since it did not suffice to cover these, unpaid balances were transferred to the building fund, as were the unpaid balances of the furniture appeal and some deficit notes. The total indebtedness to Lutheran Mutual was reported to the annual meeting of 1965 as \$269,938.91.

At the same time the amount paid on the pledges made in 1963 and 1964 was reported as \$128,938.38 with \$98,368.91 outstanding in pledges not yet due. Not all of this was paid. A year or two later, the council considered another appeal for elimination of the debt, but took no action. Instead, a rubric for pledges to the building fund was added to the annual budget. Since much of the income derived from payments on annual pledges must be used to meet interest charges, the retirement rate since the original building fund pledges were paid and applied has been gradual. The annual report on January 1, 1971, does not distinguish clearly between the building debt and other obligations, such as deficits for current expenditures, but gives the total indebtedness of St. Paul's on that date as \$128,834.28.

November 15, 1963 — Excavation





March 15, 1964 — Footings Completed

May 5, 1964 — Walls Completed



Upon occupation of its commodious quarters in the new Education Center, the staff of the parish school turned to an evaluation of its program, with a view toward maintaining excellence. Its planning of curricular adjustments and suitable activities won approbation from Pastor Gronlund. A little later it drew praise from a visiting state inspector. Its cooperative program with Wartburg College and the Church's Parish Education Board, initiated in Pastor Schmidt's last years, was implemented and operated to mutual satisfaction. This aspect was supervised by Professor E. J. Yunghans and later by Professor Donald Vetter of the college faculty. Below the kindergarten, a self-supporting pre-school was set up in 1968 under the kindergarten teacher and staffed on a part-time basis by Mrs. Herbert Zelle and Mrs. Arnold Fredrick in 1970.

The cost of maintaining an excellent parish school inevitably proved to be burdensome to a congregation no longer growing but declining in terms of membership numbers. In 1967 the council resolved to impose modest tuition charges at the beginning of school in the fall, and in the next year it found it necessary to raise these charges to somewhat higher levels.

In 1967 a survey of the congregation's parish educational system was undertaken through circulation of a questionnaire among the membership. The results were hardly conclusive because only about one-third of the questionnaires were returned and because respondents did not answer all questions. The responses, such as they were, indicated that three-fourths of the respondents expressed agreement with the constitutional

provision obligating St. Paul's to maintain a parish school, and that 93 per cent rated the school as satisfactory or excellent. Smaller percentages favored keeping the school as it stood or alternatively curtailing the program by eliminating the two upper grades; neither proposition, however, had a majority.

Seventh and Eighth Grades Dropped

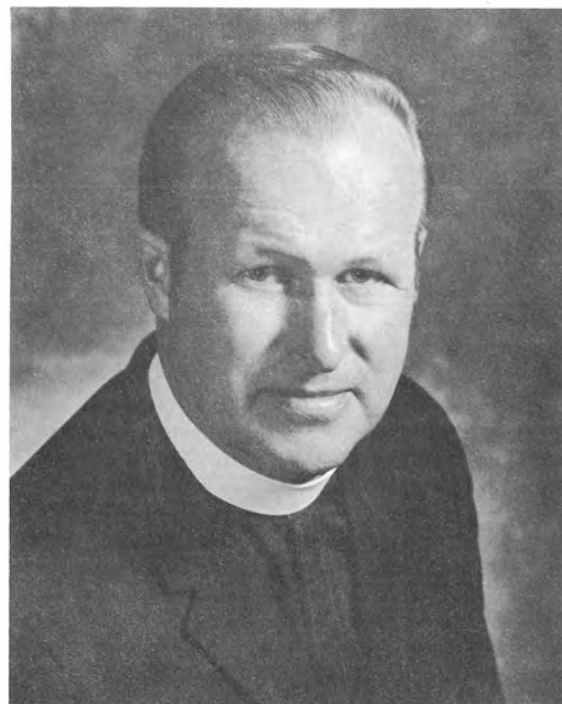
The council, however, under the double pressure of rising costs and perennial deficits, reached the decision that transfers to public school after the sixth grade had so reduced the enrollment in the upper grades that curtailment had become necessary. In the spring of 1969 it submitted this recommendation to a special meeting of the congregation, which approved in a rather closely contested vote. Members will remember the poignant plea of a teen-aged girl, Kristi Dienst, for retention of the upper grades. It could not, however, prevail against the hard realities of rising costs and falling enrollment. With the new school year the change was put into effect. The enrollment had been dropping back from a high of some 160 during Pastor Schmidt's years to around 130. The annual report of 1971 gave it as 117.

Teachers serving the parish school after 1962 were:

Joyce Porath	Ruth Sletten
Lois Philippi	Vera Poppen
Ray Knitt	Marilyn Kumm
Virginia Knitt	Jan Ott
Joyce Pinke	Richard Pinkley
Elaine Anderson	Marilyn Severson
Rebecca Kaderly	



Pastor Rehfeldt



Pastor Wayne Stumme

The staff in 1971-72 consists of the last five teachers named above, of whom Mr. Pinkley is principal, and of Deloris Laube, Henrietta Zink, Edna Strike, all of whom have served longer than ten years, and of Edna Wessel, who celebrated her 25th anniversary with the parish school in 1969. Part-time teachers of music during the last decade were: Mrs. Maynard Anderson, Mrs. J. Baccarini and Mrs. Harold Becker. Part-time teachers of physical education now in service are Mrs. J. H. Mueller and Mrs. William Striepe. Mrs. Lee Robinson serves as part-time librarian.

Education Agencies Varied

Sunday School enrollment began to decline in the late years of Pastor Schmidt's ministry, when facilities had become sadly inadequate. Provision of adequate facilities in the Education Center coincided with the division of St. Paul's and also with a declining birth rate, and, as a result of these, recovery to high attendance levels of former years could not be achieved. The annual report of 1971 lists an enrollment in Sunday School and in the adult education program of 542 with staffs of 56. Pastor Gronlund gave much attention to reorganization of classes and to curricular improvement. Systematic teacher training instruction was carried on. A summer vacation period was introduced. Professor Ronald Matthias succeeded Professor Fruehling as superintendent in 1967, and was succeeded by Glenn Swanson in 1970. Alan Hagen is currently Sunday School Superintendent.

The Vacation Bible School continues to flourish and has been moved to the later summer. The Saturday school was dropped in 1966, and with it religious education in the lower grades for children not enrolled in the parish school has been discontinued. A three-year program of confirmation instruction for such children in grades seven, eight, and nine has replaced former arrangements. For grade seven a released time agreement has been arranged with the public schools. The instruction program has experimented with such innovations as films, field trips, social events, and discussion groups. St. Paul's has given study to the lower Communion age recently approved by The American Lutheran Church, but thus far has taken no action.

In the area of adult education, the Bethel Series program was vigorously promoted by Pastors

Gronlund and Rehfeldt in 1964 and 1965. The earlier preliminary program had trained a sufficient number of teachers to serve a series of courses designed for a total enrollment of 240. This enrollment was obtained. A series of courses with a seven-week duration for each was taught.

Changes in Organizations

In the area of organizations, the major change has been the reorganization of the Brotherhood in 1968 into The American Lutheran Church Men, on the model of the earlier reorganization of the women's groups. Since the men's membership is smaller, no system of circles has been established, but much attention is given to vital programs. No similar reorganization of youth activities has taken place, but the pastors have been concerned with vitalizing programs in this area, too. Facilities at Camp EWALU, recently established for the local area, are frequently used by youth groups. By means of private contributions support continues to be given to attendance at national conventions. The number of Boy Scout groups has grown to four.

St. Paul's has manifested increasing concern about social problems. In regard to hunger, members have for many years been making substantial contributions to CROP. In recent years youth groups have taken part in "hunger walks," in order to raise funds for the hungry. A special offering for famine relief in Biafra was raised. Pastor Fred Downing, a son of St. Paul's serving Holy Family Church in a black area in Chicago, presented an appeal for aid in the struggle against racism. In response, St. Paul's established a fund by means of offerings and special contributions and from it has granted scholarships at Wartburg College to disadvantaged black youths from Chicago and elsewhere. In response to other appeals, funds have been gathered to send disadvantaged youth to Camp EWALU. The congregation has encouraged members to provide vacations for inner city children in their homes, and to act as hosts, receiving and providing vacation entertainment for foreign students enrolling at the college.

In its program of services, St. Paul's attempted to provide for summer weekend vacationers by arranging a mid-week evening service, but the response was not encouraging. From time to time, services featuring contemporary liturgies are

CHURCH AND SCHOOL STAFF—1963—Front row, Kathryn Koob, Mrs. Lloyd Pothast, Mrs. Edna Wessel, Mrs. John Laube, Mrs. Edna Strike; Second row, Lloyd Pothast, Laura Kruse Krueger, Mrs. Harley Meyer, Mrs. A. J. Engelbrecht, Mrs. John Baccarini, Mrs. Emil Kruger, Joyce Porath Lohr, Henrietta Zink; Back row, Pastor S. H. Sandrock, James Schwarz, Pastor August Engelbrecht, Dr. C. Robert Larson, Dr. Warren Schmidt, Pastor Herman Diers, Pastor Glen Gronlund.



provided, which evoke varied response. Since 1968 St. Paul's has joined with other Waverly churches in celebrating the Reformation Festival with an ecumenical service. A Layman's Sunday is observed annually in which the liturgy is conducted and addresses are delivered by laymen. Since 1964 acolytes have contributed to the dignity of the service.

Membership Directory Published

A directory of the membership was projected by Pastor Schmidt and published in several editions. In 1969 a picture directory with photographs of most members was published. In 1963 the **Newsletter** gave way to the briefer bi-weekly **Epistle**. Efforts to promote fellowship were continued by an organization of "Shepherds," who conducted group meetings in individual homes. More recently, coffee fellowships on Sunday mornings between the services serve to promote fraternization among members. To promote volunteer services, a "time and talent" program under the direction of Mrs. Martha Dahlstrom has been established, and a file of volunteers is maintained.

END OF PERIOD OF STEADY GROWTH

The long-continued period of steady growth in numbers of St. Paul's membership reached its high point and its end in 1963. At the beginning of Pastor Schmidt's last year, the membership roster listed 2,301 confirmed and 3,249 baptized members. The numbers decreased over the next few years, as members were released to Redeemer Church and as inactive members were removed from the roll. Since then, annual gains and losses have approximately balanced. The annual report for 1971 lists 1,986 confirmed and 2,629 baptized members.

Despite the decline in numbers, the upward trend in costs and expenditures has continued. The budget for 1971 called for \$163,424 for current expenses, \$30,500 for benevolence, and \$25,000 for the building fund, for a total of \$218,924. It cannot be said that the deficit problems of Pastor Schmidt's years are a thing of the past. St. Paul's has been able to operate in the black only two years since 1963. In those years and in a few others when deficits were slight, heroic endeavors, usually involving special appeals, were needed to achieve this result. There were years when a hard-pressed council found it necessary to announce that offerings normally for benevolence, on such occasions as Thanksgiving Day or Christmas Eve, would have to be diverted to current expense. In one year a cumulative deficit necessitated mortgaging the parsonage and thus incurring a debt in addition to that of the building fund.

The picture was not wholly dark. There were instances of generous giving. On several occasions substantial gifts were made for special purposes, thus easing the strain on the budget when extraordinary unbudgeted expenditures had to be made. In 1966 a gift by Henry Weber left this member's property to St. Paul's, which when sold yielded \$7000 to the building fund. On Easter

Sunday in 1966 an anonymous giver dropped a thousand-dollar bill into the offering plate. This gift was evenly divided between current expenses and benevolence.

It may also be said that St. Paul's remains active in support of benevolent causes. The present system invites annual benevolence pledges and provides for them in the weekly envelopes. It also retains special benevolence offerings on high festival occasions. The total amount of such giving now approximates \$30,000 annually. This amount includes gifts to designated causes as well as contributions to the needs of The American Lutheran Church. In addition, members of St. Paul's have responded generously also to the "LIFE" drive of The American Lutheran Church for its educational institutions and to an appeal of the local Children's Home for its centennial building fund. Pledges for the former amounted to some \$50,000.

Despite brighter features, a problem-beset council must continue to wrestle with the old problems of too many members who make no contributions of record at all, or who make only token contributions. Despite deficits, the giving record of the active membership is creditable and manifests love. The giving level of this element has continued to rise with that of the burdens. It is this element that carries the current expense program with only token assistance, and it is probable that it carries the benevolence program and the building fund with almost no assistance. Its staunch faith has been the mainstay of St. Paul's.

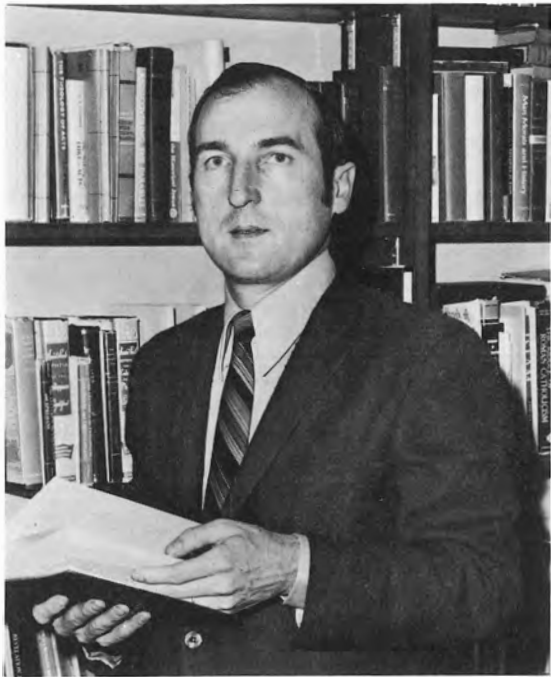
Other Needs Faced

Since the completion of its immediate building program, the congregation has had to deal with needs of other kinds. Expansion of its cemetery had been on the agenda for a number of years. An addition was bought in 1966. This involved incurring an additional modest debt.

A report that the pipe organ was wearing out and would need to be replaced led to establishment of an organ fund in 1962. In 1964 the congregation authorized the council to let a contract for a new organ within specified expense limits. The excess of the specified costs over the amount in the organ fund might be borrowed. By 1968 the builder had made little progress, and it became clear that supplementary costs would greatly exceed the authorized limit. The problem was complicated by the revival of the issue of building a new church. As a result, the contract was canceled, but a provision was made that the down payment might be applied to a new contract, if it were executed by December, 1974. At present, the matter rests there. The most recent cost estimate was \$60,000. In 1971 the organ fund contained \$13,567.67.

LONG RANGE PLANNING COMMITTEE

In 1965 the annual meeting approved appointment of a long-range planning committee. Its report in 1967 dealt in part with matters of program, such as fostering of adult Bible study on an ecumenical basis, inauguration of a man for the ministry



Pastor George Hanusa



Pastor Durwood Buchheim



Principal Richard Pinkley



Pastor Larry Trachte

program, and invitations to notable preachers to visit St. Paul's. These were referred to the council for appropriate action. Other recommendations involved service projects, such as establishment of a retreat center and acquisition of more parking space. The council was asked to study such as these, but found it impossible to take action. Another recommendation called for building a new church and recommended creation of a new building committee. The congregation took no action on building, but authorized appointment of the building committee.

Headed by Arnold Fredrick, the new committee went thoroughly into the possibilities of rebuilding the present church. It analyzed its inadequacies, and in consultation with architects from the Sovik firm prepared plans and sketches of what might be done to overcome these. It also investigated plans for extension of the seating capacity. Cost estimates revealed that rebuilding would cost less than a new building, but the committee doubted whether a rebuilt structure would be satisfactory. It, therefore, prepared plans, sketches, and estimates for a new church to be built adjacent to the education center.

The committee's report, fully setting forth these considerations but presenting no recommendations, was submitted to the membership in a pamphlet and discussed in a series of informational meetings. To a special meeting on April 28, 1968, the council cautiously recommended only that rebuilding be ruled out as impractical and that a new church be built when the mortgage had been paid off and after a financing agreement had been reached. Prior to the informational meetings, the committee had calculated that at the current rate of retirement the mortgage could be paid by 1973, or sooner if a special effort were made.

Vote on Building Proposal

In the special meeting the committee recommendations gave way to two substitute motions: One of these proposed that St. Paul's commit itself to the concept that its needs could best be met by building a new church, and that the issue be referred to the council. This substitute was defeated decisively. The other resolved that St. Paul's continue its efforts to retire its debt, and that when retirement was assured, a new committee be appointed to restudy construction needs. This was carried by one vote.

Since the congregation continues to be deeply divided on this issue, it may be well to pause in order to consider the viewpoints of opponents and proponents. In the first place, most opponents seemed to see the building debt as an obstacle to building a church, much as earlier the land acquisition debt had blocked construction of the education center. From this point of view prudence dictated that St. Paul's must not involve itself in heavy additional commitments until obligations resulting from previous commitments had been met, particularly not while its operating finances were in a precarious state.

A second consideration in the minds of some

opponents was that they could see no real need for a new church, or even for extension of the capacity of the existing church. Realistically, such members appear to think, it must be admitted that Pastor Schmidt's fear that inadequate seating capacity would lead to irregular church attendance was justified. As things stand, many members do not attend church every Sunday. Members who think in these terms hold that with the existing program of three Sunday services the church can accommodate all members desiring to worship as well as still considerable numbers of student worshippers. There does, therefore, not now exist a pressing need for more space.

There were also members who opposed a new church for a third reason. They felt that in the present conjuncture of social needs at home and abroad, no church was justified in committing itself heavily and for a long time to meeting its own needs. They held that, instead, a Christian congregation should heavily increase its commitments toward meeting such human needs as hunger and poverty wherever they existed.

A fourth factor seems to have played some part in inclining some members toward opposition. Such members were deeply attached to the church around which all their memories clustered. Often they also disliked modern church architecture. They found it hard to give up something they loved for something which left them cold.

Reasons Given for New Church

Members favoring a new church could not find much validity in the first, second, and fourth of these factors. They felt that debt had been reduced to a level where the remaining obligations could well be consolidated with those resulting from a new building program. The resulting burden would be well within the financial capacity of the membership, and the burden might well stimulate an increasing devotion to sacrificial giving. They felt also that no Christian church could simply accept as an irremediable fact a habit of irregular attendance on the part of a large number of its members, nor could it abet such irregularity by virtually denying admission to increasing numbers.

Members favoring a new church did not lack love for the church of their memories, but they were aware of its inadequacies, and modern church architecture appealed to them, despite its breaks with tradition, because of its functional emphasis and quality. Such members acknowledged the validity of the third factor stressed by some opponents, but could not see it as a reason for neglecting real present needs and standing pat on an inadequate plant. To them building a church was not an act of ostentation, but a duty dictated by necessity.

Positively, proponents tended to maintain that St. Paul's did not have an alternative choice of doing nothing. Its alternatives were either to do something about the inadequacies and deficiencies of the present church building or to build a new church. Architectural progress inevitably means that in comparison with modern functional churches, older churches have features that are

now inadequate. Among various inadequacies, about some of which there may be disagreement, two may be indicated which are generally acknowledged.

The high and steep front steps at all times handicap members afflicted with physical infirmities, and in winter weather they present hazards to limb or even life, at least to older members. The narthex is a narrow passage, has no readily accessible cloakroom facilities, and inhibits social intermingling after the services. Architecturally, an annex ameliorating these inadequacies is feasible, but legally it would violate the local building code, and esthetically it would mar the architectural harmony of the church.

Deficiencies result from aging and inadequate maintenance. Some members fear that roof moisture seepage may be gravely impairing the structural soundness. External deterioration has resulted in a drably dingy aspect, which may remind casual visitors of neglected churches in slum areas of large cities. The basement is forever in need of refurbishing.

Proponents of building concede that deficiencies can be corrected and inadequacies ameliorated at less expense than building anew. But they contend that the cost of putting a church with inadequate seating capacity into good shape will be so heavy that it would be wiser to build an adequate church. They maintain that the choice for St. Paul's lies between spending heavily for temporary accommodation and spending more heavily for long-range adequacy.

Move to Overcome Impasse

The decision of the special meeting in 1968 seemed to run in favor of temporizing indefinitely. Affairs, however, took a new turn in 1969. The pastors had in 1968 maintained a neutral attitude, refraining from recommendations and declaring themselves ready to accept whatever decision the congregation might reach. In 1969, however, Pastor Buchheim informed the council that he had concluded that the time had come for St. Paul's to decide between putting the church into a good shape or building anew. He personally favored a new church, but would accept either decision.

The council agreed, called a new series of informational meetings, and then a special

congregational meeting. To this meeting, on December 7, was submitted a resolution calling for continuance of debt retirement and for initiation of preparation toward building a new church through appointment of another building committee, with authority to consult architects, and a finance committee. When this resolution was carried by a majority of more than a hundred, St. Paul's appeared to have committed itself to building a new church.

New Building Committee Picked

The council early in 1970 appointed the new Building Committee, Ivan Ackerman, chairman. This committee made a thorough study of needs and desirable features, and then submitted its precis to the Sovik firm of architects, who then drew up plans for a church located in the new parking lot, connected with and adjacent to the education center. The council also appointed a finance committee, Fred Infelt, chairman. With a legacy of some \$5000 a building fund was begun, which by 1971 had grown to \$10,767.58. In 1971 the Finance Committee recommended engagement of a fund-raising service for the purpose of making an appeal for funds for building the new church in order to make possible construction during the anniversary year of 1972. The recommendation was submitted to a special meeting on May 26, 1971, and was decisively defeated. Thus, at the dawn of the anniversary year the building project has again retreated into uncertainty.

During the tenth decade of St. Paul's the approaching Centennial in 1972 has figured in the planning of the pastoral staff and of such agencies as the various building committees and the Long Range Planning Committee of 1965. Specific responsibility for the anniversary program has been entrusted to the Centennial Committee, A. W. Swensen, chairman, appointed in 1969. Its membership and the full program may be appended. At this point it may suffice to say that a full program of observances, extending throughout the anniversary year, has been planned. The planning includes a project, the love gift of St. Paul's which will consist of doubling normal benevolence giving. At this writing there has been mention of an additional project, retirement of the building debt, and it is possible that such a decision may yet be reached.

OFFICE AND CUSTODIAL: Mrs. Emil Kruger, Financial Secretary; Mrs. Harley Meyer, Church Secretary; Mrs. James Denner, Assistant Church Secretary; Mr. Lloyd Pothast, Sexton; Mrs. Lloyd Pothast, Assistant to Sexton; Mrs. Lavon Dahlstrom, Volunteer Services Coordinator.





ST. PAUL'S SCHOOL STAFF—Front row (from left), Mrs. Marvin Ott, Mrs. Edna Strike, Richard Pinkley, Miss Marilyn Severson; Back row, Mrs. Neal Winkler, Mrs. John Laube, Mrs. Arnold Fredrick, Mrs. Edna Wessel, Mrs. Vern Poppen, Miss Marilyn Kumm. Inset—Mrs. Lee Robinson, Mrs. William Striepe, Mrs. J. Howard Mueller.



St. Paul's
Education
Center

OUTLOOK . . .

BACKWARD, FORWARD

How signally the blessing of God, in Whose service St. Paul's was founded a century ago, has rested upon His congregation is most readily made manifest by its growth. In its origin, which antedated its organization by several years, St. Paul's was what was then called a "preaching place," an unorganized group of families served, more or less regularly, by a neighboring pastor. From that humble beginning has matured a strong church whose growth rate for nine decades ran steadily upward. As St. Paul's looks forward toward its second century, its growth rate, at least for the time being, has become stabilized. But it remains a strong church, capable of being strong in the service of the Lord who has blessed it.

The remarkable growth in numbers which Divine blessing enabled St. Paul's to achieve is reflected in the growth of the staff which serves it. The tiny congregation in its infancy was unable to support a resident pastor and had to rely on part-time service from a member of the college faculty. Once the congregation had grown to the point where it was able to support a pastor, it quickly became manifest that one man could not serve it both as pastor and as teacher. This problem initially was met by employment of a part-time assistant. Out of that beginning has grown the present staff of ten teachers, conducting a parish school steadfastly devoted to rearing the youth of St. Paul's in the faith, a school whose value to the congregation in the retention of its youth is inestimable.

By the end of the third quarter of its first century, it became clear that St. Paul's had grown to the point where one pastor, however faithful, could no longer serve it adequately. While St. Paul's was feeling its way in dealing with the problems of a joint ministry, it resorted to various expedients designed to relieve pressures. One of these was engagement of a clerical staff. Up to that point, St. Paul's had maintained only custodial service in addition to pastors and teachers. While expanding this service by providing its sexton with an assistant, it also established a church office with a staff growing to three, whose efficient and courteous service has provided invaluable for smooth operation.

Other expedients, which proved to be temporary,

involved assistance for pastor or pastors by interns, a parish worker, and a visiting pastor. In the end, the team ministry was found to be best suited to the needs of St. Paul's. The pastoral staff was increased to two and then to three. In the interest of maintaining its relationship with the college, St. Paul's has also carried college chaplains on the roster of its pastoral staff, although it is not responsible for their maintenance.

In another direction during the ministry of Pastor Schmidt, St. Paul's placed upon the roster of its pastoral staff the sons and daughters of the congregation who served in foreign mission fields. It contributed to their support by individual gifts and also from its budget. So enrolled were, at one time, Erna Matthias and Erwin Heist in New Guinea, and Raymond Martin in India. Later, a change in the financial regulations of the Church concentrated this support upon Missionary Heist, upon whose resignation this arrangement was terminated. The congregation now gives partial support to the John Bowman family, missionaries in Japan.

In this connection it may be mentioned that St. Paul's has at all times encouraged sons of the congregation to enter the ministry. Its parish school has often fostered dedication to this end. At various times the congregation has given support to student sons. The current practice is to pay part of the tuition of all sons of the congregation who are enrolled in Lutheran theological seminaries.

St. Paul's has been richly rewarded for whatever it may have done in this respect by the quality of the pastors who have served it. The benevolent grace of God has moved men of outstanding ability and of inspired dedication to accept calls from St. Paul's, as indeed it has moved similarly dedicated and able men and women to teach in the parish school. Under God St. Paul's has become what it is under the guidance of pastors who were or are strong and gifted leaders, men of insight and vision, faithful shepherds of souls.

Through the decades St. Paul's has been similarly blessed in possessing an abundance of leadership talent among its members. One cannot read far in the records without becoming aware how in good days as in hard times lay leaders persevered in unstintingly contributing creative

thought, devoted leadership, unremitting endeavor, wholehearted service to their church. Such were the men and women who from the beginning have served on the council, augmented as it has been in the course of time in numbers and diversified in functions, and on the boards dealing with such issues as evangelism and stewardship, and on the special committees, from time to time entrusted with the solution of special problems. Such, too, were faithful members of the staff and the volunteers who built and staffed a splendid Sunday School.

St. Paul's has cause for gratitude to God, who inspired so many to give Kingdom-building service, and to all those workers who in days of prosperity planned so well and built so soundly, and in days of adversity preserved and advanced what had been built under discouraging or frustrating conditions. They, too, under God deserve recognition for their part in the arduous task of rearing the puny infant of 1872 to sturdy maturity today.

Nor should those members be forgotten whom God inspired to found and build the organizations of St. Paul's. The women, the men, the youth of St. Paul's have all contributed leaders and participants to such endeavors. The organizations, too, have given themselves to Kingdom-building. The services they have given to their mother church have been continuous and invaluable. What they have done in association with similar organizations of the Church-at-large has aided in the salvation of souls and redounded to the glory of God.

An anniversary is an occasion for rejoicing. St. Paul's has abundant cause for rejoicing as it rounds out its first century. The preceding paragraphs have indicated much cause for joy. The manifest blessings which God has showered upon St. Paul's evoke gratitude and pleasure. Underlying all else, however, is the faithfulness of St. Paul's to the purpose for which it was founded, the salvation of souls through Word and Sacrament. St. Paul's may truly rejoice because it was and is an instrument for the proclamation of the Gospel.

Men cannot estimate the measure of achievement which St. Paul's has reached in the task to which it has dedicated itself. Some things, indeed, can be counted. It is easy to record that up to January 1, 1971, 3,807 children and adults have been baptized into and 4,346 confirmed in the saving faith, and that 1,411 wedding services and 1,565 funeral services have been conducted. But the true cause for rejoicing is the inestimable measure of peace and comfort that the ministry of Word and Sacrament at St. Paul's has brought to sin-burdened people.

FORWARD

It is harder to peer ahead into a shrouded future than to glance back over the clear, if sometimes turbulent, landscape of the past. St. Paul's cannot be content with rejoicing over past blessings; it must dedicate itself to the steadfast continuance of its soul-saving task in the troubled present and in an ominous future.

Some things are clear. St. Paul's has been

unable to solve some of the problems which have confronted it. Observance of its Centennial will not cause such problems to vanish. St. Paul's will have to meet and solve them in the future. Some of its achievements face future threats. Already it has been deemed necessary to curtail somewhat the splendid system of parish education which reached its apex under Pastor Schmidt. Growing burdens may well bring growing problems, and St. Paul's will have to be alert to possible impairment of its well-spring of dedicated membership.

The steady growth rate which built St. Paul's into a strong church, has given way to stabilization during the final decade of the first century. Whether substantial further growth can be achieved in the future will depend upon the growth pattern of the community. Should St. Paul's have arrived at a substantially static membership level, that membership may expect that the future will confront it with increased demands for services and contributions, as new needs arise at home and afar which call for response from dedicated Christians.

Inherent in human nature is a tendency toward disharmony. Different individuals and different groups respond differently toward challenges of program and policy. One of the blessings of the past which give St. Paul's occasion for rejoicing has been that normally it was able to adjust differences and to unite in constructive endeavors. But it cannot be said that it has been free from discord, and it must be said that tendencies toward discord have been growing. It may well be that the challenges of the future will require dedication to maintain unity and avoid faction and division.

The future, thus, will confront St. Paul's with problems and challenges relevant to its program and policy in its own community. Beyond that, the future is already confronting St. Paul's with a religious climate which differs radically from that of its first century. In the world of the past the validity of the mission of the Christian church was generally accepted. In the world of the present it is widely challenged. The question "What is truth?", flippantly asked by Pontius Pilate, will agitate the future.

In the world of the future, Christians of St. Paul's and everywhere will be confronted with soul-searching questions. They will have to chart a course between rival extremisms. On the left there is a rampant materialism which holds that truth is relative and that all religion is superstition. On the right stands a rigid orthodoxy, which with suicidal stubbornness refuses to consider the possibility that, while divine truth is eternal, human conceptions of it may be fallible.

As St. Paul's crosses the line between century and century, it has abundant cause for rejoicing. But its rejoicing must not be vainglorious. The dominant note of Centennial observances must be renewal and dedication. A truly dedicated St. Paul's need not flinch from challenges of the future, nor need it fear threatening peril. Under the guidance of the Holy Spirit and in steadfast faith, St. Paul's may face the confrontations of the future with confidence and resolution.



ST. PAUL'S SCHOOL CHOIR—Front row (from left), Michael Bishop, Lee Blaede, John Zelle, Ellen Hanusa, Diona Gohlke, Eric Liebau, Greg Thompson, Catherine Johnson, Paul Swanson, Sara Matthias, Glenn Ottmar, Marjorie Slater; Second row, Mark Hasstedt, Kimberly Hagemann, Donald Dahlstrom, Mark Savage, Janet Ackerman, Mary Hudson, Barton Harms, Diane Kramer, Merrilee Zelle, Nathan Lee, Lynn Liebau, Elizabeth Gray, Mark Burman, Linda Savage; Back row, Philip Hampton, Anna Tillmanns, James Zelle, Nathan Johnson, Joel Hasstedt, Edwin Engelbrecht, David Fasse, Amy Burman, Steven Mueller, Ruth Orth, Ronald Zelle, Paul Stolt, Miss Marilyn Kumm, director.



CAROLERS—Front row (from left), Daniel Hampton, Kara Ahnemann, Donielle Gohlke, Carol Hagen, Jon Janssen, John Hagen, Sara Dahlstrom, Jennifer Pinkley; Second row, Tamra Leraaen, accompanist; Jane and Joan Lynch, Nancy Hagen, Lisa Winkler, Carolyn Kramer, Blake Harms, Keith Dotseth, Mrs. Neal Winkler, director; Back row, Harriet Laird, Liza Payne, Margaret Striepe, Julie Hanusa, Philip Lee, Kevin Dotseth, Lief Larson.



SENIOR CHOIR—Front row (from left), Mrs. Alan Hagen, Mrs. P. J. Weltner, Mrs. Emil Kruger, Dixie Clefisch, Mrs. Carroll Payne, Marilyn Kumm, Mrs. Robert Mensing, Mrs. C. Robert Larson, Mrs. LaVerne Hesse, Mrs. Ivan Haven, Mrs. Audra Jakober; Second row, Mrs. J. Howard Mueller, Mrs. Jack Schemmel, Mrs. Darryl Ahnemann, Mrs. Nathan Johnson, Marlene Schroeder, Mrs. Carl Muench, Mrs. Harold Becker, Mrs. George Hanusa, Mrs. Fredrick Heine, Mrs. Lavon Dahlstrom; Third row, LaVerne Hesse, Fred Infelt, Donald Fraker, John Tillmanns, Robert Mensing, David Hampton, Mrs. Gerald Vallem, Mrs. Elmer Hertel; Back row, Earnest Oppermann, James L. Hansen, Alan Hagen, Jack Schemmel, J. Howard Mueller, Roger Bishop; Foreground, Dr. Warren Schmidt, organist; Dr. C. Robert Larson, director.



YOUTH COUNCIL — Seated, Kal Huck, president; Jo Bahlmann, secretary; David Zelle, vice president; Kristi Dienst. Standing, Roger Gutmann, sponsor; Lorraine Zelle, David Burrier, Pam Zelle, Ron Berg, Ann Cooley, Marla Hesse, Mrs. Roger Gutman, and Craig Freeman. Not pictured, Bob Bahlmann, Mr. and Mrs. Vernon Truesdale, sponsors.



AMERICAN LUTHERAN CHURCH WOMEN BOARD—Front row (from left), Mrs. Lyle Blaede, secretary of education; Mrs. Carol Smith, secretary of stewardship; Mrs. David Ellefson, president-elect; Mrs. Lee Hinrichs, second vice-president; Mrs. Al Bahlmann, president; Mrs. Emil Roloff, first vice-president; Mrs. Fred Gaylor, treasurer; Mrs. Roger Nelson, secretary; Second row, Mrs. William Engelbrecht, Mrs. Paul Harms, Mrs. Harold Hartman, Mrs. Harvey Holleman, Mrs. John Chellevoid, Mrs. Arthur Pothast, Mrs. C. H. Becker; Back row, Mrs. E. H. Kohlmann, Mrs. Stanley Westendorf, Mrs. Mike Dotseth, Mrs. Edna Wessel, Mrs. William Striepe, Mrs. Lavern Moeller, Mrs. Leo Orth.



SUNDAY SCHOOL STAFF—Seated (from left), Mrs. Eldon Leisinger, Mrs. Orlyn Schutte, Hildegard Moehl, secretary; Mrs. Alan Hagen, Mrs. Richard Pinkley, Terri Heyer, Kathy Westendorf, Mrs. LaVerne Hesse; Second row, Alan Hagen, superintendent; Mrs. Larry Trachte, Barbara Wedeking, Mrs. Paul Harms, Mrs. Gordon Foster, Eleanor Foster, Mrs. Charles Burman, Mrs. Darold Pipho, Sara Gaylor, Mrs. David Ellefson, Sharon Wuertz, Mrs. Jack Savage, Mrs. William Engelbrecht, Mrs. Laverne Heyer, Jeanne Matthias; Third row, Mrs. Virgil Folkers, Larry Strom, Mrs. Victor Fasse, E. H. Kohlmann, treasurer; Mrs. Edward Fuoss, Mrs. Lowell Grannemann, Ann Engelbrecht, Leonard Bauhs, John Kuziej, Susan Zelle, Marilyn Westendorf, Marlene Schroeder, Orvel Serfoss; Back row, Ardell Banker, Francis Wollenzien, Mrs. C. Robert Larson, Mrs. Carl Muench, Mrs. Nathan Johnson, Mrs. Russell Westmeyer, Gerald Vallem, and Gordon Foster. Not pictured Jack Schemmel, assistant superintendent, Mrs. Elmer Iverson, Jr., Mrs. Harvey Holleman.



THE CHURCH COUNCIL—1971-72 (names marked with asterisk were elected in 1972)—Front row (from left), Pastor George Hanusa, Vernon Truesdale*, Mrs. William Liebau, Robert Carroll, Richard Mueller*, Rev. Merritt Bomhoff*, Donald Leisinger*, Eldon Moats, Mrs. Audra Jakober, Pastor Durwood Buchheim; Second row, Mrs. J. Howard Mueller, Rev. Waldemar Gies, Roland Clausing, Earl Janssen, Art Kelling, Leonard Bauhs, Mrs. Gerald Vallem, Dr. David Ellefson; Back row, Marvin Kraft, Gordon Foster, Richard Oberheu, Arnold Fredrick, Alvin Bahlmann, and Russell Cantine. Not pictured, Pastor Larry Trachte, Dale Johnson*, Mrs. Melvin Kramer*, Mrs. E. H. Kohlmann*, Victor Pinke, and Ardell Banker.

PAST CHURCH COUNCIL PRESIDENTS

—Front row (from left), F. V. Culbertson, A. F. Droste, A. W. Swenson, Dr. John Chellevoid, Paul Scherb, John E. Meyer; Second row, L. J. Carver, Meinhardt Kettner, Earnest Oppermann, David Hamilton, Edward Droste, Chet Fraker; Back row, Dr. G. Rudolph Bjorgan, Virgil Hartman, David Hampton, Ivan Ackerman, William Striepe, Alvin Bahlmann. Living past presidents not pictured are Dr. John Hiltner, E. T. Koopman, Dr. C. F. Carstensen, William Engelbrecht, A. H. Niewohner, Elmer Knief, S. Wayne Jones, and Melvin Nannen. Past presidents no longer living are O. Hardwig, Dr. C. H. Graening, F. W. Studier, W. G. Voecks, Dr. O. C. Hardwig, Dr. G. J. Neumann, K. H. Weltner, F. C. Koch, and E. G. Engelbrecht.



CENTENNIAL COMMITTEE MEETING—Seated at table, Judith Langholz, Pastor Durwood Buchheim, Marlene Schroeder, secretary; Dr. A. W. Swenson, chairman; Seated in back, Mrs. William Engelbrecht, J. W. Lynes, Rev. Harold Becker, Kal Huck, Mrs. John Winter; Standing, Dr. Richard Wiederanders, Pastor George Hanusa, Edward Droste. (Complete Centennial Planning Committee is listed elsewhere in this book.)



CENTENNIAL PLANNING COMMITTEE

Dr. A. W. Swensen, chairman; H. C. Engelbrecht, J. W. Lynes, Mrs. William Engelbrecht, Candi Fredrick (later replaced by Kal Huck), Dr. James Fritschel, Edward Droste, and the pastors.

SPECIAL ASSIGNMENTS

Secretary to the Committee—Marlene Schroeder
Historian—Dr. Gerhard Ottersberg
Finance—J. W. Lynes, Frank Flickinger, Fred Gaylor, Fred Infelt, Paul Koch, William Liebau.
Centennial Plate Design—Mrs. Al Bahlmann, Mrs. C. H. Graening, Mrs. A. H. Schlutsmeier.
Women's Involvement—Mrs. William Engelbrecht, ALCW Presidents for 1968 through 1972.
Hospitality—Mrs. Paul Koch, Mrs. John Winter, Mrs. C. H. Becker.
Printing and Artwork—Edward Droste, Connie Bartlett.
Music—Dr. James Fritschel, Dr. C. Robert Larson.
Tape Recordings and Audio Visuals—Dr. Richard Wiederanders.
Youth—Kal Huck, David Zelle, Jo Bahlmann, Kristi Dienst, Barbara Bahlmann, Pam Zelle, Ronald Berg, Ann Cooley, Craig Freeman, Lorraine Zelle.
Special Projects—H. C. Engelbrecht, Virgil Folkers, Walter Fredrick.
Wartburg College Alumni Contact—Rev. and Mrs. Harold Becker, Mr. and Mrs. John Meyer, Mr. and Mrs. Jack Schemmel.
Wartburg Student Contact—Judi Langholz, Kathy Mosdal.
Confirmation Reunion—Rev. and Mrs. John Winter, Rev. and Mrs. J. T. Meyer.
Publicity—Duane Schroeder
Centennial Picture Display—A. F. Droste, William Schoof, Elmer Iverson Sr.
Christian Education Emphasis—Richard Pinkley, Alan Hagen.
Historian for the Centennial Year—Mrs. J. T. Meyer.
Photographer—Donald Freeman
Guest Register—Mrs. James Fritschel.
Centennial Banner Design—Tempest Baker, Judy Harms.
Follow-up Discussion of Presentations by Guest Speakers—Dr. John Bachman, coordinator.

We here acknowledge also the many others who have contributed in various ways towards planning the Centennial, assisting with special projects, and giving time, money and leadership before and during the Centennial year. Thank you.

ST. PAUL'S STAFF

Durwood Buchheim, George Hanusa, Larry Trachte, Pastors
MINISTRY OF EDUCATION: Mr. Richard Pinkley, Principal; Miss Marilyn Severson, Mrs. Edna Strike, Miss Marilyn Kumm, Mrs. John Laube, Mrs. Edna Wessel, Mrs. Vern Poppen, Teachers; Mrs. Marvin Ott, Miss Henrietta Zink, Mrs. William Striepe, Mrs. J. Howard Mueller, Part-time Teachers; Mrs. Lee Robinson, Part-time Librarian; Mr. Alan Hagen, Sunday School Superintendent; Mrs. Vern Poppen, Mrs. Arnold Fredrick, Mrs. Neal Winkler, Pre-School Teachers.
MINISTRY OF MUSIC: Dr. Warren Schmidt, Organist; Dr. C. Robert Larson, Miss Marilyn Kumm, Mrs. Neal Winkler, Choir Directors.
OFFICE AND CUSTODIAL: Mrs. Emil Kruger, Financial Secretary; Mrs. Harley Meyer, Church Secretary; Mrs. James Denner, Assistant Church Secretary; Mr. Lloyd Pothast, Sexton; Mrs. Lloyd Pothast, Assistant to Sexton; Mrs. Lavon Dahlstrom, Volunteer Services Coordinator.

THE CHURCH COUNCIL AND BOARDS—1972

Mr. Earl Janssen, President; Mr. Vernon Truesdale, Vice-President; Mrs. Audra Jakober, Secretary; Mr. Russell Cantine, Treasurer.
DEACONS: Mrs. Gerald Vallem, Chairman; Mr. Robert Carroll, Mr. Donald Leisinger, the Rev. Merritt Bomhoff.
ELDERS: Mrs. J. Howard Mueller, Chairman; Mr. Gordon Foster, Mrs. Melvin Kramer, Mr. Dale Johnson.
TRUSTEES: Mr. Eldon Moats, Chairman; Mr. Richard Oberheu, Mr. Art Kelling, Mrs. E. H. Kohlmann, Mr. Richard Mueller.
BOARD OF THE LUTHERAN SCHOOL: Dr. David Ellefson, Chairman; Dr. Roger Bishop, Mr. Victor Fasse, Mrs. Willis Huck, Mrs. Wayne Anderson, Mrs. Paul Liebau, Dr. Richard Wiederanders, Mrs. Harold Becker, Mr. Mike Dotseth, Mr. Francis Wollenzien.
BOARD OF AUXILIARY ACTIVITIES: The Rev. Waldemar Gies, Chairman.
BOARD OF EVANGELISM: Mr. Victor Pinke, Chairman; Mrs. Howard Ritchie, Mr. Duaine Westpfahl, Mrs. Lester Zelle, Mrs. Robert Gremmels, Mr. Joe Holland, Mr. Wayne Anderson, Miss Leona Bremer, Mr. Harvey Holleman, Mr. Earnest Oppermann.
BOARD OF STEWARDSHIP: Mr. Ardell Banker, Chairman; Mr. Norman Baumgartner, Dr. Marshall Johnson, Mrs. Harold Slater, Mr. James Corson, Dr. E. W. Hertel, Miss Marie Haefner, Mr. Darryl Ahnemann, Mr. Virgil Folkers, Mr. Marvin Ott.

"Sons" and "Daughters" of St. Paul's

Who Have Served or are Serving the Church Full Time

Note: For various reasons it has been impossible to insure that this list is complete and fully accurate. But it is presented as a means of thanking God for the men and women He has provided to serve the Church as pastors, teachers and missionaries. Some of those listed may have had only a relatively short or indirect association with St. Paul's. Others have grown up in the congregation. Those who, according to our records, have been confirmed, ordained or commissioned at St. Paul's are marked with an asterisk (*).

Charles Bachman, pastor
*Helene Becker Baetke, teacher
*Theodore Bany, pastor
*Arthur Becker, pastor
*Carl Becker, pastor
*Charlotte Becker, teacher
*Conrad Becker, pastor
*Gottfried Becker, pastor
*John Becker, pastor
*Siegfried Becker, pastor
*Roald Braulick, pastor
*Martin Bredow, pastor
*Paul Bredow, pastor
*Elizabeth Becker Carey
*Donald Claggett, pastor
*Erich Dornbusch, pastor
*Frederic Downing, pastor
*August W. Engelbrecht, pastor
*Vernon Fasse, pastor
*Hilda Fedeler, teacher
*Henry Fischer, pastor
*A. H. Fritschel, pastor
*Conrad S. Fritschel, teacher
James Fuchs, pastoral counseling

*Albert Guetzlaff Jr., pastor
Theodore Guetzlaff, pastor
Conrad Guetzlaff, pastor
Luthilde Voss Hannemann, missionary
Lester Happel, teacher
*Elvira Fedeler Hasely, teacher
*Erwin Heist, missionary
*Martin Heist, pastor
*August Hoeger, pastor
*Roy Huck, pastor
*Albert Ide, teacher
*Edward Ide, pastor
*Fred Ide, pastor
Gustav Ide, pastor
Lydia Ide, teacher
*Sigmund Ide, pastor
*Charles Infelt, pastor
Rudolf Inselmann Jr., pastor
*Delford Kalal, pastor
*William Kraushaar, pastor
*Amalie Kraushaar, teacher
*Egmont Kuethe, pastor
*Fred Kuethe, pastor

*Minna Kuethe, deaconess
Herman Kuhlmann Jr., pastor
*Christian Kumpf, pastor
*Fred Kumpf, pastor
*Sophie Deguisne Lehner, missionary
*Raymond Martin, pastor
*Otto Matthias, pastor
*Erna Matthias, missionary
Gilbert Meyer, pastor
Philip Moeller, pastor
*Elwin W. Mueller, pastor
Lothar Pietz, pastor
*Lester Polenz, pastor
Ethel Pothast, teacher
Duane Pries, teacher
*Alvin Prottengeier, pastor
*Alfred Rausch, pastor
*Eldon Roeber, pastor
*Marvin Roloff, pastor
*Rosa Engelbrecht Schalkhauser, teacher
*Arnold Schlueter, pastor
*William F. Schmidt Jr., pastor

Ewald Senst, pastor
Alwin Thomack, pastor
*Frieda Voss, teacher
*B. C. Wiebke, pastor
*Robert Wiederanders, pastor
*Elsie Mueller Winter, teacher
*John Wollenzien, pastor
*Everett Wuebbens, pastor
*Donald Zelle, pastor
*Doralina Brandt Zelle, teacher
*Edgar Zelle, pastor

The following members of St. Paul's are now engaged in theological study preparing for full-time church service:

John Bachman
Val Gies
Duane Holst
Richard Salge
Robert Salge



The Centennial Year 1972

at St. Paul's
Lutheran Church
Waverly, Iowa

Schedule of Events and Speakers

- Fri., Dec. 31, 11:30 p.m.:** Youth New Year's Eve Service to "ring in" the Centennial Year.
- January - February:** Contacts of St. Paul's members through the Zones to begin the year.
- Sun., Feb. 13: Youth Service,** 8:00, 9:15, 11:00 a.m.
- Ash Wed., Feb. 16: Midweek Lenten Services** begin, 6:15 and 7:30 p.m. Guest speaker Feb. 16, Feb. 23 and March 22, **Dr. Gerhard Frost**, Luther Seminary, St. Paul.
- Fri., Feb. 25: Iowa District ALCM Institute** at Wartburg. Morning speaker, **Dr. Carl Reuss**, Minneapolis. Afternoon (2 o'clock), **Dr. Walter H. Judd**, Washington, D. C.
- Sun., April 2: EASTER FESTIVAL WORSHIP,** 8:00, 9:15, 11:00 a.m. Speaker, **Dr. William F. Schmidt**, Dayton, Ohio, former pastor of St. Paul's.
- Sun., April 16: Sunday Services.** Speaker, **The Rev. Glen H. Gronlund**, Division of Parish Education, Minneapolis, former pastor of St. Paul's.
- Sun., April 23: Sunday Services.** Speaker, **Dr. Carl A. Becker**, Director of Lincoln Lutheran Home, Racine, Wis.
- Sun., May 7: FOUNDERS' DAY - Sunday Services.** Speaker, **Dr. Kent S. Knutson**, president of The ALC. Special guests, members of St. John's, Maxfield (mother congregation of St. Paul's). **Centennial Confirmation Service**, 2 p.m.
- Sun., May 14: Sunday Services.** Speaker, **Dr. Paul C. Empie**, General Secretary, Lutheran World Federation, New York.
- Sun., May 21: PENTECOST -** special choral service. **Senior Recognition Banquet**, 6:00 p.m. Speaker, **Dick Schultz**, Head Basketball Coach, University of Iowa, Iowa City.
- Sun., May 28: Sunday Services.** Speaker, **The Rev. Dean A. Kilgust**, Green Bay, Wis., former pastor of St. Paul's.
- Sun., June 4: Sunday Services.** Speaker, **The Rev. Wayne Stumme**, Director of CHARIS, an ecumenical center, Moorehead, Minn., former pastor of St. Paul's.
- Sun., June 11: Sunday Services.** Speaker, **Dr. Bruno Schlachtenhaufen**, president of the Iowa District, of the ALC (Joint convention of LCA Iowa Synod and ALC Iowa District begins June 11 at Wartburg).
- Sun., June 25: Sunday Services.** Speaker, **The Rev. Gerald Nerenhausen**, Oshkosh, Wis., former pastor of St. Paul's.
- Sun., July 16: Sunday Services and Confirmation Reunion.** Speaker, **Dr. William Weiblen**, president of Wartburg Seminary, Dubuque, former pastor of St. Paul's.
- Wartburg Choir Reunion -** special music at services.
- 2:00 p.m.: Informal Gathering for Confirmands.** Speaker, **Edmund O. Rausch**, Kankakee, Ill., son of Dr. Emil H. Rausch, who was a pastor of St. Paul's.
- Sun., Aug. 13-Sat., Aug. 19: Youth Retreat,** Outlaw Ranch, Custer, S. Dak.
- Sun., Sept. 24: Wartburg - Waverly Ecumenical Service,** Neumann Chapel-Auditorium. Speaker, **Dr. John Bachman**, president of Wartburg College.
- Sun., Oct. 1: Sunday Services.** Speaker, **The Rev. Richard Rehfeldt**, Des Moines, former pastor of St. Paul's.
- Sun., Oct. 22: Parish Education Sunday Services.** Speaker, **Dr. Martin J. Koehneke**, president of Concordia Teachers College, River Forest, Ill. **ALEA Eastern Region Convention** begins here that evening.
- Sat., Oct. 28: German Supper.** (Advance ticket sale).
- Sun., Oct. 29: Reformation Sunday Services.** Speaker, **Dr. Oswald C. J. Hoffman**, St. Louis, Mo., Lutheran Hour speaker.
- 2:00 p.m.: Area Reformation - Ecumenical Festival,** Wartburg Neumann Chapel-Auditorium.
- Sun., Nov. 5: Sunday Services.** Speaker, **Dr. George W. Forell**, Director of the School of Religion, University of Iowa, Iowa City.
- Sun., No. 19: COMMITMENT SUNDAY SERVICES.** St. Paul's pastors in charge.
- 7:30 p.m.: Oratorio and Wartburg Community Symphony Concert.**
- Sun., Dec. 17: Advent Christmas Choral Worship,** all three services.

