

MEMOIRS OF THE
COPPER COUNTRY

J. Michael Skaates (1936-1988)
Hancock, Michigan
October, 1985

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PROLOGUE

With my health deteriorating, I thought it best to set down these recollections while I am still able to do so. This record of what I observed is told from a very personal perspective; the reader may have his own perspective, different from the writer's.

MEMOIRS OF THE COPPER COUNTRY

--one man's journey into Upper Peninsula confessional Lutheranism--

by Dr. J. Michael Skaates (1936-1988) - a confessional Lutheran lay leader

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Personal Note: Dr. J. Michael Skaates was a chemical engineering professor at Michigan Technological University from 1964-1988. During those years he was instrumental in establishing the Wisconsin Evangelical Lutheran Synod in the Copper Country of Michigan's wintery Upper Peninsula. His tireless mission efforts began with starting a WELS campus ministry at MTU in 1969. Before passing on to a better life, Dr. Skaates requested that I give his "Memoirs" to the WELS pastors and congregations of the Copper Country in the year 2000.

Soli Deo Gloria

The above outline and note were written by Rev. Thomas H. Trapp, WELS pastor at Houghton, MI 1975-78.

I SOME ANCIENT HISTORY

Our Wisconsin Synod was involved in the very beginning of Lutheranism in the Upper Peninsula. The first Lutheran services in the U.P. were conducted by Pastor Christian Eberhardt in 1861 on a missionary trip sponsored by the old Michigan Synod, one of the three predecessor bodies of the Wisconsin Synod. He recommended placing a man at Minesota Mine (Ontonagon County) to also do mission work at Cliff Mine (Keweenaw County), Portage Lake (Houghton-Hancock), and Marquette. Unfortunately, the Michigan Synod was unable to follow through with either the manpower or the money, so this missionary expedition came to naught.

The oldest Lutheran congregation in the Upper Peninsula is St. Paul's of Green Garden, organized in 1863. The centennial booklet of St. Peter and Paul (LCMS), Hancock, seems to imply that they are the oldest organized congregation. This is not so. The identity of some family names (e.g., Mayworm) in both the Hancock and Green Garden congregations indicates that perhaps some of Hancock's early German settlers were men from the Green Garden congregation who came to Hancock seeking work in the mines.

The early history of Calumet National Lutheran Church is well-documented elsewhere. Until this year (1985) I was unable to discover the location of the old Trinity Lutheran Church building, in which all the Lutheran churches of Calumet (Norwegian, Swedish, Finnish, German) had their beginnings. Then there appeared in the Mining Gazette a photo from the Isler collection clearly showing the church and its location (across Mine St. from the Peterson Funeral Home). I do not know when this church was torn down. It must have been shortly after 1898, when both the Norwegian congregation and the Finnish National church completed their new buildings on Elm St. in Calumet.

I suspect that in the early days the ties between the National church and the Apostolics were closer than either Pastor Kokkonen or Pastor Efraimson cared to admit. From 1890 to 1896 the apostolic pastor A. L. Heideman (senior) served the Calumet National church and, according to Pastor Kokkonen, entered all baptisms, burials, and other official acts in his own (Apostolic) church records.

In 1973 Pastor Efraimson made a study of the records of Calumet National Lutheran church and reported that one of the early pastors recorded a membership of 1200 and over 100 infant baptisms every year*. Yet this membership of 1200 was largely a "paper membership", a conclusion reached by Pastor Efraimson. An examination of the Calumet church constitution printed in 1907 (see next chapter), and in use, with some modifications, in the congregation until the 1980's (when the standard WELS constitution was adopted) leaves little doubt that before 1920 the congregation was largely an immigrant society where anyone who paid a nominal dues was taken into membership. Many German

*Today (1985) even the largest congregations in the LCA, ALC, or LC-MS would not have 100 infant baptisms in any year.

Lutheran congregations started life under similar conditions, including my home congregation (St. Paul's of Columbus, Ohio - the oldest Lutheran church in Columbus).

The transition from an evangelistic movement to a confessional Lutheran church exacted an enormous toll from the Calumet congregation. It was perhaps more severely afflicted than any other congregation of the former National Lutheran church body. In the early twenties, during either Pastor Wiskari's or Pastor Penttinen's ministries, there was a tremendous loss of membership which cannot be explained by either the decline of mining or the general decrease of population in the area. By 1925 attendance had fallen so much that the pews were removed from the back 1/3 of the church and it was partitioned off into the present "chapel". The oldest yearbook of the Finnish National Lutheran church body in my possession (1937) reports for the Calumet congregation 230 baptized and 165 communicant members - figures not much different from those today.

I believe that it was the introduction of a liturgical service, more than any other single factor, which precipitated the stampede to the Apostolics. Later pastors were very sensitive to this issue. Pastor A. E. Kokkonen told me that in the early years of his ministry in Calumet he conducted services wearing a business suit. When, in the 1940's, he started to wear a black preaching gown, some Apostolics in the community said that he had "gone over to Rome". Maybe this is why, whenever he spoke of his former tri-parish (Calumet, Covington, Mass) he always was very careful to say "Mass City", so no one could overhear him say he was "going to Mass".

The Apostolic Lutheran churches gained all of these withdrawing members. Mr. T. J. Lepisto once remarked to me that the Apostolic churches in Calumet and Laurium were "built from our church". Today these are large congregations (the Calumet Apostolic church probably has a membership of 2000, the Laurium Apostolic church perhaps 400). Looking back, one can only admire the faithfulness of those pastors and lay leaders of the Calumet National church during the 1920's, who put faithfulness to God's Word above every consideration of expediency.

Even today, in terms of family ties, and in terms of members received into or released from the Calumet National Lutheran Church, the connections are predominantly with the Apostolics. There seem to be few contacts of any sort with the former Suomi Synod congregation (Faith Lutheran Church of Calumet). Pastors Kokkonen and Efraimson contended with the Apostolics during their entire ministries in Calumet and elsewhere, and often dealt with the false teachings of the Apostolics in Bible classes and in sermons.

As a contrast, the Missouri Synod congregation in Laurium (St. Paul's) followed the reverse path - starting out as a staunchly confessional congregation, and gradually becoming doctrinally indifferent. It has a most curious history. Founded in 1879 as a German-speaking congregation, it had a flourishing parochial school, which was located at First and Tamarack Streets in Laurium. This square, two-story

structure, with four large classrooms and hooks in the hall where children could hang their jackets, is now the VFW (Veterans of Foreign Wars) Hall. Few people in Calumet or Laurium remember it as the "German school".

St. Paul's was a standard "Old Missouri" congregation until the arrival of Pastor Andrew Lucas in 1928*. The economy of the Copper Country was fading rapidly in the 20's, and this must have placed a financial strain on St. Paul's church and school. In addition, the First World War had left among the polyglot population of Calumet a residue of negative feelings towards a "German" church and a "German" school which made mission work difficult. The year of his arrival Pastor Lucas closed the school and dismissed the teachers**. Soon afterwards he eliminated German services, and even induced the congregation to change its name to St. Paul's English Evangelical Lutheran Church. St. Paul's was the first Lutheran church in the Copper Country to work exclusively in the English language***. Pastor Lucas sensed a desire of the children of the immigrants for a church less "foreign and strange", and he used every device to fill this void. When, in 1930, the first radio station (WHDF) was begun in the area, Pastor Lucas had a weekly program on the air. His Easter Sunrise Services, held in the Calumet Theater, drew over 1000 people even into the 30's. Many people of varied nationality and religious background, especially those of the upper classes (merchants, school teachers) were attracted to his church****. In 1931 St. Paul's had 604 baptized members.

In 1941 Pastor Andrew Lucas was called to San Diego to open a mission congregation under booming war-time conditions. St. Paul's never found another Pastor Lucas. A succession of pastors came and went. In retrospect, it seems that the rapid growth under Pastor Lucas had been unhealthy growth, not based on a firm grounding in and commitment to the Word of God. In later years the congregation tolerated in succession a pastor of notorious personal life who led them off on a strange "high church" tangent, a liberal who performed joint weddings and other services with the Episcopalian priest, and a follower of the charismatic movement. It might be said that St. Paul's English Evangelical Lutheran Church is really an "English District" (or even "English Synod") congregation which somehow never found its way into Missouri's English District.

*Pastor Lucas came from Hurley, Wisconsin, where he had been at St. Paul's, then a Missouri Synod congregation. He was apparently convinced that St. Paul's should be located in Ironwood rather than Hurley. Failing to convince all the members, he and a group of followers withdrew in 1925 and founded St. Luke's congregation (LC-MS) in Ironwood. The remaining Hurley members severed their connection with the Missouri Synod and called a pastor from the Wisconsin Synod.

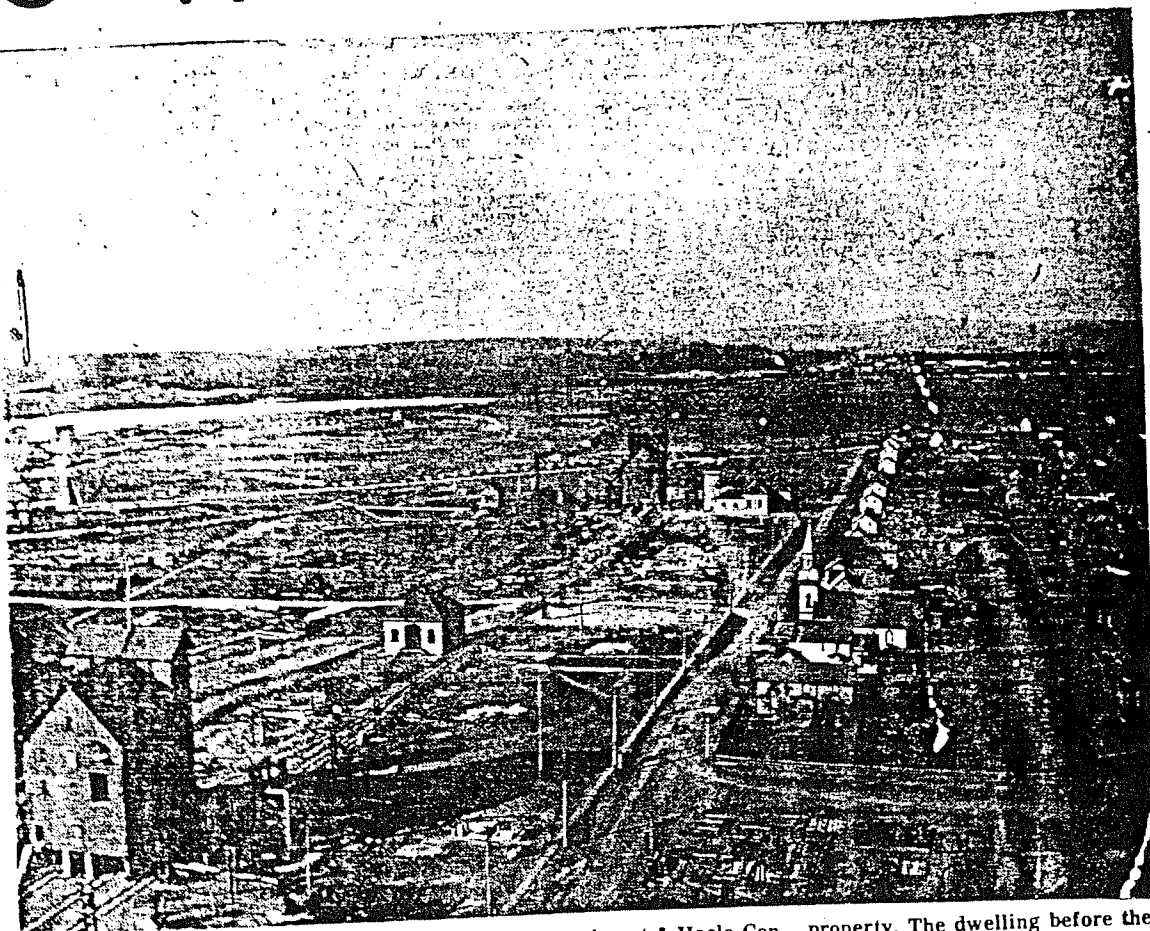
**The congregation retained the building, which it used for Sunday School purposes, until the early '40's, when it was sold to the VFW.

***By contrast, Calumet National Lutheran Church kept the minutes of its meetings in Finnish until 1950.

****Rev. Albin Stanfel, now president of Missouri's Ontario District, was one of these. His family was Slovenian and Roman Catholic.

St. Paul's sister congregation, St. John's of Hubbell, is of a different character. This small congregation had its own pastor until 1927. In the early days it even had its own parochial school. The great Missouri Synod theologian, J. Theodore Mueller, began his ministry in Hubbell, and I am convinced that his influence has carried forward even to this day.

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A.F. ISLER was a man who went to great heights to secure a photograph. In 1893 he took his view camera atop the Superior boiler house smokestack, apparently while it was being constructed, and pointed it north for this result. Nos.

4 and 5 shafts of Calumet & Hecla Consolidated Copper Co., are at left of Mine street, the residential area at right. The shafthouses are no longer on site, but the brick building between the two shafts is part of the Peterson Funeral Home

property. The dwelling before the Norwegian Lutheran Church in right foreground is the "31 Mine Teachers' Boarding House." (Wm. John Foster collection)

Edward Ulseth dies

CALUMET — Edward Ulseth, 76, a prominent Copper Country businessman for more than 50 years, died at his home 418 Eighth Street. A leader in the development of the Calumet district, he took part in contracting, building, retail coal, wood and lumber dealing and real estate development. He was a member of the Board of Education of Calumet School Dist. 1 for 26 years and served as its president for the past six years. He was elected to the Board of Review for 15 consecutive terms. He was a director of the First National Bank for many years and helped to build and organize the First Norwegian Lutheran Church. During a partnership with Nels Bajari, the firm constructed 200 buildings a year in 1898 and 1899, including the Calumet Townhall and Theatre. At one time 500 men were employed by the firm.

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St. Paul's centennial theme continued growth

8/11/79

LAURIUM — "Sow! Know! Grow!" is the theme this weekend at St. Paul's Evangelical Lutheran Church in Laurium as members observe the 100th anniversary of its congregation.

Special services, fellowship gatherings, a banquet and organ concert are scheduled today through Monday with former and visiting pastors taking part.

A pictorial directory has been published for the centennial celebration, tracing the history of the church and its congregation and picturing current members and recent candid photographs of church activities.

St. Peter's and Paul's congregations of Hancock is the mother church of St. Paul's in

Laurium, which began with meetings in members' home, later in schools, and in 1881, in the first church built.

Calumet & Hecla Mining Co., asked the congregation to vacate the Calumet lot in 1899. Earlier, the congregation had been given two lots at Second and Tamarack streets in Laurium, on one of which a parsonage was erected. A lot across the street was purchased and work began immediately on a new church.

The cornerstone was laid in 1899 and the church was dedicated the Sunday before Christmas, of that same year.

St. Paul's also had a parochial school in an annex on Scott Street, where classes were conducted until 1900 and later in the church basement. A

new school was built in 1905 on First Street in Laurium. It was discontinued in 1929, due largely to the Depression, and the building later sold to the village.

Among the most prized possessions of St. Paul's is its pipe organ. It was also donated by Bollman, a charter member of the church, in 1902.

It has been rebuilt since and enlarged from its initial 10 to 18 ranks of pipes.

The Rev. Frank Schultz, the most recent past pastor of the church, is the organist. He will vacate the bench briefly Monday when guest organist Harvey L. Gustafson of Ely, Minn., presents an organ concert as a part of the anniversary celebration. Gustafson is a church organist in Minneapolis.

The centennial service, scheduled Sunday, will be conducted by a former pastor of St. Paul's, the Rev. Walter F. Biel, who is now retired and lives in Powers, Ore.

Deaths

He was born Aug. 5, 1906, in ... came to the Cop ... age. He

6/25/79
Rev. A. S. Lucas

LA MESA, Calif. — The Rev. A. S. Lucas, a former pastor of Paul's English Lutheran Church, Laurium, died May 19 in La Mesa, Calif.

Lucas was installed pastor of St. Paul's Church in January 1928 and served as pastor until Jan. 1941 when he accepted a call to La Mesa.

For several years he conducted Lenten services in the Calumet Theatre and also held services in Wolverine, Mohawk and Copper Harbor.

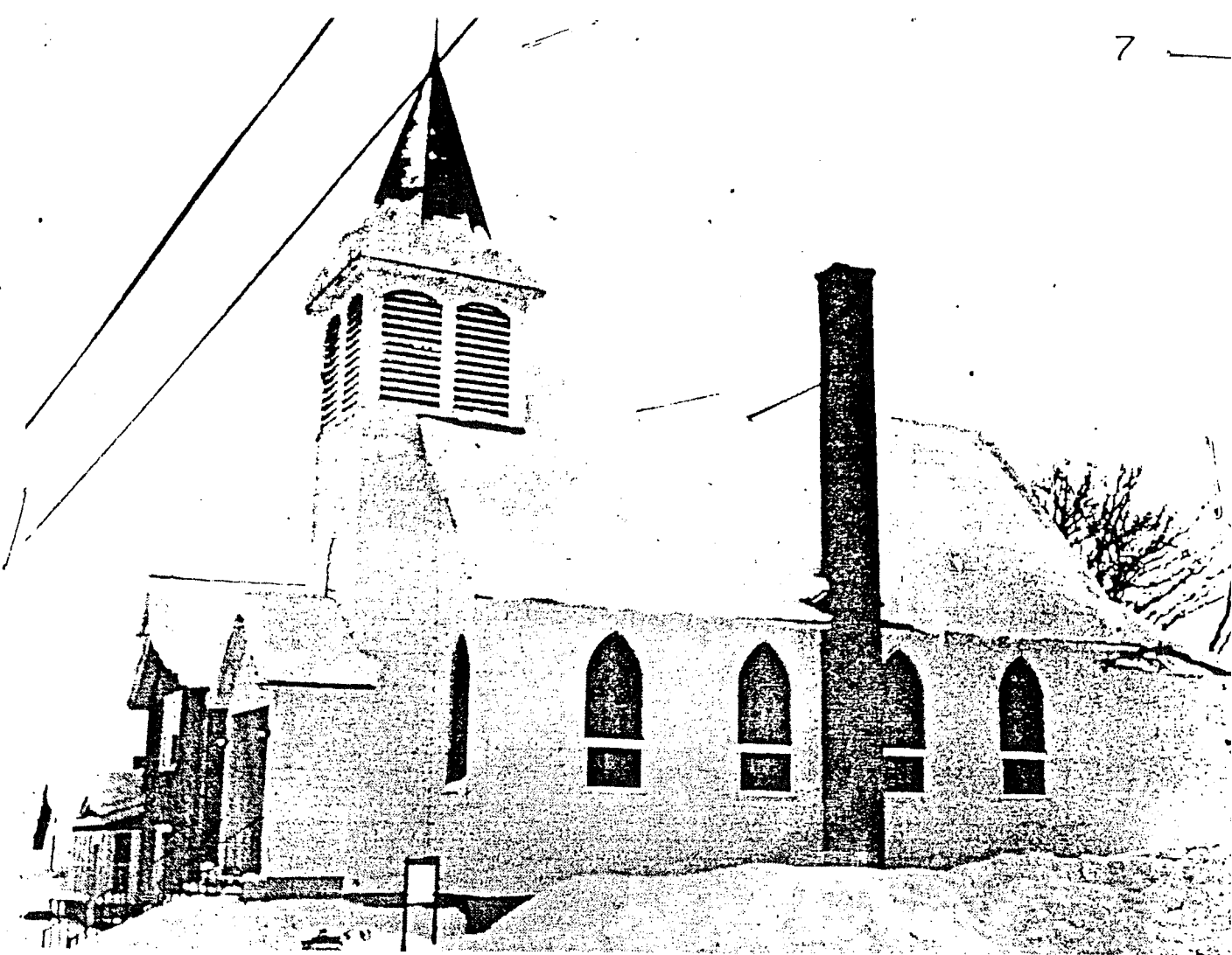
In 1930, his church was involved in the dedication of Radio Station WHDF, that being the first religious broadcast on the station.

Survivors include his wife, Edna; two sons, Andrew and Nathaneal of La Mesa and two daughters, Mrs. Esther Tapper of La Mesa and Mrs. Edna Mae Parsch of Wausau, Wis.

A memorial service was held May 31 at Christ Lutheran Church, La Mesa.

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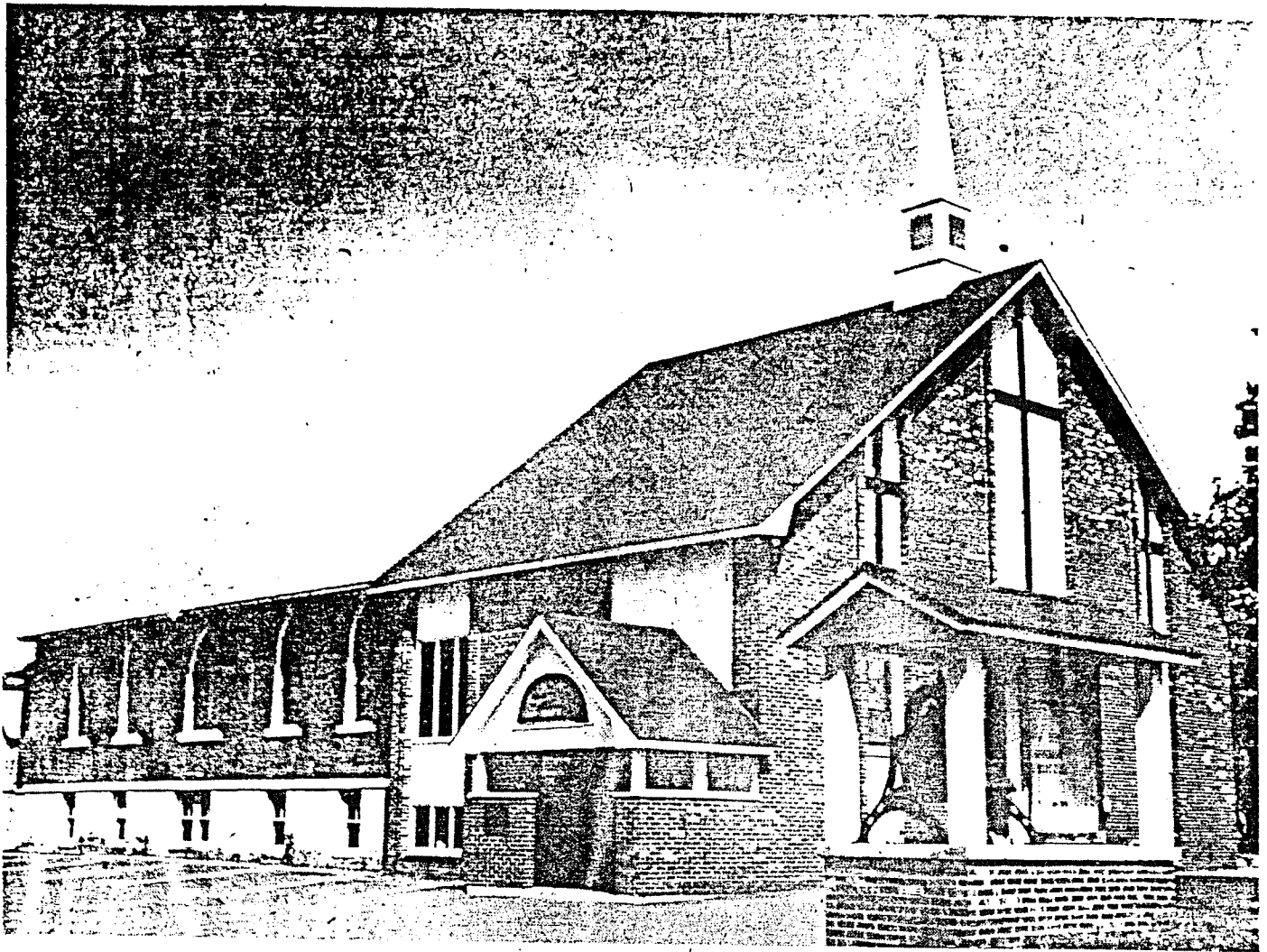


St. John's Evangelical Lutheran Church, Hubbell

This church was organized by pastor C. Engelder of Calumet on May 15, 1893 in an area known as Groverton. Twelve men, Charles and August Moehrke, Julius Koenig, Karl Krug, Reinhold Schuster, Elias and John Messner, Herman Wiedenhoefler, John Horst, Frank Greif, William Moehring and John E. Hecker, signed the original declaration. Services at first were held in a school, later in the Methodist Church in Lake Linden and also in a hall located near the church, where the congregation was organized. Finding a suitable site to build the church was the assignment given to six members who formed the building committee. The lot cost \$200 and the church construction \$1,286.50. The church was dedicated Aug. 13, 1893. Alexander Agassiz, president of Calumet & Hecla and Ernest Bollman, a member of the Calumet Church were liberal contributors. Following Engelder's departure, pastors E. Huebner of Hancock and J. Huchthausen served the parish and taught the children. Students assisted him. The original altar and pulpit were dedicated in 1897. The first resident pastor was Hy Prekel, who was called in March 1898. A parsonage was built for him and his family by members of the parish. Electric lights were installed in the

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structed in 1903 for \$1,400, when a once a month service in English was introduced. German had been spoken regularly. After Prekel's tenure ended Aug. 18, 1907, Walter Albrecht was installed pastor and served until the spring of 1913. Interim pastors from Hancock and Laurium served in the pulpit then until pastor J. Mueller accepted a call. He served four years. Three local pastors, H.J. Juneau, E.W. Feldscher and A. Sommer served in the interim until Hugo Bloedel accepted the charge on Oct. 21, 1923. Resident pastors no longer were called after Feb. 13, 1927 when Bloedel resigned. Until May 31, 1942, when the congregation joined the St. Paul's Lutheran of Laurium, pastors Sommer of Laurium, Feldscher of Hancock, and A.S. Lucas of Laurium served the congregation. Since then the Revs. W.E. Maas, Beil, Frank Schultz and Buth have served. The present non-resident pastor is the Rev. Walter Leininger of Laurium. Officers of the 130-member church are chairman Russ Messner, treasurer Bruce Ziemnick, secretary Shirley McIntosh, elder Ed Laughner, and trustees Keith Kentala, Duane and Mike Peterson, Walter Riederich and Paul Outinen. Worship time Sunday is 8:30 a.m., Sunday School



Story and photo by RAY C. PETERSON of the Gazette staff

This Lutheran church, first occupied on Christmas Day in 1930, is located on Depot Street in Calumet, and has 727 baptized members of two former congregations, the Bethlehem Lutheran and Carmel Lutheran Churches of Calumet. The two merged on March 15, 1964, but their beginnings date back to the 1870s. The Bethlehem Church name was adopted in 1893, but it was first known as the Trinitatis or Trinity Church when it was built on Mine Street in 1876. The congregation was known as the Calumet Finnish Evangelical Lutheran Congregation, the first pastor being Fred Backman. In 1898 the Finnish Evangelical Lutheran National Church of America came into existence with the congregation helping to establish it. It is now a member of the Lutheran Church in America (LCA). The Suomi Synod was organized in 1898, Pastor K. Nikander, the first president. A second church was built from 1891 to 1892 on Agent Street, this church destroyed by fire on Jan. 11, 1930. The above church was built on the old Garfield School site. Lumber from the mine was used in its construction which was completed for a Christmas Day service the same year. The cost of erection totaled \$30,000. The front of the church was remodeled and enlarged in 1973. In the early 1900s the Emmaus Hall in Centennial Heights served as a Sunday School and for other programs. The Rev.

begin a new call to Allouez and Mohawk congregations. Services were held in Finnish, the first English service held March 4, 1934. The Swedish congregation was organized March 24, 1877 as the "Swedish Evangelical Lutheran Carmel Congregation in Calumet." The Rev. C.O. Olander was the first pastor. In 1879, a parsonage was built on Caledonia Street. It later became a home for the residence, the Tornquist family the last occupant. Eighteen years later a new church with sandstone exterior was built facing Sixth Street in Calumet and completed for \$9,860. A parsonage was completed the following year. Fourteen pastors served the church, Carl O. Soderbloom having the longest tenure, 14 years. Prior to the merger, the Rev. John F. Somon served for eight years. Today, the Rev. R. V. Langsjo has occupied the pulpit since February 1965. His assistant, the Rev. Kenneth Hanson, joining him in 1967. Worship and Sunday School are held Sunday mornings. In addition to men and women's organizations, the congregation has made its facilities available to Alcoholics Anonymous, the health department for immunization clinics, the American Association of Retired Persons, 4-H clubs & others. Members have assisted Vietnamese refugees to become Americanized. A centennial anniversary in 1976 has been a church highlight.

Minutes adopted February 14, 1971

CONSTITUTION
BY-LAWS OF THE CALUMET
FINNISH EVANGELICAL LUTHERAN
NATIONAL CHURCH.

(Printed at the
Ironwood, Michigan
Otto Massinen Print-Shop
in 1907.)
Regulations
of the
Calumet Finnish Evangelical Lutheran
National Church ..

The Congregation's Constitution

Art. I. The name of this congregation is: The Calumet Finnish Evangelical Lutheran National Church.

Art. II. This congregation's doctrine, faith and confession is in keeping with the Holy Bible's, Old and New Testament's, books and the Confessional Books of the Evangelical Lutheran Church, in accordance with which doctrine and life in this congregation is to be examined and judged.

Art. III. This congregation functions as an organ of the American Evangelical Lutheran National Synod on the basis of its aforementioned position as long as the aforementioned synod remains true to the pure Evangelical Lutheran doctrine and otherwise functions legally.

Art. IV. This congregation is governed by a church council elected at a general meeting of the congregation, the appointees being prominent members, whose duties are further outlined in these regulations.

Art. V. The annual meeting of the congregation is held on the first Sunday in January at a time assigned more definitely by the church council.

Art. VI. Articles I, II, and III are to be kept unchanged.

The By-laws
Regulation I.

Regarding congregation members

Art. I. As members of this congregation may be entered each reputable ~~Finland speaking~~ person who confesses the Evangelical Lutheran faith, who applies (for membership) to the pastor, the president, or some member of the church council for registration in the church records and participates in the congregation's support.

Art. 2. If an applicant is known to be an atheist, a spurner of the Sacraments, or one whose manner of life gives offense, is contaminated with open sinning, he must publicly before the congregation, the church council, or the pastor, promise to give up such ways with God's help, before he can be considered for membership.

Art. 3. Every member who has reached the age of 18, and has supported the congregation, has, regardless of sex, full voting powers in congregational meetings.

Art. 4. ~~A member who for two months has taken no part in the support of the church, has forfeited his right to vote in congregational meetings.~~

Art. 5. Membership dues will be resolved in general meetings according to need, presently set at 50 cents for male and 25 cents for female members per month. To those without means the council may grant reduction or wholly free them from having to pay dues.

Art. 6. Congregation members are to practice clean Christian life, live in mutual understanding and peace; spend Sundays as much as possible at common services of worship and devotional gatherings, and in all ways prove themselves as members of a truly Christian church and proponents of propagation of Divine Truth.

Art. 7. It is the duty of parents to provide for their children's Christian up-bringing, keep them in regular attendance at Sunday school and via Confirmation prepare them for Holy Communion.

Art. 8. If a member of the church conducts himself unbecomingly, groundlessly maligning the congregation's pastor, its members, or the entire synod, or openly blaspheming God or things pertaining to spiritual life of the church, openly condoning teachings militating against those of the congregation's confession, or in any manner pursuing unclean ways, then the pastor is to warn the individual privately in a fraternal manner, which, if ignored, shall be repeated in the presence of deacons, and if that fails to bring desired results, the case is to be brought to the attention of a general congregational meeting, which has the power, with majority vote to excommunicate the offender. An excommunicated member simultaneously loses all rights to church property.

Art. 9. If a member of the congregation of his own free will, for whatever cause, desires to withdraw from the church, he is to inform the pastor, the president of the congregation, or some member of the church council, that his name be removed from membership records. A departing member is also entitled to passive certification of his release, should he desire it, from the pastor of the church.

Regulation 2
Congregational Officers and
How They are Elected.

Art. 1. The congregation at a general meeting elects its church ^{officers, to be} ~~council of 9 members, also called trustees,~~ authorizing them to act ^{below in} according to State Law dictates. ^{Article 3,} ^{and 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.}

Art. 2. The duties of the Council are: 1) To carefully safeguard all congregational records, take care of the church property, see to necessary repairs, and in all ways see to it that the congregation's church and other property does not get run-down, maintain a close record of said property, collect all income of the church and pay its expenses.

- Firstly: When expenditures exceed ^{five hundred (\$500)} ~~one hundred (\$100)~~ dollars, the Council is to call a congregational meeting which then decides.
- Secondly: Prepare a careful financial account to be read and approved at each annual meeting.
- Thirdly: ~~The congregation has authority to borrow money for payment of incurred debts up to five hundred (\$500) dollars without calling a general meeting of all members.~~

Art. 3. To assist the pastor in performance of his official duties ^{in a} three (3) individuals are to be chosen from amongst the contributing ^{members} members, who shall be called deacons, whose duties are: the helping of the infirm and poor amongst the members, providing for the Sunday school and for interim services in the absence of the pastor, if one of their number is capable of so-doing, and to, in all possible ways promote the spiritual welfare of the congregation.

Art. 4. In choosing members for the entire Church Council care must be exercised that the candidates are ardent and sincere promoters of the church's spiritual as well its material needs and that they are people recognized for their impeccable way of life.

Art. 5. At the same meeting at which the entire Church Council is elected, the congregation also elects its president, or chairman, vice-president, secretary, assistant secretary, treasurer and assistant treasurer. Elections here, as in the election of other officers, is to be done by sealed ballot ^{unless 100 percent of the meeting members agree to vote by other procedure.}

Art. 6. The pastor has the ex-officio right to be present at congregational and Church Council meetings and to participate in the deliberations, not necessarily participating in Council meetings that deal with matters that in no way directly deal with his person.

Art. 1. In addition to annual meetings, times of which are set in the Constitution, the congregation may hold other meetings when necessary, after a fourteen (14) day notice is publicly made prior to the date of the meeting.

Art. 2. At the urgency of the pastor the chairman of the congregation is to call general meeting if his request has to do with congregational matters.

Art. 3. In a general meeting only those members are entitled to vote who have supported the congregation to the degree established anent to month dues and who have not, for reasons, been excommunicated.

Art. 4. Notice of all meetings must be published in church and in the news media, giving time, place, and subjects up for discussion.

Art 5. Let all members attend the meetings, or then submit to decisions reached by those present.

Regulation 4.
(of the Teacher)

Art. 1. The congregation is privileged to call as its pastor ^{an ordained} clergyman ~~obtained in either this or in this country, one who is purely Evangelical Lutheran, and having the approval of the Evangelical Lutheran National Church.~~

Art. 2. The pastor must preach the pure Word of God in conformity with the doctrine specified in the Constitution, relative to faith and confession; he must administer the Holy Sacraments, visit the sick, together with the congregation provide for the instruction of the children in Christian indoctrination, and through Confirmation prepare them for Holy Communion; and in all ways with clean Christian conduct be an example to the congregation.

Art. 3. It is the duty of the pastor to take care of all ministerial functions: baptizing of children, uniting of couples in marriage, officiating at funerals, providing these services also to citizens without when conditions demand it, against just compensation.

Art 4. The pastor is to also keep regular records of the congregation membership, including names, places of birth and time, etc., and also records of baptisms, weddings and funerals, of which he is to give an account to the congregation at the turn of each year.

Regulation 5.
(Calling a Pastor.)

Art. 1. When the office of pastor, according to the decision of a general meeting of the congregation is proclaimed open to calls from approved candidates, the Council shall, after expiration of the call period, announce a general meeting of the congregation, in which the chairman will read the reports of applicants qualificationwise as to their studies so as to enable the congregation to make proper considerations and decisions. The applicant receiving a 2/3 majority of votes cast by those present gets the office, a call being sent to him without delay, signed by both the chairman and the secretary.

Art. 2. With the majority stated in the foregoing article, a known, qualifying pastor, who is available, may be called without public announcement of the position's being open to calls. However, it must be certain that the Synod approves the election.

Art. 3. Election of a pastor, as at other elections, is to take place via sealed vote.

4. The word "regulation" shall be interpreted to mean subordinate to the constitution and the by-laws of the congregation, which are subject to the final decision of the Evangelical Lutheran Church contained in the Constitution.

(Rule of cession when a pastor is guilty of misconduct, or the church for other reasons wants to dismiss him.)

Art. 1. If the pastor teaches or lives contrary to that taught in the Word of God, thus profaning God's name and truly Christian conduct in our midst, e.g., by departing from pure Evangelical Lutheran doctrine, and otherwise indulging in open sin, the deacons and other leading men of the congregation are, following Jesus' directives, obligated to attempt to fraternally guide him into repentance. But if all efforts prove fruitless, the congregation can at a legally announced meeting with a 2/3 majority vote dismiss him from office, where he still can remain for a 3 month period, if conditions are not extremely pressing. With a similar notice-period the congregations may for other fundamental causes dismiss a pastor from his duties.

Art. 2. If a pastor himself wishes to leave the congregation, let him inform the Council in writing of such intentions 3 months prior to his departure, and let him publicly announce the same to the church at a regular service.

Art. 3. If the congregation suffers a pastoral vacancy, let it be made known without delay to the Synod president, who, after immediate deliberation with the Church Council's other members can advise ament to procurement of an interim teacher.

In an emergency some reputable congregation member may be chosen to take over the pastors duties in the meantime.

Regulation 7.

Art. 1. The congregation's church may be used by other congregations subscribing to the Evangelical Lutheran doctrine with consent of the Church Council, at times when the church is free from services of its own. From such other congregations the Council may ask suitable rental.

Permission for use of the church will be given by the pastor, or, in his absence, the chairman, or the treasurer of the congregation.

Art. 2. The congregation's pastor is also privileged to permit others to preach in the church not alone pastors and lay-preachers of his own synod, but of other Evangelical Lutheran doctrine confessors licensed to preach by some other Lutheran synod, if they, while on journeys, ask that privilege.

Regulation 8.

(Church Property)

Art. 1. Should divisions occur in the congregation, from which God protect us, let the causes for division be carefully judged at general meeting of the congregation, according to Article 2 of the Constitution and that segment of the congregation which remains faithful to the Evangelical Lutheran doctrine, be it a minority, or a majority, shall possess the property and remain in control, the other segment free to withdraw with loss of all rights to the congregation's property.

Art. 2. Should the congregation for whatever cause cease to exist, the property shall revert to the National Church (synod), or, if that no longer exists, let it be then decided to which organization the property will be given.

Regulation 9

Art. 1. The synod's constitution may be changed only at a congregational meeting by a majority of those present.

II A PRAYER ANSWERED

Since moving to the Copper Country we had longed for a confessional Lutheran church in our area, but no opportunity seemed to present itself. The liberal movement in the Lutheran Church - Missouri Synod had not yet strongly affected its local congregations, but it seemed only a matter of time. Documentation supplied later in this chapter shows that this presumption was indeed correct.

The first break in the clouds came most unexpectedly. One day in October of 1967 a small notice appeared in the Daily Mining Gazette of a Reformation Service at a church in Calumet completely unknown to us. What drew my attention was that the guest speaker for the occasion, Pastor Willard Olson, was identified as a pastor of the Evangelical Lutheran Synod, well-known as a confessional Lutheran church body. My wife shared my excitement as I told her of my intention to go to that service and to find out about the congregation.

It was a rainy October night, before the coming of the first winter snowfall. Up and down the dark streets of Calumet I drove, peering at street signs. I finally located the intersection of Eighth and Elm, the address given in the telephone book for the church. A little late for the service, I cautiously entered the church and took a seat in the last pew. The church was a vast, cavernous structure with pressed metal walls and ceiling, and light fixtures of an old-fashioned style. A small group of about 30 people were gathered to celebrate the Reformation. Yet, with the first hymn the singing resounded through the building. It hardly seemed possible that so few could fill the large sanctuary with song. The elderly pastor introduced the guest speaker, whose message was most fitting to the occasion*.

After the service I introduced myself to the pastor, Rev. A. E. Kokkonen, and made an appointment to visit him the next day. I had never heard of the National Lutheran Church, so I hardly knew what to expect. During the next few months I had further conversations with Pastor Kokkonen, which left no doubt in my mind that his doctrine and practice were above question**. Yet, when I asked to see a copy of the congregation's constitution, he was rather evasive, saying that he did not have a copy to lend me.

*Sad to say, both in his parishes in the ELS and later in the Wisconsin Synod Pastor Olson began to exhibit symptoms of mental instability, which ultimately resulted in his leaving the ministry. He is now living in Terre Haute, Indiana.

**Many years later I was told that at the time Calumet National Lutheran Church became independent (1963), the Lake Superior Conference of WELS commissioned their secretary, Pastor John J. Wendland of Salem, Escanaba, to write to Pastor Kokkonen offering any possible assistance. Pastor Kokkonen replied with a request that the Wisconsin Synod provide for his congregation should he become incapacitated or pass away suddenly.

The next development came through an article by the WELS Soul Conservation office which appeared in the March 3, 1968 issue of the Northwestern Lutheran. They published extracts from 14 of the 600 letters they had received in 1967. One of the published letters read as follows:

"I received The Northwestern Lutheran and I am interested in a Wisconsin Synod mission....Could you by the grace and help of God establish one here in the Copper Country?... The nearest Wisconsin Synod church is over 100 miles from here. My wife and I would join the Wisconsin Synod if we could do so, and many others who are seeking the truth of the Gospel also would join as many of the Lutherans here do not approve of this liberal trend....Mr. and Mrs. ...Houghton, Michigan."

I immediately wrote to the WELS Soul Conservation office requesting the name of the party who had written, only to receive the reply that they had lost the letter!* They referred me to Pastor Marvin Radtke of Eagle River, Wisconsin, chairman of the Northern Wisconsin District Mission Board. He arranged for two seminarians, Tom Liesener and Glenn Moldenhauer, to make a spot canvas of Houghton in the fall of 1968. [They were accompanied by their seminary professor, Pastor Richard Balge.] Apparently this canvass did not turn up many mission prospects, as the Mission Board took no further action at that time.

↳ This is not factual as to Balge's participation. RDB

With this result we decided to join the Calumet National Lutheran Church, hoping that this independent confessional Lutheran congregation would eventually develop formal ties with either the WELS or ELS. This was the beginning of a relationship which to this day has brought spiritual blessings without measure to our family.

It wasn't long until articles began to appear in our local paper indicating that the "New Missouri" had arrived in our area. Consolidation of the LCA and the Missouri Synod congregations in Ontonagon was being promoted by the liberal president of Missouri's North Wisconsin District, Rev. Lloyd Goetz**. The pastor of Missouri's Ontonagon-Bergland parish participated in worship services with the LCA, including the installation service of an LCA pastor. A unionistic Lutheran Hour rally in Ontonagon

*Several months later, by a process of deduction, I discovered that the letter had been written by Mr. and Mrs. Art Mattila of Chassell.

**Why Missouri's North Wisconsin District was so liberal was always a puzzle to me. Was it as a foil to Missouri's "ultra-conservative" South Wisconsin District? Or was it due to the presence of disgruntled men from the Wisconsin Synod who had gone over to Missouri during the "Protestant Controversy"? An article in the February 27, 1978 issue of Missouri in Perspective listed the North Wisconsin District as one of ten "safe haven" districts for Missouri Synod "moderates".

in 1978 seemed to involve churches of all denominations from Ironwood to Marquette. Closer to home, the Missouri Synod pastor in Hancock, Rev. Robert Paul, became a member of the Copper Country Clergy Council and an officer of the same - a group which sponsors, among other things, a union Good Friday Service in the community. I was not aware that Pastor Paul participated in this group during his first ministry in Hancock, so I was keenly disappointed to discover that he had changed his position.

The next wave to hit was the charismatic movement, which entered our area in the late '70's. Three Missouri Synod clergymen (Lensch, Slow, and Matzat) were featured speakers at the first annual Copper Country Holy Spirit Conference, held at Suomi College in June, 1978. This must have been an acute embarrassment to Pastor Paul, who was not a charismatic and kept the movement at arm's length. Since that time the charismatic movement in our area has grown by leaps and bounds. Its annual conferences soon overflowed the facilities of Suomi College and were moved to Michigan Tech.

The above sad recital demonstrates that a congregation by itself can hardly resist the inroads of liberalism if all its brothers in the faith have crumbled. I know of no congregation in the ALC which now maintains a lodge policy, although many did so two generations ago. The issue of today is the place of women in the church (and in the home, since they are linked together in Scripture). The Laurium congregation of Missouri abandoned the "old Missouri" position a long time ago. The Hancock congregation two years ago revised their constitution to permit women suffrage, and now have a woman as chairman of their congregation. Both liberal and conservative observers predict that women pastors in Missouri are right around the corner, probably entering first through the office of "Lay Minister".

Sola Scriptura seems no longer to be a functioning principle in Missouri. Every compromise in doctrine made the next one a little easier. They were careless in little things; they have become indifferent to big things.

March 6, 1968

WELS Membership Conservation
10729 Worden
Detroit, Michigan 48224

Gentlemen:

In your interesting article in the March 3, 1968 issue of The Northwestern Lutheran you included an excerpt of a letter from a party in Houghton, Michigan.

I have subscribed to the Northwestern Lutheran for several years, and have supported the Wisconsin Synod financially. I have never requested the Wisconsin Synod to begin mission work here because I felt that the potential was too small compared with other mission fields that were open. In view of the letter mentioned above, such might not be the case.

Would it be possible for you to supply me with the name of the party who previously wrote to you from Houghton, Michigan? Thank you.

Sincerely,

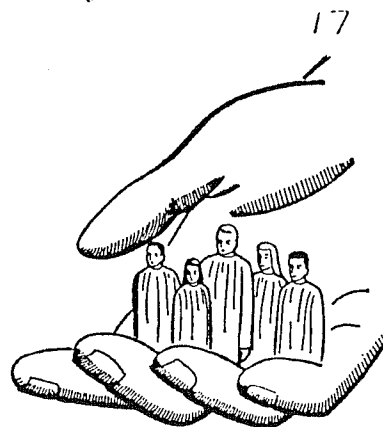
Dr. J. M. Skantes
1125 E. 6th Avenue
Houghton, Michigan 49931

WELS Soul Conservation

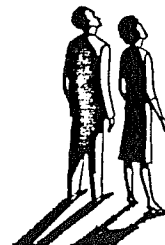
Administered by

Michigan District Commission on Evangelism

Wisconsin Evangelical Lutheran Synod



March 26, 1968



Rev. W. Valleskey, Chrm.
10729 Worden - 372-2076
Detroit, Mich. 48224

Rev. Ronald Freier

Mr. Wm. C. Hayes

Rev. O. Mansch, Sec.
117 N. Brady
Vassar, Mich.

Mr. C. Hoyer

Dr. J.M. Skates
1125 E. 6th Avenue
Houghton, Michigan 49931

Dear Dr. Skates:

Thank you for your letter of March 6, 1968 in which you mention interest in the Northwestern Lutheran as well as in our Wisconsin Synod. It always does my heart good to hear from Christians who are concerned with the Truth of God's Word.

You inquired about the party who wrote from Houghton Michigan and from whose letter I quoted. Somehow or another this one letter was misplaced. I looked through over one thousand pieces of mail but failed to find it. This accounts for my delay in answering. Names of folks who have corresponded with me or who were referred to me by other pastors are typed on a separate sheet (enclosed).

Should you have other questions relative to starting a mission in Houghton, please write to the chairman of the North Wisconsin District Mission Board - Rev. Marvin Radtke - Box 98 - Eagle River, Wisconsin 54521.

Sincerely yours,

Rev. W. Valleskey (s.p.)
Rev. W. Valleskey
10729 Worden
Detroit, Michigan

WV/e
encl.

cc: Rev. Marvin Radtke
Rev. Norman Berg

Wisconsin Evangelical Lutheran Synod

18

BOARD OF HOME MISSIONS

NORTHERN WISCONSIN DISTRICT

REV. MARVIN A. RÄDTKE, Chairman

Box 175

EAGLE RIVER, WISCONSIN 54521

REV. ARNO VOIGT
1020 Chicago St.
Green Bay, Wis. 54301

Sept. 17, 1968

MR. VINCENT HUTH
Box 307
Oakfield, Wis. 53065

REV. GLENN UNKE
1721 Ohio St.
Oshkosh, Wis. 54901

Dr. J.M. Skaates
1125 E. 6th Ave.
Houghton, Mich. 49931

MR. CARL POPKE
821 Royal Blvd.
Green Bay, Wis. 54303

REV. JOHN DAHLKE
District President
Weyauwego, Wis. 54983

MR. EUGENE SCHROEDER
655 West 19th Ave.
Oshkosh, Wis. 54901

Dear Dr. Skaates:

Just to bring you up to date on the latest developments. I wrote to our Northwestern Publishing house and requested the names of anyone in the Houghton - Hancock area taking the Northwestern Lutheran.

I received just one name - yours.

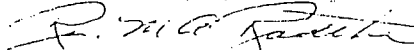
About two weeks ago I visited Rev. Kokkonen. I enjoyed the visit very much. He is quite a man. In discussing the situation with him I stated that I would contact Rev. T. Sauer, our new District President and request him to carry the matter further.

I have written to President Sauer and am waiting for further developments.

Our Mission Board will be meeting next week and at that time we will determine whether we will be able to call on several of our Seminary Students to make a canvass of the Houghton -- Hancock area this Fall.

By the way, we had full intentions of stopping off when we visited Pastor Kokkonen but the hour was quite late by the time we left. We'll make it another time.

Sincerely yours:


Rev. M. A. Radtke

Lutheran Church merger discussed for Ontonagon

ONTONAGON — Forty councilmen from the Lutheran Churches of Ontonagon, White Pine and Bergland met with the presidents of synod or district to discuss the possibility of consolidating Siloa Lutheran Church (LCA) and St. Paul's Lutheran Church (LC-MS) of Ontonagon into one parish.

A committee composed of five members from each of the two congregations has completed a study of doctrine and practices. They recommended that there was sufficient agreement to encourage wider congregational study and invite synod leadership to guide future discussions.

Dr. Theodore Matson, president of the Wisconsin Upper Michigan Synod (LCA), outlined the procedures for forming a new congregation. In doing this he stressed that the welfare of all affiliated congregations be considered and that procedures be open and reciprocal.

Dr. Lloyd Goetz, president of the North Wisconsin District of the Lutheran Church-Missouri Synod, said that Missouri Synod has turned the corner at the convention in Milwaukee and is resolved to walk forward with all fellow Lutherans.

If the new congregation voted to join the Missouri Synod, all members of each parish including lodge members would be accepted as members.

Target date for the merger of the two congregations would be in two or three years when the White Pine parish expects to be self-supporting. Until then the two congregations will continue to present a united Lutheran witness in as many areas as possible. This cooperation began two years ago when Siloa, St. Paul's, and Faith established a joint Lutheran Church Office.

Dale Heikkinen, Ewen pastor, is installed

served as vice-pastor and counselor for the Evangelical Lutheran Parish of Trout Creek, Ewen and Paynesville, since Dec. 1.

Also recognized was the clergy of Suomi College "for bringing the Word and sacraments to this parish"; the women of the parish and the church councils who worked diligently to "prepare for this day."

EWEN — Services for the installation of the Rev. Dale M. Heikkinen, were conducted at the Ewen Lutheran Church on Sunday, April 11 with the procession of the clergy.

Pastors participating in the processional were the Rev. Viljo Puotinen, dean, District 7, installing pastor and officiant in behalf of the Rev. Robert Wilch, pres. Wis.-U. Mich. Synod. And the Revs. Wayne Kuusisto, Richard Flaa, John Simonson, John Eilerison, Randolph McHone, Wayne Sparks and Donald Riechers who was the liturgist for the installation rites.

The Rev. Heikkinen, who arrived in Ewen April 1, was serving as associate pastor of Our Saviour's Lutheran Church in Iron Mountain when he accepted the call to the Ewen area parish. He was ordained in 1972, after graduating from Northwestern Seminary in St. Paul, Minn., that same year.

He was born and reared in Mohawk graduating from Calumet High School, Class of 1963, making him a native son of the area.

He is married and the father of a son and a daughter. His wife Sherry (Sharon) formerly of Munising, graduated from Northern Michigan University with a master's degree in business education, in 1965.

Following the installation service, the Rev. Heikkinen and his family were greeted at a refreshment and fellowship reception in the church parlors.



Rev. Dale Heikkinen

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Massed choir to sing at Lutheran Hour rally

ONTONAGON — All preliminary preparations have been completed for the Lutheran Hour rally to be held at 3 p.m. Sunday at the Ontonagon Area High School in Ontonagon, according to Louis Wiseman, general chairman.

"Programs have been printed, the special banners and other decorations have been completed, the massed choir of over 100 voices has been rehearsing and final instructions given to all who will be participating," he said.

Directing the special choir will be Gerrit Lamain of Houghton. An informal hymn sing will precede the rally at 2:45 p.m.

Participants in the choir will be from the following churches:

Siloa Lutheran, united Methodist, Redeemer Free Lutheran, Holy Family Catholic and St. Paul Lutheran of Ontonagon.

St. Paul's Lutheran of Mass City, Trinity Lutheran of Bergland, Redeemer Lutheran of Marquette, SS Peter and Paul Lutheran of Hancock, Trinity Lutheran of Ironwood, Trinity Lutheran of Ashland and a 20 voice male choir from the Copper Country.

Speaker at the rally will be Dr. Oswald Hoffman of the International Lutheran Hour. His message will be "For God So Loved the World." There is no admission charge.

"We are praying for a capacity crowd," Wiseman said. "We are expecting people from as far away as Shawano and Wisconsin Rapids."

surveys recently show the trend

Clergy elects 1977 officers

SOUTH RANGE — At the January meeting of the Copper Country Clergy Council, conducted at Grace Lutheran Church, officers for this year were named: the Rev. Glen Weber, St. Ignatius Loyola, Houghton and the Rev. Rudy Hokanson, Good Shepherd Lutheran, Houghton continue as chairman and vice-chairman respectively and the Rev. Roy Tahtinen, Grace Lutheran Church, South Range, as new secretary-treasurer, succeeding the Rev. Robert Paul, SS Peter and Paul Lutheran Church, Hancock.

The Rev. James McLaurin, Grace Methodist Church, Houghton, reported that their congregation will sponsor with interested churches for a second year a Lenten Series on Channel 4 TV. Entitled "Fundamentals of Faith", a Bible study series by the Rev. Don Matzat, the program will be televised during the five Thursdays of March, 7:30 to 8 p.m. The series can be previewed at Guiding Light Christian Supply Center, Hancock.

As an action of the council, a letter was sent to Portage View Hospital expressing support for the development of an in-patient psychiatric care unit at the hospital. Individual members were encouraged to express their opinion also.

Father Weber reported on his meeting with the Portage View Hospital Planning Committee which reviewed the Council's Task Force Proposal on Pastoral Ministry at the hospital. The Rev. Herbert Trathen, Chaplain's Service, called attention to the course to be conducted on jailhouse ministry and rehabilitation in Ontonagon in the spring by the Chaplain of the Michigan Sheriff's Association and suggested participation of the council.

The next meeting, scheduled for Friday, Feb. 11, begins with a 11:45 a.m. luncheon at St. Ignatius Loyola Church Hall, Houghton. Mrs. Judith Gring, resident hall counselor at MTU, will make a presentation on helping people who have gone through a divorce, entitled "Divorce Adjustment." Reservations for the meeting luncheon should be made as soon as possible by contacting the Rev. Glen Weber or the Rev. Roy Tahtinen.

Donald Matzat to minister in CC area ^{V/17/77}

HANCOCK — Donald Matzat, pastor of Bethel Lutheran Church in Howard City, Mich., will be ministering in the Copper Country the weekend of Jan. 22 and 23.

In November of 1972, Pastor Matzat stepped out in faith and contacted a T.V. station in Grand Rapids concerning the possibility of beginning a television Bible Study program. He was soon joined by a Methodist pastor, Chuck Van Lente, who has also visited the Copper Country.

Together they have provided 26 "Bread of Life" Bible Studies on Video-Cassettes. These programs have been viewed on Cable TV in many areas of Michigan as well as Ohio, Illinois, California, Georgia and Louisiana.

The "Bread of Life" Ministry has expanded to include a board of directors who diligently seek the Lord for direction of the ministry. A "Bread of Life" magazine has also been added, as well as plans for further Bible-related programming, such as Spiritual Life Seminars and children's television production.

The Copper Country Full Gospel Fellowship will sponsor a prayer breakfast on Saturday, Jan. 22 at 8 a.m. held at the Beef and Brew in Houghton, followed by a time of prayer and praise. The Rev. Matzat will deliver a message on "The Christian and his Commitment".

This breakfast and meeting are open to both men and women. Further information may be obtained by calling the Guiding Light in Hancock. Pastor Matzat will continue his tour on Sunday when he ministers the Word of God at the 9 a.m. service at St. Paul Lutheran Church Missouri Synod in Ontonagon, as well as the 11 service at Bergland. He will conclude with a 7 p.m. service at the Ontonagon Assembly of God Church.

"Pastor Matzat ministered to us in Sept. and was so well received, we're grateful to be able to give more people the opportunity to hear him this time," said Marvin Niemela. He also expressed the hope of presenting the "Bread of Life" Bible Studies on TV in the Copper Country.

May 15, 1978

Holy Spirit conference is scheduled at Suomi

HANCOCK — People from many denominations and backgrounds will come together at Suomi College June 2-3 for the Copper Country Holy Spirit Conference.

"Its purpose is to hear what God is doing in our world today, to exalt Christ as Lord of all things and to seek and receive the fullness of the Holy Spirit in our lives," a conference spokesman said.

There will be three principal speakers conducting the general sessions and several workshops. The conference will cover such areas of Christian living as prayer and fasting, walking in the Spirit, the Christian woman: her home and husband, loving as Jesus loves, the Lordship of Christ, healing and deliverance, the baptism of the Holy Spirit and personal relationships.

Pastor Rodney Lensch, one of the three principal speakers, is a graduate of Concordia College in St. Paul and Concordia Seminary in Springfield, Ill. He was ordained into the ministry of the Lutheran Church-Missouri Synod in 1959. He resigned from the ministry in 1969 to become a teacher-

evangelist.

Pastor Jim Slow of Our Master's Haven in Eagle River, Wis., is another principal speaker. Slow has been involved in the Charismatic Movement for nine years and is a Missouri Synod Lutheran minister.

The third speaker is Fr. Peter Minelli, vicar for worship and ministry for the Marquette Diocese of the Roman Catholic Church and director of the Department of Worship and Ministry of the diocese. He is a graduate of the University of Notre Dame and attended several seminaries. He is a native of the U.P. and attended the Gwinn public schools.

Dormitory housing will be available at Suomi on a first come-first served basis, and May 19 is the deadline for preregistration.

Further information and literature can be obtained by contacting Joe Brisson, Box 224, Baraga, telephone 353-6217.



Dollar Bay

Band Aid Club

The final meeting of the fiscal year for the Dollar Bay Band Aid Club will be at 7:30 p.m., today, Monday in the Home Economics Room of the high school.

Copper City

The Calumet-Keweenaw Sportsmen's Club will meet at 7 p.m. Wednesday at the Copper Community Building. A speaker will be shown by Ray Juetz, a biologist. Lunch

Daily Mining Gazette 8/10/77

Singers will lead praise gathering

ONTONAGON — The Bread of Life Singers of Bethel Lutheran Church in Howard City, Mich., and their pastor, Don Matzat will be at St. Paul, Ontonagon, on Sunday, Aug. 14 beginning at 7:30 p.m. to lead in a praise gathering.

A praise gathering is a service of praise and worship together with sharing, teaching, special music and fellowship. All are welcome to attend. There is no admission charge but a free will offering will be gathered.

This is the first time the singers have been in the Upper Peninsula. In addition to singing at Ontonagon, the group will be leading worship at South Range, Bergland, Chassell and Chatham.

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III THE BEGINNING OF THE WELS STUDENT MINISTRY

First, let us go back in time for some more ancient history. In the days of the Synodical Conference a ministry to Lutheran students at Michigan Tech was carried out by Rev. E. W. Feldscher, who served the Missouri Synod congregation in Hancock for 40 years (1922 - 1962). In 1946 a chapter of Gamma Delta, the student organization of the Synodical Conference, was chartered at Michigan Tech. From 1949 to 1963 this chapter had 20 to 30 members, and was one of the most active religious groups on campus. However, a study of the university yearbooks from that era leads one to the conclusion that, as it was the only Lutheran student group on campus, it was pan-Lutheran in its composition. I do not know whether Pastor Feldscher communed all Lutheran students, or followed a close Communion policy*.

Before 1960 there was no Lutheran church in Houghton. The Apostolic and Suomi Synod churches in Hancock were too Finnish-oriented to hold much attraction for newcomers to the area. Thus, Lutheran students and faculty would ordinarily attend SS Peter and Paul (Missouri Synod) unless they were lodge members, in which case they would probably drive to west Hancock and attend the small Augustana Synod church (Salem) at Lincoln Drive and Michigan St. All this changed in 1960, when the Augustana Synod began a mission in Houghton and placed a full-time man in the field. They began their own student organization (Lutheran Student Association) in competition with Gamma Delta. This has had a profound effect on the Missouri Synod congregation in Hancock, as foretold by Pastor Feldscher in remarks he made to his church council in 1960.

Apparently feeling the need for physical facilities closer to campus, three laymen from the Missouri Synod church, without getting the approval of the congregation and its pastor, and using their own funds, purchased a house on College Avenue in Houghton in 1962 and began a chapter of Beta Sigma Psi, the national "Lutheran" fraternity.** Student members and officers were drawn from the Gamma Delta organization. As Beta Sigma Psi grew, it supplanted Gamma Delta, which dwindled from 22 members in 1963 to 8 in 1966. With the breakup of the Synodical Conference and the turmoil in the Missouri Synod, national Gamma Delta died (as did their other youth organization, the Walther League). With no more Gamma Delta to draw from, the Beta Sigma Psi fraternity no longer had a ready supply of new pledges. In the early 70's it petitioned the national Beta Sigma Psi organization several times for

*For many years Pastor Feldscher also held a part-time position as German instructor at the Suomi Synod theological seminary in Hancock. According to Pastor F. Bergfeld of Bruce Crossing, this was a cause of serious offense to the Finnish National and Wisconsin Synod pastors in the Upper Peninsula.

**This fraternity had been founded in the 30's by the Missouri Synod campus pastor at the University of Illinois. Campus pastors of that era were very concerned about the religious aspects of some of the fraternities' rituals, and evidently viewed them in the same light as lodges.

permission to take in non-Lutheran students. When these requests were refused, the local chapter cut its ties with the national organization and changed its name to Beta Sigma Theta. Although it claims to have a Christian orientation, it now seems in every respect to be identical to the other fraternities on campus. It has no ties with the Missouri Synod congregation in Hancock anymore.

The beginning of WELS student work at Michigan Tech was the third major event to occur in the late 60's. It began, as with the other two events, most unexpectedly. One evening in September, 1969, I received a telephone call from a Michigan Tech freshman, Martin Jones of Woodruff, Wisconsin*. He had received my name from his home pastor, Rev. Eugene Kock, who apparently got it from Pastor Radtke, the DMB Chairman. Martin Jones identified himself as a member of the Wisconsin Synod, and inquired where he should attend church. We decided to determine if there were any other Wisconsin Synod students attending Michigan Tech. We obtained permission to look through all the Lutheran religious preference cards on file in the Dean of Students' office, and identified 12 as Wisconsin Synod. These students were called on by Martin and myself, and invited to an initial meeting on October 14, 1969. Seven students showed up. This small but faithful band arranged to meet regularly for Bible study, and agreed to organize as a chapter of Lutheran Collegians, the national WELS student organization. These charter members were:

Martin Jones	Woodruff, Wisconsin
Janice Larson	Escanaba, Michigan
Russell Dittrich	Bark River, Michigan
Dan Wilcox	Wautoma, Wisconsin
Mark Manthei	Petoskey, Michigan (ELS)

To use university facilities for our meetings it was necessary for the Michigan Tech chapter of Lutheran Collegians to receive university recognition as an approved student organization. We adopted the standard local chapter constitution provided by national Lutheran Collegians. At the initial meeting Martin Jones and I had with Mr. Harold Meese, Dean of Students, he was most cordial. Dean Meese identified himself as a member of a local LCA congregation, and said that it appeared to him that we were trying to resurrect the Lutheran Student Association (the LCA student organization) which was by now defunct. We told him that such was not the case. When he asked Martin Jones why he didn't join the LSA, Martin looked him straight in the eye and said that it would be against his confessional principles. Dean Meese said that he would study our constitution, and promised to notify us.

Two months went by, and no word from Dean Meese. Martin Jones and I scheduled another meeting with him, at which he curtly announced that he couldn't approve the constitution because it seemed more suitable for a church auxiliary organization than for a student organization. The restriction of officers to members of WELS was the particular point in question.

*a brother of Pastor Ralph Jones, now a WELS missionary in Taiwan.

I was baffled by this turn of events, as I knew that the constitutions of other approved student religious organizations (Gamma Delta, Newman Club, Christian Science Association) contained similar clauses. I decided to meet with Mr. Joe Romig, chief legal officer of the university and secretary to the Board of Control, and lay our case before him. I explained that for the Dean of Students to refuse to approve our constitution, which was similar to those of other student religious groups, was not only prejudicial, but might involve the university in a violation of the First Amendment. Mr. Romig evidently saw the issue our way, because in another month Dean Meese reluctantly approved our constitution (with some minor rewordings) and granted our charter.

From the beginning Calumet National Lutheran Church took an active interest in the WELS student work. At a cost of \$20 per Sunday they gladly subsidized transportation (by taxi) of students to and from their church*. Once a month Pastor Kokkonen conducted a Communion service for WELS students in the Seventh Day Adventist building in Houghton, which was rented for that purpose. The Calumet church donated a Communion set which is still used by University Lutheran Chapel.

The next academic year (1970-71) Rev. Hilbert Zwyghuizen, the Baptist minister in Houghton and a friend of our family, offered the use of the front room of the Baptist Student Center for our monthly Communion services.** As Pastor Kokkonen was becoming quite infirm (he no longer drove a car) the District Mission Board asked Rev. Paul Kante, a seminary graduate assigned to the Stambaugh-Tipler-Beechwood tri-parish, to be our pastoral advisor. To help with the arrangements for the off-campus Communion services, a separate organization, named University Lutheran Chapel, was formed. Its constitution, still in use today (1985), was approved by the Northern Wisconsin District Mission Board. In 1972 the Baptists built a new church next to their student center, and our monthly services were held there for two additional years.

If the reader wonders why the Communion services were not held on campus, it must be borne in mind that these were the Vietnam War years. The university administration was greatly concerned about the possible participation of non-students in university activities, fearing that professional activists would infiltrate these organization and lead them into violent anti-war demonstrations. The administration even went so far as to force the Michigan Tech Little Theater to discontinue allowing townspeople to participate in its productions. In addition, there was, to my knowledge, no precedent of a religious group holding services on the Michigan Tech campus. After our experience with

*This was at a time when the annual operating income of the Calumet church was \$10,800, and Pastor Kokkonen's salary was \$3750 per year!

**The Baptist student center was a large old house which sat beside the present Evangel Baptist Church (then called University Baptist Church). Shortly after the Baptists completed their church, the city of Houghton forced them to tear down the newly-renovated student center to provide space for the mandated on-site parking. Significantly, they did not require this of Good Shepherd Lutheran, whose church and parsonage occupy one city lot, with cars parked up against the lot line on all sides (small town politics!).

Dean Meese, I felt that we were in a poor position to bring up the issue.

All this has now changed. The Apostolic Lutherans and the Charismatics hold their annual summer conventions in Michigan Tech facilities. The Unitarians are now holding monthly services in the Michigan Tech Nursery School building in Daniell Heights. A self-appointed street preacher who recently blew into town asked for and received permission to hold a revival in the snack bar of Wadsworth Hall.

IV STRANGE INTERLUDE

The same Sunday that we joined Calumet National Lutheran Church another Michigan Tech professor, Dr. James Gerdeen and his family, were also received into membership. They had purchased a large house on Eighth Street, half a block from the church. Dr. Gerdeen soon assumed a position of leadership in the congregation, teaching in the Sunday School and serving on the church council. His wife, Wanda, sang in the choir.

Dr. Gerdeen was a native of Escanaba, and his home church there was Immanuel Lutheran, a congregation of the former Lutheran Free Church (now part of the ALC). Dr. Gerdeen received his bachelor's degree from Michigan Tech and his Ph.D. from Stanford. Before coming to Michigan Tech he had worked at Battelle Memorial Institute in Columbus, Ohio. While living in Columbus he and his family were members of First Church of the Nazarene on King Avenue, where Dr. Gerdeen was Sunday School superintendant.

Before joining the Calumet National Lutheran Church the Gerdeens had been attending other churches in the Calumet-Laurium area, including the Baptist church. After they had joined our congregation we became aware that they frequently attended summer Bible camps in Minnesota sponsored by the Association of Free Lutheran Congregations, a splinter group of congregations from the former Lutheran Free Church who refused to merge into the ALC. Dr. Gerdeen tried to induce Sunday School children from the Calumet congregation to attend these summer camps, but was unsuccessful.

During this time Pastor Kokkonen was apparently giving increasing thought to retiring, and he suggested to the church council that representatives of various confessional Lutheran church bodies be invited to give a mission sermon and also an informal mission presentation in the afternoon. The first to be invited was a representative of the Wisconsin Synod, Pastor Theodore Sauer, who presented a slide lecture on his years in the Zambian mission field. The next year Pastor Arnold Kuster of the Evangelical Lutheran Synod came, and presented the work of the ELS in Peru, where his son was a missionary.

A few months later, at a church council meeting, Dr. Gerdeen stated "we have heard from the Wisconsin Synod and the Evangelical Lutheran Synod, now let's hear from the Association of Free Lutheran Congregations" and he insisted that the council invite a representative from that group. Dr. Gerdeen's proposal was a complete surprise to Pastor Kokkonen, as he had not discussed it with him beforehand.

Dr. Gerdeen made the arrangements, and Rev. John P. Strand, president of the Association arrived with an entourage. Pastor Strand's presentation was not on his assigned topic (foreign missions) but rather was a "hard sell" on the Free Association, complete with flip charts illustrating various features of the Free Association. Points emphasized by Pastor Strand were that the Free Association was non-liturgical, emphasized a "wholesome piety", and that its congregations were completely autonomous,

with each congregation retaining title to its property and under no compulsion on any matter by the church body. Of course, no mention was made of the millennialism, which occupies a prominent place in the Free Association. Towards the end of his presentation Pastor Strand told the assembly that he had discussed doctrinal matters with Pastor Kokkonen, and found that they were in agreement on all points. Pastor Kokkonen's mouth flew open at such a bald-faced lie, but he remained silent. At the end of his talk, Pastor Strand introduced to the group a young pastor, Rev. Jerome Nikunen*, who was with him, and suggested to the congregation that they call Pastor Nikunen on the spot. Pastor Kokkonen had not even announced his retirement! Dr. Gerdeen arose, and in front of the assembly, assured Pastor Kokkonen that a pension would be provided for him.**

From this point on Pastor Kokkonen knew that a false teacher had invaded the congregation by stealth, and that a battle must be waged if the congregation were to be preserved for confessional Lutheranism. Mr. Lepisto apparently also became suspicious, as he insisted that the congregation amend Article 1, Regulation 4 of its constitution to read

"The congregation is privileged to call as its pastor an ordained clergyman who is purely Evangelical Lutheran.

The term 'Evangelical Lutheran' shall be interpreted to mean subscription to the canonical books of the Old and New Testaments, which constitute the Holy Bible, and the Symbolical books of the Evangelical Lutheran Church contained in the Book of Concord of 1580, namely 1) The Three Ecumenical Creeds - the Apostolic, the Nicene, the Athanasian; 2) The Unaltered Augsburg Confession; 3) The Apology of the Same; 4) The Smalkald Articles; 5) Luther's catechisms, the Large and the Small, and 6) The Formula of Concord"

Pastor Kokkonen began to mention with increasing frequency that Pastor Rupert Efraimson, who had been in the service of the Free Lutheran Church of Finland, was now back in this country, and was without a call.

*Son-in-law of Suomi Synod Pastor Junttila of Chassell, who was probably the last conservative LCA pastor in the Copper Country.

**Pastor Kokkonen was opposed to pastoral pensions, and regarded them as a lack of trust in God to provide. On the same grounds he was also opposed to Social Security, health insurance, and life insurance. It must be remembered that at one time the Missouri Synod held these views, and certain congregations in Missouri even expelled members who took out life insurance policies. To my knowledge, Pastor Kokkonen was the last pastor to hold this view. Fortunately, he was wise enough not to insist that all members of his congregation follow his example.

Pastor Efraimson was known to many members of the Calumet church, as he had been president of the Luther League of the former Finnish National church, and had also served its Covington-Amasa parish from 1953 to 1958*. The only information Pastor Kokkonen had was that Pastor Efraimson was living with a sister in St. Petersburg, Florida, and was taking some business and accounting courses. Dr. Gerdeen remarked "who knows why this fellow Efraimson left the ministry and is now studying business", implying that perhaps Pastor Efraimson had been a failure in the ministry.

Our family had planned to go to Tampa, Florida to visit my uncle during Easter of that year (1971), so I suggested to Pastor Kokkonen that I call on Pastor Efraimson in St. Petersburg to ascertain his intentions with regard to the ministry. Armed with a letter of introduction from Pastor Kokkonen I went to the home of Pastor Efraimson's sister and presented myself. After bringing greetings from Pastor Kokkonen I asked Pastor Efraimson if he intended to return to the ministry, to which he replied "if God so calls me". When Pastor Kokkonen received my report, he formally announced his retirement at the next church council meeting, and recommended that the congregation call Pastor Efraimson, which they did with alacrity. Pastor Kokkonen and I anxiously awaited Pastor Efraimson's reply, as we knew that, should he return the Call, Dr. Gerdeen had his own candidates waiting in the wings. Mrs. Gerdeen fumed about "Pastor Kokkonen trying to appoint his own successor". When Pastor Efraimson's acceptance of the call came, we breathed a great sigh of relief. Dr. Gerdeen, knowing that his game was up, wrote a curt letter to Pastor Kokkonen, with a copy to me, saying that he could not with good conscience go in the direction the congregation was heading (towards the Wisconsin Synod). He was seen at our church no more.

Shortly afterwards Dr. Gerdeen apparently approached Miss Molly Ulseth and Mrs. Blum, the two remaining members of the defunct First (Norwegian) Lutheran Church on 7th and Elm, with a request to use that church for his own services. This was a transparent attempt to steal members from our congregation, and was completely unsuccessful. After a few poorly-attended services he folded his tents in Calumet, sold his home, and moved to Chassell where he began holding services. Apparently he won over some disenchanting LCA members and some relatives of Rev. Herbert Franz, a millennialistic Free Association (formerly Suomi Synod) pastor who broadcasts a radio program from his church in Cloquet, Minnesota. With a bank loan, Dr. Gerdeen purchased the former Decorator Shop on US 41 near Denton Road, and converted it into a church. Apparently feeling hindered by not being ordained, Dr. Gerdeen later took a 5 year leave of absence from his university position, and attended the seminary of the Free Association in Minneapolis. After graduation and ordination he served a church in St. Paul for a short time before

*A Springfield seminary classmate of Pastor Efraimson told me that the assignment committee of the National Church assigned Pastor Efraimson to a Finnish mission congregation in a mining camp in the Australian "outback". Soon afterwards the Covington congregation issued him a call directly, which he accepted. I believe that this is known as a "wildcat call", and its issuance, while not invalidating the Call, is regarded as a serious breach of good order. This behavior has become a habit of the Covington congregation. Their present pastor (Rev. Allen) received his Call entirely independent of the Missouri synod district president.

being called back to the congregation in Chassell.

Millennialism is a strong emphasis in Dr. Gerdeen's congregation, as reflected in its name (Maranatha).* Maranatha congregation is Lutheran in name only. Dr. Gerdeen's preaching consists of preaching of the Law and exhortations to holiness. If he were honest, he would have named his church "Maranatha Church of the Nazarene" since it has the doctrine and practice of that holiness sect (old-style Methodism). The former LCA members who have followed him have not improved their position.

Rev. Rupert Efraimson was installed as pastor of Calumet National Lutheran Church on August 1, 1971, by Rev. Matti S. Roininen, a pastor of the Free Lutheran Church of Finland who was on an official visit to the United States at that time.** Under Pastor Efraimson's able direction Calumet National Lutheran church entered into one of the happiest periods of its history. Attendance at worship services and stewardship improved dramatically. Upon arriving in Calumet Pastor Efraimson remarked that he "wanted to see lights burning in the church every night of the week", and a remarkable number of auxiliary organizations became active in the work of the church. Notable among these were the Senior Choir, which increased in size and quality under Pastor Efraimson's direction, and a very active Junior Choir.

Soon after Pastor Efraimson arrived, I brought up the subject of confessional Lutheran church bodies in this country, and inquired as to which he proposed to join. He replied that he could join only that body which preached and practiced the Word of God in its truth and purity. He spoke highly of the Lutheran Churches of the Reformation, and it seemed that he was leaning strongly in that direction, particularly because he claimed that he held to the (so-called) "Old Missouri" position on the Doctrines of the Church and Ministry. Not knowing much about the Lutheran Churches of the Reformation, I began a private subscription to their church paper ("One Accord") and theological journal ("The Faithful Word"). The Free Lutheran Church of Finland was on the verge of entering into formal fellowship with the LCR. According to the LCR church papers, the fellowship documents had been drawn up, and only needed to be signed.

*In fairness, it must be pointed out that not all pastors in the Free Association are millennialists. In recent years some of their pastors have been doing graduate work at Concordia Seminary, St. Louis, and an increasing number are questioning the millennialism in the Free Association.

**Pastor Roininen, and all the pastors of the Free Lutheran Church of Finland, except Uppala (Wegelius), had been trained for the ministry by Pastor Efraimson. Later, Pastor Roininen, who was of a legalistic bent, left the Free Lutheran Church of Finland with a small group of followers, and is apparently now in fellowship with the Lutheran Churches of the Reformation in this country. I believe that at the present time the Free Lutheran Church of Finland is down to one pastor (Rev. Markku Sarela).

In 1972 the Lutheran Churches of the Reformation was torn apart by an internal controversy, which apparently began when their Detroit pastor excommunicated people in his congregation who were relatives of the Chicago (Oak Park) pastor. The majority of pastors and congregations eventually left the LCR and formed the Fellowship of Lutheran Congregations. What was left of the LCR became a receptacle for the fanatical and the misfits. Pastor Efraimson never again spoke of the Lutheran Churches of the Reformation.

As the years wore on, Pastor Efraimson made no more mention of any synodical affiliation. I asked him once if he missed the fellowship of other pastors at pastoral conferences, and he replied that he "never found them very edifying". It seemed that he wanted complete independence, but was not willing to accept the full consequences of his choice. For instance, when he took his summer vacations, he blithely told the church council that should a death in the congregation occur, the neighboring Wisconsin Synod pastors could be called in to conduct the funeral. This happened a couple of times, and Pastor Bergfeld of Bruce Crossing and Pastor Hering of Florence obliged, even though the fellowship relations were murky at that point. I don't think that Pastor Efraimson even thanked these men for covering for him. More difficult to understand, especially in view of his claimed adherence to the "Old Missouri" doctrine of the ministry, was Pastor Efraimson's frequent trips to Covington to visit certain members of his former congregation. He even conducted funerals of Covington members, both with and separately from the Missouri Synod pastor who was serving Covington at that time. To me this conduct seemed entirely in opposition to the Doctrine of the Call.

In the fall of 1973, when we went from monthly to weekly services in Houghton and began a Sunday School, Pastor Kante put pressure on me to bring myself into formal fellowship with the Wisconsin Synod. Although I will not use the term "legalistic", I will say that Pastor Kante was strict in the matter of fellowship, and in other things. I reluctantly agreed, and after obtaining a peaceful release from the Calumet congregation, transferred to Bethany of Bruce Crossing. However, I continued to contribute financially to Calumet, and to sing in their choir concerts. I had the comfort of knowing that the Calumet congregation was in good hands, and that perhaps my departure would give Pastor Efraimson a free hand to take the congregation in the direction where he, as their God-given shepherd, thought it should go (even if this was to the LCR).

There were no further developments along these lines until the fall of 1976, when Pastor Efraimson received a Call from Betania (Bethany),

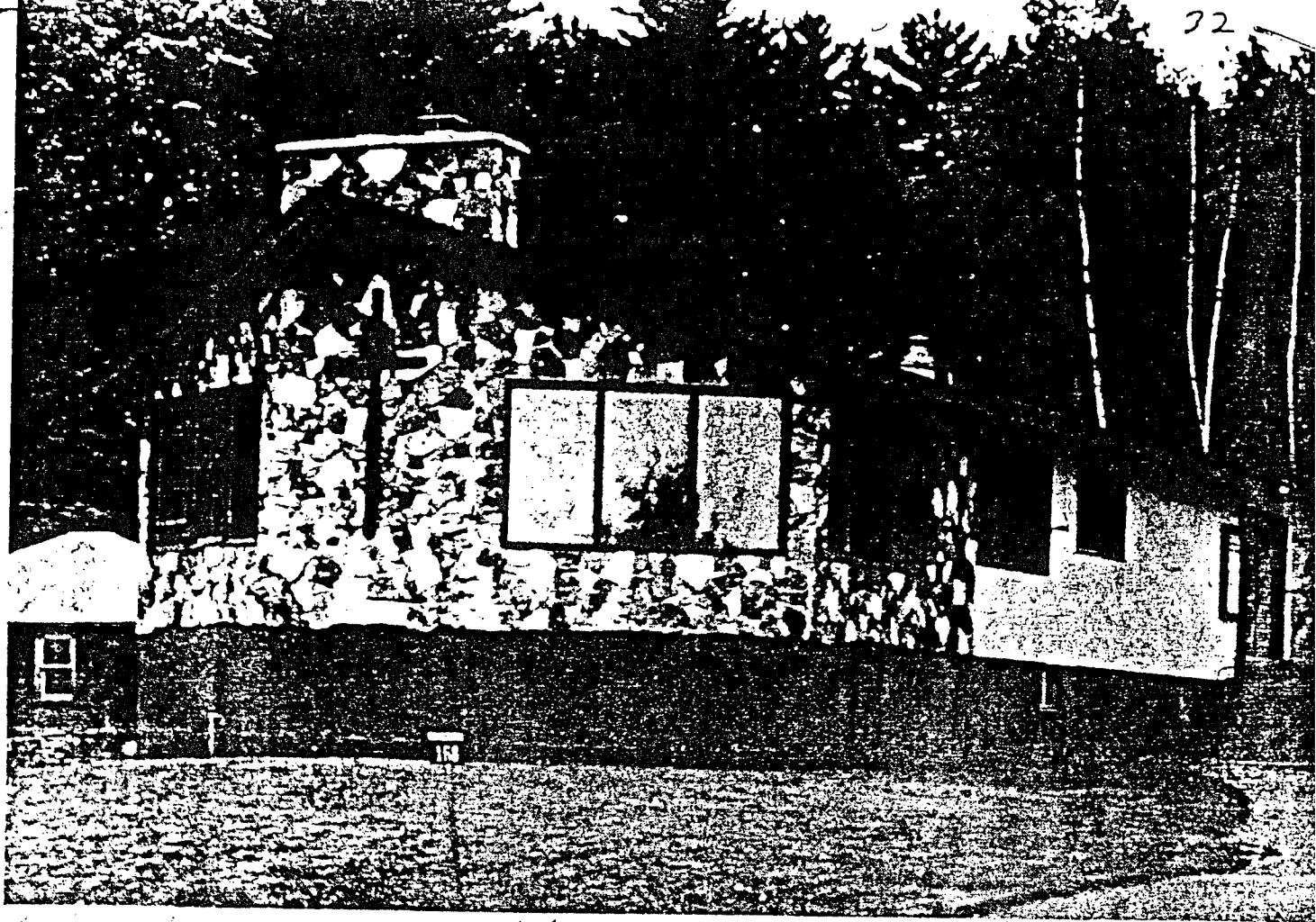
a Finnish-language congregation in New York City (Manhattan).* He initially returned the Call, but a couple of months later received the Call again. The second Call emphasized the desperate plight of the congregation, particularly the number of elderly and shut-ins who needed a ministry in the Finnish language**. Although almost everyone in the Calumet congregation implored Pastor Efraimson to return the Call, he finally accepted it. He recommended to the church council that they call a pastor from the Wisconsin Synod, and, to his credit, even journeyed to Green Bay to meet with the Northern Wisconsin District President (Pastor Carl Voss) and arrange for an orderly transition.

When Pastor Efraimson's Call to New York City became known, the Missouri Synod made some indirect attempts to get its hands on the Calumet congregation. Pastor Efraimson received a call one evening from the Missouri Synod circuit counselor, Pastor Paul of Hancock, asking if there were "anything he could do".*** Pastor Efraimson replied that only if "Missouri returns to its former position in doctrine and practice". In addition, two sons of the Calumet congregation were serving in the Missouri Synod ministry - Pastor Reino Heikkinen, an elderly man (brother of Mamie Heikkinen) serving in Ironwood, and Pastor Paavo Frusti, serving Salem of Detroit, a congregation formed in the '20's by Calumet people who went to Detroit for employment. I communicated my concern to District President Voss that some "funny business" might occur during an extended vacancy. Through President Voss the Calumet church was able to obtain the services of a retired Wisconsin Synod pastor, Pastor Marcus Liesener of Manitowish Waters, Wisconsin. He served the congregation for several months until the permanent Call was accepted.

*Besides the Calumet congregation, two other congregations remained independent when the Finnish National Church merged with Missouri in 1963. These were Bethany of New York City, and Bethlehem of Toronto, Canada. Bethany had been served by Pastor Kokkonen early in his ministry, and Bethlehem was served by Pastor Efraimson after leaving Covington and before going to Finland. After becoming independent, Bethany of New York City was served by Pastor Aulis Jalonen of the Free Lutheran Church of Finland, who had been trained for the ministry by Pastor Efraimson. The Call to Pastor Efraimson was occasioned by Pastor Jalonen's accepting a Call to the Toronto congregation. Both these congregations work only in the Finnish language, and apparently function as an "American mission" of the Free Lutheran Church of Finland!

**Betania congregation is composed almost entirely of immigrants from Finland who work as waiters, domestics, and laborers in the hotels and apartments of Manhattan. Their services are held on Sunday afternoon at the Park Avenue Christian Church, which is rented for this purpose.

***I believe that Pastor Paul made this inquiry at the direction of Missouri's North Wisconsin District president. I don't think that he would have done it on his own.



Maranatha Free Lutheran Church Chassell

The Maranatha Free Lutheran Church congregation of Chassell is affiliated with the Association of Free Lutheran congregations with headquarters in Minneapolis, Minn. The congregation was first begun in Calumet. Later, due to encouragement from Home Missions Chairman Herbert L. Franz, prayer meetings were begun in early summer of 1971 at the home of his sisters, Eleanor Johnson and Evelyn Croze in Dollar Bay and at the home of Mr. and Mrs. James Gerdeen in Calumet. In mid-July 1971, the First Norwegian Lutheran Church (formerly Lutheran Free) which was closed for several years, was re-opened and Sunday services initiated with lay pastor James Gerdeen speaking. After a special service was held by Pastor Franz and the Lutheran Ambassador Radio program was started on WHDF radio, attendance began to grow. A Sunday School was started in the spring of 1972 and morning services initiated. In the fall of 1972, the former Decorator Shop on US-41 south of Houghton was purchased plus an additional lot for parking. A mortgage from a local bank and a loan from the AFLC

Church Extension Fund were obtained. Earlier, the church had to become incorporated in the State of Michigan. Seven families were listed in the charter membership. Gerdeen was president and lay pastor, Clayton Adams vice president, Walter Saaranen Sr., secretary and Joyce Saaranen treasurer. The other charter members were deacons and trustees. Financial support was provided by other Christian friends. At the dedication service on Nov. 19, 1972, Home Mission chairman Franz and President John P. Strand officiated. In 1975, the church was expanded to house a Sunday School in the basement and expand the sanctuary. In 1976 there were 58 members, but other friends and Michigan Tech students attended. When Gerdeen and his family left the area so Gerdeen could attend seminary, the vacancy was filled by David Jahn until June 1978 when Jay I. Eberth became full-time pastor. He served until June 1981 when Gerdeen was called again to serve the congregation, headed by president Bernard Nelson of Atlantic Mine. Gerdeen is a professor of engineering at

tion Agency provided a further technical and statistical analysis of this engine Directo

7/21/80 Daily Mining Gazette

J.C. Gerdeen ordination set at church July 27

CHASSELL — James C. Gerdeen, lay pastor of Maranatha Free Lutheran Church in Chassell from 1971-1977, will be ordained a pastor of the Association of Free Lutheran Congregations at an ordination service at 4 p.m. Sunday, July 27, at the Maranatha Church.

The rite of ordination will be performed by Pastors Richard Snipstead of Minneapolis, president of the association; Herbert L. Franz of Cloquet, Minn., and Ernest J. Langness of Faith, S. D.

Pastors Garm M. Skramstad of Bessemer, Paul Nash of Ishpeming and Jay Eberth of Maranatha Church will also take part in the service.

Gerdeen's father, Clarence, will give a father's prayer.

Gerdeen, 43, graduated from Escanaba High School in 1955, Michigan Technological University in 1959 with a mechanical engineering degree, Ohio State University in 1962 with a M.S. degree in engineering, mechanics and Stanford University in 1965 with a P.H.D. in engineering mechanics.

During the past three years he attended the Association of Free Lutherans Theological Seminary at Medicine Lake, Minneapolis.

He was a research engineer in



JAMES C. GERDEEN

Columbus, Ohio, from 1959 to 1968, was professor of engineering at Michigan Tech from 1968-1977, lay pastor in Houghton and joint pastor with Ernest Langness at Grace Free Lutheran in Pelkie from 1975-1977.

Gerdeen married Wanda Larry of Grand Haven Aug. 5, 1960. They have three children.

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MARANATHA HAS ANNIVERSARY

The 10th anniversary celebration of Maranatha Lutheran Church was held in the church near Chassell and Houghton, Michigan, on Sunday evening, September 26, 1982. Pastor Franz, who was instrumental in starting the church, was the special speaker and Mrs. Art (Martha) Hill was the soloist. The celebration service was preceded by a fellowship supper in the church parlors.

Maranatha really began in 1971 in the old Norwegian Lutheran Church building in Calumet. The congregation was incorporated and moved to the present location in October of 1972. James C. Gerdeen was lay pastor from 1971 to 1977. David Jahn was lay pastor from 1977 to 1978. Jay Eberth was pastor from 1978 to 1981, during which time the Maranatha and Grace Parish received Home Mission support from the AFLC. James Gerdeen returned as pastor in 1981. Since Pastor Gerdeen serves part-time at nearby Michigan Tech University, the parish has gone off home mission aid.

—Cont.



Women of Maranatha at the Fellowship Supper

Lutheran Ambassador

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December 21, 1982

THE PRIESTHOOD OF ALL BELIEVERS



by Dr. James Gerdeen Chassell, Mich.

At the time of the Reformation, the priesthood had become restricted to an elevated few who were believed to have been endowed with a special grace after having received a "sacrament of ordination." One of the results of the Reformation was enlightenment again to the Biblical truth of the priesthood of *all believers*. This common priesthood was a conviction of Luther as well as of Georg Sverdrup, who is considered as a founding father of the Lutheran Free Church. This truth is also emphasized in the *Fundamental Principles* of the former LFC and of the AFLC today.

There is confusion today, too, with some minimizing the pastor's role and others limiting the priesthood to the pastor's office.

the sake of order (Acts 14:12). He concluded, too, for the sake of order, "that women keep silent when men speak," but women could preach in the absence of men. While he believed all Christians have the privilege of proclamation, not all have the "call" to the office of ministry.

"To Luther it was not either/or, but both faith and baptism."

Luther's Conviction

The concept of the priesthood of all believers became a foundational principle for Luther.¹ From his mother Luther learned respect for the "holy monks." The priesthood and monkery were considered a "spiritual estate", vs. the "secular state" for the laity. Ordination in the Roman Church was a sacrament. After his conversion, Luther came to believe that this ordination was a "mockery" and that every Christian was a priest according to the Word of God—"not made, but born, . . . created, not ordained." He said baptism is "the true sacrament of ordination" and that "faith alone is the true priestly office." To Luther it was not either/or, but both faith *and* baptism. The Scriptural basis used was I Pet. 2:6-10 and Gal. 3:28.

Luther claimed every Christian has the commission to preach the Gospel (I Pet. 2:9; II Cor. 3:6; I Cor. 14:31). Luther agreed that not all are to preach at the same time though all have the right and power to do so, for

Sverdrup's Conviction

Georg Sverdrup who came to the U.S. from Norway in 1874, believed that the concept of the priesthood of all believers had been lost or hidden not under a bushel but under the papal church and the state church. He believed that in contrast to pastoral domination it is the congregation's responsibility to work with the gifts that the Lord has given by His Spirit.² He quoted Eph. 4:11, 12: "And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints, for the work of service, to the building up of the body of Christ."

He stressed that of equal importance to the pastor's preaching was the lay witness of the members of the congregation to their Savior out of believing hearts and life experience, quoting Eph. 4:11, 12 and Col. 3:16: "let the Word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and

[Continued on page 14]

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PRIESTHOOD . . .

hymns and spiritual songs . . ." (RSV). He said the general principle limiting the extent of each individual's witness is edification of the church. I Cor. 14:12: "So also you, since you are zealous of spiritual gifts, seek to abound for the edification of the church." Eph. 4:16: "from whom the whole body, . . . according to the proper working of each individual part, causes the growth of the body for the building up of itself in love."

Sverdrup said there should be meetings for mutual edification where lay people both pray and exhort one another. Heb. 3:13, "But encourage one another day after day, as long as it is still called 'Today,' lest anyone of you be hardened by the deceitfulness of sin. Heb. 10:25, "not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near." Acts 2:42: "And they were continually devoting themselves to . . . the breaking of bread and to prayer." He said the goal of the church is the upbuilding of the congregation

EDWARDS . . .

Furthermore, Samuel Hopkins' insistence that Christ died for all, Indians, Negroes, and the underprivileged—laid foundations for the first anti-slavery impulses, and Hopkins was a student of Jonathan Edwards.

Further fruits of this revival were seen in renewed Christian piety among the young and old, in increased respect for moral ideas, in the burying of old grudges, in higher esteem for the Lord's Day, and in holy reverence for the Word of God. No one can estimate the far-reaching results of this revival. Suffice it to say that by the end of 1742 there was hardly a parish which had not in some measure enjoyed a share in the fruits of the Great Awakening. It reached its height in 1744. Careful historians have estimated that from 25,000 to 50,000 of New England's population of 340,000 were added to the churches there as a result of the Great Awakening.

Jonathan Edwards has been rightfully called the "Father of the Revivalist Type of Protestantism in America."

and the spreading of God's kingdom over the whole earth. Col. 1:28: "And we proclaim Him, admonishing every man complete in Christ." Mark 16:15: "And He said to them, 'Go into all the world and preach the Gospel to all creation.'"

Our Conviction

Our conviction in the AFLC, at least on paper, is expressed by the *Fundamental Principles*.³ Let us consider four of them that pertain to the priesthood of all believers:

"2. The congregation consists of believers who, by using the means of grace and the *spiritual gifts* as directed by the Word of God, seek salvation and eternal blessedness for themselves and for their fellow men.

"6. A free congregation esteems and cherishes all the *spiritual gifts* which the Lord gives for its edification, and seeks to stimulate and encourage their use.

"7. A free congregation gladly accepts the mutual assistance which congregations can give one another in the work for the advancement of the Kingdom of God.

"8. Such assistance consists partly in the mutual sharings of *spiritual gifts* among the congregations through conferences, exchange visits, lay activities, etc., whereby congregations are mutually edified, and partly in the voluntary and Spirit-prompted cooperation of congregations for the accomplishing of such tasks as exceed the ability of the individual congregation" (emphasis mine).

Note the emphasis on spiritual gifts which are people, you and me—active in our local churches—seeking the salvation of the lost—building up each other in the faith. Are we practicing what we preach? We need a revival of the priesthood of *all* believers. We need testimony meetings. We need training in discovering, developing and using our spiritual gifts.

A rabbi once was visiting Mendel who was dying in the hospital. Mendel was discouraged. He was reading about Moses and he said, "I am dying and I have never been able to be like Moses." The rabbi said, "Mendel, God is not going to ask you why you were not Moses, but why were you not Mendel?" Let us add a truth that the rabbi

"Are we practicing what we preach? We need a revival of the priesthood of *all* believers."

missed. First, we must answer to God concerning our salvation. Are we saved? Do we know Jesus as our personal Savior? Then we must stand before the judgment seat of Christ (I Cor. 3:10-15) and answer concerning our individual ministry in the priesthood of all believers and answer the question: "Were we Mendel?" "Were we Mary?" "Were we John?" "Were we what Jesus wanted us to be?" May we hear His answer: "Well done, thou good and faithful servant."

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2. Sverdrup, Georg, *The Heritage of Faith*, Augsburg Publishing House, Chapter 2, "Church and Congregation."
3. *Fundamental Principles of the AFLC* (Guiding Principles of the Lutheran Free Church since 1897.)

(Scriptural quotations are from the *New American Standard Bible* unless otherwise noted.)

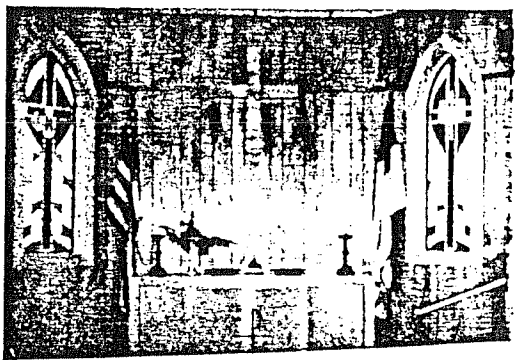
Church windows given

Frieda Elling donated two beautiful stained glass windows which were installed on each side of the altar at Slim Buttes Church of Reva, S. Dak., this summer in memory of her husband Bob.

A donation by Mr. and Mrs. Pete Larson for a large stained glass window over the double doors has added additional beauty to our place of worship.

Rev. Philip Rokke is pastor of the church.

—Corr.



Rev. Kokkonen ends 50 years in ministry

CALUMET — The Rev. A.E. Kokkonen, pastor of the Calumet National Lutheran Church, has announced his retirement after completing 50 years in the ministry, 28 of them at Calumet. Pastor Kokkonen will be honored Sunday, July 25, at an open house at the Calumet National Lutheran Church from 2 to 5 p.m.

The Rev. Kokkonen was born in Rockport, Mass. in 1896, the son of Finnish immigrant parents. After attending summer school and high school in Rockport, he enrolled in Suomi College. In 1921 he graduated from the theological seminary of the Finnish National Lutheran Church in Ironwood. After ordination in 1921 the Rev. Kokkonen was called to a mission congregation of Finnish immigrants in Red Lodge, Mont. This town seemed to be well named, as on arriving Pastor Kokkonen found a strong leftist element who actively opposed the work of all churches. His patient work bore fruit, and the congregation became firmly established. Other Finnish National Lutheran congregations served by Rev. Kokkonen were at Fairport Harbor, Ohio (1924-1925), Jersey City, N.J. (1926-1934), Amasa and Beechwood, (1934-1940), New York Mills, Minn. (1940-1943), and Calumet since 1943. From 1934 to 1940 he Rev. Kokkonen also was editor of periodicals at the former National Lutheran Church publishing house in Ironwood.

The Rev. Kokkonen married the former Helena Karvonen who passed away in 1940. In 1943 he married the former Joanne Keskiatalo of Cromwell, Conn.
The Rev. Kokkonen is well known as a translator of Finnish religious literature. His translation of the Finnish spiritual account, "A Vision," by Rev. William Jokinen has been published in this country. The Rev. Kokkonen is also a prolific writer of poetry, most of which has appeared under the pseudonym ACHE. Hymn writing, religious paintings and woodworking are also hobbies of the versatile cleric.
In his 28 years in Calumet the Rev. Kokkonen has officiated at 208 baptisms, 245 confirmations and 154 funerals. He has united 104 couples in marriage.

Page 8, The Daily Mining Gazette, Monday, July 26, 1943



Welcomes new pastor

CALUMET. — A farewell service, a dinner for members of the congregation and an open house reception took place in the National Evangelical Lutheran Church Sunday in honor of the Rev. A.E. Kokkonen, pastor. The Rev. Kokkonen will take part in the installation service next Sunday at 1:30 p.m. for the Rev. Rupert Efraimson, a native of North Dakota, the new pastor, who also was present at the day's activities.

More than 400 persons took part in the day's activities for the 28-year pastor of the church, who has retired after 50 years of service in the ministry. His wife, Joann, shared in the many well wishes of the day. The Rev. Matt Roininen of Finland was among the many present. Fifteen ladies of the church took part in the kitchen details during the day. The Rev. and Mrs. Kokkonen plan to reside in Gloucester, Mass., starting in early August. Both expressed their appreciation to all for the many friendships and courtesies extended them during their stay in Calumet.

On behalf of the congregation, the pastor received an inscribed wrist watch and monetary gifts, the latter given in the wish that the pastor and his wife make a trip to Finland in the future. In photo above, the Rev. Kokkonen, left, welcomes the new pastor, the Rev. Rupert Efraimson. (Gazette photo by Ray Peterson.)



THE Rev. Rupert Efraimson was installed as the second pastor in 28 years of the Evangelical Lutheran National Church in Calumet Sunday af-

ternoon. The Revs. A. E. Kokkonen and Matti S. Roininen were assisted by T. J. Lepisto, Charles Niska, Melvin Hirve-

la, Willard Foreman and Donald Harvey, members of the board of directors at the installation.

(Ray Peterson of Gazette)

Rev. Efraimson is installed church pastor

CALUMET — Installation services were held in the Evangelical Lutheran National Church Sunday afternoon for the Rev. Rupert Efraimson, a native of Rock Lake, N.D., who will succeed the Rev. A.E. Kokkonen, who has retired. In charge of the installation was the Rev. Kokkonen. He was assisted by the Rev. Matti S. Roininen of Uusikylla, Finland and members of the board of directors. Members of the Senior and Junior choirs sang several appropriate numbers.



Rev. Rupert Efraimson

The Rev. Efraimson was born in Rock Lake 46 years ago. He received his elementary and high school education in Rock Lake. During World War II, he spent two years in the service of his country and saw brief service in Korea.

He is a graduate of Springfield Lutheran Concordia Seminary in 1952. He was ordained the same year by the National Lutheran Church and served congregations in Covington, Amasa and Beechwood, Mich., from 1952 to 1957.

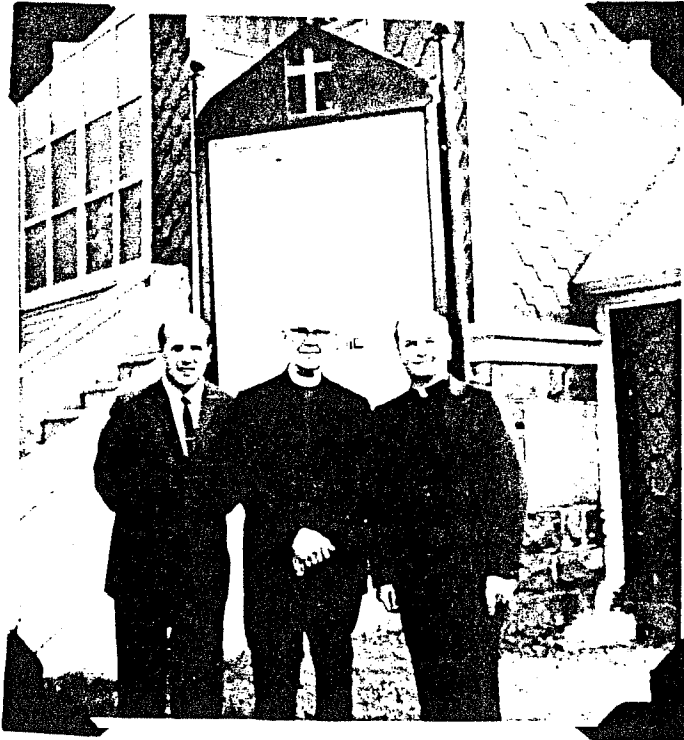
The Rev. Efraimson then served in Toronto from 1957 to 1959. He accepted a call to Finland in 1962 and served as pastor of Confessional Lutheran in Lahti, Kuusankoski, Helsinki and was on the executive board of the church.

In 1970 he returned to the United States and spent the past year in Florida.

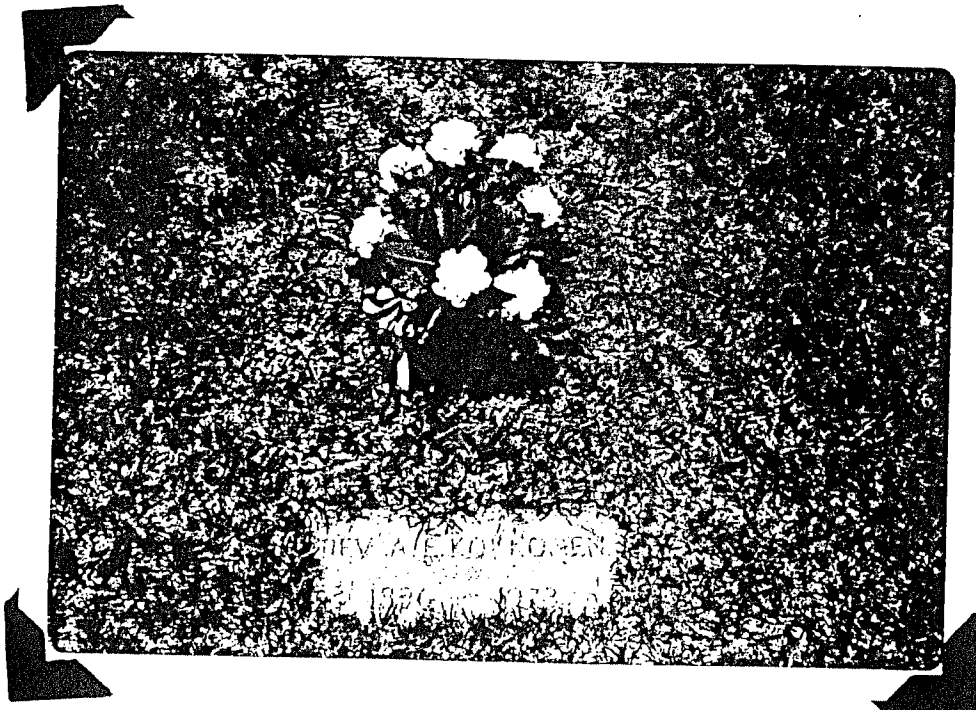
The pastor is unmarried and will conduct his first regular services Sunday morning at 9:30.

Following the installation, the Rev. Efraimson claimed it an honor to be installed by the pastor and asked for the prayers of the members of his new congregation, saying, "You are the flock God has given me." Several former members of the parish on vacation were also present and took part in the reception that was prepared by the church ladies for everyone.

"Hell, Heaven or Hoboken Christmas," was a 1918 quote attributed to Gen. John J. Pershing.



L. to R. Pastor Roininen, Pastor Kokkonen, and Pastor Efraimson at Pastor Efraimson's installation, August 1, 1971



Pastor Kokkonen's grave in Lanesville (Gloucester), Massachusetts

We placed a bouquet of blue and white flowers (the colors of Finland) on his grave in his memory.

The gravestones of his father, and other members of his family, all bore the name "Peterson", the name the family adopted after arriving in America. Many Finnish families have both a Swedish and a Finnish surname.

Sincerest Thanks

Between acts of hectic packing after residence of 27 years and 9 months in good old Copper Country where our friends are myriad, we take this means to thank them, one and all, for innumerable acts of kindness shown us. The most recent expression of kindness of parishioners and others really swept us off our feet. We can never adequately thank the prime movers and the ladies who contributed and labored so to make the farewell occasions unforgettable. To all involved, including out-of-town visitors and greeters, the choirs and their directors and the new pastor, the Rev. Rupert Efraimson, our deepest gratitude.

May God be good to this friendly colorful Copper Country!

JOANN and A. E. KOKKONEN

(at home soon at
12 Butman Avenue, Gloucester, Mass. 01930)

Retired pastor A. E. Kokkonen dies in East

CALUMET — The Rev. Axel Edwin Kokkonen, 76, a former pastor of the National Evangelical Lutheran Church, passed away Thursday morning in a Gloucester, Mass., hospital shortly after arrival. He suffered a coronary attack at his home.



Rev. A.E. Kokkonen

He was born May 6, 1896, in Pigeon Cove, Mass., and spent his youth in Massachusetts. He attended Suomi College and graduated from the seminary of the National Lutheran Church, Ironwood being ordained on June 12, 1921.

The Rev. Kokkonen served congregations in Red Lodge, Montana, Fairport Harbor, Ohio, Jersey City, N.J. and New York. He then served as religious editor of the Finnish publication, "The Auttaja", of the National Lutheran Church, published in Ironwood, from 1939 to 1941.

He then went to New York Mills, Minn., to serve as a pastor in the church and moved to Calumet to serve the Calumet congregation in 1943. He retired August 31, 1971 and returned to Gloucester to make his home.

Through the years, the Rev. Kokkonen contributed various short verses of poetry to the

Gazette, oftentimes getting up in the early morn-hours to work with his typewriter. He wrote these verses under the name "Ache." He sent a few to national celebrities.

He was also interested in ham radio and at times talked to ham operators not only in the United States, but in Finland. He was able to visit that country last summer with his wife. The trip was the gift of the congregation of the National Lutheran Church of Calumet, upon his retirement.

For a time he offered the residents of the Copper Country a course in Finnish speaking and writing, and a small group of residents of the area availed themselves of that opportunity. He also tried his skill at oil painting, but his work was confined only as a pastime at home.

He preferred humility to recognition.

He married the former Johanna Keskitalo on August 6, 1943.

His wife, a brother, Carl of Rockport, Mass., two nieces and two nephews, survive.

Funeral services will be in Gloucester Monday at 2 p.m. with the Rev. R. L. Efraimson of the National Lutheran Church of Calumet to officiate and burial will be in Gloucester.

The body is at the Burgess and Mackey Funeral Home, Rockport, Mass.

His wife suggests memorials to the National Lutheran Church, Calumet in lieu of other expressions of sympathy.

Death notices

PAAVO L. RAJALA
COVINGTON — Paavo L. Rajala, 41, was dead on arrival at the Baraga County Memorial Hospital, L'Anse Tuesday evening.

He was born in Covington, Jan. 12, 1934, the son of Lucy and the late John Rajala and except for two years in Detroit in the early 1950s had been a resident of Covington.

He graduated from L'Anse High School class of 1951. The past 10 years he had been employed by the Cleveland Cliffs Mining Co., Republic Mine, and was a supervisor.

Mr. Rajala married the former Marcelene Aho on August 18, 1962.

Surviving are his wife, a daughter, Paula at home; a son, Karl at home; his mother and step-father, Mr. and Mrs. Nels Seppala of Covington; two sisters, Mrs. Eino (Vola) Salli of Watton, and Mrs. Donald (Anta) Kanninen of Madison Heights; a brother.

Arnold of Watton and several nieces, nephews aunts and uncles.

A brother Alvin passed away two years ago.

Funeral services will be Friday at 1 p.m. at the Trinity Lutheran Church, Covington with the Rev. R. Efraimson to officiate.

Burial will be in the Covington Cemetery later in the spring.

Friends may begin calling at the Wittum Funeral Home Thursday afternoon.

Pastors make parish 'trade' for vacations

CALUMET — A parish "trade" by two pastors for the duration of their vacations has brought Pastor Aulis H. Jalonen of New York City to the Copper Country for a month to conduct services at the National Evangelical Lutheran Church of Calumet.



Pastor Jalonen

Pastor R. Efraimson of here, while vacationing in the East, will in turn conduct the services at Pastor Jalonen's Betania Lutheran Church in New York.

A native of Turku, Finland, Pastor Jalonen has been serving the Betania church since moving to the United States in 1971. He graduated from Helsinki University in 1965 and has also studied at the Theological Seminary of the Confessional Lutheran Churches of Germany in Oberursel.

Pastor Jalonen's grandfather lived most of his life in Fairbanks, Minn., and he has several cousins in Two Harbors, Minn.

He will be conducting services at National Evangelical throughout August, beginning Sunday, August 4, and will also conduct a Finnish service Sunday, August 11, at 2:30 p.m.

Pastor Jalonen was accompanied to Calumet by his wife and daughter and a guest, Miss Pirko Kokkonen of Finland.

Daily Mining Gazette August 6, 1975

SULO R. RAJALA
COVINGTON — Sulo R. Rajala, 75, passed away Tuesday afternoon at the Marquette South General Hospital.

He was born June 24, 1900, in Covington, the son of Mr. and Mrs. Gabriel Rajala and

had spent his life in Covington.

Before his retirement he did farming and woodwork.

Mr. Rajala was a member of the Trinity Lutheran Church, Covington.

He married the former Lillian Autio on July 3, 1934.

Surviving besides his wife are two daughters, Mrs. James (Helen) Osborn and Mrs. Donald (Donna) Kyllonen of Minneapolis; two sons, Stanley and Marvin of Covington; five grandchildren and several nieces and nephews.

Funeral services will be Friday at 1 p.m. at the Trinity Lutheran Church, Covington. The Revs. Lyle Klemz and R. Efraimson will officiate and burial will be in the Covington Cemetery.

Friends may begin calling at the Wittum Funeral Home, L'Anse, Thursday after 4 p.m.

V THE BUILDING OF THE CHAPEL AND STUDENT CENTER

In the fall of 1973 three other Wisconsin Synod families - the Kreutzberg's, the Gigstad's, and the Ralph Krug's - moved to Houghton, and attendance at the monthly Communion services increased markedly. Permission was obtained from the Northern Wisconsin District Mission Board to hold services every Sunday, and a Sunday School was organized. Also, our services were advertised in the Daily Mining Gazette for the first time. The Sunday evening services were shifted to the Christian Science building since the Baptist church was not available for use every week.

Pastor Marvin Radtke of Eagle River, Wisconsin, chairman of the District Mission Board, authorized us to make a survey of property in Houghton. Within the city limits there was no available vacant land within walking distance of the university. I adamantly opposed buying an old house and "fixing it up". Our attention turned to land adjoining the university on the east, in Portage township. Three properties were identified as potential sites:

- 1) 1.2 acres at the SW corner of Mill Road and Woodmar Drive with 102 feet of frontage on Mill Road. This land was owned by Mr. Earl Volin, developer of Pilgrim Estates, and his asking price was \$13,000.
- 2) Three adjacent lots on the NE corner of Mill Road and Woodmar Drive, owned by the franchise owner of Kentucky Fried Chicken:
 - #7 125'x180' 125 ft. frontage on Mill Road \$6030
 - #8 .48 acre (pie-shaped) 115' frontage on Royalewood Rd; 95' frontage on Mill Rd \$7290
 - #9 125'x150' 125 ft. frontage on Royalewood \$5625
- 3) Further up Mill Road, a lot owned by Mr. Allan Kennedy. 125'x120', with 120 ft frontage on Mill Road. Asking price \$5000.

With surprising speed, the General Board for Home Missions, at their April, 1974 meeting, approved the District Mission Board's request for an allocation of funds for the purchase of land and building to serve the Houghton campus ministry*. This was granted, with the understanding that though a congregation would not be established, families (other than students) would also be served through the campus house and ministry**. The rest of 1974 and all of 1975 was spent collecting information on zoning laws, water rates, utility connections, etc. requested by the District Mission Board. In the meantime, Pastor Kante had accepted a Call to Theresa, Wisconsin, and was replaced by Pastor Thomas Trapp. Finally, in January, 1976, the Synod made an offer to purchase the Volin property, including an additional lot fronting on Peepsock Road, for \$15,500. The offer was accepted.

During the next four months, Mr. Jerry Burk of the Synod's architectural office in Milwaukee prepared plans for a ground-level

*Many years later I learned that these moneys were made available through the sale of a student center in Minneapolis which was poorly located.

**Letter of May 3, 1974; Pastor Radtke to Pastor Kante

chapel, topped by a Millcraft modular home which would serve as a student center. A site plan, showing locations of the parking area, and a future church and parsonage, was also prepared. Construction was begun on the Millcraft home at the Millcraft factory in Waupaca, Wisconsin. This was to be a custom unit, four feet longer than the largest standard Millcraft home, and was offered to the Synod at cost by Mr. Erwin Rehbein, owner of Millcraft Homes.

We had no inkling of the troubles that were ahead. Mr. Gary Loss, a graduate student in Civil engineering, had been working at the site, doing perc tests for the septic system and locating the surveyor's monuments marking the property. Certain neighbors, notably Mr. Clark Givens, whose home adjoined our property, pretending friendliness, asked Gary about the progress of the work, and about our plans for the chapel and student center. This information was freely given.

On May 15, 1976, I and the other officers received a following notice by postcard:

"There will be a meeting at the Portage Township office located on Green Acres Road, Thursday, May 20, 1976 at 7 pm., to discuss the Student Chapel to be built in Pilgrim Estates"

Gino Becia, Supervisor
Portage Township

I was out of town the evening of May 20, but Pastor Trapp and Mr. Gigstad attended the meeting. They were confronted by an angry, unruly mob of neighbors. A petition signed by 24 neighbors was presented to township supervisor Becia. After seven "whereas's", the petition stated:

"Therefore, we, the residents of Pilgrim Estates and surrounding areas, respectfully urge Gino Becia, the Portage Township Supervisor, take such action to prevent the owners of said land from constructing an egress and ingress from Peepsock Road".

Significantly, the first name on the petition was that of Mr. Arnold Lack. The second name was Mr. Clark Givens. Although Pastor Trapp was able to give assurance that the original entrance from Peepsock Road had been changed to Mill Road, this did nothing to placate the unruly mob, which were threatening to oust Supervisor Becia at the polls if he approved our plans.

On May 24, at the urging of Attorney Norman McLean, who represented Mr. Volin in the land transaction, I took our building and site plans to Sam Sowka, Houghton County Building Official, who approved them and issued a building permit, and also electrical and plumbing permits. On June 1, 1976, through Synod's resident agent in Saginaw, we were served with a summons for a lawsuit, carrying the names of seven neighbors as plaintiffs, and drawn up by the most disreputable lawyer in the Copper Country. The first plaintiff was Clark Givens; the third was Arnold Lack. Named as defendants were:

1. Melden E. Volin, seller of the property
2. Samuel Sowka, county building official
- and 3. Wisconsin Ev. Lutheran Synod, purchaser of the property

The suit alleged the following:

1. That the plans of the Wisconsin Ev. Lutheran Synod will adversely affect the orderly layout and use of the land, the surrounding drainage, sewage, ingress to and egress from such land, and as such will violate the letter, intent, and spirit of the Subdivision Control Act, thereby constituting a public nuisance, per se and in fact.
2. That defendant, Wisconsin Evangelical Lutheran Synod, in making application to defendant, Samuel H. Sowka, Building Officer of Houghton County, Michigan, for a building permit, wilfully and negligently failed to disclose the true intent to build a church parking lot and parsonage; instead indicating the limited intent to build a parsonage only.
- 3, That the land sold to the Wisconsin Ev. Lutheran Synod, by virtue of the restrictive covenants attached to residential lots sold in Pilgrim Estates, was burdened by a negative reciprocal easement. This legal doctrine the plaintiffs interpreted to mean that our land was also restricted by the covenants attached to the residential lots in Pilgrim Estates, and they petitioned the court to prevent our construction.

News of the lawsuit reached Pastor Trapp while he was on vacation, and thoroughly spoiled his vacation. Synod officials, on advice of Synod's legal counsel in Milwaukee (von Briesen, Redmond, Schilling, and Kreunen) requested us to engage a local attorney to represent our interests. After making inquiries at the university, Mr. Gigstad recommended Mr. Paul J. Tomasi, who was then associated with the firm of LaBine, Vairo, and Mechlin.

The first week in August, 1976, a motion hearing was held and depositions were taken. On legal technicalities the judge dismissed the Volins and the county building official from the suit, and also dismissed count 2 above. The rest of the counts in the lawsuit were remanded for trial. Attorney Norman McLean, the Volin's counsel, felt that the suit had little legal substance. Attorney Tomasi was concerned about the "negative reciprocal easement" issue, and gave us only a "50-50 chance" of winning. Synod's Milwaukee legal counsel were determined to proceed with defense of the suit, and asked probing questions of attorney Tomasi.

During the summer word had repeatedly reached me both from the Volins and from Mr. Gigstad of certain derogatory comments Mr. Arnold Lack had been making concerning our church, particularly, that he did not want any more "fly-by-night" Lutheran churches in the community. Since Mr. Lack was an ordained minister of the Lutheran Church in America, assistant to the president of Suomi College, and a member of Good Shepherd Lutheran Church(LCA) of Houghton, the neighbors (mostly unchurched) would naturally assume his statements to be authoritative. One day in August, 1976, I visited attorney McLean, and he gave me a photocopy of Mr. Volin's handwritten account of all that had transpired with the neighbors. I prepared a typed copy and mailed it to Mr. Volin at his

home in Green Valley, Arizona, asking him to sign it, have it notarized, and return it to me. This testimony documented Arnold Lack's slander against us. We now understood the reason for the neighbors' hostility towards us. I also gave a copy of this testimony to Pastor Efraimson, and he showed it to Mr. Jack Lepisto of the Calumet church. On December 8, 1976, we received word from Attorney Tomasi that Arnold Lack had withdrawn from the litigation. The other plaintiffs apparently came to the realization that they had been duped by Arnold Lack, and one-by-one they withdrew from the lawsuit. By April, 1977 the lawsuit was dead.

What caused the break in the logjam? I can only surmise the following. Mr. Lepisto had been one of Suomi College's most loyal supporters and generous benefactors. When he heard of Arnold Lack's slander and the lawsuit which it fostered, I believe that he telephoned Rev. Ralph Jalkanen, President of Suomi College, and informed him that he was cutting Suomi College out of his will. I had told Ralph Jalkanen that we were prepared to put witnesses on the stand who could prove that Rev. Arnold Lack had both violated the Eighth Commandment (the lie contained in Article 2 of the lawsuit) and slandered us. That spring (1977) Arnold Lack put his house up for sale. In July a newspaper article appeared saying that he had been named a vice-president at Midland College, an LCA college in Fremont, Nebraska. I am convinced that President Jalkanen fired him and arranged for this "transfer".

In fairness, I believe that President Jalkanen and Suomi College were not a party to Lack's scheme. I am convinced that the plot was hatched by a few members of Good Shepherd Lutheran Church in Houghton, which wanted to rid itself of a "competitor". It is significant that soon afterwards the pastor of Good Shepherd, Rev. Rudy Hokenson, left the ministry. I also am confident that my good friend and colleague, the late Professor Marriott Bredekamp, one of the founding members of Good Shepherd, was not a party to this plot.

Words cannot convey the anguish of those long months of the lawsuit. It was an emotional burden that Pastor Trapp and I had to carry alone. Since there is hardly any way to fight slander and news of the lawsuit had not yet appeared in the newspaper, the best choice seemed to maintain an absolute silence. At a pre-trial conference held in Attorney Tomasi's office, Pastor Norman Berg, executive secretary of the General Board for Home Missions, suggested "spilling the lawsuit to the newspapers". Fortunately, wiser counsel prevailed, and the District Mission Board contented itself with preparing a brochure giving accurate details of our plans and mailing it to the neighbors.

The other members of University Lutheran Chapel were only vaguely aware of the lawsuit. To this day they do not know the circumstances under which it arose. I did not even tell my wife of the plot against us until after the lawsuit had been dropped. Since many of the plaintiff's wives had been friends of Ellen's, I felt that I could at least spare her emotional anguish by never revealing to her the names of the plaintiffs, other than Lack and Givens.

Although the lawsuit had been dropped, I felt that it was important to clear both my name and that of the Wisconsin Synod from the charge of lying contained in the second count of the lawsuit. Accordingly, I drove to Dollar Bay, and after describing the circumstances of the lawsuit to county building official Sowka, he was more than willing to prepare a notarized statement testifying that "there was no failure to disclose the true intent to build above said building and a parking lot". Copies of Mr. Sowka's statement, and the testimony of the Volins, are contained in the files of both University Lutheran Chapel and Synod headquarters in Milwaukee.

Building plans resumed. Mr. Rehbein of Millcraft Homes generously offered to construct, at cost, a second customized modular home identical to the first, which had since been sold. Since we felt that it was now important to maintain a low profile and not call attention to our building plans, no ground-breaking ceremony could be held. The site preparation and building of the ground-level chapel went very smoothly - something rare in a building project. Almost all of the credit was due to Mr. Gus Grohman, who was at the construction site every day, watching over contractor Locatelli's work with an experienced eye. Mr. Grohman also did all the interior painting of the chapel and the staining and varnishing of the trim.

The modular home arrived in two halves, on enormous flat bed trucks. The halves were lifted into place by a crane and bolted together. The beautiful pulpit, chancel furniture, and other furnishings were obtained, for the cost of transportation, from a mission which had closed*. One of the students drove a U-haul truck to Sault Ste Marie, and came back with these items. They were stored in our garage for two months until chapel construction was completed. When all was finished, the chapel and its surroundings were more beautiful than I had imagined in my fondest dreams. I was reminded of Jacob's exclamation: "How awesome is this place! This is none other than the house of God, and this is the gate of heaven." (Gen. 28:17)

The first service in the Chapel was held on the First Sunday in Advent, December 3, 1978. The formal dedication was on September 30, 1979, and was attended by all our former pastors, with District President Voss as the speaker.

*Our Savior Lutheran Church of Sault Ste Marie, Ontario. Its pastor (Gaylord Gartman) had become involved with the charismatic movement. When this was exposed and an investigation was made, he resigned from Synod and took most of the members out with him.

TESTIMONY OF MELDEN E. VOLIN AND EVELYN Y. VOLIN

In May 1975 I prepared a preliminary plat of the unplatted property in the northeast corner; this preliminary plat, covering 1.2 acres, showed a subdivision into four lots. I filed the preliminary plat with the Houghton County Clerk, the Upper Peninsula Dept. of Health, and the Houghton County Road Commission. I had prominently displayed a For Sale sign for the past two years but no one had shown much interest in the property, except that an inquiry about it had once come from Mr. Gigstad, representing the Wisconsin Synod of the Lutheran Church.

In August 1975, Mr. Gigstad stated that the Synod was interested in purchasing the property and asked for a survey. I retained U. P. Engineering to make the survey. Mr. Klenow conducted the work with my help. When Dr. Remondini, whose residence adjoins the property on the south, saw us working, he asked what was going on and I said that the Synod was interested in purchasing all of the 1.2 acres along with an adjoining lot fronting on Peepsock Road which belonged to my son Tim. Dr. Remondini expressed interest in Tim's lot, which adjoins his property on the west, and the part of the 1.2 acres adjoining his property on the north.

Later, in August or early September 1975, Dr. Remondini came to our home to talk further about the property in the northeast corner. Our son Tim and his wife Cindy were visiting with us and present during the conversations. Dr. Remondini again stated interest in Tim's lot and the parcel adjoining his property on the north and fronting on Mill Road. I told him that I could not sell him the parcel he wanted without subdividing all of the land in the northeast corner. I also stated that I had filed a preliminary plat for such subdivision, but subsequently had this offer from the Wisconsin Synod of the Lutheran Church to purchase all of my property, providing they could also purchase Tim's lot. I stated several times to Mr. Remondini that I would prefer to sell my property to adjacent property owners and suggested that he talk to Mr. Givens and Mr. Joffee, the other

Melden E. Volin
(signature)

10-14-76
(date)

Evelyn Y. Volin
(signature)

10-14-76
(date)

TESTIMONY OF MELDEN E. VOLIN AND EVELYN Y. VOLIN
(continued)

adjacent owners, to unite with him in the purchase of the whole block of property. Later he told me that he had done this, but the other owners were not prepared to undertake such a purchase. I offered to sell at the same price the Synod offered.

In late October, when word had circulated that I was negotiating with the Synod for sale of the property (I had displayed prominently a For Sale sign for the past two years and the Synod was the first to show interest), Mr. Lack* came to my home. My wife was present. He strongly opposed having a church in the area, and particularly this Synod, which he described as a "fly-by-night outfit" without sufficient means to finance a structure which would be a credit to the area rather than a detriment. He stressed that any development by this group would be a nuisance to surrounding residents, an eyesore, and it would result in a decline in adjacent property values. I described what I knew about the proposed development and stated that I thought the plan would be in consonance with existing structures and much better than having five dwellings put up if the land were subdivided into 12,000 square foot lots. Mr. Lack was adamant in his arguments and asked that I sell him Tim's lot. He said that he didn't like the idea of looking out across the road at a driveway and possibly a parking lot. I told him that Tim had already agreed to sell the lot as part of the package to the church. At no time did Mr. Lack mention anything about traffic on Peepsock Road, children playing in the area, snow removal problems, hazards to health, or problems with drainage. These points which have become a part of the suit apparently have been conjured up at a later time. Mr. Lack did not bring up any argument about the proposed parsonage being rented as an apartment.

*Arnold E. Lack is an ordained minister, listed in the Clerical Register of the Lutheran Church in America. Arnold Lack is Assistant to the President of Suomi College. Suomi College is a two-year college belonging to the Lutheran Church in America.

Melden E. Volin
(signature)

10-14-76
(date)

Evelyn Y. Volin
(signature)

10-14-76
(date)

STATE OF ARIZONA
COUNTY OF PIMA

Acknowledged by me this 14th day of October 1976

My Commission Expires October 18, 1979

Beatrice M. Surpen

I testify that in the building permit No. PO-62 issued on May 24, 1976 to Wisconsin Evangelical Lutheran Synod for a "1 story building with finished basement ground floor; chapel and restrooms upper floor: kitchen, 1 1/2 baths, meeting rooms" to be located at SW corner Mill Road and Woodmar Drive, there was no failure to disclose the true intent to build above said building and a parking lot. The site plan shown to me, when the permit was applied for, showed both a building and a parking lot.

Samuel H. Sowka
(signature)

10-17-78
(date)

On 10-17, 1978, before me personally appeared Samuel H. Sowka, Houghton County Building Official at the time the subject permit was issued, made oath that the above statement is true and correct.

My commission expires _____

Paul J. Hines
Notary Public, Houghton County, Michigan

Lack to leave Suomi for post in Nebraska

Midway Gazette
7/25/78

HANCOCK — Arnold E. Lack, vice president for administration at Suomi College since 1971, has been named vice president for college relations and development at Midland College in Fremont, Neb., effective Aug. 15.

Lack will oversee student recruitment, public and church relations, college publicity, promotion and fund-raising at Midland.

While at Suomi Lack has coordinated administrative staff in college advancement and development, publications, alumni and public relations. Through his efforts, governmental and foundation grants, capital campaigns and deferred

giving programs of Suomi have advanced to unprecedented high levels, a Suomi spokesman said. At the same time, student admissions increased 45 percent at the college and long-range institution research projects were established.

Suomi's president, Dr. Ralph J. Jalkanen, said Lack has made Suomi known and recognized in governmental and private funding circles, and through his leadership the college has continued strong in a time when many private colleges have faced serious retrenchments.

Lack, 47, came to Suomi from parish ministry at Minneapolis and Duluth. He is a graduate of



ARNOLD LACK

Augustana College and the Lutheran School of Theology in Chicago, and has a master's degree in educational administration from Northern Michigan University.

He has been active in Copper Country civic affairs as chairman of the Keweenaw-Houghton County Bicentennial Commission, vice president of the Copper Country Chamber of Commerce, a member of the historic Calumet Theater and the Portage Lake United Fund.

Mrs. Lack has been a clerk in the Secretary of State office in Hancock.

the Ishpening area.



PASTOR HOKANSON

Mining Gazette

Pastor *6/22/79* to pursue master's

HOUGHTON — The Rev. Rudy Hokanson has announced his resignation as pastor of Good Shepherd Lutheran Church in Houghton, effective the beginning of September, when he will be enrolled in the Yale University School of Organization and Management to study for a master's degree in public and private management.

While at Good Shepherd, Hokanson generated programs in effective parenting and interdenominational marriages, began a series of divorce support groups and helped develop a weekly winter worship program at Heritage Manor.

Hokanson has also been the Lutheran campus minister at Michigan Technological University. He serves on the Board of Directors of the Portage Lake United Ministries in Higher Education and a report co-authored by him on religious attitudes and beliefs of technological students will soon be released.

In 1977-78 he was interim chaplain and Old Testament teacher at Suomi College. He was coordinator of the Lutheran World Relief Boxcar Effort in the area for two years and worship chairman of the 1976 Reformation Festival, which brought Ruth Youngdahl Nelson to the Copper Country to speak.

Also, during his tenure, a children's choir has been started and two youth groups began.

Hokanson, 30, came to the Copper Country in 1974 after he received his master of divinity degree from Yale University. His wife, Susan, a religious educator, has taught at Suomi College. She will be returning to Yale Divinity School this fall to complete her studies for the ordained ministry.

The Hokansons have two children.

August 1971

University Lutheran Chapel
Houghton, MI. 49931

Gentlemen:

Thanks for ^{the} invitation to attend
the dedication of your Chapel and
Student Center at Mill Rd and Wood
man Drive. This is very thoughtful
of you.

My wife and I were in
Houghton very briefly early in the
month and drove through Pilgrim
Estates as a matter of interest. We saw
your new chapel and were pleased
with its exterior appearance. We
did not have time to visit. We want
to congratulate you and the Synod for
overcoming unreasonable opposition to
your plans and building a chapel
which is in consonance with the
houses and other structures in
Pilgrim Estates.

We wish you every success
in your plans to serve the students
of the University.

Sincerely yours
Earl and Eddy Volin

THE NATIONAL EV. LUTHERAN CHURCH
Calumet, Michigan

Interim Pastor, Rev. Marcus F. Liesener Vacancy Pastor, Rev. Thomas Trapp

JUDICA, THE FIFTH SUNDAY IN LENT

March 12, 1978

ACCEPTANCE LETTER of Rev. Mark Hannemann,
Dear Fellow Christians:

The gracious Lord of the Church has, in His wisdom, led me to accept the call which you extended to me to be your pastor. The time of deliberation has been a difficult one, but now it is clear to me that it is truly the will of God that I come to serve you. Because it is His will we have a wonderful assurance that we will be able to work well together to further the Lord's work here on earth for the sake of our Savior, Jesus Christ. May the guiding and protecting hand of God be with each of us until we meet face to face.

Let me close by saying that I am looking forward to serving you and ask your prayers that we may do well together for the glory of God.

Sincerely,
Pastor Mark Hannemann

INSTALLATION.....

The Hannemann's will be leaving Corvallis, Oregon April 5th. Mrs. Hannemann will fly with their four children to Duluth, Minn., where she will stay with relatives until her husband arrives w/their earthly possessions on a trailer. The Installation as Pastor of National Ev. Lutheran Church will take place on Sunday, April 16, 4:00 p.m. Pastor Oscar Naumann, president of the Wisconsin Evangelical Lutheran Synod, will be present to deliver the sermon at the service. We pray that the Lord our God may let His holy angels protect them on their way to Calumet. May God also bless the ministry which Pastor Hannemann is about to assume among you. May you, God's people, ever be willing to hearken unto the voice of His servant speaking in His name. May the new Pastor be able to carry on his work here in your midst with joy to God's glory and your welfare.

OUR SERVICE TODAY

THIS WEEK

Organ Prelude and Silent Prayer
The opening Hymn: No. 2
The Order of Service, Page 5
The Epistle: Eph. 2:1-10
The Gospel: St. John 8:46-59
Sr. Choir: "Savior, Thy Dying Love"
Hymn No. 151
The Sermon: Hebrews 9:11-15 (on tape)
Theme: Jesus, Our High Priest, for
Life and for Death.

Today.....Library 11:30-12:00
Monday.....Sr. & Jr. Conf. 4:00 p.m.
Wednesday...LENTEN SERVICES 7:00 p.m.
Social Hour 7:45 p.m.
Sr. Choir 8:00 p.m.
Thursday....Altar Guild 6:00 p.m.
Priscilla Circle 7 p.m.
Church Council 7 p.m.
Jr. Choir 7 p.m.

The Offertory and the Offering
The General Prayer
The Lord's Prayer
Hymn: No. 628

In the name of the congregation we thank Mr. Glen Therrian for conducting the Altar Service this morning.

The Collect and Benediction
Pastor Liesener is preaching at North Trinity in Milwaukee this morning.

SACRED CONCERT, next Sunday, PALM SUNDAY, March 19, 3:00 p.m. by the Sr. and the Jr. Choirs. All are cordially invited to attend.

HOLY WEEK.....

HOLY COMMUNION Service on Maundy Thursday, 7:00 p.m. All members who intend to commune at the Lord's Table are asked to fill out a communion card for the communion records. Guests are asked to speak to the pastor before communing.

GOOD FRIDAY Services will be conducted on Friday, March 24th, 1:30 p.m.

EASTER SUNDAY, March 26th, Divine Worship Services at 10:30 a.m., Sunday School at 9:00 a.m., Bible class for Adults and High School Students at 9:30 a.m.

The Installation of
Rev. Mark E. Hannemann

52

At The National Ev. Lutheran Church
Calumet, Michigan

April 16, 1978 -- 7:00 P.M.

Organ Prelude: Mrs. Mildred Karpinen, organist

Silent Prayer

Combined Choirs: "A Choral Response" by Wacker

Opening Hymn: No. 487 "How Beauteous Are Their Feet Who Stand on
Zion's Hill"

Altar Service by Rev. Thomas H. Trapp, vacancy pastor

Order of Worship: p.5 Lutheran Hymnal

Epistle: I Timothy 4:1-16 (AAT by Wm. Beck)

Holy Gospel: Matthew 28:16-20 (AAT by WM. Beck)

Apostles Creed

Senior Choir: "Thou Who The Night In Prayer Didst Spend
And Then Didst Thine Apostles Send"

Sermon Hymn: No. 485 "Lord Jesus Who Art Come"

Guest Speaker: Rev. Oscar J. Naumann, President of the Wisconsin
Evangelical Lutheran Synod

Sermon Theme: Feed the Church of God

Sermon Text: Acts 20:28

"Take heed therefore unto yourselves, and to all the
flock, over the which the Holy Ghost hath made you
overseers, to feed the church of God, which He hath
purchased with His own blood." (KJV)

The Offertory: "Create in me a clean heart O God..."
(following the Offertory the congregation may be seated)

Junior Choir: "Savior, Blessed Savior" by Mueller

We Offer Our Gifts To The Lord

The Order of Installation by President Naumann

Laying on of Hands by Fellow Pastors

The Lord's Prayer

Combined Choirs: "A Choral Response" by Wacker

Benediction by Rev. Mark Hannemann

Closing Hymn: No. 484 "We Bid Thee Welcome In The Name
Of Jesus Our Exalted Head"

Senior Choir: "Aaronic Blessing" by Lutkin

** Following This Service everyone is invited to the downstairs din-
ing area For a Fellowship Gathering"

Many Thanks to all those who helped in making the Installation meal
and Worship Service a joyful and worshipful occasion. May our pre-
cious Lord, who alone can motivate us to a life of love, continue to
help us reach out to all people with the saving message of Jesus
Christ and Him crucified for the sins of the world!

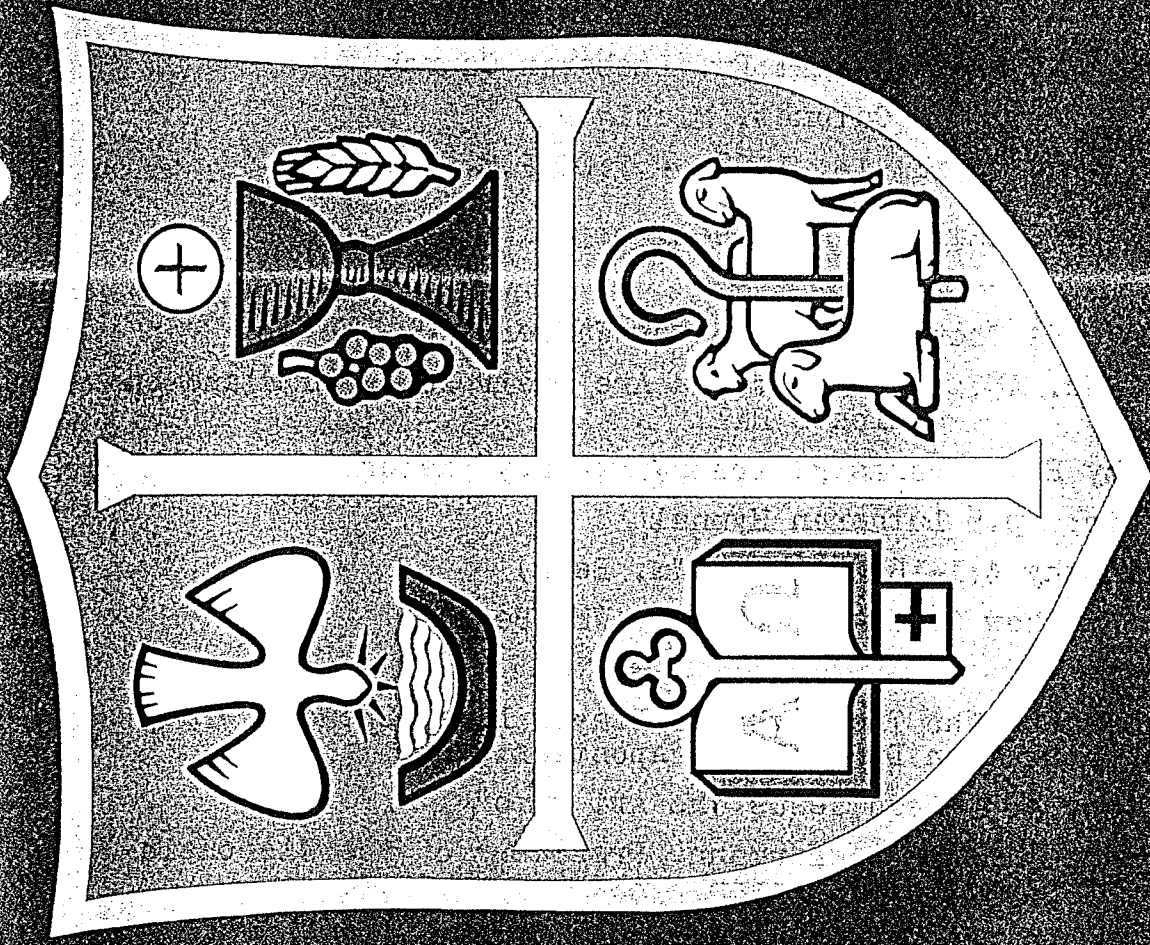
Our New Shepherd and His Family

Mark E. Hannemann, 31, took his pre-theological training at Northwestern College in Watertown, Wisconsin; and after graduation in May of 1969 he enrolled at Wisconsin Lutheran Seminary in Mequon, Wisconsin. Following his graduation from the Seminary in 1973 he was called to serve Beautiful Savior Ev. Lutheran Church in Corvallis, Oregon. During his four and one-half years on the West Coast he also was a member of the Pacific Northwest District Evangelism Commission (1974-78) of which he was chairman from 1977-78.

Pastor Hannemann's family includes his wife Bonnie and their four children: Elizabeth (6) Katherine (4), and the twins, Benjamin and Rebekah (20 months old).

Please remember Pastor Hannemann in your prayers as he begins his work of the Kingdom in the Copper Country.

Your Vacancy Pastor wishes to thank all the Calumet members for their great help and Christian kindness during the vacancy. We certainly praise and thank our dear Lord for Interim Pastor, Marcus Liesener, who so faithfully served us from January through March.



GO AND MAKE DISCIPLES OF ALL NATIONS

Tuesday, April 25, 1978

Calumet Lutheran Church now in Wisconsin Synod

CALUMET — Parishioners of the historic National Evangelical Lutheran Church of Calumet recently declared themselves in fellowship with the Wisconsin Evangelical Lutheran Synod (WELS).

When the Rev. Mark E. Hanemann was installed on April 16, he became the first WELS pastor to serve the 80 year-old congregation.

The church was organized in 1898 and had been independent since 1963 when the National Lutheran Church (synod) was dissolved.

During that time the Revs. A.

E. Kokkonen (1943-1971) and R. Efraimson (1971-1977) served the congregation. And when Pastor Efraimson left in January of this year, the congregation asked for assistance from the Wisconsin Synod.

Described by Lutheran observers as "the church most uncompromising in its dedication to confessional Lutheranism," the Wisconsin Synod has 1,089 congregations in 46 states with 400,201 baptized members.

Its congregations maintain one of the largest parish school systems among Protestant church bodies — 330 parish schools with an enrollment of 29,433 pupils.

The congregations also support 12 Lutheran High Schools and maintain a seminary, three colleges and four academies. The Synod maintains about 271 domestic missions in the United States.

There are world missions in 16 countries including Africa, Puerto Rico, Mexico, Japan, Hong Kong, Taiwan, India, Indonesia, Sweden and among the Apache Indians of Arizona.

Five world Bible institutes and five world seminaries are also supported by the Synod.

Towns in the Upper Peninsula with WELS affiliations are located in Bark River, Bruce

Crossing, Calumet, Cedarville, Daggett, Escanaba, Gladstone, Houghton, Iron Mountain, Ironwood, Marinette, Marquette, Menominee, Powers, Rapid River, Sault Ste. Marie, Stambaugh and Wallace.

Monday, April 24, 1978

The Daily Mining Gazette, Houghton, MI



Historic installation

HISTORY was made recently when Rev. Mark E. Hannemann became the first Wisconsin Evangelist Lutheran Synod pastor to serve the National Evangelist Lutheran Church of Calumet. Over 250 people were on hand for the installation service. The guest speaker for the

special service was Rev. Oscar J. Naumann, President of the Washington Synod. From left to right: Rev. Naumann, Rev. Hannemann and Rev. Tom Trapp of Stambaugh, who served at the Calumet church during the vacancy period. (England Studio photo)

T. JACK LEPISTO
245 Iroquois Street
LAURIUM, MICHIGAN 49913

May 17, 1978

Dear Pastor Trapp:

Spring is finally arriving to the Copper Country, as it must be in Stambaugh also.

Now that you no longer have to travel to Houghton you no doubt are catching up on the things that had to be left undone before.

Pastor Hannemann is taking over the pastoral duties very well and getting acquainted with members of the congregation.

The installation service was very impressive. A special Thank you, to you for making the arrangements. Especially with so many of the pastors taking part in the great event.

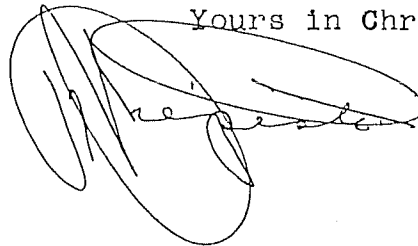
I am enclosing the newspaper clippings about the installation as well as the news article of Pastor Naumann and history of the Wisconsin Synod. I had hoped to get two pictures, but the assistant editor would not deviate from the general policy of one picture only. The editor was out of town at the time.

Thank you again for faithfully carrying on as vacancy pastor for our congregation. We hope our people will get confidence that the Wisconsin Synod is truly interested in serving "His Church".

We hope that God will richly bless you and your congregation, we pray that your work will be rewarded with all growing in faith and grace as well as numbers.

Kindest regards.

Yours in Christ,

A handwritten signature in black ink, appearing to read 'T. Jack Lepisto', written in a cursive style. The signature is enclosed within a large, loopy, oval-shaped scribble that also contains some illegible scribbles.

ALUMNI NEWS

WELS Campus Ministry
Peace Lutheran Church
Mill Rd. and Woodmar
Houghton, MI 49931

Volume 2

1986

University
Lutheran
Chapel

Peace
Evangelical
Lutheran
Church

1986 — A Year Of Change

The Lord's work took a big step forward in 1986 as University Lutheran Chapel changed its name to Peace Evangelical Lutheran Church, and entered the home mission track as a "New Mode" exploratory mission.

This change began with a 23-page "Request for Manpower" proposal prepared by the members of University Lutheran Chapel during the fall and winter of 1984-85. The proposal was submitted to the Northern Wisconsin District mission board, who forwarded it to the General Board for Home Missions (GBHM) of the Wisconsin Ev. Lutheran Synod. Pastor Robert Hartman, the District Mission Counselor, made an on-site visit, and recommended approval of the request, as a "New Mode" exploratory opening. The GBHM approved the request at their March, 1986 meeting, and funding for calling a pastor became available in May, 1986. The District Mission Board voted to request a 1986 seminary graduate, and on May 20, 1986, candidate Robert F. Raasch received the call to the Houghton exploratory mission. Pastor Raasch was ordained and commissioned in Houghton on July 13, with the charge to reach the unchurched in the community by door-to-door visits, and by other means. During summer and fall of 1986 services at the chapel were conducted by neighboring WELS pastors.

To aid in the community outreach, members and friends of University Lutheran Chapel were each asked to suggest two possible names for the new church. "Peace" received the greatest number of votes. On Sunday, November 16, the initial service of the new Peace Evangelical Lutheran Church took place. Services are now held at 10:30 AM, with Sunday School at 9:15 AM. Sunday School enrollment is 25 with 6 teachers. Attendance at worship services has been in the range 30 to 80. The Friday evening "Soup and Scriptures" regularly draws 10 to 16 students.

Two new publications have made their appearance - "Inspiration", the newsletter of the Lutheran Collegians of Michigan Technological University, prepared and distributed by a committee of students, and "Messenger of Peace", the monthly newsletter of Peace Ev. Lutheran Church.

Meet Pastor Robert Raasch



Pastor Robert F. Raasch was born in Lincoln, NE, on December 30, 1959 to Robert and Neola (nee Clark) Raasch. He attended Christian Day Schools in Omaha, NE and Rochester, MN. His high school years were spent at Martin Luther Academy in New Ulm, MN. While he was in school there, his family moved to Libertyville, IL and then back to Omaha, NE. Student Raasch continued his studies at Northwestern College in Watertown, WI and graduated in May, 1982. After two years of study at Wisconsin Lutheran Seminary in Mequon, WI, he was called to serve a one year vicarship at St. Mark Lutheran Church, Green Bay, WI. In May of 1986, he graduated from the Seminary and received a divine call to a "new mode" exploratory mission in Houghton, MI. On June 15, 1986 he was married to Sarah J. Meyer of Fox Lake, WI. Sarah is a registered nurse who enjoys music and sports. Pastor Raasch relaxes by fishing or golfing.

We welcome Pastor and Mrs. Raasch and wish him the Lord's blessing as he does our Lord's work here in the Houghton area.

ADDRESS of Pastor and Mrs. Robert F. Raasch: Fairway Apts - US 41
Box 75 A
Houghton, MI 49931
Phone: (906) 482-2509

Property Improvements

- ▶ Gus Grohman extended the sidewalk to the rear door of the student center, and rebuilt the back porch. Gus also put a concrete floor under the storage shed.
- ▶ The front room (living room) of the student center has become the church office. The former office (NE bedroom) is now the living room.

Alumni Notes

- ▶ Kris Wolden and Kurt Nitz were married in Duluth on August 23. After graduation in June they will be moving to New London, CT, where Kurt will be attached to the Naval Nuclear Submarine Program.
- ▶ Mike Skaates was at the Mayo Clinic from June to December for a series of abdominal operations. He is home now, and is feeling fine.
- ▶ Mike and Pam Krueger are continuing their studies in the Chicago area. They are living in their own home at 521 N. Chatham Avenue, Villa Park, IL 60181.
- ▶ Mark Krueger finished his Master's Degree program in Engineering Mechanics at Princeton, and is now working for a consulting firm in New Jersey. Mark and Kim's address is: 1433 Country Mill Drive, Cranbury, NJ 08512.

HISTORICAL SURVEY
OF THE
FINNISH LUTHERAN CHURCHES
IN AMERICA

Paper presented at the Lake Superior Pastor-Teacher Conference
North Wisconsin District
Peshtigo, Wisconsin
April 11, 1978

Dr. J. Michael Skaates
210 Cooper Avenue
Hancock, Michigan 49930

HISTORICAL SURVEY OF THE FINNISH LUTHERAN CHURCHES IN AMERICA

I. Old World Origins

A. Background of Finnish Immigration

Finnish immigration, which began about 1870*, was basically the consequence of severe famines in Finland in the 1860's. Not a single instance of emigration from Finland because of religious persecution or for religious convictions has come to the writer's attention. By the latter half of the 19th century the state church of Finland had become a theologically "broad" church, including rationalistic, pietistic, and orthodox factions under its wings.**

During the 19th century Finland was a puppet state of Russia, ruled by a governor appointed by the Czar. Emigration was apparently viewed by the Czarist government as an oblique protest against the Czarist regime. Government officials, pastors, newspaper writers, etc. all tried to discourage emigration. The emigrants were called traitors, irresponsible adventurers, and moral degenerates¹. As the emigrant departed, he experienced a degree of bitterness between himself and the institutions of Finnish society, such as the church. This made the task of ministering to Finnish immigrants in America extremely difficult.

B. The Laestadian Movement

By far the greatest number of emigrants were from the northern provinces of Vaasa and Oulu, and also from the neighboring Overtornea region of Sweden. A revival movement originating in this area was to play a large part in shaping Finnish Lutheranism in America.

The Laestadian revival or awakening started in the Kaaresuvanto parish, the northernmost parish of the state church of Sweden.^{2,3} The harsh climate of this barren, treeless region was surpassed only by the harsh, spiritually barren lives of the people of Swedish Lapland. The Lapps lived in drunkenness and immorality. The pastor of the Kaaresuvanto parish, Lars Levi Laestadius, carried out a conventional ministry. However, beginning in 1832, a series of tragedies - serious illness, the death of his favorite child, depression, bouts with alcoholism - led eventually to

* excepting Finns in the Swedish settlements on the lower Delaware River in the 17th century, and Finns in early Alaska

** For an excellent account, see Erickson, Erick E., "A History of Lutheranism in Finland", The Faithful Word 10, No. 1 (1973)

spiritual awakening. As a result of these trials Laestadius claimed to have visions, and became a John the Baptist to the Lapps, roundly denouncing the sins of the people, but passionately pointing to the wounds of Christ. The revival spread to neighboring regions of Norway and Finland. Among the largely illiterate Lapps the revivals were marked by trances, raptures, and visions. Areas without pastoral leadership saw extreme fanaticism take hold, with men identifying themselves with Christ, women leaving their husbands to become "apostle's wives", and unbelievers molested and even murdered.

The successor to Laestadius as leader of the movement was a lay preacher, Juhani Raatamaa, who had gone through struggles with alcohol, and had had a conversion experience similar to that of Laestadius. Raatamaa gave to the movement an organizational structure, and many of its peculiar doctrinal emphases.

The Laestadian or Apostolic Lutheran movement came to have the following peculiar doctrines:

- 1) To be a Christian one must receive personal absolution of sins from another Christian.
- 2) Only those who have received this personal absolution of sins constitute the true Church.
- 3) As the true Church, they alone have the power and authority from Christ to forgive sins.

This circular reasoning established the Laestadian doctrine of the Church - that the Holy Christian Church is none other than the Laestadian movement. Those not belonging to the movement were, ipso facto, not Christians. The subsequent splintering of the Laestadian movement naturally led to each faction identifying itself as the Holy Christian Church.

After the deaths of Laestadius and Raatamaa, problems of authority and leadership immediately appeared. The Kaaresuvanto congregation claimed authority to decide spiritual questions, and designated themselves the "first born", since the revival had started in their midst. A lay preacher in the Gellivaara district announced that Raatamaa had appointed him the new leader of the Laestadian "congregation". The Gellivaara or "Western" Laestadians were opposed in this by people in the next valley to the east, the "Eastern" or Tornio valley Laestadians, who called themselves "Old-Laestadians". And so it went. The conflict over Raatamaa's mantle led to a full-blown doctrine of apostolic succession* with claims as extravagant as those of the Roman church. Hence the name "Apostolic Lutherans".

*They cite Zechariah 6:8 as "proof" of their doctrine of apostolic succession.

Other peculiar doctrines of the Laestadians are

- 4) The written word is powerless to convey forgiveness of sins and create faith. Even the Bible needs oral proclamation to be an effective Means of Grace.
- 5) The Laestadians reject the "Third use of the Law", as taught by the Formula of Concord. They claim that Moses' Law is of no use to the Christian, only Christ's Law.

In spite of many tensions with the authorities, the Laestadian movement in Finland remained a part of the state church. Laestadians in Finland attend and receive Communion at state church altars, but also, and more frequently, meet in their own conventicles to practice their Laestadianism.^{***}

II. Beginnings of Finnish Lutheranism in America

A. The Laestadians

The first Finnish Lutheran congregation in the United States was Laestadian, and its founding came about in this way.^{2,3} On Quincy Hill, above Hancock, Michigan, a number of Laestadians had settled and had joined a Norwegian Lutheran congregation*. The pastor, H. Roernaes, was mystified by the activities of the Laestadians at their separate conventicles, and was antagonized by their cool attitude towards him. Roernaes attempted to discipline the Laestadians by banning them from Holy Communion**. His action only succeeded in bringing about a wholesale withdrawal of the Laestadians from the congregation, and the founding, in 1871, of the first separate Finnish Apostolic Lutheran congregation in the world.

The worship services of the Laestadians were often characterized by an extreme emotionalism, called "liikutukset" in Finnish. A description of their activities has been given by a daughter of Rev. Nils E. Boe, who was pastor of the Norwegian Lutheran Church in Calumet from 1873 to 1879:⁴

"Father also had a Finnish sect working against him with might and main. This sect was called Laestadians, and had sprung up in Finland some twenty years before. Its members were extremely fanatical, claiming that no one could be saved who did not share their faith. Everyone else would go to hell, they said. If a woman wore a hat or any kind of finery she was fit for hell only. Their meetings were fearfully rowdy, as rowdy as those of the holy rollers, whom they resembled a great deal. They would dance around wildly, jump over chairs and other obstacles, clap their hands and shout "Hi-ho, hi-ho!" Because of this they were often

*Norwegians were among the earliest settlers in the Copper Country. Congregations affiliated with the Hauge Synod were established in Hancock, Quincy Hill, and Calumet. The Hancock congregation disbanded in 1918, and the Calumet congregation was defunct by about 1960.

**According to one account, Roernaes overheard one Finn approaching the Communion table tell another, "Now I must take my portion from the devil".

***It is estimated that the Laestadian movement within the state church of Finland has about 200,000 followers.

called "Hiholites". In their ecstasy some would fall to the floor, but the others kept right on going - shouting, singing, and jumping over the fallen ones in their mad dance. All but this was their religious service. And they claimed to be Lutherans at that! This sect was so bitter against Father all the years he was in Calumet that its members could have murdered him. When they met him on the streets they would say in Finnish, "To hell with you!"

The rivalries and divisions of the Laestadian movement in Finland were soon reproduced in America, as representatives of the various factions made missionary trips to America and sought to gain a hearing. Rival Laestadian groups would often share the same hall or church building until, as often happened, one group would arrive only to find the building locked and all the locks changed.

Gradually, two larger organizations crystallized out of the Laestadian maelstrom. The so-called "Big Meeting" group was loosely organized and took a broad approach to doctrine. It gradually came to include all Laestadians whose consciences did not prevent them from attending the national "Big Meetings", held every few years.

A large opposition group to the "Big Meeting" group arose about 1908. Its leader was Pastor Arthur Leopold Heideman, a young minister of the state church of Finland, belonging to the Laestadians, who was called to the Calumet Laestadian congregation in 1890. The ministries of A. L. Heideman and his son, Paul Arthur Heideman, in the large* Calumet Apostolic Lutheran Church spanned a total of 83 years (1890 - 1973). The Heidemans were the only ordained ministers in this group. They evidently favored a type of church organization with the Calumet church as the "temple", and numerous lay ministers commissioned to go out from Calumet to conduct services at other locations. The Heidemanians have been the most active in hurling anathemas at rival groups of Laestadians.

B. The Suomi Synod

The state church of Finland exerted not the slightest effort to minister to Finns in the new world. Pastors who came from Finland came as a result of calls issued by groups of immigrants. The first pastor from the state church was Alfred Elsier Backman, who arrived in Calumet, Michigan on September 10, 1876. He established congregations in Calumet, Hancock, and Allouez, Michigan, and made mission trips as far away as Minnesota and Ohio. The Finnish population was

*I would estimate its membership at 2000+

hardly receptive to any spiritual message, let alone from the state church of Finland. After seven years of frustration, with few visible fruits, Backman returned to Finland because of weakened health. For the next 10 years the spiritual needs of the Finnish immigrants in the Keweenaw peninsula of Michigan were looked after by the Norwegian Lutheran pastors who had established themselves in the region, and also by the Missouri Synod pastor in Hancock.

The next pastor from Finland was Juho Kustaa Nikander, who arrived in 1885 and inherited the three parishes established by Backman. Nikander had been a brilliant student at the University of Helsinki, and was a tireless worker. Under his firm hand Suomi College and its theological seminary were later founded in Hancock, Michigan. Nikander has been called the "Patriarch of the Finnish Lutheran Church in America".

Between 1880 and 1890 many pastors of the state church of Finland followed in the wake of the thousands of Finnish immigrants who came to American shores. Already in 1886 prominent pastors and lay leaders among the Finns were planning a Finnish Lutheran church body. On March 25, 1890, the Day of the Annunciation, four pastors and sixteen laymen held a meeting in Calumet at which the Suomi Synod was founded. The site of the meeting was Trinity church, whose name did not indicate the Holy Trinity, but the three nationalities - Finns, Swedes, and Norwegians - who together had built the church edifice. Each nationality had its own congregation and pastor, and owned 1/3 share in the building*.

The founding of Suomi College and Theological Seminary in Hancock, Michigan in 1896 provided the Suomi Synod with a supply of trained pastors. This, together with continual arrivals from the state church of Finland, enabled the Suomi Synod to enter and retain more mission fields than the other Finnish church bodies. By 1920 about 25 per cent of the Finns in America belonged to a Finnish Lutheran church body, and of these, 50 per cent were affiliated with the Suomi Synod⁶.

The Suomi Synod sought to obtain from the Finnish state church official recognition that she, over against the National Church and the Laestadians, was the authentic offshoot of the church of Finland. Yet, in spite of Suomi Synod entreaties, there were no official contacts with the state church of Finland for the first three decades. The reasons for this lay in secular politics. As an

*Trinity Church was the predecessor of Calumet National Lutheran Church. Unfortunately, the records of this congregation apparently burned in a church fire. Even the location of the church building has been forgotten.

autonomous Grand Duchy of Russia, Finland's overseas contacts had to be guarded and restricted. Certain Finnish officials did not look kindly upon the exodus of emigrants. Finally, in 1921, the visit to America of Bishop Koskimies of Oulu established the long-sought state church recognition.

C. The National Church

One of the four founding pastors of the Suomi Synod in 1890 was J. W. Eloheimo, pastor of the Calumet congregation, whom Suomi Synod historian Ollila terms "an eccentric arrival from the church of Finland"⁷. Eloheimo proposed a national church body, complete with a grand bishop having absolute authority and a treasury of \$50,000. To another pastor Eloheimo confided that pastors of the church could work completely independent of congregations without worrying about anybody's opinion. Eloheimo was delegated to write the constitution for the proposed national church body. The constitution, which unfortunately was accepted, contained such provisions as a guaranteed annual wage for the clergy, and a reversionary clause which provided that if a congregation dissolved, its property would be taken over by the Synod. Another of Eloheimo's ideas, which appeared only in a rough draft of the constitution, was that financial support of the congregations could be obtained "by force".

The editor of a Finnish newspaper in Calumet, Ino Ekman, mounted an attack on the proposed constitution, and compared Eloheimo with the Shah of Persia. When Pastor Eloheimo asked his congregation in Calumet to join the newly-formed Suomi Synod, the majority declined. The incensed pastor excommunicated about 500 people, leaving only the pastor and 17 members remaining with the Suomi Synod.* Editor Ekman then called a meeting of the

*Eloheimo was forced to leave his congregation in Calumet since most of his parishioners had been excommunicated. He was temporarily placed in the Ironwood, Michigan parish by the consistory of the Suomi Synod. Strange stirrings were fomenting in his mind. Before long a bizarre document written in English and entitled "Proclamation of the Universal Kingdom During the Chiliad to Come" appeared. It claimed that both the angel Michael and Jesus Christ revealed to "humble minister William Elohim" that he had been chosen by God to usher in the Universal Kingdom before the second coming of Christ. Elohim, a direct descendent of Melchizek, was to be "the only Sovereign and Majesty of the Nations". It was obvious to all that the sovereign, Elohim, was to be none other than Eloheimo himself, and this appalled the consistory. An explanation was demanded. Eloheimo resigned from the Suomi Synod. The Ironwood congregation petitioned the Synod to keep Eloheimo as pastor and to readmit him to the ministerium of the church, but the consistory refused. Eloheimo made an impassioned plea at the 1892 convention of the Suomi Synod, seeking readmission and demanding that the consistory make public confession of its sins against him. Delegates were unmoved by his paranoid demands. Three weeks later Eloheimo and his congregation founded a new church body, "the Fenno-American Evangelical Lutheran Church", which was a fiasco! 8

excommunicated members at an opera house in Calumet. This group immediately organized an independent congregation which they called the "Kansallisseura Kunta". Although the name was translated "National Church", a more accurate English translation would be "People's Church". Later the National Church purchased the share of Trinity church belonging to the Swedes, and were thus joint owners of the building with the Suomi Synod. This arrangement, however, did not work out, and the Suomi Synod members sold their share. The National church now had a church building, but no pastor. During the next few years the Laestadian pastor A. L. Heideman served as vacancy pastor. In 1896 J. W. Eloheimo, the same man who had excommunicated them, was called as pastor of the Calumet National Lutheran Church. The fact that pastors Heideman and Eloheimo were accepted to serve the congregation can perhaps best be understood by bearing in mind that at that time there were only a very few pastors able to speak the Finnish language in all of America.⁹

In other Finnish communities there were those who, while not Laestadians, had not joined with the Suomi Synod because of its authoritarian and episcopal structure. Also among these were individuals who had been members of the Gospel Association, a movement in the state church of Finland which sought to restore confessional purity. The Gospel Association had published an edition of the Lutheran Confessions and many of Luther's sermons and commentaries. Later it also translated and published J. Theodore Mueller's Christian Dogmatics.

In 1898 Pastor Karl Koski, who served congregations in Rock Springs and Hanna, Wyoming, issued an invitation to independent congregations of the above mind to attend a meeting at Rock Springs for the purpose of organizing a Finnish "National" Evangelical Lutheran Church. Eight congregations accepted the invitation. At the organizational meeting on June 26, 1898, Pastor Koski and nine laymen were present, and drew up a constitution. Elected president was none other than Pastor J. W. Eloheimo, who had returned to the Calumet congregation. So thus it happened that the bishop of the defunct Fenno-American Church was elected president of the democratic new "People's" Church.

In 1900 Pastor W. A. Mandellof, an ordained pastor from Finland who was Eloheimo's successor in Calumet, was elected president of the National Church. For five years the National Church was to enjoy a measure of stability and growth. Then in 1905 a series of disasters shook the infant church to its foundations. The publishing house owned by the church went bankrupt. The president, William Williamson, a laypreacher who was a grocer by trade, was the object of serious moral charges and was forced to resign. Worst of all,

a "People's College" and seminary, which had been opened in 1903 in West Duluth, Minnesota and financed by selling one-dollar shares, was taken over by atheistic socialists. The socialists bought a large number of shares and voting rights, evicted the church, and turned the institution into a "Workers' College". At this point the National Church initiated serious discussions with the Suomi Synod concerning possible merger. The negotiations faltered, however, on one minor point - the Suomi Synod was unwilling to accept the lay preachers of the National Church into their ministerium without additional training. In 1918 a new seminary with one professor and two students was opened by the National Church in Ironwood, Michigan. This seminary continued in existence until 1923*.

Beginning in the early 20's a series of events occurred which were to change the character and direction of the National Church. Freedom of religion was established in Finland in 1922, and certain confessional Lutheran pastors severed relations with the state church. The Gospel Association, which had enjoyed close ties with the Finnish National Church in America, chose to remain within the state church. This created a strained relation with the National Church, which felt a continuing duty to expose the doctrinal error and unbelief of state church pastors. Through personal contacts with Missouri Synod pastors and contacts with independent confessional Lutheran churches in Europe, the Board of Directors of the National Church approached the leaders of Missouri to inaugurate formal discussions. A first meeting was held in Ironwood, Michigan, in February of 1923. Results were so promising that another meeting ensued in Chicago in April of that year with President Pfothenauer of the Missouri Synod. At the 1923 convention of the National Church pulpit and altar fellowship with Missouri was established.

Not all pastors and laymen in the National Church were in accord with this change of direction. Clergy friendly to the Gospel Association called a meeting to organize their forces, while those opposed to the Gospel Association held a similar meeting. President K. E. Salonen, who had played a prominent part in the negotiations with Missouri, reversed his stand, and wrote tracts attacking the Missouri Synod and defending the Gospel Association. At the end of 1923 President Salonen resigned and accepted a mission call to Japan. His successor

*The last living graduates of the old Ironwood seminary were Rev. A. E. Kokkonen (1896 - 1973) and Rev. Gustav A. Aho (1897-1974)

was Pastor Matti Wiskari of the Calumet congregation, whose first words as President were: "Until now we have followed in the wake of the Gospel Association of Finland, but from now on, no more".

The full implications of this new affiliation remained to be worked out. The application of fellowship principles proved to be a problem throughout the 1920's. The 1925 visit to America of the leader of the Gospel Association created a crisis. Fourteen of the 67 congregations of the National Church invited him, half of the congregations extended no invitations, and the rest were neutral. The congregation at Fairport Harbor, Ohio, split over the issue. The Board of Directors of the National Church decided not to endorse his visit, but the National Church in convention adopted a selective fellowship posture. Nevertheless, by 1931, when President Wiskari retired, the issue had been settled in favor of Synodical Conference principles. Gradually the ties between the National Church and the Gospel Association were forgotten. Some of the older people left the National Church and moved into the Suomi Synod, where Gospel Association pastors found a ready welcome along with other "wings" of the state church of Finland.¹⁰

Pastor Wiskari's successor as president was Pastor Gustav A. Aho, an American-born young man only 34 years of age. His terms of office extended through 22 years (1931-1953). If Eloheimo had been the "Bishop Stephan" of the National Church, then G. A. Aho was its C. F. W. Walther. Under President Aho's strong leadership the National Church obtained a thorough grounding in confessional Lutheran theology, and moved into the wake of the Synodical Conference. President Aho encouraged pastors of the National Church to send young men to Concordia Seminary, Springfield to prepare for ministry in the National Church. This relationship was formalized in 1938 when Pastor Alexander Monto accepted a professorship at Concordia-Springfield as instructor in the Finnish language and director of the Finnish Department. Eventually a majority of the National Church pastors were Missouri-Synod trained, and "Old Missouri" doctrinal preaching held forth in National Church pulpits.

D. The Socialists

Almost every Finnish-American community was split four ways. In addition to the three religious groups (Laestadians, Suomi Synod, National Church) there were the Socialists, who denied the existence of God, condemned the church and the clergy, advocated armed revolution as the only cure for the ills of the workers, and demanded that preachers and capitalists be hanged. The Socialists sought to undermine all churches by overt or covert methods. Pastor A. E. Kokkonen

of the National Church, upon arriving at his first parish (Red Lodge, Montana) was the target of an assassination attempt when a bullet was fired through the window of his hotel room.¹¹

Pastor John Wargelin of the Suomi Synod has recorded the disruptive activities of the Socialists in his Virginia, Minnesota parish in the period 1907-1909:¹²

"Socialists would come in large numbers to disturb the service. They were insolent; they opened up the 'Tyomies' paper (a Socialist newspaper*) and read it during the sermon, lifting it high so that the pastor could see the name of the paper. I paid no attention to this but kept on preaching..."

The Suomi Synod congregation at Butte, Montana was organized four different times from 1896 through 1925, with the result that each time Socialists would infiltrate the congregation and then elect one of their number to preach Socialism.¹³

The departure of about 12,000 American Finns for the Soviet Union at the height of the Depression¹⁴ removed a hardened core of Socialists from the American scene. As economic conditions improved in the late 30's and early 40's, many Finns abandoned the Socialist movement. The Hitler-Stalin pact of the early 40's disillusioned even the most starry-eyed followers. As with the Freidenker and Socialist movements among the German immigrants, the Socialist movement among Finnish-Americans has dwindled to a handful of aged members.

*showed the Russian invasion of Finland
J.M.S.*

*Published in Hancock, Michigan until about 1960, when it was moved to Superior, Wisconsin.

III. Subsequent History of the Finnish Lutheran Churches

A. The Laestadians

The Laestadian groups in America have travelled along the road from revival movements to conventional American denominations. The emotional excesses that once characterized their worship services have largely disappeared.* The Heidemanians still hold firmly to the view that they are the Holy Christian Church outside of which there is no salvation. The official organ of the Heideman group is "Greetings of Peace", a monthly published in Calumet, Michigan.**

The "Big Meeting" group is now represented in many parts of the United States.*** They have gradually abandoned many of the Laestadian peculiarities. Like other Laestadian groups, they are a non-liturgical church. Their church buildings are severely plain structures of the Reformed style, with a speaker's platform replacing the altar. Outwardly, they appear like Baptist groups, but with Luther's Small Catechism and many of his other writings occupying a prominent position. The official publication of the "Big Meeting" group is the "Christian Monthly".

In 1947 the "Big Meeting" group had 80 congregations, served by 18 ordained ministers and 23 lay preachers.¹⁵ Most of the ordained ministers were from Finland, but some received their training at the seminary of the Suomi Synod in Hancock, Michigan, or at non-denominational seminaries such as Moody Bible Institute. Beginning about 1964, the "Big Meeting" group cooperated with the Association of Free Lutheran Congregations**** in the operation of a seminary and Bible school in Minneapolis. Dr. Uuras Saarnivaara, a Finnish-trained theologian and

- * As far as this writer can discern, "liikutukset" is no longer practiced in Laestadian congregations in Michigan.
- ** Laestadians greet each other with the words "God's Peace". They will not use this greeting with non-Laestadians.
- *** Apparently the membership statistics reported by LCUSA for the Apostolic Lutherans reflect only adult members of the "Big Meeting" group. Thus, the total number of Laestadians is much larger (perhaps twice as large) than the LCUSA statistics would indicate.
- **** Composed mostly of congregations of the former Lutheran Free Church which did not enter into merger with the ALC, ELC, and UELC to create the present American Lutheran Church.

former faculty member at Suomi College in Hancock, Michigan, was appointed to the faculty of this seminary by the "Big Meeting" group. After a few years the Laestadians broke away and established their own seminary in Minneapolis, which they call the Inter-Lutheran Seminary. Dr. Saarnivaara is presently President and Professor at this seminary.

Saarnivaara's "History of the Laestadian or Apostolic Lutheran Movement in America", published in 1947, identified five groups within the American Laestadian movement. It is this writer's impression that this grouping is no longer accurate. Some of the smallest groups have probably disappeared, and additional groups have been formed. For instance, about five years ago a group split away from the Calumet (Heideman) church over the alleged lack of Law preaching. They formed a new organization which they call "The Laestadian Congregation", and now have branches in several communities in the Upper Peninsula of Michigan.

Dr. Walter J. Kukkonen, Professor of Historical Theology at the Lutheran School of Theology in Chicago, has given the following evaluation of the Laestadian movement.¹⁶

"The story of American Laestadianism is one of revivals, internal conflicts and divisions, attempts at reconciliation, and new conflicts. It is the story of a revival movement turned church that is intensely concerned about harvesting without giving patient attention to the less exciting work of planting and fertilizing and watering."

In this writer's opinion, the errors and excesses of the Laestadian movement spring ultimately from a failure to rightly distinguish the Law and the Gospel. Divisions among the Laestadians center around this point. A group identified by Saarnivaara as the "Gellivaara Firstborn", and found in the Lake Poinsett-Estelline-Hayti district of South Dakota were "extreme opponents of everything that is new as a danger to living Christianity. Curtains, picture neckties, and even separators and telephones were condemned as sinful".¹⁷

At the other extreme are the "Evangelicals", who agitate against the teaching of words of instruction, reproof, and commandments to Christians.

Saarnivaara reports¹⁸ of an extremist preacher of this group teaching that "it is the devil who causes man to repent of his sins - Christ has made a confession of sins for us" and "Go on sinning; it is only a debt for which payment has been made".

B. The Suomi Synod

In the post-World War II era the language barriers that had separated many Lutheran church bodies were rapidly diminishing, and church mergers were seriously being considered. In 1957 the Suomi Synod voted in convention to relocate their small (two professors) theological seminary from Hancock, Michigan to the campus of the ULCA seminary in Maywood, Illinois. Later, a merger with three other small seminaries created the Lutheran School of Theology at Chicago, which was subsequently relocated to the campus of the University of Chicago.

Historically, the Suomi Synod had strong ties with the Swedish Augustana Synod. In 1956 the Suomi Synod joined with the ULCA and the Augustana Synod in the Joint Commission on Lutheran Unity. This culminated in the merger in 1963 of the Suomi Synod and three other church bodies (ULCA, Augustana, and the American Evangelical Lutheran Church(Danish)) to form the present Lutheran Church in America. Eight congregations of the Suomi Synod did not enter the merger.¹⁹ Five of these subsequently became members of the Association of Free Lutheran Congregations.

In the merged church the former Suomi Synod pastors formed a special interest conference, known as the Suomi Free Conference of the LCA, for the care and edification of Finnish-speaking senior members of the church. Suomi College at Hancock, Michigan, is now a two-year junior college related to the LCA. It stresses the Finnish cultural heritage.

Of the four church bodies that formed the LCA, the Suomi Synod was undoubtedly the most confessionally oriented. This can be traced to the influence of their founder, Rev. J. K. Nikander, who was strongly conservative in matters of doctrine.

C. The National Church

At the end of World War II the National Church entered a period of growth and missionary outreach. The church owned a publishing house in Ironwood, Michigan, and had official periodicals both in Finnish (the Auttaja) and in English (The Lutheran Voice). The extreme pastoral shortage which the church had struggled with throughout its existence was near a solution. In 1938 fourteen pastors were serving 75 congregations (an average of five congregations per pastor).²⁰ In 1952, twenty-three pastors were serving 68 congregations, and there were 19 students from the National Church in

the Finnish Department of the Springfield seminary.²¹

In matters of doctrine the National Church had become similar to the Synodical Conference churches, except for the remaining problem of women suffrage in the congregations. The Synodical Conference position on the lodges was reaffirmed in convention, and put into practice in congregations. In 1955, the largest congregation in the National Church - the 900-member Zion congregation of Ironwood, Michigan - split in half over the lodge issue. Those remaining with the National Church formed a new congregation named Trinity. The others retained the original name and church property, and joined the Suomi Synod.

The clouds on the horizon of the Synodical Conference, occasioned by the departure of the Missouri Synod from her former doctrine and practice, were of concern to some in the National Church. In 1954, Pastor Erick Erickson resigned from the National Church because it was "condoning the sins and errors of the Lutheran Church - Missouri Synod".²² Pastor Erickson then joined what was to later become the Lutheran Churches of the Reformation.

Closer relations with the Evangelical Lutheran Synod might have developed had it not been for a serious error on the part of the ELS's Doctrinal Committee, most of whose members were soon to leave the ELS. President Theodore Aaberg of the ELS, in his definitive history of that church body, gives the following account of this incident under the heading "Capable of Erring":²³

"The practice of the ELS has not always conformed to its doctrine. For example, while rightly objecting to the Missouri Synod's 1944 Saginaw resolution on joint prayer, which sanctioned the opening of intersynodical conferences with the ALC with prayer, the ELS itself failed to follow its own principles of church fellowship when it refused to pray in an intersynodical conference with those with whom it should have prayed.

"The ELS initiated doctrinal discussions with the National Evangelical Lutheran Church (Finnish) in 1952. No devotions were conducted at the first meeting which was held on Dec. 1, 1952, the ELS Doctrinal Committee having decided beforehand that the meeting should not be opened with prayer. A member of the ELS clergy* later wrote to a member of the Doctrinal Committee in regard to a proposed second meeting, and stated that 'it would appear to me that whatever is decided on, the Finns ought to be told in advance and we ought not decide it secretly and then try to keep from opening with devotion...' He received the reply* that the Doctrinal Committee had talked it over and 'we decided that we would

*Rev. Bjarne W. Teigen, president of Bethany Lutheran College

**From J. A. O. Preus(!), who was then a member of the ELS

have to stand by our original decision not to open with devotion since it would be inconsistent for us on the one hand to razz Mo. (Missouri) for having prayer fellowship while we do the same things ourselves'. The second meeting was never held.

"What the ELS Doctrinal Committee ignored in its decision was the fact that the ALC was a heterodox church body, while the Finnish group was not heterodox. The formal confessional tie with the ELS was lacking with the Finnish Church, but the common confessional bond was there. The ELS could hardly plead ignorance of the situation for the Finns had been receiving fraternal help and encouragement from the Missouri Synod for many years, using Concordia Seminary at Springfield for the training of their pastors. The Missouri Synod had noted repeated in its synodical reports the confessional loyalty of the National Evangelical Lutheran Church. These reports in the Proceedings generally followed immediately the reports on the ALC and ULCA negotiations, so the ELS should have been aware of them. The fault did not rest with the Doctrinal Committee alone, for while the decision was made by the committee, and while some pastors did voice their objections, no one insisted that the Synod correct the action taken by the Doctrinal Committee.

"The ELS had much in common with the Finns and closer ties would have been of benefit to both, but a wrong application of ELS principles on prayer fellowship resulted in the ELS unnecessarily offending them."

At the 1955 annual convention of the National Church, Pastor F. J. Pies* urged that the Committee on Intersynodical Relations of the National Church "endeavor to create closer relations with the Wisconsin Synod because many of their congregations are located in our area of work." Pastor Pies also recommended that a member of the committee attend the convention of the Wisconsin Synod.²⁴

In 1953 Pastor J. E. Nopola was elected president of the National Church. Although a man of unwavering and forthright doctrinal convictions, he was seemingly heedless of the mounting evidence of Missouri's doctrinal deterioration. In his writings, and with the influence of his office, he strongly urged the union of the National Church with Missouri. This was effected in 1963, just as Missouri was approaching her confessional collapse.

*Pastor Pies was of Wisconsin Synod background - a son of Mt. Lebanon congregation in Milwaukee. While attending Concordia Seminary - Springfield he made firm friends among the Finnish students, even to the extent of learning the Finnish language. Upon graduation he entered the ministry of the National Church.²⁵ This energetic pastor later obtained a Doctorate in Education, and founded the only Christian Day School in the National Church in his congregation (Salem, Detroit, Michigan).

Two pastors did not enter the merger for confessional reasons. Pastor A. E. Kokkonen of the Calumet, Michigan congregation, in advising his congregation on the matter, assessed the merger as "embarking on a very big ship with a very big leak".²⁶ The Calumet congregation voted to remain independent. Also remaining independent was Pastor Rupert Efraimson, who at the time of the merger was in the service of the Confessional Lutheran Church of Finland. Pastor Efraimson was later Pastor Kokkonen's successor in Calumet.

The demise of the National Evangelical Lutheran Church as a church body was tragic. Her voice was stilled at a time when it was particularly needed. Confessional Lutheranism in America is the poorer for the loss of the National Evangelical Lutheran Church.

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