

IN THE BEGINNING . . .

(1983 marks the 500th year since the birth of Martin Luther. As we celebrate our centennial, we also want to recognize and take note of the very early beginnings of Protestant church history. With this thought in mind, we present this summary of the life of Dr. Martin Luther.)

The beginning of Lutheranism cannot be separated from the story of Dr. Martin Luther, the German religious reformer.

Martin Luther was born into a simple home life on November 10, 1483. Martin's few recollections of his childhood reflect a somber piety and strict discipline common in that age. His father desired that Martin should become a lawyer, supporting his schooling costs through the attainment of the degree of Bachelor of Arts in 1502 and that of Master of Arts in 1505.

Martin had barely begun his study of law when he made the decision to enter the Erfurt cloister of the Augustinian order. Since the life of a monk was considered a sure way into heaven, he entered the monastery to save his soul.



For a few years he found peace in the monastic life. In 1507 he was ordained into the priesthood. He was sent to the newly founded University of Wittenberg where in 1509 he received the degree of Bachelor of Divinity. He was made Doctor of Theology in 1512 and became professor of biblical literature. While he was working on lectures on the book of Romans he found the answer for which he

had been searching . . . the understanding of the doctrine of "justification by faith." "The just shall live by faith" (Romans 1:17) came to mean for him that God out of His great love forgives men's sins, and what men need to do is trustingly accept his forgiveness offered through Jesus Christ. This led Luther to question the Roman Church's practice of selling indulgences for the forgiveness of sins, to gather revenue.

In 1516 Luther preached several sermons about the indulgence system and the next year, 1517, a papal indulgence was offered for sale in Germany. Luther's prince, Elector Frederick the Wise, refused to allow the indulgences to be sold in his territories, but Luther discovered that the people were buying the indulgence in the hope that their sins would be forgiven.

Luther drew up 95 propositions regarding the indulgence system and its abuse. He issued an open challenge to debate by posting the theses on the door of the Castle Church, the bulletin board of the university, on October 31, 1517. Martin Luther was surprised when his 95 theses became the heart of a growing rebellion against the Church of Rome. The church condemned his views and summoned him to Rome to stand trial for his errors. In June 1520, the pope issued a bull (papal letter) which declared Luther a heretic. Luther worked out his ideas more fully in three more writings, which left no doubt that he was truly at odds with the Church of Rome and its claims of complete authority. For him the Word of God, the Scriptures, had become the sole authority. Luther publicly burned the papal bull in December 1520.

Desiring to reform the Church from within, Martin Luther found himself outside of it, excommunicated in January, 1521. On the way back from Wittenberg he was kidnapped by friends who took him for safe keeping to the Wartburg Castle. There he made his translation of the New Testament from Greek into German. Martin Luther said, "It is through the Word that the world is conquered, through the Word that the Church is preserved, and through the Word will She also be renewed"; and at another time, "The devil cares nothing about the written Word, but where it is spoken and preached, he flees."

The Reformation movement in Wittenberg became more and more violent. Luther tried to evade the violent rioting of the peasants, choosing the law and order of the nobility. He married Catherine Bon Boro, a former nun, on June 27, 1524. On April 30, 1530, Luther journeyed with some friends to the beautiful Coburg castle, where he remained. The rest journeyed to Augsburg, where a meeting had been set up in an attempt to unify the church and the German Empire. In spite of the reluctance of the Emperor, on June 25, 1530,

the confession of evangelical Germany was solemnly read in the German language before the Emperor and the dignitaries of the realm. This Augsburg Confession, a Lutheran statement of faith, was drawn up and signed by the princes and theologians united in the face of the Emperor. That was the birthday of the Evangelical Lutheran Church.

Martin Luther tried to bring biblical teachings into everyday living with the writing of his Catechisms. He continued to teach and preach in Wittenberg, being constantly in demand for advice and leadership. He became seriously ill and died on February 18, 1546.

REFORMATION DAY

“October 31 is Reformation Day. We do well to recall the results of the Reformation. It is due to the Reformation that the Bible is again an open book and Christians are free to follow the Savior’s instruction: “Search the Scriptures.” As a result of the Reformation, the Bible is made accessible to more and more people by translation into their own tongues.

It is due to the Reformation that we again know that we have the forgiveness of all our sins and are justified before God through the redemption of Jesus Christ; that we personally receive full forgiveness through faith in the Redeemer, purely by the grace of God, without any works of penance or suffering in an invented purgatory.

It is due to the Reformation that we again have the two Sacraments, Holy Baptism and Holy Communion, in the form in which Christ instituted them, and are no longer bound to ordinances which have no divine sanction.

It is due to the Reformation that people in Protestant lands enjoy civil as well as religious liberty; that they are offered greater educational, social, commercial and industrial advantages, which make them the leading nations of the world, while countries in which Protestantism is banned or suppressed continue in almost medieval conditions and trudge at the tail end of nations in any statistical list in literacy, science, education, or general progress.

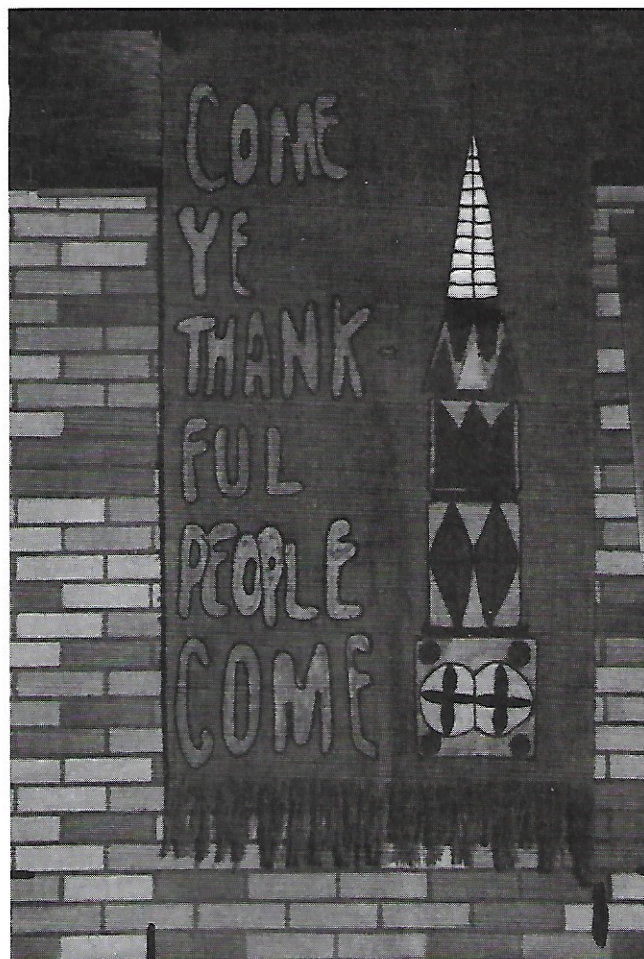
Thank God for the Reformation! Guard the fruits of the Reformation!”

(Reprinted from *Whispers of Whittlesey*, a publication of our Trinity Congregation. The article was authored by Rev. Carl Luedtke, the original source of the material was a tract titled, “A Brief History of the Reformation.”

COLONIAL LUTHERANISM

The church and the nation were born at the same time, growing up side by side. It is important that we Lutherans view our history in the framework of general American civilization if we are to take our rightful place in the Christian world of today.

Lutherans were among the earliest settlers in America. The Danish and Swedish colonists established themselves along the Delaware River. The first Lutheran church building in America was erected in 1646, in Chester, Pennsylvania, built by the Swedes. The Germans followed, with the first German Lutheran settlement in the United States established in Germantown, Pennsylvania, in 1683. In 1694, Heinrich B. Koester gathered a few Lutherans together and held the first German Lutheran Church service in America.



As colonies in America represented many peoples of Europe, religious life also exhibited different kinds of Christianity. We must remember that for many of these people, one of the reasons for leaving Europe was the hope of worshipping in freedom. Therefore, much variety of religious doctrine and practice occurred among the Lutherans of the various settlements. Lack of transportation

and long distances also made uniformity impossible. With each colony reflecting their European origin, there was little uniformity in practices and ways of worship, but Lutherans through the ages have always manifested comparative unity of faith in God.

An interesting aspect of colonial life was that children were taught that hard work was a virtue, and that idleness was a sin. Parents adhered to bringing up their children in the admonition of the Lord. Deuteronomy 6:5-9 declares: "Love the Lord your God with all your heart, with all your soul, and with all your strength. Never forget these commands that I am giving you today. Teach them to your children. Repeat them when you are at home and when you are away, and when you are resting and when you are working. Tie them on your arms and wear them on your foreheads as a reminder. Write them on the doorposts of your houses and on your gates." (Good News Bible)

That is exactly what the early settlers did! High up on the gable of the house, a homeowner declared his Christian devotion by inscribing a proverb or quotation from Luther's Bible, or a stanza from the hymnbook.

OUR SYNOD'S HISTORY

In 1741, Henry Melchoir Muhlenberg was sent to America to bring about the unity of the parishes into a larger church organization, which paralleled the federal union of the colonies. Muhlenberg's motto was, "Ecclesia Plantanda" (The church must be planted). This planting began by opening a school in each congregation.

The greatest step in planting the church came with the organization of a synod in 1748. The word "synod" means "walking together," and the first American synod was known as "United Congregations." In 1760, Muhlenberg improved the organization of the synod by formulating a constitution, which facilitated the activities and cooperation between the congregations.

German immigration began to increase about 1840, with the greater portion being Lutheran. The city of St. Louis became the gate of entrance for immigrants, and the headquarters for shepherding people into congregations.

The history of Missouri Lutheranism is closely identified with Carl Ferdinand Wilhelm Walther, who lived from 1811-1887, and who became the first president of the Synod, which was established in 1847. At that time it was known as "The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States." It began with twelve congregations and immediately established its own educational institutions for the training of

pastors. Thereby they reduced one of the biggest church problems, which was a lack of ministers.

Dr. Walther also authored the publication, *Der Lutheraner* (The Lutheran), beginning in 1844. This rallied midwestern Lutherans and was the predecessor of the *Lutheran Witness*. A century after his arrival in the United States, the most conservative one-third of United States Lutherans looked back to C.F.W. Walther as spiritual father. He died on May 7, 1887, leaving behind a denomination and some major theological writings.

F.C.D. Wyneken gained knowledge of the Missouri Lutherans through Walther's papers and succeeded him as president of the Synod.

The Synod's first break in strength came in 1860, with the exodus of the Swedes and Norwegians. Immigration of Germans to the United States was greatly reduced by the Civil War. After the war, immigration increased, with 1882 being the record year, with more than a quarter million immigrants arriving.

In 1917, the Synod changed its name, omitting "German," to "The Evangelical Lutheran Synod of Missouri, Ohio, and Other States." The official name of our Synod today is, "The Lutheran Church—Missouri Synod."

The Missouri Synod is divided into districts, which are further divided into circuits. A circuit is a small group of local or area congregations. Trinity Evangelical Lutheran Church of Whittlesey is in Circuit 14 of the North Wisconsin District. The other churches which belong to Circuit 14 are the Missouri Synod congregations from Chelsea to Spencer, and from Edgar-Milan to Withee-Greenwood. The purpose of the circuits is to provide opportunities for close fellowship and growth. A second purpose is to provide proper representation at Synodical Conventions, with a pastor and a lay-person attending from each circuit (If other requirements, such as number of congregations, and number of communicants meet synodical guidelines).

EARLY WISCONSIN LUTHERANS

The geographical spread of Lutheranism was extended by immigrants during the 19th and early 20th centuries. Many of these immigrants settled in the middle west, with the first Wisconsin Lutherans coming in 1830 and settling in Freistadt, near Milwaukee.

The Soo Line Railroad, formerly the Wisconsin Central Railway, was very interested in bringing settlers into the Wisconsin area and getting churches started. Construction of the railroad began northward at Stevens Point in March, 1872 and was completed to the present site of Colby,

Wisconsin. Through the solid forestland, work was completed of clearing, grubbing and grading to Worcester in Phillips. In April of 1873, the laying of rail from Colby northward began and reached near Phillips in January, 1874. The early activity of the Medford area was centered around lumbering, and the Railway Company noted that Whittlesey was "a simple side track and gravel pit with a single residence with homesteaders scattered around the area". Beginning in 1880, the railroad company gave annual passes to the missionaries at no charge. Also many congregations received clear title to their property upon payment of \$1 for the land purchased from the railroad.

German immigrants, settling in northern Wisconsin, suffered and labored to open up this region of unbroken and impenetrable wilderness. The only transportation was the railroad lines, and from them, the early settlers carried supplies on foot for ten or more miles over trails to their log houses in the forests. Pioneer pastors traveled by whatever means available to find Lutherans. Due to the shortage of pastors, frontier settlers were often without pastoral services for many years and relied upon lay leadership to preserve their Lutheran heritage.

When our Synod heard that Lutheran people were settling in central Wisconsin, it sent missionaries to explore the area, with the first one arriving in 1863. Northward expansion began in 1875, with the arrival of the Rev. W. Christian Schilling. Based in Stevens Point, he began his pioneer pastorate in mission fields along the Wisconsin Central Railway, from Stevens Point to Ashland. He paid expenses out of his own pocket, although he was later reimbursed.

In reports on his labors, he noted on May 7, 1883, "I made my first missionary journey in April, 1875 and made eleven such journeys until July 1876. Twenty-seven families were served with Word and Sacrament between Stevens Point and Ogema."

As written in his obituary from a 1927 newspaper: "The Rev. Mr. Schilling is well known in Lutheran circles as one of the pioneers of the church in northern Wisconsin. He established the following preaching stations along the Wisconsin Central Railway: Junction City, Auburndale, Spencer, Colby, Greenleaf, Dorchester, Medford, Butternut, Ashland, and a number of others . . . Pastor Schilling was a very zealous missionary, and when we consider the difficulties the pioneer ministers had to struggle with . . . it seems almost impossible that he should have succeeded in covering such a large territory and organizing such a large number of congregations."

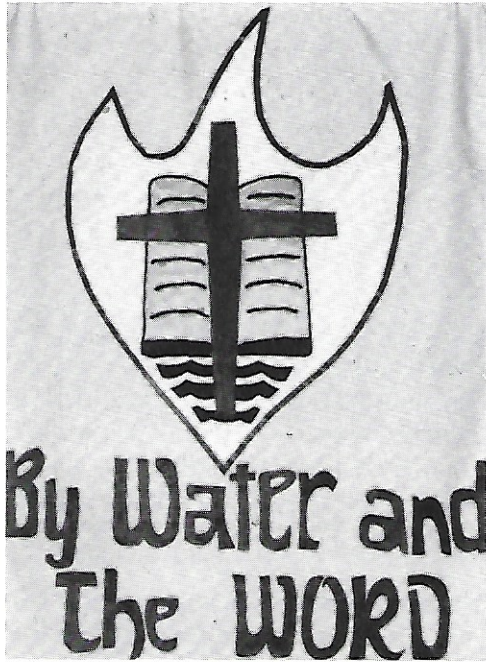
Rev. Schilling was assisted in his work by Candidate of Theology Herman Erck, who was ordained in July, 1878 in the Town of Wien, Mara-



Rev. Herman Erck
1878-1879

thon County, and was installed at Auburndale. Shortly thereafter, Pastor Erck became the resident pastor for the congregation in the Town of Wien, while continuing to handle the mission field from Auburndale to Ashland. Under an arrangement with the Mission Board of the Northwest District of the Missouri Synod, Rev. Erck was permitted by his congregation to spend two weeks of each month among the scattered Lutherans along the railway. He would journey for 13 miles by horse to Colby where he would board the railway for his journey northward. He conducted the first Lutheran service in the Whittlesey community on Oct. 17, 1878, in the home of Hugo Born. As we stated earlier, at that time weeks and sometimes months passed between services at which a minister could be present. The next services by Rev. Erck in Whittlesey were on February 10 and April 23, 1879. In the latter of these two services, William Frey and George Frischmann were baptized—the first recorded baptisms performed in Whittlesey.



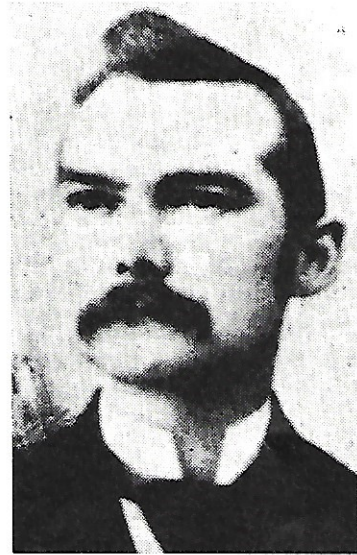


Candidate Franz Steyer was called in 1879 to assist Rev. Erck in the mission field of 163 miles from Auburndale to Ashland. Candidate Steyer was ordained August 10, 1879, at Auburndale by Pastor Schilling with Pastor Erck assisting. Rev. Erck was then able to devote more time to his own parish at St. John's Lutheran Church, Town of Wien. While making his home at Colby, Rev. Steyer served the sparsely settled northern territories, including Whittlesey.



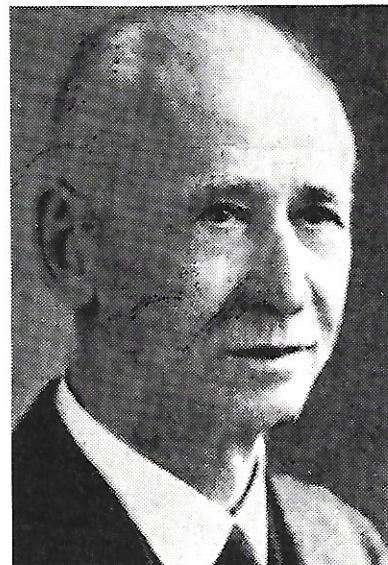
Rev. Franz Steyer (l) grandson and son
1879-1880

In 1880, Candidate John Schuette was sent to serve all the mission field along the Ashland division of the Wisconsin Central Railway. He was ordained on August 1, 1880, as pastor of the church in Auburndale and as missionary at large. At this time there was great progress being made in the mission work, especially since many new immigrants had settled along the railway. Rev. Schuette, because of health problems, was not able to handle the immense work in so large a territory. He accepted a call from the congregation near Spencer.



Rev. John Schuette
1880-1882

The next itinerant preacher along the Wisconsin Central Railway was the Rev. Theodore Buenger, who later became president of Concordia College in St. Paul, Minnesota. He was ordained and installed on July 9, 1882, at Dorchester, by



Rev. Theodore Buenger
1882-1883

Rev. Schuette. He served as pastor at St. Peter's Church, Dorchester, and also conducted services at nineteen other congregations and preaching stations in one year. Preaching in both German and English, Whittlesey was among his stations on the way to Ashland. The dates that services were held in Whittlesey, as recorded in the records at St. Paul's Church in Deer Park, Wisconsin from July 1, 1882 to June 30, 1883 are: August 2, August 31, November 7, January 25, March 26 and May 13. A list of where Pastor Buenger conducted services in the mission field, and the number at each location follows:

Colby Settlement—6; Colby Village—6; Holton Township—(Neitzel, etc.)—6; Black Creek Falls (Athens)—12; Bayfield—6; Ashland—9; Butternut—13; Phillips—6; Ogema—6; Medford (Whittlesey)—6; Glidden—8; Dorchester Settlement—6; Dorchester Village—6; Thorpe (Tabbert, etc.)—6; Thorpe (Defertt, etc.)—3; Horhsauners—2; Ogema Settlement—4; Shell Lake—3; Deer Park—5; Bruckerville—5; Eau Claire—1; Perley—2; Pineville—2; Hudson—2; Silver Creek—2; Wilson—1. Services conducted in the remaining year of 1883 were July 1, August 18, October 14, and November 19. In 1882 Pastor Buenger also revived the mission church at Ashland.

The Messenger, a North Wisconsin District publication out of Merrill, has an interesting account of this Ashland church, which was probably typical of many congregations. It tells how small the audiences were, and sometimes nobody would come to the divine services, after Rev. Buenger had traveled the gruelling distance of 125 miles. Nevertheless, he did succeed, and a congregation was organized at Ashland a few years later.

ORGANIZATION OF TRINITY

Under the leadership of Rev. Theodore Buenger of Dorchester, the German Evangelical Lutheran Trinity Congregation, Unaltered Augsburg Confession, of Whittlesey, Taylor County, Wisconsin, was officially organized on Sunday, July 1, 1883. This service took place in the home of John Frischmann. (The house is located about one-fourth mile east of Trinity Church and is presently occupied by Mr. and Mrs. Eldor Frischmann.) Those present at this meeting were Messers. John Frey, Hugo Born, John Frischmann, Martin Frischmann, Edward Mahnke, John Mueller, and Matthias Schmidhofer. A resolution to found the congregation was drawn up and became effective immediately.

The following is a translation by Rev. Carl Luedtke, of the original minutes of the meeting in



The John Frischmann home, where organizational meeting of congregation was held. At left is Fred Frischmann and wife, holding son Albert. At right is John and wife.

which our congregation was organized: "We, a group of Lutherans, assembled on Sunday, July 1, 1883, in the home of John Frischmann, under the chairmanship of Pastor Theodore Buenger, resolve to found a congregation. This resolution becomes effective immediately.

"At the suggestion of the chairman, the following officers were elected: Edward Mahnke and Hugo Born, as Elders; and John Frey as secretary. The pastor called the attention of the officers to the duties of their offices. On motion of the pastor, a call was extended to Pastor M. H. Federson, in Michigan. (This call was declined—ed.)

"The following accepted and subscribed to the Constitution of the congregation, which is elsewhere: John Frey, John Frischmann, Matthias Schmidhofer, John Mueller, Edward Mahnke, Hugo Born, and Martin Frischmann.

"It is resolved to name the congregation 'The German Evangelical Lutheran Trinity Congregation, Unaltered Augsburg Confession, of Whittlesey, Taylor County, Wisconsin'."

John Frey, Secretary

The second meeting of the congregation was held on August 25, 1883, in which the following individuals were accepted into the voting membership of the congregation: Heinrich Hartwig, Robert Meye, Gustav Knauth, Fredrick Reinke,



Rev. Lorenz G. Dorpat
1883-1888

Protokoll der Versammlung vom 12.

1853

Vor dem Abgange des Jahres haben wir uns am
vom Freitag den 12. d. M. im Hause von Herrn Fischer
versammelt und unter Vorsitz von Herrn Pastor Bürger
folgendes in der Gemeinde zu thun beschließen
sich und beschlossen.

mit Rücksicht im Nachstehenden werden folgende Personen
für die nächsten Jahre als Aelteste & Hugo Born
für Sekretär John Frey
im Nachstehenden vom Pastor mit Frau Pflichten
übertragen.

Das Amt des Herrn Pastors werden im Bezirk von Herrn
Pastor H. H. Schellerer in Wilsdorf übertragen.

folgende Personen haben die Gemeinde übergeben und
in einem ^{Wort} ~~Wort~~ zusammengefasst sind zusammen mit unterschrieben

- | | |
|--------------------|-----------------|
| John Frey | Gesamt Aelteste |
| Joseph Schüller | Hugo Born |
| Katharina Schüller | Martin Fischer |
| Joseph Fischer | |

Es werden beschlossen die Gemeinde dem Namen der
unveränderten christlichen Gemeinde, die Gemeinde
U. S. C. bei Wilsdorf Taylor County Wisconsin
John Frey Clerk

Protokoll vom 25. August 1853.

Das Protokoll der vorletzten Versammlung wurde vorgelesen
und angenommen.

folgende Personen werden als Gemeindeglieder aufgenommen
und angenommen. Heinrich Hartwig, Robert Thayer,
Johann Knecht, Friedrich Reiter, Augustus Schmidt,
Joseph, & Gotthelf Dentsler

Es werden beschlossen im nächsten Herbst
bei Herrn Joseph Dentsler abzuhalten
John Frey Secretary

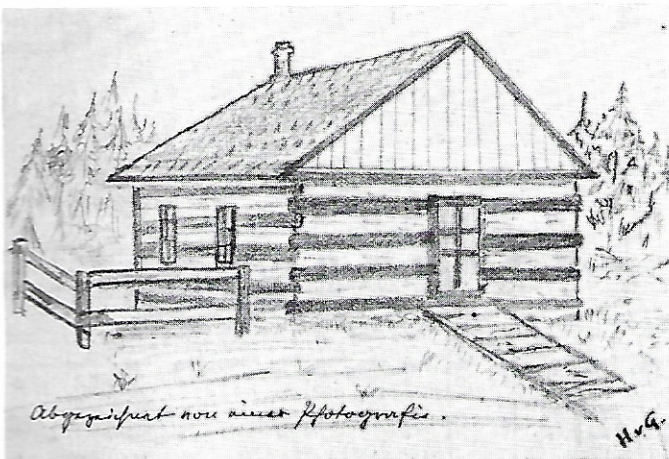
Photocopy of German minutes of organizational meeting of congregation: these are located in the church records at Deer Park, Wis.

and Gottlieb Deutzler. The Rev. Lorenz G. Dorpat began to serve the newly organized congregation as pastor on November 19, 1883. Whittlesey, together with Butternut and Black Creek Falls (Athens), had called Pastor Dorpat to serve this three-point parish, and to also serve other mission stations in the area. These included: Chelsea, Bad River (Morse), Butternut, Whittlesey, Black Creek (Athens), High Bridge, Glidden, Phillips, Ogema, Spirit Settlement, and Bruckerville parishes.

WE BUILD FOR WORSHIP

When the voters met again on March 30, 1884, they elected a committee of three to look for a suitable church site. John Frischmann, Hugo Born, and Robert Meye were chosen. In the meeting on June 8, 1884, the voters, at the suggestion of the committee, decided to purchase two acres of land in the southeast corner of the Anton Meyer farm as a church site, for the price of \$11. On January 8, 1885, a motion was made and carried to incorporate the congregation. The congregation built a log church on this property in the spring of 1886. At the 1963 dedication of our present church building, William Neumann recalled how the members transported logs from their farm woodlots to the church property. Up to this time, services had been held in the homes of the members, with a deacon reading a sermon in the absence of a pastor.

*Erste Kirche der ev. luth. Versammlungs-Gemeinde bei
Whittlesey, Taylor Co. Wis. Gebaut im Frühjahr 1886.
Wurde im Herbst 1899 abgebrochen u. durch eine andere Kirche
ersetzt.*



A sketch of the original log church, drawn by Pastor von Gemmingen, and found in the congregation's Book of Official Acts.

The first confirmation was also held that spring, by Pastor Dorpat. Confirmands were: Anna Stricker, Anna Born, Jacob Frischmann, Oscar Meye, Lena Born, and Margaret Mueller.

The first church wedding was that of Carl Stolp and Anna Wagner, on January 1, 1886.

The first funeral was that of Augusta Meye, on March 2, 1886. This, and the next five thereafter, were conducted without the services of an ordained pastor, as the circuit riding preachers were still serving several parishes at one time. On December 26, 1886, the Trustees were instructed to obtain a warranty deed for the land on which the church was built.

After five years of service by Rev. Dorpat, the congregation was served by the Rev. Otto Herman Restin, from 1888—1890. He was ordained in August 1888 in a schoolhouse in Butternut by Pas-



The marriage of Rev. Otto Herman Restin (middle), who served from 1888-1890. Picture taken in Town of Wien, Marathon County, in spring or early summer of 1888.

tor Dorpat with Pastor F. Otte assisting. He was installed in Whittlesey and lodged with Albert Plunz in Phillips. Rev. Restin was the first pastor to officiate at a funeral in the congregation—that of Christian Schreiber, on November 18, 1889. As *The Messenger* states, upon the death of Rev. Restin in 1929:

“He was one of the pioneers of our District. He was possessed of a real zeal for the Lord’s kingdom. He took his work very seriously . . . The greatest hardships encountered were those in serving Spirit Lake or Spirit Settlement, 16 miles east of Ogema. This trip had to be made either on foot or with a team of oxen. Oh, this was glorious! One of the greatest “difficulties” in those times were experienced in the night lodgings at the preaching places. Sleeping quarters could indeed be obtained, but sleeping in them was impossible. Most of the houses and shanties were built of hemlock wood and were breeding places of bedbugs and in some cases also of ants . . . Although thoroughly evangelical in mind and character, he was very strict in his practice. He was a true

preacher of the Gospel of salvation in Christ, but he would at the same time censure the sins of parishioners in uncompromising terms. And he knew how to gain and keep the respect of his people . . . They all praise him for his zeal and faithfulness. Woe unto the congregation member that would shirk attendance at church services without a good excuse . . . such a member could positively expect an early pastoral visit . . . His firmness and resoluteness would at times conjure up a storm, as might be expected. Thus, Pastor Restin in his day had many a skirmish, but he always somehow emerged victorious. On the other hand, he is very favorably remembered to this day for his kindness and warmheartedness." He was also a nationally known Lutheran missionary, setting up an immigrant mission in New York. As immigrant missionary he assisted in supplying synodical publications and helped new settlers to locate a church.

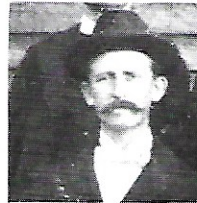
The Rev. P. Droegemueller next served the parish, from 1890—1892. On July 19, 1891, a motion was passed that Pastor Droegemueller should conduct school every two weeks. It is recorded that Rev. Droegemueller boarded at the home of John Frischmann during this time. In August, Pastor Droegemueller was instructed to buy an organ at a cost of not more than \$65.

From 1892—1894, Rev. D. H. Steffens rendered the pastoral services for the congregation. Little has been found about Rev. Steffens, but it was noted in the 1891 minutes from German St. Peter's Church of Dorchester that "Pastor Steffens won't be able to teach school at Dorchester, as he is still teaching at Chelsea." In April, 1893, the Pastor's salary was raised from \$75 to \$100 a year.

GROWING PAINS

The congregation then considered the possibility of having a resident pastor. In a meeting on August 20, 1893, the voting members resolved to build a parsonage. Another acre of land was purchased at this time, for this purpose. The specified size of the parsonage was to be 20 feet wide, 28 feet long, and 16 feet high, two stories. The Rev. Albert W. Schulz, who came to the parish in 1894 and served for about a year and a half, was the first minister to occupy the parsonage. His charge included Chelsea and Greenwood Township. This is the first mention of the Chelsea parish being served by the same resident pastor in Whittlesey's records.

In the summer of 1895, the Rev. Friedrich H. Moecker assumed the pastorate of the congregation, having been assigned to the same three-point parish as his predecessor, following his gradua-



Rev. Albert W. Schulz
1894-1895



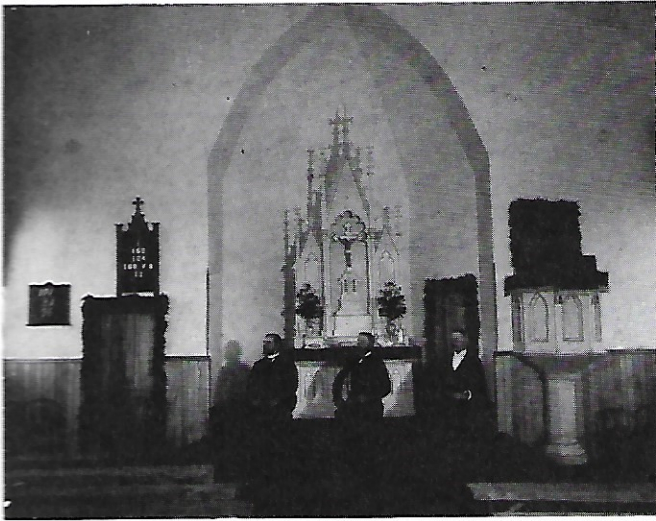
Friedrich H. Moecker
1895-1902

tion from Concordia Seminary, Springfield, Illinois. During his time of service, the parsonage was improved with the construction of a foundation and cellar, in 1897. Under his guidance the congregation decided on February 6, 1898, to build a new church. Some 23,000 feet of lumber was sawed for the construction of the new building. The approximate dimensions of the building were to be: 32 feet wide, 62 feet long, 18 feet high, with a tower 12 feet by 12 feet at the base, and 80 feet high. The pastor and an elder canvassed the congregation for contributions. Each member was expected to contribute \$25 to meet the expense of the building.



Exterior of the church on Dedication day. See all the people!

The second edifice, erected in 1899, served as the worship center for the congregation until 1963. The three speakers for the dedication ceremonies in 1899 were the Rev. Theodore Buenger of St. Peter's, Dorchester; the Rev. F.H. Moecker, pastor of the congregation, and the Rev. H. Erck of St.



Church interior on the day of dedication. Pastors are (l. to r.): Rev. Buenger, Rev. Moecker, and Rev. Erck.

John's, Town of Wien. The hymns that were sung at the dedication ceremonies included: "All Glory Be to God on High," and "We All Believe in One True God." Seating was on wooden-plank benches which were later replaced with pews in 1901.

EARLY 1900'S

In May, 1902, Pastor Moecker accepted a call to St. Peter's Parish at Dorchester, and the Rev. E. R. Schauer began serving the congregation. In 1903, the parsonage was improved and enlarged with an addition on the east side. This measured 18 feet wide, 22 feet long, and 14 feet high.

The parish could not have afforded the services of a resident pastor had it not been for an annual subsidy from the mission treasury of the Missouri Synod. As a congregation, Trinity was still too small to raise enough money for a pastor.



Rev. Robert Heike
1905-1908

As we look at the congregation today, it is living proof of the wise investments Synod makes of our mission offerings.

Pastor Schauer served until 1904. From the autumn of 1905 until the spring of 1908, the Rev. Robert Heike performed the pastoral duties at Trinity.

On September 12, 1908, the Rev. Richard Heschke was installed as pastor. The congregation officially joined the Evangelical Lutheran Synod of Missouri, Ohio, and Other States in the year 1910. Rev. Heschke left the parish in 1911.

The Rev. Victor Gruber was called in the spring of 1912 to succeed Pastor Heschke. In addition to his services at Whittlesey, he was paid fifty dollars a year by a Westboro congregation for pastoral services to them. When asked to serve, he stated that he would need another horse to make the journey that far. Pastor Gruber served for eight and one-half years.



Rev. Victor Gruber
1912-1920

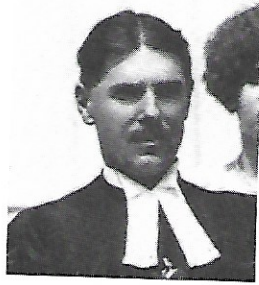
CELEBRATING ANNIVERSARIES

In 1920, the Rev. von Gemmingen assumed the pastoral duties of the congregation. On July 1, 1923, the church celebrated its fortieth anniversary. Speakers for the occasion were former pastors Theodore Buenger, founder of the congregation; F. H. Moecker, and Robert Heike.

In 1925, services were not held for three weeks because of the remodeling of the church building, which included a new heating system. On April 24, 1927, Pastor Gemmingen preached his farewell sermon.

The Rev. Julius Hermann Stelter was installed as pastor on June 19, 1927, serving the congregation until 1935. During his pastorate here, he was called to his eternal home on December 6, 1935, and was laid to rest in the adjoining cemetery at Trinity.

On March 1, 1936, the Rev. John Jacob Conrad



Rev. H. von Gemmingen
1920-1927



Rev. Julius Hermann Stelter
1927-1935



Rev. John J. C. Brehm
1936-1942

PATRIOTIC LUTHERANS

Brehm was installed as pastor of the congregation. During the late summer and early autumn of 1937, a basement was constructed under the church building. Each member was to donate three days labor plus cash. A member of the committee was time-keeper. The workday began at 8 a.m. and ended at 5 p.m. It took 249½ eight-hour days, or 1,996 hours of labor, at 30¢ per hour.

At the April 4, 1937 voters meeting, it was decided to henceforth conduct the meetings in the English language.

In January, 1938, a motion was passed that each voting member of the congregation deliver one cord of softwood and one cord of hardwood to the church. Those who did not have the wood should pay to the treasurer \$3 in cash. It was also decided that the pastor's salary be set at \$700 for the year.

In September, 1939, the congregation celebrated the fortieth anniversary of the dedication of the church building. The offerings gathered on that day were applied to the reduction of the basement construction debt.

In April, 1940, the pastor was allowed two Sundays for a summer vacation, and in October each member was assessed \$4 to pay for the church basement furnace and debt. A committee of three members was to contact those who failed to pay this amount by November 15 of that same year.

When World War II broke out, the patriotism of the congregation was evidenced by the purchase of a United States flag and a Christian flag. These were placed in the front of the church in January, 1942.

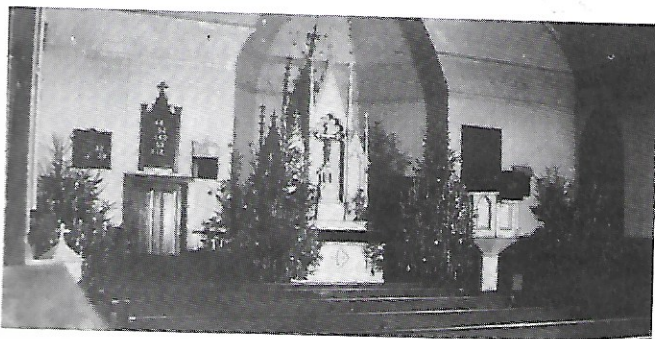
Pastor Brehm was allowed a year's leave of absence to help serve the spiritual needs of the men in the military, and he left on April 28, 1942, for duty as a chaplain in the United States Army.

Victor L. Brandt, a student at Concordia Seminary of St. Louis, was assigned to serve the congregational needs during Pastor Brehm's absence. Known as a "vicar," which means "replacement," this practice during the war led to our present system of "vicarages" or "internships" of one year for all seminary students.

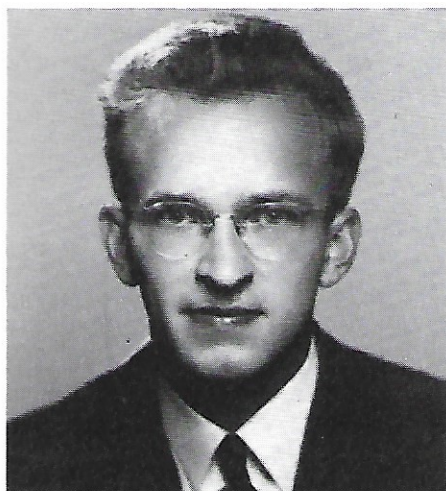
Vicar Brandt started with instructions and summer school (confirmation classes) on Monday, June 15, 1942. Lessons were held at Whittlesey on Monday, Tuesday, and Wednesday of each week, at 9:00 a.m., and in Chelsea at 1:15 p.m. In January, 1943, Vicar Brandt recommended that a building fund be started. It was decided that the offerings for the third Sunday of each month be set aside for this purpose. Today we have special envelopes designated for the needs of our building fund.

Following his graduation in 1944, Vicar Brandt began his ministry in a three-point parish at Bessemer and Messiah, Michigan, and Winegar, Wisconsin. He later was involved in a variety of District positions and was especially concerned with ministry to youth, conducting Walther League camps, and Lutheran Service Volunteer schools (10 states). He also authored five issues of "Portals of Prayer" and wrote sermons for publication by both Concordia and Augsburg Publishing houses.

Since his services were still needed in the army, Rev. Brehm, who was still on leave of absence, resigned as pastor of the congregation in the spring of 1943. On July 4, 1943, the Rev. Carl Luedtke was



The trees of Christmas in the old church. Christmas, 1941.



Rev. Victor L. Brandt
1942-1943



Rev. Carl F. Luedtke
1943-1956

installed as pastor of Trinity, by the Rev. W. L. Kohn, President of the North Wisconsin District of the Missouri Synod at that time. (Just forty years later, Pastor Luedtke is scheduled as guest speaker for the centennial celebration at Trinity.)

In October, 1943, members took down the old barn which also served as buggy garage, woodshed and chicken coop. Part of this lumber was salvaged for the construction of a new building which served as a combination garage and woodshed.

NEW PROGRAMS

A Sunday School, with four classes, was instituted in July of 1944. Classes were held throughout the year until 1968 when they recessed during July and August.

Every Wednesday morning, from 9:00—9:15, Lutheran pastors of the Synodical Conference in the area conducted the morning meditations on the Medford radio station, WIGM. The station provided the time, and the pastors furnished their services. These devotions continue today, conducted by the pastors of the Medford area churches.

A renovation and redecorating program for the interior of the church was initiated in 1944. The pulpit in the church was lowered, the sacristy was enlarged by the removal of the stairway that had previously led to the pulpit, and a new railing was installed at the edge of the balcony.

A new well at the parsonage was drilled in March, 1945. Four members volunteered to plant trees on the east side of the church in April. On Wednesday, November 7, 1945, a talking motion picture, produced by the Lutheran Laymen's League, was shown in the congregation for the first time. Titled, "Youth for the Kingdom," it showed the difference between the Christian and

non-Christian home. Since motion pictures were becoming so influential, the church found it necessary to use this means of education. A congregational newsletter titled *Whispers from Whittlesey* also made its first appearance in November.

That same month, a number of members donated a day's labor for the benefit of the church property. A small coal bin and a partition to keep the wood from being thrown against the furnace were completed. This made a marked improvement in the practicality and the appearance of the furnace room. The outside woodwork on the garage also received a coat of paint and the east part of the parsonage was insulated with pine shavings.

There were no Christmas Day services in 1945 due to a major snowstorm. This gave members an opportunity to ponder the meaning of Christmas in a quiet manner in their own homes.



The new balcony rail installed as a part of the 1944 renovating program. This picture, taken in 1963 also shows the new (now old) organ purchased in 1960.

In January, 1946, couples were given only one box of offering envelopes, whereas previously both husband and wife had each received a separate set.

In the summer of 1946, a campsite was purchased by the North Wisconsin District of our Synod, near Three Lakes, Wisconsin. Money for this project was provided by special gifts from people interested in such a Christian camp program.

Ordinarily, the Mission Festival in the congregation was held on the last Sunday of June, but in 1946 it was postponed until July. In May of the same year, the floor of the church was sanded and the Altar, pulpit, and the Baptismal Font were painted.

The Messenger of the North Wisconsin District was not published after 1946. Instead, the news of our churches in northern Wisconsin appeared in a "supplement" to the synodical magazine, *The Lutheran Witness*, or *Der Lutheraner*, as its German edition was called. This supplement, however, was still called "The North Wisconsin District Messenger."

In October of 1946, the German name of the congregation was changed to the English name of "Trinity Evangelical Lutheran Church of the Unaltered Augsburg Confession, of Whittlesey, Wisconsin." The church also adopted the Model Constitution of the North Wisconsin District as their official constitution. It was noted in *Whispers of Whittlesey* that on the last Sunday of each month, church services would still be conducted in the German language.

In 1947, the Missouri Synod celebrated its 100th anniversary. A message of congratulation was sent from President Truman, The White House, on April 22, 1947, to the Missouri Synod which read:

To the Members of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States: "I am happy to congratulate you on the noteworthy occasion of the Centennial of your organization. I am conscious of the contribution which this out-

standing church body of one and one-half million people has made to the religious life of our country, not only through the preaching of the Gospel, but also in training children in those principles which make for good citizenship. May God continue to bless your endeavors."

Signed Harry S. Truman

This was also the year when the congregation was advised to insulate the church ceiling to conserve heat. In January, a large number of willing workers installed the insulation which had arrived. A month later, the lighting in the schoolroom was improved. Little is known about the origin of this "schoolhouse" or any other early auxiliary structures of the church, such as the barn, which had all been taken down by this time. It is known, however, that this "schoolhouse" which was attached to the church and measured approximately 19 feet by 22 feet, was in existence prior to 1903. Perhaps it was built at the time of the construction of the second church, or shortly thereafter.

Members may reminisce about their education in this building, where they attended "German school" on Saturday mornings, and Catechism in the afternoons. There were the eight rows of double desks, and the six rows of single desks. Some pastors separated the boys and the girls. Up front hung the eight foot long blackboard, and along the west wall was the wood stove. Entry was via the outside platform with the steps on the north end of it and through the door on the south end of the west wall. You could also get into the schoolhouse through a door in the church sacristy, and another in the tiny storeroom in the northwest corner of the church.

The congregation had always been concerned about providing Christian education and in October of 1947, permission was given to use the Sunday School money for the purchase of "visualized pictures" for the school's use.

In the spring of 1948, the congregation undertook the building of a parsonage. The old one was



Above: The old parsonage on moving day.



Right: The old parsonage, divided and remodeled, as it appears today.

sold to Herb Duesing for \$1,000, and he moved it to a location on Highway 13, about one mile from the church. It was then divided into two separate homes which are still in existence today.

The building committee consisted of Albert Frischmann, Erwin Frischmann, chairman Henry Galler, Walter Mueller, Leo Radtke, and Hilbert Zuleger.

Members helped reduce the cost of the new parsonage by constructing the basement themselves in the first week of June. They also assisted the contractors in the erection of the structure, which began in July. The house was erected by Albert Werner, Fred Werner and Herbert Steinbach. Plastering was done by Frank Wegerer and son, with the plumbing installed by Leo Radtke, electrical wiring by Alfred Bach and varnishing by Henry Galler. The Kohler Co. furnished the bathtub at no cost to the congregation. During this period of construction, Pastor Luedtke and his family lived in the schoolhouse. The approximate cost of the new dwelling was \$10,500, which was greatly defrayed by the generous contributions of the members of both congregations in the parish, which now had a total membership of 187 communicants.



The 1948 parsonage as it looks in 1982.

The house was completed on November 9th, and it was dedicated in a special service on the afternoon of November 21, 1948. Pastor Luedtke based his sermon on Psalm 126:3—"The Lord hath done great things for us, whereof we are glad." He pointed out that the successful completion of the new parsonage was an occasion for sincere gratitude to God for His blessings, and that it should serve as an encouragement to be ready at all times for large undertakings which will further the cause of the Gospel.

On October 23, 1949, the congregation cele-

brated the fiftieth anniversary of the dedication of the church building. Pastor Luedtke addressed the worshippers in the morning service and the afternoon speaker was the Rev. Harold Malotky from Edgar. The retirement of the parsonage debt was designated as a goal for this celebration, although the congregation fell short of this accomplishment in their contributions.

Members who preferred to pay for their fuel share in cash instead of bringing firewood were advised that the amount would be \$5 for 1950. Beginning in March, a new look was given to the church publication, *Whispers from Whittlesey*. It was also distributed on an every-Sunday basis for several weeks as an experiment. Previously this had been a monthly publication.

In *Whispers from Whittlesey*, we find the following: "Pastor put forth an effort to teach table prayers to such children in the Saturday morning Confirmation instruction class. This should have been done long before, but even worse—lately when pupils were asked to recite their table prayers—a goodly number were unable to do so . . . If parents would at home help their children to become acquainted with God and our Savior already at an early age, the instruction preceding Confirmation would not be difficult. It is no wonder that some find religious instruction difficult, when the first ten or eleven years of their life, they grew up as heathen, having been taught nothing of the true God and His love for sinners."

In July, it was decided that there was not enough interest in a weekly publication of *Whispers from Whittlesey*, so thereafter it was printed only once a month.

A safe was purchased by the congregation in 1952, and cabinets were built for the study in the parsonage. These are still in use in the pastoral study in the present parish hall.

The March *Whispers from Whittlesey* had this notice: "WANTED—A more devotional attitude before the services".

In the January, 1953 voters meeting, plans were discussed for the construction of a new schoolhouse. Fourteen members voted against it. At a special meeting called on February 8th, 22 members voted in favor of the building, and only eight voted against the project. Since this was a substantial majority, it was decided to build. The old schoolhouse was sold to John Duesing for \$200. He moved it to a location approximately a mile from the church, and near the location of the now-divided old parsonage, where it is still used today as a storage shed. During the years following its removal, it also served as a chicken coop and a barn for two cows.

The original cost of the new schoolhouse was estimated at approximately \$8,000. A motion was



Above: The old schoolhouse, removed from the church and ready to be moved.

Above right: The schoolhouse remodeled into a chicken coop. Note the relocated windows.



Right: The new parish hall attached to the old church.



passed to set a goal of \$100 to be paid by each voting member for the first year. In the July meeting, a resolution was passed that a finance committee canvas the members of the congregation for their contributions. It was decided in October that all members working more than five days on the school building should present their bills to the treasurer and be paid at the rate of \$1 per hour. When completed, the final cost turned out to be in excess of \$15,000. This schoolhouse, which is known today as our parish hall, was dedicated on November 15, 1953. Pastor Luedtke spoke in the morning service and the Rev. Randolph E. Mueller of Spencer conducted the afternoon service. The ladies of the congregation served a noon meal.

In July of 1953 the congregation observed the 70th anniversary of the founding of the church.

An item in the August, 1954 *Whispers from Whittlesey* stated: "this dancing and drinking on Saturday nights, which lasts into the early Sunday morning hours, is a terrible hindrance to the spiritual welfare of the parish."

That same summer, some hay on the church property was sold to Henry Dassow Sr. for \$10.

In 1955, the church took part in Synod's special offering, "Building for Christ." This was a program to fund and support five Lutheran institutions and agencies which served various spiritual and physical needs.

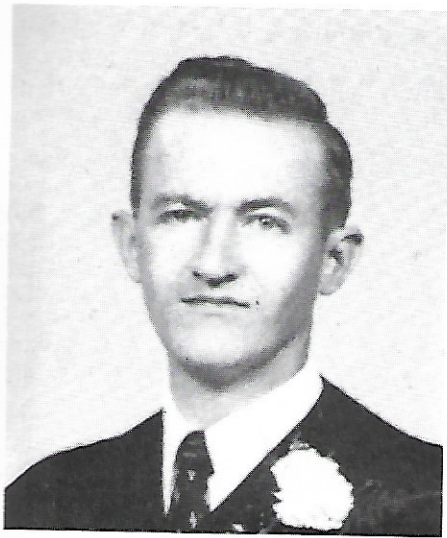
During that year, an oil conversion unit was installed in the wood and coal furnace in the parsonage. Renewal subscriptions for the *Lutheran Witness* and *Der Lutheraner* (26 issues) were \$1.15. Christmas cards sold for \$1 per box of 21 cards and envelopes.

Pastor Luedtke conducted his last service in the parish on January 29, 1956, having accepted a call

to St. Paul's Lutheran Church in Manawa, Wisconsin. In January, the voters cast ballots whether to call a young or elderly pastor. The members present cast 18 ballots for a younger minister, and 5 for an older one. The Rev. Erik J. Vincent was installed as pastor of the congregation on March 11, 1956.

Pastor Vincent was a member of the Finnish Synod, our sister synod at that time. He was also serving two Finnish churches north of this area at the time of installation at Whittlesey and Chelsea. The burden of trying to serve this many churches prompted a letter from the Mission Board of the Finnish Church asking him to resign. In a letter to the Whittlesey congregation, Pastor Vincent stated that due to the strain of serving four congregations, he was compelled to take a much needed rest. In view of these facts, he was given a release on September 15, 1956. After a rest, Pastor Vincent came back to fill the vacancy, with the help of the Rev. William P. Holzhausen of Stetsonville.

On August 4, 1957, candidate Melvin G. Herring was ordained and installed as pastor, by the Rev. Ferdinand H. Sprengler of Dorchester, who was Circuit Counselor at that time. A new mimeograph machine was purchased in September. In October of that year, a monthly bulletin, *Trinity*



Rev. Melvin G. Herring
1957-1959



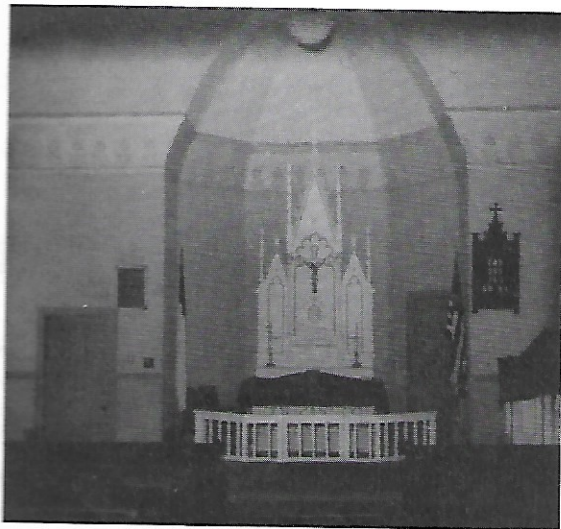
USHERS: Front row (left to right): Fred Stolp, Russell Mueller, Loren Rehbein, Gary Neumann, Bruce Liazuk. Second row: Reiny Janke, John Maurer, Herb Willner, James Hill, Dave Maurer, George Kmetz, Larry Kloth. Third row: Brad Neumann, Lanny Zimmerlee, Vernon Neumueller, George Gutknecht, Fred Sundquist, Larry Mueller, Randy Anderson, Ben Dassow, Eugene Arnett. Fourth row: Lyle Amundson, Harold Bizer, Brian Bizer, Jack Zuleger, Walter Hamann, Hilbert Zuleger, Richard Willner, Stuart Arnett, Bruce Neumann.



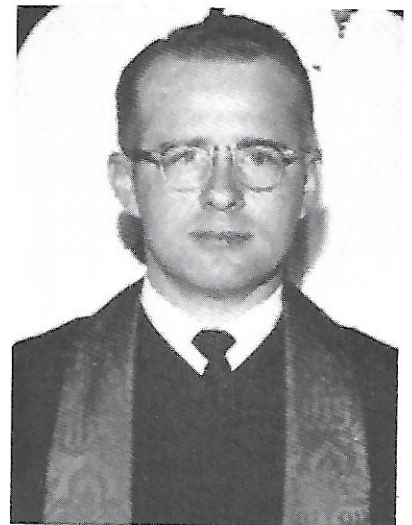
Note the absence of a Communion rail on this wedding picture of Tilly Zuleger and Harvey Neumueller in Oct., 1958.



Trinity Church at the time of its 75th anniversary.



The new Communion rail. There was none prior to this time.



Rev. Joseph A. Schultz
1960-1965

Talk was first published.

On May 4, 1958, several men gathered for an organizational meeting to form a Men's Club at Trinity. Also in May, the congregation began the practice of celebrating Communion on the first Sunday of each month. During the early part of the summer, the organ was repaired, and the Altar, pulpit, and hymnboard were painted. On July 1, 1958, Bernard Zimmerlee was appointed as head usher at the Men's Club meeting. This is the first record of anybody holding this position at Trinity. Mr. Zimmerlee was succeeded by Lanny Zimmerlee, Jack Zuleger, Larry Mueller, and Dave Maurer.

Arrangements were made for celebrating the 75th anniversary of the congregation, and appointed to a committee to plan for this occasion were Pastor Herring, Bernard Dassow, Albert Frischmann, and Melvin Neumueller. In July, 1958, the retirement of the parish hall debt was designated as the project for this celebration. The celebration was held on October 5, 1958, with about five hundred people attending the two special services. Guest speakers for the occasion were former pastors John Brehm and Carl Luedtke.

In February, 1959, a movie projector was purchased, financed in part by the Ladies Aid and the Men's Club. A motion was also passed at the voters meeting that every working communicant member give \$15 toward the building fund for church repairs, and a Communion rail was constructed at this time.

Pastor Herring received, and accepted a call from Lamesa, Texas, in September, and preached his farewell sermon on September 22, 1959. During the vacancy, retired Pastor O.W.C. Boettcher of Withee served the congregation. The call of the Whittlesey-Chelsea parish was accepted by the Rev. Joseph A. Schultz of Canada, who was installed on February 7, 1960, by the Rev. William R. Christian. Although a new pastor had arrived, his household goods did not, and members of the congregation donated beds and bedding for his use until the family furnishings were delivered.

In April, 1960, the church weather vanes which had been damaged in a windstorm were replaced with a cross.

A choir was organized in the spring, and in June the voters passed a motion to purchase plastic tape and have members repair old hymnals. In July, a chair was purchased "for the altar."

A new organ was purchased and was dedicated on the third Sunday in October, 1960. This has been in use down to the present time. There was also a discussion about plans for building a new church but this was turned down by the majority of voters.

In April, 1961, a motion carried to have a hedge planted between the parking lot and the cemetery. Trinity also became the first church in the District to acquire outright ownership of a large road sign encouraging church attendance. This was a Men's Club project.

On October 15, 1961, a planning committee was appointed to draw up plans for the construction of a new church. This committee consisted of Albert Frischmann, Henry Galler, Leo Radtke, Bernard Dassow, and Pastor Schultz. Several members offered personal loans to the church at a low rate of interest to help initiate the building project. In the January 7, 1962 voters meeting, members voted 21—17 in favor of a new church. On March 11, the plans were accepted, and bids let out. A building committee was established to assist with the construction. Those appointed were Albert Frischmann, Leo Radtke, Bernard Zimmerlee, Walter Rehbein, Eric Werner, John Maurer, and Hilbert Zuleger. Ground was broken on June 3, with the cornerstone laying taking place on August 19th. The approximate cost of the building and furnishings was \$80,000.

An "Every Member Visitation" program structured in the form of "Cottage Meetings" was started to familiarize the members with the church building program. A Couples Club was organized in September.

Dedication services for Trinity's third worship center were held on March 3, 1963. Guest speakers for these services on that day were Dr. Lloyd H. Goetz, President of the North Wisconsin District of our Synod, and the Rev. Carl Luedtke of Manawa.

The congregation assembled in the old church building at 10 a.m. After the valedictory service the members proceeded to the new church building, as follows: pastors, elders, building committee members, church council, ushers, and members and friends of the congregation. Pastor Schultz unlocked the door, with congregational president Leo Radtke opening the door. The lighting of the candles and the placing of the sacred vessels followed the procession. The Dedication service followed.

In the April council meeting, permission was given to allow Pastor Schultz to conduct worship services at the nursing home, with the day and number of services per month left to the discretion of the pastor. These services are still being conducted today, through the cooperative efforts of area clergy. In September, 1963, six teams made sixty visits each, canvassing over 300 homes, and finding 30 unchurched families.

In 1964, an Adult Bible Study class was begun, held during the Sunday School hour. For those who could not attend at this time, the course



Clockwise:

The groundbreaking ceremony on June 3, 1962.

Construction begins on the new church.

The brickwork is nearly completed.

The exterior is erected.

Work on the inside progresses.



material was repeated on Monday evenings.

In the annual report of that same year, we find: "We need to become what we should be; a singing church. With that in mind, certain Sundays will stress this need. The service will be so arranged to encourage more meaningful and vibrant singing."

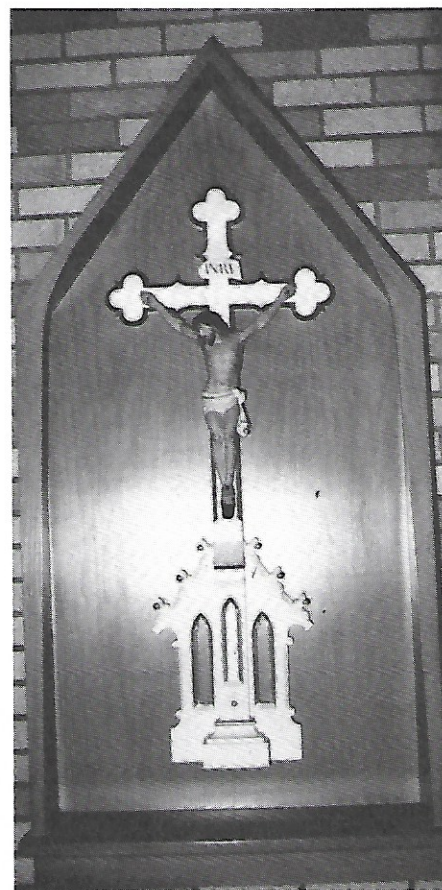
Pastor Schultz accepted a call in March, 1965, to Peace Lutheran Church, Antigo. The ordination of candidate Garry Dassow, son of Bernard and Elaine Dassow, took place at Trinity on June 27, 1965. The ordination hymn was, "God of the Prophets, Bless the Prophets' Son." Prior to his ordination he assisted in providing pastoral services during the vacancy.



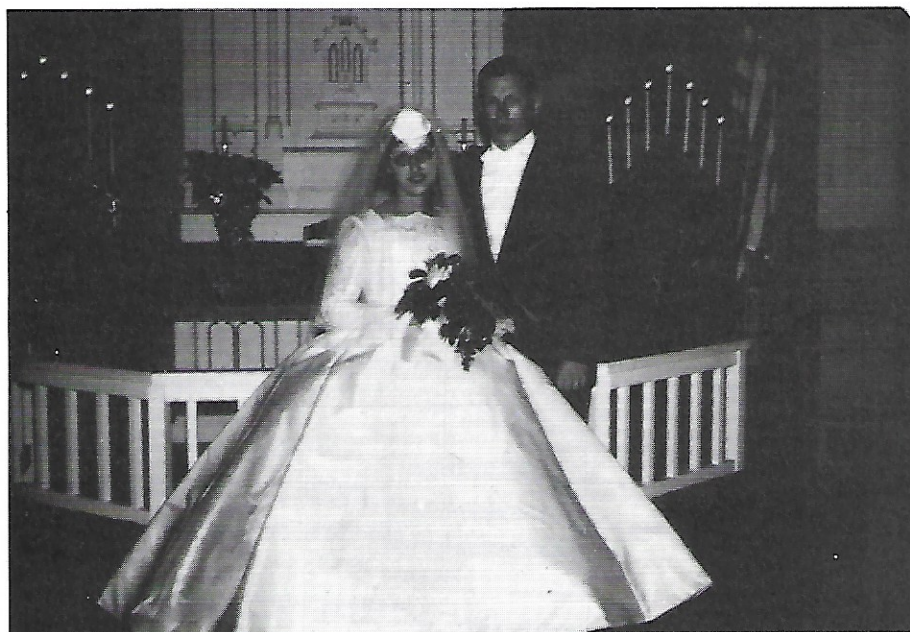
The joyful day dedication—given into the service of the same, and changeless Lord.



Our houses of worship, both old and new.



Part of the old abides in the new—the spire of its Altar is now a part of our Baptistry.

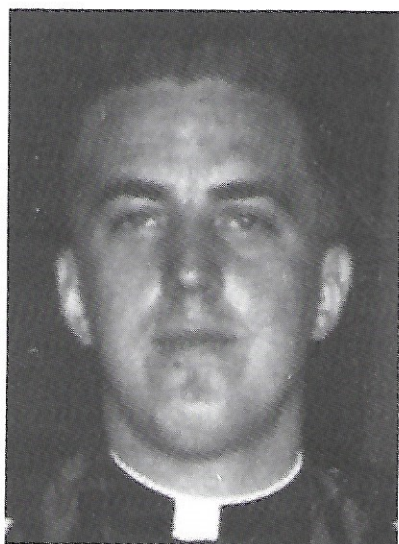


Last wedding in the old church, December 26, 1962; Kaarin Frischmann and Harold Clouser.



First wedding in the new church, May 29, 1963; Dixie Zuleger and James Noland.

The ordination and installation of Candidate Robert C. Westad took place on August 8, 1965. During the 1965-66 and 1966-67 school terms, the parish hall was rented to the Medford Area Public School system, for \$150 per month. In the annual report of 1965, we find the following written: "Too



Rev. Robert C. Westad
1965-1970

often as a congregation we have forgotten that our first and foremost obligation is to do *God's* will. Have our many activities of the past years served *God's* will, or were they intended all along to do our will? Do we plan programs and carry out projects with the intention to glorify *God*, or instead to glorify our own image in our community and in our Synod? Do we even know our Bible well enough to know when we are doing *God's* will, and when we are not?"

A major change in the church program took place in 1966, when Confirmation was scheduled for the latter part of June, and Sunday School Rally Day, Promotion Day, and picnic were set for the first Sunday in July.

Colorful flowers were added around the shrubs on the south side of the church by Mr. and Mrs. Albert Handel.

In 1968, an amendment was added to the church's Constitution which limited the tenure in any congregational elected office to three years. The intent and value of this amendment was to give greater involvement to more members, while not overworking its most able and earnest leaders. The amendment also recognized the leadership potential of many members in the congregation.

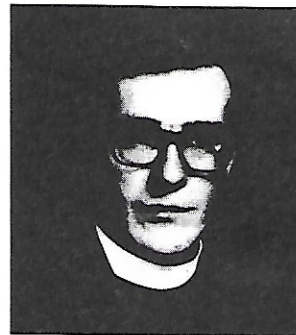
The church basement and kitchen were given a new coat of paint, with financial support for this provided by the Men's Club, and physical exertion provided by the young people. The church cemetery was also extended in 1968, and a new polished metal cross was placed upon the roof of the church. This enabled those who passed the church to associate the Christians gathered here with the loving Lord who gave His life on the cross that all might have forgiveness and new life.



The Cross: Lifted high to point the way.

Another change that took place was the beginning of the practice of having a layman assist the pastor in the distribution of Communion to the members. Henceforth this would be the responsibility of the Elders. This was necessary because of the increasing attendance at the Sacrament.

In 1970 the dual parish of Emmanuel and St. John's in Hinkley, Minnesota extended a call to Pastor Westad, and he left Trinity in November. The Rev. Ronald Goetsch served the parish during the vacancy which followed.



Rev. Dennis M. Drews
1971-1974



On July 18, 1971, the Rev. Dennis M. Drews was installed at Trinity. He made a commitment to visit every church family by the end of the year, getting acquainted with members in their own homes.

At the April, 1972 quarterly meeting, a policy was initiated to encourage more faithful attendance of communicants at the Lord's Supper. The purpose of the policy was to admonish and encourage ALL members to regularly and faithfully use the Means of Grace, namely the Word and Sacrament. Such a policy had become necessary because of the high rate of delinquency which could threaten to destroy the faith of the members. Since a Christian congregation is to demonstrate its love and concern to all members, this policy attempted to encourage all toward a greater practice of their faith. An additional Communion service each month was added in November, 1972, to help facilitate participation by all.

An Easter sunrise service was held for the first time in 1972, followed by a breakfast served by the Ladies Aid and Men's Club.

The 125th anniversary of the Missouri Synod was celebrated in 1972, beginning on April 30th. (The proceeds of the church's 90th anniversary dinner on October 14, 1973, were donated to Synod's anniversary.) On October 13 and 14 the church celebrated the 90th anniversary of the congregation. Guest speaker was the Rev. Joseph Schultz, with Pastor Drews as liturgist, and Mrs. Arlene Hill and Mrs. Mary Jane Drews as organists.

Psalm 98 was the service theme, and it states: "Sing a new song unto the Lord, telling about His mighty deeds. For He has won a mighty victory by His power and revealed it to every nation by fulfilling His promise to be kind to Israel. The whole earth has seen God's salvation of His people. That is why the earth breaks out in praise to God and sings for utter joy."

The retirement of the church building debt was chosen as the 90th anniversary celebration project.



In January, 1974, women signed the Constitution and became voting members. The congregation decided to hire a church office secretary. Applications were taken, and in March, Dixie Noland became the first secretary. She was succeeded by Mary Ellen Neumueller; Eunice Rehbein and Lori Neumann; and Barb Denzine.



Our church office secretary, Barbara Denzine.

Another successful Easter sunrise service was held, and Saturday evening services were begun in May to provide vacationers and members with the choice of two worship opportunities during the summer months.

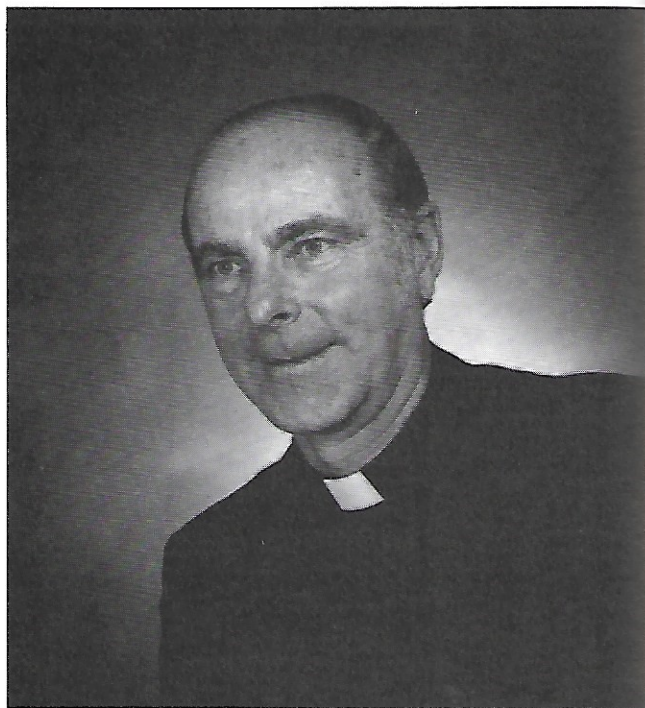
Pastor Drews received and accepted a call from a Trinity congregation in Wausau, and preached his farewell sermon on August 11, 1974. During the vacancy that followed, the Rev. Roland Golz from Dorchester served the parish.

On October 20, 1974, the Rev. Jerome K. Newton was installed as pastor of the Whittlesey and Chelsea Parish.

On Maundy Thursday in 1975, services were cancelled as the result of a snowstorm, and rescheduled for Good Friday evening. Thereafter, services have been regularly held on Good Friday evening. In April, the Chelsea congregation offered to contribute to the salary of the church secretary, and to also assist with their share of the church office expense.

The church's scholarship fund was given further consideration in 1975. It was agreed that a minimum of \$600 would be kept in this fund at all times. The scholarship amount was also increased from \$100 to \$200 per year, for student members attending any of our Lutheran colleges, and majoring in the field of ministry or education.

A coffee hour was initiated in the fall of 1975 for



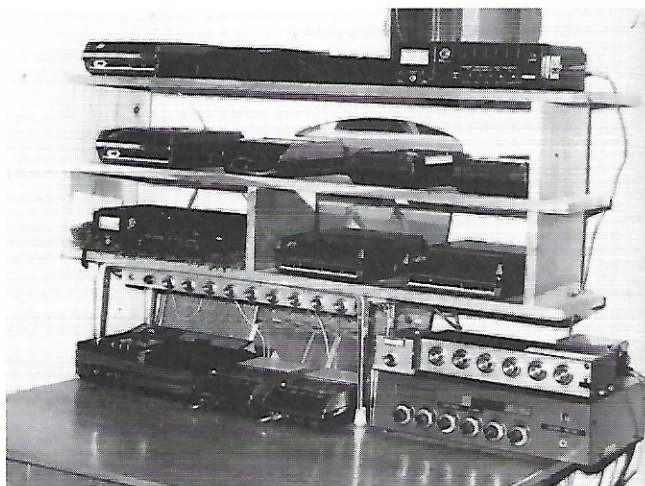
Rev. Jerome Newton
1974-

the parents of the Sunday School children who were not involved in any other activities, but had to wait for their children. Mr. and Mrs. George Gutknecht and Lyle Amundson took care of the arrangements for this.

The parsonage was rewired, and safety glass was installed in the west and south doors of the church buildings.

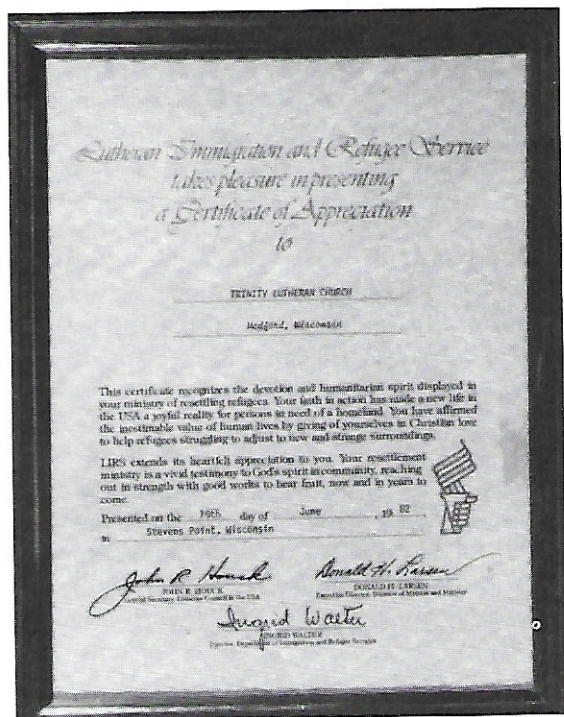
A 13' by 13' study for the pastor was built in the parish hall. It was rumored that the pastor needed a red carpet in it, since this was the only way he could concentrate. This project was completed at a cost of \$870.62, with members donating much of the labor.

With the coming of Pastor Newton, the church



Our tape ministry, with capacity to make fourteen recordings simultaneously.

also expanded its tape ministry. Each Sunday service is recorded, and these recordings are taken to the sick and shut-ins. The pastor's car allowance was increased, due to the high and increasing cost of gasoline. A motion was passed endorsing the support of the Vietnamese Refugee Program in the Medford area. In December three "cottage meetings" were held at church to inform and impress the members with the necessity of pledging in order for the Council to prepare the new year's budget.

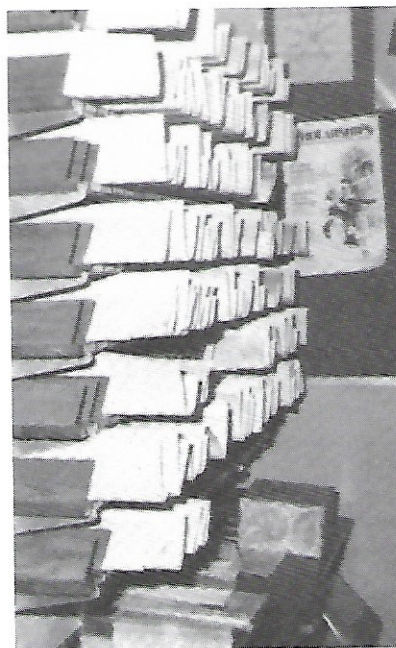


Plaque of appreciation for sponsoring a Vietnamese family.

Although the church's Constitution had been written in 1974, it had not been approved by the North Wisconsin District. The letter advising the congregation of this, had unfortunately been "lost" during the time of pastoral vacancy in the parish. When it was discovered in 1976, the congregation passed a resolution accepting the recommendations of the District Office, and amending the Constitution to exclude women from the offices of President, Vice-President, and Elder. This amended Constitution was then approved by the District in April, 1977.

In May of 1977, a remodeling program for the parsonage and garage was considered. An offer was also received of a new home and garage "at cost." Both ideas were defeated by vote. In July, Bernard Zimmerlee donated his labor to add more member mailboxes in the narthex of the church.

A "Scripture Study Club" was organized and began in the fall. This replaced the coffee hour during Sunday School—but coffee continued to be



Church mailboxes: News for every member of our Trinity family.

served in this Bible class. The flower beds around the church building were redone with white stone and ornamental trees. Mr. and Mrs. Otto Fischer donated the labor, and the Ladies Aid purchased the materials. A new Stewardship and Evangelism Committee was established, with Reinhold Janke appointed as chairman. A motion was passed that when a person is received into church membership, he/she automatically becomes a voting member also, if meeting the minimum age requirement of eighteen years.

In the summer of 1978, a special meeting was held to discuss ways of meeting the budget. The Treasurer reported that bills could not be paid due to the lack of adequate offerings. Some suggested solutions were: "More severe sermons; cut back on certain budget items; sending the Evangelism Committee members to canvas the congregation; pledge cards; printing each member's donation in the Annual Report; and going to the Lord in prayer."

In August, an organizational meeting was held to form a new evening women's group. The main purpose for this was to give ladies an opportunity to gather in the evening for Christian growth through Bible study.

A new furnace was installed in the parsonage in October, at a cost of \$744.95, and the parsonage and parish hall ceilings were insulated more thoroughly through the addition of 12 inches of material. A motion was also passed to lock the sacristy door, the east church door, and the north basement door, due to the rash of vandalisms and thefts in the Medford area.

At the July, 1978 voters meeting, it was decided

to establish a Bell Tower Fund, to which gifts and memorials could be given. The Trustees were asked to explore types and costs of various ways of building a tower that would meet our needs. This fund was unique, in as much as it became the first "ongoing fund" in the congregation. A previous resolution, passed many years before this, had required that all memorials be complete, with all expenses of the memorial fully paid. This created problems with regard to projects of substantial cost. The Bell Tower Fund was established as an exception to this rule, and any future exceptions would also have to be by resolution of the congregation.

In January, 1979, notice was received that Trinity was an heir of the Marie Frischmann estate. This money was put into the Bell Tower Fund, since it was felt that this was her wish.

In May, 1979, members gave the teen group, Koinonia, permission to remodel their room in the parish hall basement. Reinhold Janke, with the help of the teens, rebuilt this, using the finances of the teens. The congregation also contributed by presenting the teens with a gift of carpeting.

In the April, 1979 voters meeting, it was reported that because of concerns regarding spiritual readiness, the Elders recommended that Confirmation be delayed two weeks later than had been originally planned.

Five basement windows in the parish hall and the east and west church basement windows were replaced with glass block to conserve heat. The organ needed repairs; drain tile was added in the furnace room, and a new sump pump installed in the parsonage.

The congregation resolved to set aside one Sunday each year to express appreciation to the Sunday School staff for their dedicated services. In July, 1979, Pastor Newton explained, and a discussion followed on the proposed new hymnal being produced by the Missouri Synod. It was

resolved that the congregation would continue with the present hymnals.

Due to disturbances during the church service before the beginning of the Sunday School hour, it was decided that children who are brought to Sunday School early and not attended by a parent, would be "ushered upstairs" to be seated in the cry room or the back pews for the remainder of the church service.

In July, 1979, the Trustees purchased a 14 foot stepladder, at a cost of \$180. Vernon Neumueller offered to pay half of the cost of this, if he would be given permission to use it for his occupation, where he has occasional need for such a large ladder. His offer was accepted, and the ladder is stored at the church.

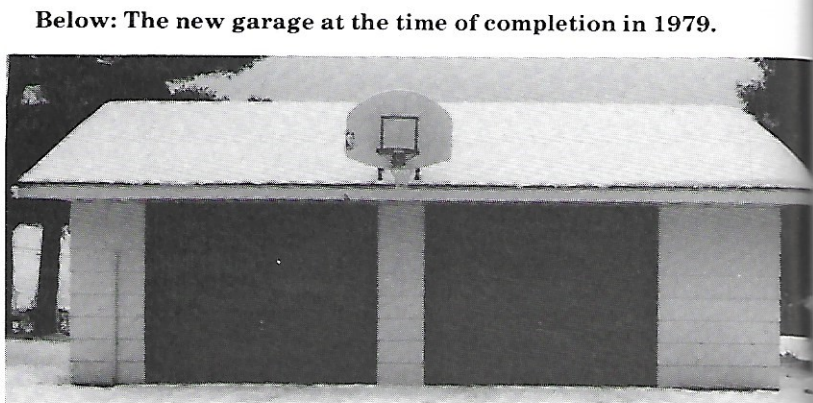
A special voters meeting was held on August 19, 1979, for the purpose of a new garage for the pastoral family. It was resolved that its size should be 32 feet by 26 feet, with its length running north and south, the doors facing east, with a four foot overhang. Walter Rehbein offered to donate any necessary gravel fill, and all labor was donated by the church members. Funds for the project were borrowed, and its final cost was approximately \$5,000.

There is an ironic twist to the story of the old garage. It had been constructed from the lumber of the original church barn for the pastor's horse. Now that a new garage was to be built, an offer was received from Lyle Amundson to tear down the old garage, if he could have the lumber. It will be recycled for a second time, to become again, a barn for his daughter's pet horse.

A proposal was presented to the congregation to divide the parish hall into individual classrooms for the Sunday School, due to its continued growth in enrollment and attendance. After some discussion, this resolution was passed, and the Trustees were directed to consult with Lyle Amundson and bring the results to the next regular meeting.



Left: Some of the many willing members who helped construct the new parsonage garage.



Below: The new garage at the time of completion in 1979.