

*St. Paul's Evangelical  
Lutheran Church*  
Roscoe, South Dakota



*125 Years*  
1893-2018



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# St. Paul's Lutheran Church—UAC

## Roscoe, SD

### Who we are...

Since our founding in 1893, St. Paul's exists to serve people with the Gospel of Jesus Christ on the basis of God's Word. We seek to clearly proclaim God's Law and Gospel to lead sinners to repentance and faith in Jesus Christ for life and salvation. We strive to strengthen believers in lives of faith through the Means of Grace God offers us in his Word and in the sacraments of Holy Communion and Baptism. And we strive to equip believers as disciples, stewards, and witnesses for sharing the Gospel of Jesus with others.

### Our Beliefs...

St. Paul's Lutheran Church bases all of its beliefs and teachings on these three main tenets of faith:

- We are saved by God's grace alone.
- We are saved through faith alone.
- What we believe is from Scripture alone.

### Our Lutheran Heritage...

As a Lutheran congregation, we accept and preach the teachings of Martin Luther and other reformers who sparked the Reformation of the church in the 16th century. The teachings of Luther and the reformers can be summarized with three phrases: Grace alone, Scripture alone, Faith alone.

As Lutheran Christians, we believe that the Bible is the holy, inspired Word of God, and as a result everything written in the Bible dictates and governs our lives. We are also a confessional congregation. We do not hold the confessions above the authority of Scripture. Rather, we believe that the Lutheran Confessions are a correct interpretation and presentation of biblical doctrine. As a result, we confess, teach, and preach according to the Confessions of the Lutheran Church. These confessions include:



#### *Luther's Small Catechism (1529 A.D.)*

Martin Luther wrote the Small Catechism as a brief summary of the basic truths of the Christian faith. It was primarily intended to educate the laity and was designed as a tool that parents could use to teach their children. It provides summaries or explanations of the Ten Commandments, the Apostles Creed, the Lord's Prayer, the Sacrament of Baptism, the Sacrament of the Altar (Holy Communion), and the Ministry of the Keys and Confession.

#### *Luther's Large Catechism (1529 A.D.)*

Covering in greater depth the same doctrines and subjects as the Small Catechism, the Large Catechism was really a series of edited sermons of Martin Luther. It was intended primarily as a tool that could be used by pastors and teachers to broaden their knowledge of the teachings of the Bible.

#### *The Augsburg Confession (1530 A.D.)*

Written by Luther's colleague Philip Melancthon, this statement of faith is often viewed as the chief Lutheran confession. It was presented by the followers of Luther to Emperor Charles V at the imperial diet (assembly) meeting in Augsburg, Germany. It was intended to be a summary of the chief articles of the Christian faith as understood and taught by Lutherans in contrast to the errors that were being taught by the Roman Catholic church.

#### *The Apology (Defense) of the Augsburg Confession (1531 A.D.)*

After the Roman theologians had condemned many of the teachings of the Augsburg Confession, Philip Melancthon authored this lengthy defense of the Augsburg Confession.

### *Smalcald Articles (1536 A.D.)*

The Smalcald Articles were written by Luther in late 1536 for presentation and discussion at a church council that had been planned by Pope Paul III. On June 4, 1536, Pope Paul III announced that a council would be held to deal with the concerns of the Protestants. In these articles Luther indicated on which points Lutherans would not compromise. Lutherans at once recognized their value as a statement of pure evangelical and biblical doctrine.

### *The Formula of Concord (1577 A.D.)*

In the years following Luther's death, Lutherans had become divided over a number of doctrinal issues. Written primarily by Jacob Andreae, Martin Chemnitz, and David Chytraeus, the Formula of Concord (or "agreement") was a detailed restatement of many of the truths contained in the Augsburg Confession and was intended to be a statement that all genuine Lutherans could adopt. It was signed by over 8,100 pastors and theologians, as well as by over 50 governmental leaders. The Solid Declaration is the unabridged version. The Epitome is an abridged version intended for congregations to study.

## **Our Church Body...**

St. Paul's Lutheran Church is a member of the Wisconsin Evangelical Lutheran Synod [WELS]. This world-wide church body is the third largest Lutheran church body in America with 1,278 churches; 380,728 baptized members; and 300,665 communicant members.



As a member of this church body, we support work in world mission fields like Cameroon, Malawi, Nigeria, Zambia, Hong Kong, India, Indonesia, Japan, Nepal, Pakistan, Russia, Taiwan, Thailand, Albania, Bulgaria, Dominican Republic, Haiti, Mexico, Bolivia, Brazil, and Colombia. We also support mission work in the United States, Canada, and the West Indies.

As a member of this church body, we maintain Martin Luther College in New Ulm (MN), Wisconsin Lutheran Seminary in Mequon (WI), and two preparatory high schools: Luther Preparatory School in Watertown (WI), and Michigan Lutheran Seminary in Saginaw (MI), for the education of our pastors, teachers, and staff ministers.

Our congregations—either individually or as federations—operate one of the largest Lutheran school systems in the country with 316 Lutheran elementary schools; 403 early childhood ministries; 23 area Lutheran high schools; and Wisconsin Lutheran College, Milwaukee, Wis.

As a synod, we run one of the largest Christian prison ministries in the nation, distributing hundreds of thousands of Bibles and Bible correspondence courses to inmates across the United States over the last 20 years.

## **Our Affiliation World-Wide...**

As a member of the Wisconsin Evangelical Lutheran Synod, St. Paul's Lutheran Church is also a member of the Confessional Evangelical Lutheran Conference [CELC]. Providing a forum for confessional Lutherans around the world, the CELC—made up of 24 member church bodies worldwide—gathers at triennial meetings for encouragement, fellowship, and an internationally united voice.

Members of the CELC provide theological and doctrinal essays that further clarify issues facing WELS and other confessional Lutheran churches in our time. Rev. Dan Koelpin, the president of the CELC, says, "In an era of theological bewilderment, the CELC stands as a beacon of light, bringing the illuminating power of God's truth to bear on the confusing philosophies that exist in our sin-darkened world."



# Foreword

*Then Jesus said to the Jews who had believed him, "If you continue in my word, you really are my disciples. You will know the truth, and the truth will set you free." (John 8:31-32)*

Greetings in the name of our Lord Jesus Christ!

It was 125 years ago that some of the earliest settlers organized a congregation of German Lutherans here in Roscoe. Life on the prairie was not easy. They had plenty of things to be concerned with: drought, hail, cyclones, blizzards, searing heat, or freezing cold. Through it all, they hungered for the Word of God and they wanted it for their children.

In time, that desire led the congregation to construct a building dedicated to the proclamation of the Gospel in Word and Sacrament. But, it was not only for themselves or even only for their children. They wanted the message of Jesus Christ, crucified and risen from the dead, passed down from generation to generation. In 1928, our current house of worship was built and dedicated to the glory of God. It's a place where multiple generations have now gathered to be served by God with his Means of Grace. It is a place where, God-willing, it will continue until he returns on the Last Day.

What follows in this book is the history of God's grace to sinners in small town South Dakota. There will be names you recognize, stories you have heard many times before, and, probably, a couple new ones. You will also see photos and stories of some pastors that were here and gone long before your time, as well as one that might have baptized you, confirmed you, or officiated at your wedding.

The greatest legacy that God has allowed to be handed down at St. Paul's Lutheran Church is the desire to have the Word faithfully proclaimed in our midst. To that end, there have now been 19 pastors over these past 125 years who have shepherded God's people in this place. We hear those words above, from John chapter 8, as an instruction and encouragement from our Savior: "*Continue in My Word...*"

Pastor Justin L. Dauck  
9 September 2018



## St. Paul's 125<sup>th</sup> Anniversary Committee

Allen Beyers  
Nichole Beyers  
Patty Beyers  
Dale Hettick  
Lori Hettick  
Angie Smith

# A History of St. Paul's Lutheran Church—UAC

## The Land

Like the city of Roscoe, St. Paul's Evangelical Lutheran Church can trace its earliest roots back to the "Dakota Boom" of 1879-1886. The U.S. Congress had passed the Homestead Act in May of 1862. The first settlement near what would become "Roscoe" was by Sam Basford in April of 1883. A couple weeks later he was headed back to Aberdeen when he met C. P. Morgan. Morgan and his party brought a large tent with them. On April 15, 1883, they would place it in present-day Roscoe as the Cottonade Hotel. It was advertised as the halfway point between Aberdeen, to the east, and LeBeau, along the Missouri River. It's been reported that the Cottonade Hotel was setup on the current location of our church building.



J.W. Parmley would arrive at C.P. Morgan's Cottonade Hotel the next day and together the men named the new settlement "Roscoe" after Roscoe Conkling, a politician from New York and a friend of Morgan's father. Thereafter, the Roscoe Centennial book lists numerous others who came and bought the land which makes up our town.

The new outpost was destined to last when the Chicago, Milwaukee, & St. Paul Railroad brought "The Milwaukee Road" through Roscoe in 1886. In fact, it would become a sort of transportation center with the addition of north and south lines. The town continued to grow and, in November of 1886, the village was organized.

There was a shortage of Lutheran pastors throughout the Midwest during the 1800's. That meant a *Reiseprediger* ("traveling preacher") would cover large areas of land. This was also true on the Great Plains as settlers from the east and new immigrants from Europe arrived. It could be weeks at best, months at worst, before the pastor would be able to make the rounds to each area. When he arrived, the faithful would gather to hear the Word, babies born since the last visit would be baptized and those who had been instructed in the teachings of the Lutheran Church would receive the Sacrament.



The Railroad went through Roscoe and as far as Bowdle in 1886.

One history book called this area of the Dakotas "German Russian country." The people were ethnic Germans whose ancestors had been lured to Russia by the grand promises of Catherine the Great. When later tsars failed to uphold those promises, it led a large number of Germans with Lutheran heritage to the American Great Plains. What many of the early travelling preachers found were Lutherans partially influenced by German Pietism and Eastern Orthodoxy, but hungry to receive the Word of God.

## Early Services (1885-1893)

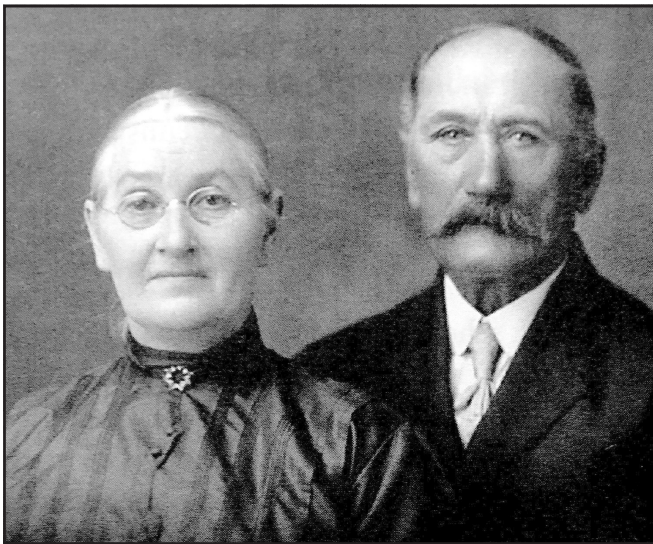
The earliest known Lutheran pastor to minister to the citizens of Roscoe was Rev. Friedrich Preu of the Iowa Synod. He lived near Scatterwood Lake and was called to serve Aberdeen in 1885. That same year, Pastor Preu also began serving Lutherans in Roscoe along with other towns such as Warner, Leola, Bath, and Gem Township.



What the first Lutheran pastors might have seen when they came to Roscoe in 1885. A view of town from the location of the current overpass.

In the Roscoe Diamond Jubilee Book (1958), Emma (Laabs) Zander recalled that Pastor Preu would come to Roscoe every four weeks on a buggy pulled by two ponies. During his time serving the German Lutheran community in Roscoe, he would stay with the Deden, Zander, Schipke, Jeschke and Laabs families and also use those homes to conduct services. Preu was also asked to help with educating the children and began bringing materials for this purpose. It's unknown how long Pastor Preu served the Lutheran Christians here.

The next minister we find mentioned is a Rev. Helmreich who lived near Loyalton. It's likely that he was serving other groups of Lutherans in the area, similar to Pastor Preu. Pastor Helmreich also farmed and found work unloading coal for the railroad because, according to Mrs. Adolph Jeschke's recollection, the people were so poor that they were not able to pay him a salary. Instead, they'd give "a few dimes or some quarters on Sunday for holding church services."



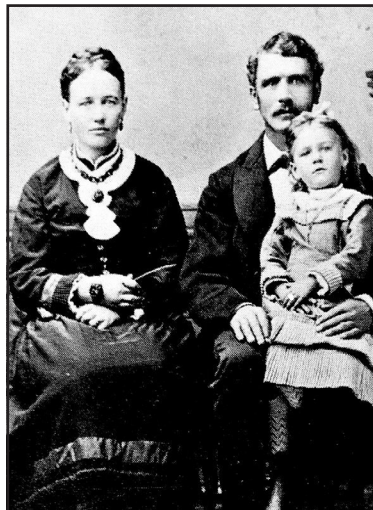
The Julius Schipke family hosted the early pastors and worship services in their home.



The Julius Schipke farm in 1915. Lutheran services were held here before the first church was built.



Left photo: The Jeschkes hosted early pastors and worship services in their home. Mrs. Adolph Jeschke's recollections give us insight into the earliest beginnings of our congregation.



Right photo: The Karl Schipke family hosted the early pastors and worship services in their home.



For a time, the group continued to use the homes of various Lutheran families as a meeting place, bringing their wagon and buggy seats into the house for chairs. More German families continued to arrive in Roscoe and, in 1889, they were able to begin meeting in a small, newly constructed schoolhouse. The available accounts seem to indicate Pastor Helmreich's time in Roscoe was short but, like Pastor Preu, there's no exact departure date recorded.

From about 1890-1893, there are no definite names listed for pastors who served Roscoe. There is mention of a Rev. Stromeier who came to town every three to four months to conduct services. It's possible that he could have been visiting Roscoe during this time or between the ministries of Pastors Preu and Helmreich.



The Zander family housed the early pastors and hosted services in their home.

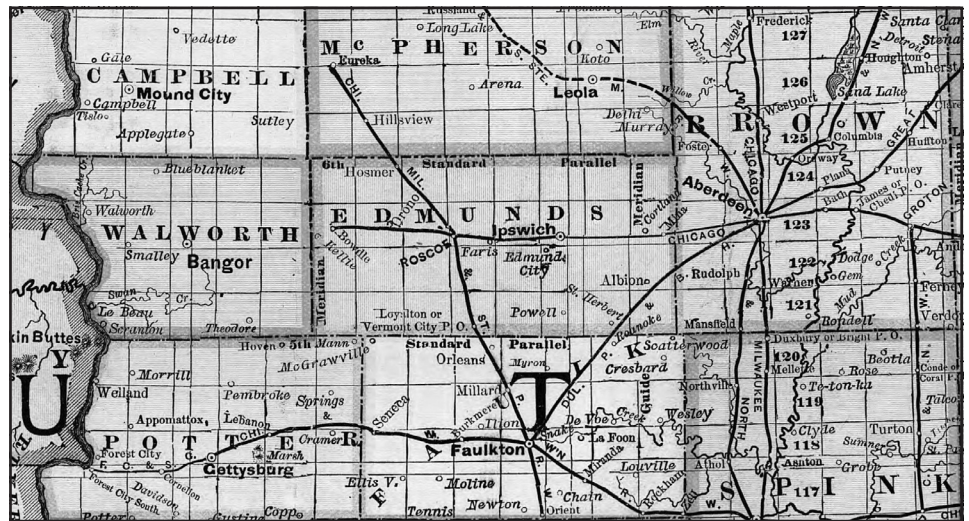
### An Early Missionary on the Great Plains

Like many settlers who came to buy land or make a Homestead Act claim, the early ministers who arrived on the plains had much to learn. Some struggled with the travel demands of being a *Reiseprediger* and their ministries were brief. Others, like Pastor Helmreich, struggled to make ends meet and put food on the table. A few lost their lives getting caught in a blizzard or attempting to cross a flooded river.

Rev. Frank A. Kiess certainly had much to learn when he arrived in 1892. Years later, friends and acquaintances would encourage him to write about what he learned as a pastor on the prairie. His recollections were published in 1932 under the title "*My Experiences in the Mission Field of South Dakota During the Years 1892-1897.*" This hard to find booklet is an invaluable resource when looking back at the history of Confessional Lutheranism in north central South Dakota.

It was during his ministry that the German Lutherans in Roscoe would officially organize the *Evangelische Luthertische St. Jacobus Gemeinde* or St. James Lutheran Church. Yes, you read that right...St. James Lutheran Church! We'll get to that (and the name change) in just a moment. First, let's talk about our congregation's first pastor, envision what his ministry was like, and meet the people he served.

Pastor Kiess was raised near Decatur, Indiana. He attended the Missouri Synod's Concordia Seminary in St. Louis, graduating in June 1892. His first call was to "the largest mission field of the Northwest, in the State of South Dakota, far away from good old home." In September, he left from Chicago for his home base of Mansfield. The former pastor picked him up at the train station in Northville and brought him the remaining 14 miles home with his ponies and lumber wagon. Pastor Kiess recalled: "I had never before seen a prairie—no trees, no buildings, no homes, barns or huts, no fences, nothing but heaven above and land below."



The railroad lines at the beginning of 1892 when Pastor Kiess arrived in South Dakota. He came as far as Northville by rail.

The following Sunday Pastor Kiess was ordained and installed by his predecessor at 10:00 a.m. at Trinity congregation outside of Mansfield. At 2:00 p.m., he was installed at St. John's congregation near Rudolph, an 18-mile journey from Mansfield. St. John's was the largest of the three-point parish. Finally, they traveled north and the new pastor was installed at St. Paul's congregation in Aberdeen, the smallest of the three at the time. All three continue to the present day as congregations of the Lutheran Church-Missouri Synod. It was a 50-mile roundtrip journey every other Sunday.

Pastor Kiess also relays an interesting anecdote following his ordination and installation at Mansfield that morning:

“After the service when general introductions had taken place, I stepped outside where the people had gathered to greet friends and relatives, and overheard a conversation in Low German in which I was the topic, thus: – *‘Die neue Pastor bleibt nicht bei uns’* meaning ‘The new minister will not remain with us.’ I answered in their dialect, ‘You will see that you are wrong.’ How surprised they were that I could speak their *‘Plattdeutsch’* (Low German).”

After staying in Aberdeen Sunday night, they traveled 20 miles east the next day. Two ponies and a buggy were furnished to the missionary of the field. They had been taken care of by the Missouri Synod pastor in Groton during the vacancy. While the condition of the buggy was not very impressive, Kiess had high praise for the animals’ durability and disposition. On Tuesday, they made the 45-mile journey home in less than six hours.

The following weekend, Pastor Kiess traveled to the western portion of his mission field. He would also serve congregations in Faulk, Edmunds and Potter counties every other Saturday. In Faulk County, there was a congregation 25 miles from Mansfield. Then, it was to a congregation near Ipswich. Finally, he traveled “20 miles into [Edmunds] County, preached at a mission place in the afternoon” (likely somewhere in Edmunds County other than Roscoe). He covered 65 miles roundtrip in this circuit.

The Holy Spirit is always at work through his Means of Grace. After two years in the mission field of South Dakota, Pastor Kiess’ preaching of the Word and administering of the Sacraments meant that the number of congregations he served doubled, from six to twelve. He traveled 4000 to 5000 miles each year. To help bear the load, three more ponies and another buggy were acquired. Because of the terrain, it was necessary to re-shoe the ponies at least once a month and renew the buggy wheels annually.

Pastor Kiess was doing mission work for the Missouri Synod but was not subsidized by the church body. The congregations paid him \$400 once a year as well as honorariums, food, and other gifts from the members. He would also later travel to the Black Hills and into North Dakota at the direction of the mission board.

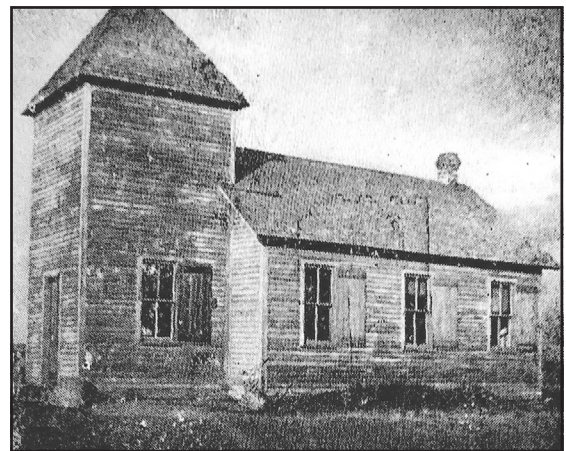
In these travels, Kiess describes racing prairie fires to get home, battling “larger than ordinary” mosquitoes, and hearing thunder that sounded “as though the end of the world was announced” all while avoiding cyclones in the warmer months and blizzards in the winter. In one vicious storm he had to release the ponies so that they could try to survive and then wait out a hailstorm and cyclone in a straw-stack. He found his buggy the next day, a mile from where he left it. The ponies were hidden in a straw-stack five miles further down the road. After gathering local folks, they held a worship service. Eventually, the group built a church and parsonage. Decades later, they continued to tell everyone that “God through a cyclone started our congregation.”

Understanding the context and setting for the founding of our congregation helps us appreciate the tenacity of the early missionaries and the patience of the early settlers. Both of those characteristics are wonderful gifts of God and can be seen in the following “day in the life” of missionary and congregations:

“A missionary must be prepared for all kinds of emergencies. Two weeks ahead I had announced confirmation of twelve children, and after the confirmation, celebration of Holy Communion. When I arrived after a trip of 25 miles at the church, what did I find? First, there was a corpse in front of the altar, some old grandmother whom I had given private communion two weeks before, had passed away. Second, there was in the front seat a young couple ready to enter holy wedlock. Third, five mothers with their babies to be baptized and then there was the confirmation and Holy Communion. What to do first? Should I drop some parts, or go through the entire program? I decided on the latter. At 2 P.M. I was due to preach at Ipswich, and would not get through with all the work here and travel 20 miles to Ipswich. So the first thing I did was to dispatch a young man



**Pastor F.A. Kiess with family later in life.**



**The first Trinity Lutheran Church in Mansfield, where Pastor Kiess was ordained.**

with a fast horse to go and notify the people to wait for me until 4 P.M. The second on the program was the funeral service with songs and sermon and burial. The third was baptism of the five babies; a song preceded the baptismal service. Fourth, a song for the couple to be married, then the marriage preformed. Fifth, examination of the confirmation class, address, song and confirmation. Sixth, confessional service with short address, seventh, regular service with songs and sermon. Eight, celebration of Holy Communion, all took part, the newly confirmed, their parents, sponsors, the five mothers with babies in arms, the newly married couple, the benediction and song for conclusion ended this never to be forgotten service. We started at 9:30 A.M. and it lasted until 2:30 P.M. After the service we were invited to the home of the young bride's parents which happened to be on my way to Ipswich...After a sumptuous wedding dinner, I immediately departed for Ipswich and arrived there at 4:30. Everyone remained, I held only a short service, noticing my voice had given out. Is it a wonder? I remained at Ipswich that night."

### **Establishing a Congregation in Roscoe—The Missouri Years (1893-1900)**

Looking back now, we recall that the German Lutherans in Roscoe had been served at differing intervals by pastors of the Iowa Synod. It's unclear how often pastoral visits came after Pastor Helmreich's time. From Pastor Kiess' 1893 account, we hear how this group came into contact with Confessional Lutheranism.

In the early part of 1893, Pastor Kiess was invited to preach at a mission festival at St. John's Lutheran Church (Minnesota Synod) in Bowdle. He began the 90-mile journey from Mansfield on Saturday morning. Arriving in Roscoe, he put his ponies up in a livery barn and had a conversation with the locals:

I asked them what people there were here. They replied, "Good people." I asked them to what church they went and they answered, "Lutheran." I asked them to prove it. One went to his house, who was a resident of the city, and upon his return produced a German hymnal. I went to my buggy and got my hymnal and handed both to them, they were identical.

Kiess learned that their pastor was only able to serve them every six months because of the great distance he had to travel. The group wished to extend a call to Pastor Kiess to serve them that very day. He refused, saying it wouldn't be fair to their current minister. He wanted no part in stealing another shepherd's flock. Not too long after this encounter, word was sent that the pastor who had been serving the Lutherans in Roscoe had resigned because of failing health. He would be glad if "some Lutheran minister would serve them."

Pastor Kiess accepted their call and began work in another new field. He made the round trip of 90 miles every month. With the addition of Roscoe, he left home at 2:00 a.m. and preached at three different places before arriving back home at 11:00 p.m. In the winter, fearing blizzards, he would take the train from Wecota or Aberdeen.

We don't know for certain when, in 1893, Pastor Kiess first stopped through Roscoe. The call to be their shepherd must have come at some point during the summer though. In September of 1893, the German Lutherans in Roscoe became an organized congregation taking on the name "St. James" and being served by pastors of the Missouri Synod. The original families who were served by Pastor Preu, back in 1885, were still there and the numbers continued to grow.

After reporting on his growing mission field at a Missouri Synod pastors' conference, Kiess was given a student assistant, Henry Luebke, to help cover his territory. Thus, in 1894, St. James Lutheran Church of Roscoe began having services every two weeks. Pastor Kiess and Student Luebke would alternate taking the eastern churches and the western ones (including Roscoe).

In July 1895, more manpower arrived to help Pastor Kiess with the booming mission field of South Dakota. Rev. William Meyer settled in Wecota. Kiess tells how the congregation there had moved a small wooden church from near the Missouri River using eight strong wagons and 20 teams of horses. That congregation, Immanuel Lutheran in Wecota, continues today as a member of the Lutheran Church—Missouri Synod.

We list Pastor Kiess as serving our congregation from 1893 until he left the field to take a call back east in 1897. Pastors Kiess and Meyer worked together as a team and shared duties at different times. However, beginning in 1895, Kiess mainly served the eastern congregations and Meyer took the west. Thus Pastor Meyer became the primary shepherd of St. James Lutheran Church in Roscoe. Besides Wecota, he also served Ipswich, Eureka, Lebanon, and Faulkton. This "western region" covered Faulk, Edmunds, and Potter counties.

At the beginning of Pastor Meyer's ministry in Roscoe, he would come to town



**Student Assistant Henry Luebke**

with a one-horse buggy on Saturday night. He would stay at Charley Schipke's house and have services in the home on Sunday morning. Mrs. Adolph Jeschke recalled that "one day one of his wheels broke. Too poor to get it repaired, he came [on] horse back." Beginning in 1897, services would once again be held in the Roscoe public school house. We don't know the exact end date of Pastor Meyer's ministry in Roscoe or much else about the man. From what Pastor Kiess writes of him, it can be assumed he was a faithful shepherd of his people on the prairie.

From 1893 until 1900, our congregation was served by these two pastors of the Missouri Synod. Even after being organized, there was no indication that St. James in Roscoe ever formally petitioned to join the Missouri Synod. At the entrance to the 20th century, things were about to change for these Roscoe Lutherans.



**Pastor William Meyer**

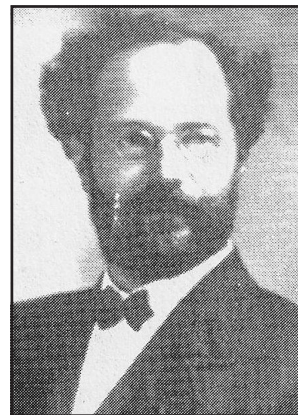
### **Into the 20th Century—The Minnesota Synod (1900-1917)**

In 1872, a number of Lutheran synods—including Missouri, Minnesota, Wisconsin, Michigan, Nebraska, and others—joined to form *The Evangelical Lutheran Synodical Conference of North America*. This was an association based on common beliefs and teaching among the different Lutheran bodies. While maintaining their autonomy as individual synods, they were able to share resources, clergy, and schools as well as working together in missions.

As the work of the Missouri Synod pastors around Mansfield and Wecota continued to grow, a decision was made to again "re-district" the congregations. Our congregation would now be served out of St. John's Lutheran Church in Bowdle, a Minnesota Synod congregation.

St. John's was also where Pastor Kiess was headed when he made that first stop in Roscoe back in 1893. The beginnings of the Bowdle congregation only went back as far as 1888 but the Minnesota Synod had placed a pastor there already the following year. It was to be the base for further expansion west and north.

Rev. Richard Fehlau had been serving St. John's in Bowdle since 1893 along with congregations in Theodore and Mound City. In 1900, he began ministering to the members of St. James Lutheran Church in Roscoe. His pastorate among the saints in Roscoe was brief. He accepted a call to serve various congregations in western Minnesota later that same year.



**Pastor Richard Fehlau**

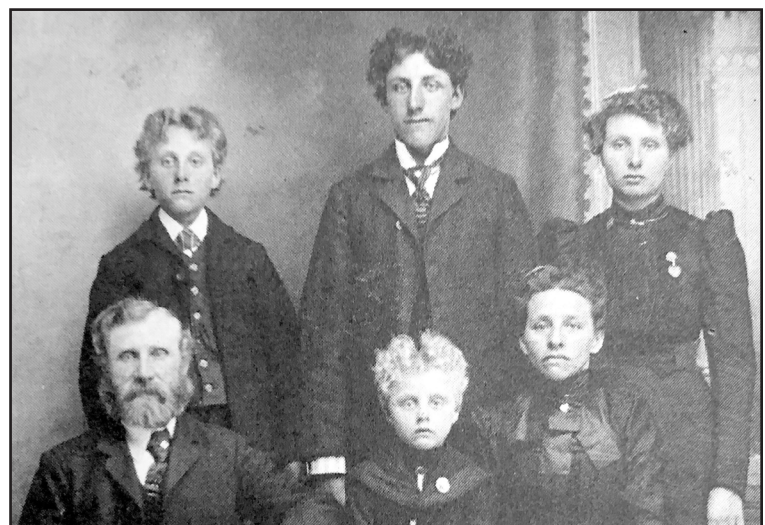


**Pastor Otto Keller**

Rev. J.C.A. Gehm was the next resident pastor to arrive in Bowdle. He was an 1898 graduate of Wisconsin Lutheran Seminary and had served a few years in Eitzen, MN. In 1901, he began serving the Bowdle, Roscoe, Theodore, Cloyd Valley, and Tolstoy congregations. Pastor Gehm would serve the mission field until he resigned from the ministry in early 1904.

Candidate Otto P. Keller graduated from Wisconsin Lutheran Seminary in 1904 and was assigned to St. John's in Bowdle. By June, he had been ordained, installed, and began ministering to the above mentioned places. In addition to serving in the ministry, Pastor Keller was also a capable carpenter and builder. In Bowdle, he worked on the renovation and expansion of the parsonage in 1905. Three years later, he helped to build the cement block schoolhouse that the congregation would use for the next 20 years.

Pastor Keller's most important contribution to the congregation was shepherding the people by proclaiming the Word of God and administering the Sacraments. Two other significant events also define his time as pastor of the congregation. First, in 1905, the congregation was reorganized and chose the name *Evangelische Lutherische St. Paul's Ge-*



**Christ Beyers was one of the original signers of the 1905 constitution.**

meinde—UAC or St. Paul’s Evangelical Lutheran Church—UAC (for more information on “UAC,” see the *What’s in a Name?* section on page 53). Then, in 1906, the congregation’s first church building was constructed.

There are no existing historical documents that mention the congregation as “St. James.” However, every account of the history of the congregation mentions that it was first organized by that name. In the same way, we don’t have any preserved documents that give us specifics into why or the exact date of when this reorganization took place in 1905. Various sources indicate that the original signers of St. Paul’s constitution were Christ Beyers, M. Deden, J. Laabs, Julius Schipke and Karl Schipke.

When it was decided that St. Paul’s ought to have its own church building, Pastor Keller did more than just stop every so often to see the progress. He had a major part in the design and construction, possibly even as the project manager. As noted above with his projects in Bowdle, Mrs. Adolph Jeshcke noticed that he was “efficient as a carpenter.”

The building was a simple wooden structure situated on Seward Ave with the main door facing north (where the St. Paul’s Education Wing now stands). Most importantly, it was a building that was dedicated to God’s glory and for the continued edifying of the congregation through the Means of Grace. After 20 years of meeting in homes and schools, imagine how joyous the day of dedication must have been for the members of St. Paul’s! No doubt they could

say with King David and to one another: *“I rejoiced with those who said to me, ‘Let us go to the house of the Lord’”* (Psalm 122:1; EHV). Cicilia Jeschke would be the first baby baptized in the new church.

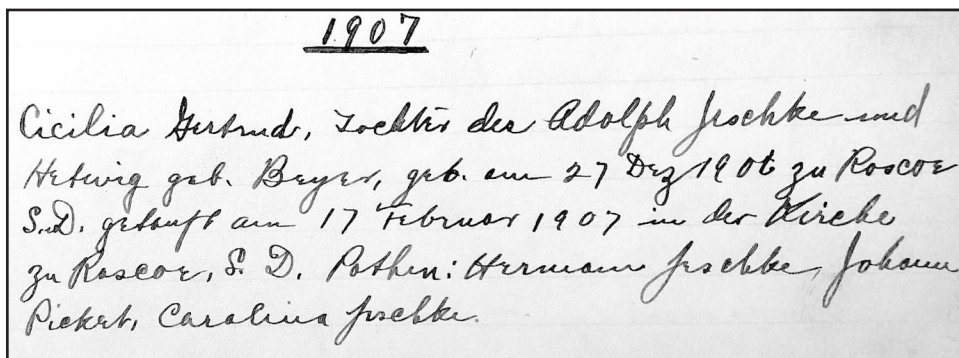
The year 1907 brought more changes for St. Paul’s. After completing the church building, the members set their sights on building a parsonage to go along with it. Within the year, the new parsonage was built, situated just west of the church on Seward Ave (where the current church stands).

Upon completion of the house, St. Paul’s first resident pastor was called. Candidate August C. Bartz was a fresh graduate from the Missouri Synod’s Concordia Seminary in Springfield, Illinois. He arrived in the summer of 1907 and moved into the new parsonage. Pastor Bartz’s arrival brought about the end of Pastor Keller’s service at St. Paul’s. Keller would continue to serve St. John’s until 1916 when he was called to eternal glory as a result of blood poisoning from a cut on his finger.

Since the original organization in 1893, St. Paul’s had been an independent Lutheran congregation, served by pastors of the Missouri Synod (Kiess and Meyer) and Minnesota Synod (Fehlau, Gehm, Keller). In 1907, the congregation officially requested and was received into membership of the Minnesota Synod.

Upon Pastor Bartz’s ordination and installation at St. Paul’s, he also became pastor at St. Jacobus Lutheran Church in rural Cloyd Valley, nine miles west and then four miles south of Roscoe. This congregation first appears in Minnesota Synod proceedings in 1900, shepherded by Pastor Gehm. Pastors from Roscoe would continue to serve the congregation until it disbanded in 1930.

The year 1907 was also a new era in South Dakota. Land that had been part of the Sioux Indian Reservation was opened to settlers. The Milwaukee Road, which extended through Roscoe in 1886, was now looking at building a



**The church records indicate that Cicilia Jeschke, daughter of Mr. & Mrs. Adolph Jeschke, was the first baptism in the church—17 February 1907.**



**St. Paul’s first church was built in 1906. The parsonage was completed in 1907.**

bridge across the Missouri River. The line had previously terminated at Evarts and exploratory work was done there out of Mound City. When the bridge was built ten miles north, the town moved to the bridge and became Mobridge.

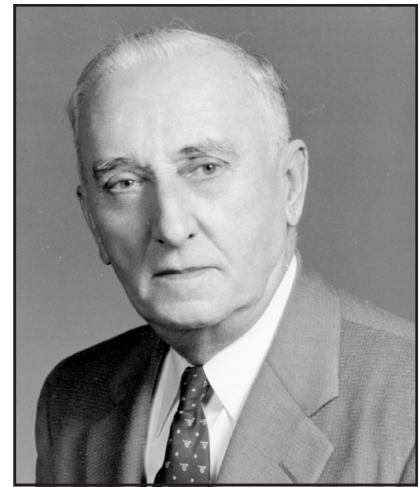
What does this have to do with St. Paul's? Once the bridge was built there, Pastors Bartz and Keller made their way to Lemmon in 1908. The history of St. Luke's congregation in Lemmon is explained this way (as told in *The Lutheran Spokesman*, Dec. 2016):

In March of 1908, the Herman Ferking family was making its way from Greenway, South Dakota, to Lemmon. At Roscoe, South Dakota, there was a layover of several hours between train connections, and Pastor [Bartz] of the Minnesota Synod in Roscoe was sent for to perform a baptism... Pastor [Bartz], however, was not in town at the time, so the Ferking family boarded the train for Lemmon.

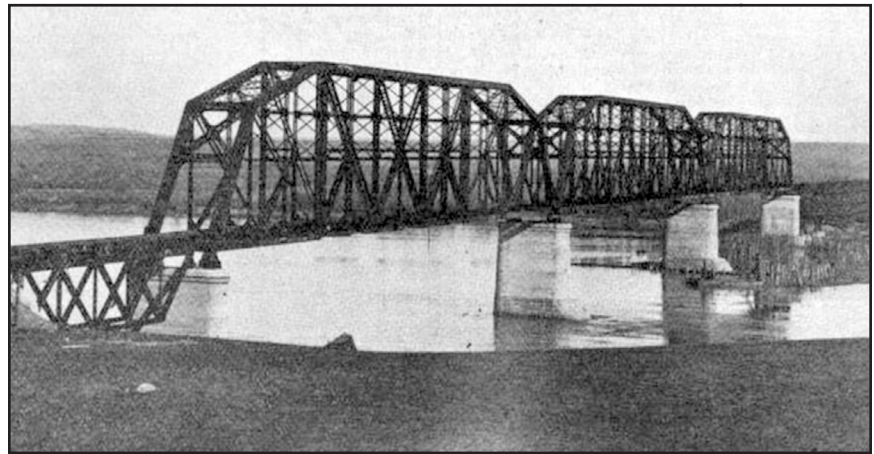
The child, however, was not forgotten. Soon Pastor [Bartz], together with Pastor Keller of Bowdle, South Dakota, came to Lemmon for services. Pastors [Bartz] and Keller ministered to a fledgling group of Lutherans in the Lemmon area until they called a student from the seminary, Vicar Julius Lenz.

There are no known records of how many times Pastor Bartz visited or served the group at Lemmon. This account, though, is remembered as significant for the Lemmon congregation and also for Pastor Bartz. Lemmon is specifically mentioned in his obituary from the *Gemeindeblatt* (WELS German language magazine) in 1968.

Pastor Bartz also began shepherding a gathering of Lutherans in Sherman Township. This group had been served from Bowdle since the turn of the century. It wasn't until Pastor Bartz's arrival that they formally organized as St. Jacobi and built a church building.



**Pastor A.C. Bartz,  
first resident pastor.**



**The first bridge across the Missouri River in 1907. In early 1908, Pastors Bartz and Keller took the train to minister to Lutherans near Lemmon.**



**Mrs. Charles Christen  
was the first president of  
St. Paul's Ladies' Aid in 1912.**



**1914—The oldest confirmation day photo in our archives.**

Pastor Bartz accepted a call to serve Zion Lutheran Church in Winthrop, MN and left sometime after April 1911. Rev. W.H. Kerber, a graduate of Concordia Seminary, arrived later that year. His name appears in the church record books with the confirmation class on March 31, 1912. Shortly thereafter, he left Roscoe.

Candidate Ernst Birkholz, a 1912 graduate of Wisconsin Lutheran Seminary, was assigned to Roscoe. He arrived during the summer. Like his predecessors, Pastor Birkholz served the parishes of Cloyd Valley and Sherman Township during his time at St. Paul's.

The St. Paul's Ladies' Aid was organized in 1912. Mrs. Charles Christen was president, and Mrs. August Wiedemeyer was treasurer and secretary. Other members included Mrs. Birkholz, Mrs. Jacob Ernst, Mrs. Deden, and Mrs. Christ Beyers. In 1916, they re-organized and more members were added.

One of the oldest known photographs of our congregation was taken toward the close of Pastor Birkholz's time here. In March of 1917, the congregation and pastor lined up in front of the church on Seward Ave. A copy of the photograph was donated by a member and is currently on display in the church basement.

Pastor Birkholz continued to shepherd St. Paul's and our sister congregations through the first half of 1917 when he accepted a call to St. Matthew's Lutheran Church in Danube, Minnesota and Zion Lutheran Church in Olivia, Minnesota.



**The oldest known photograph of St. Paul's congregation. March 1917**  
(Note: Photo split for larger viewing.)

## The Joint Synod of Wisconsin and Other States & Government Suspicions (1917-1921)

In 1917, our congregation's church body, the Minnesota Synod, joined with the synods of Wisconsin, Michigan, Nebraska and others to form the Evangelical Lutheran Joint Synod of Wisconsin and Other States, today known as the Wisconsin Evangelical Lutheran Synod (WELS). St. Paul's and our sister congregations in north central South Dakota were then part of the Minnesota District. In 1920, because of the large geographical area, the Dakota-Montana District was created within the church body. Today, St. Paul's continues to hold membership in the Dakota-Montana District of the WELS.

The next pastor of St. Paul's would be Candidate Frederick Manteufel, a 1917 graduate of Wisconsin Lutheran Seminary. Pastor Manteufel was ordained and installed in time to begin serving Roscoe and Cloyd Valley by Christmas (Sherman Township welcomed its own resident pastor in 1915). Pastor Manteufel himself is somewhat of an unknown but a number of significant happenings took place during his time at St. Paul's.

In 1917, the pastor from Roscoe (most likely still Birkholz) began serving a group of families in Union Township, outside of Ipswich. The congregation would begin meeting in town and get its own pastor beginning in 1923. For Pastor Manteufel's time in Roscoe, the group that would later become Zion Lutheran Church in Ipswich was one of his fields of ministry.

There were many hardships for our nation after it was drawn into the Great War in 1917. While many of her sons were off to fight in Europe, the United States Government began casting a suspicious eye on groups who gathered together and spoke German. There are numerous documented instances, including one in South Shore, where undercover government agents would "infiltrate" Wisconsin Synod congregations to report on pastors and members. By 1918, a special dispensation was required and granted to St. Paul's to have a German confirmation service. Because of these anti-German laws, our sister congregation in Elkton would actually meet at a member's farm in Minnesota. The same South Dakota law led the St. Paul's Ladies' Aid to disband until 1923.

After nearly four years of service to St. Paul's, Pastor Manteufel's final entries in the church records indicate a departure in the late summer of 1921.



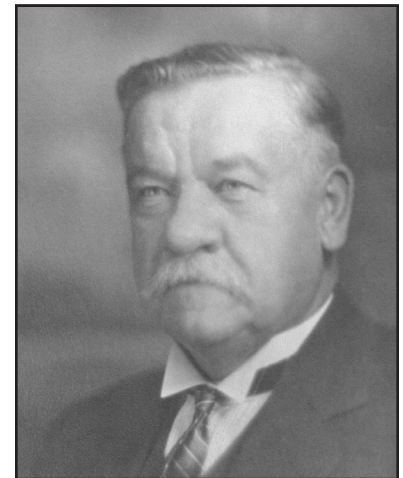
Pastor Frederick Manteufel

## A New House of God and Exciting Times in the Dakota-Montana District (1921-1939)

Rev. J. P. Scherf accepted the call to serve at St. Paul's in 1921. He was a 1905 graduate of Concordia Seminary who had served 16 years at various congregations in Minnesota, most notably Balaton. Again, this call included St. Jacobus in Cloyd Valley and probably, for a couple years, the group in Ipswich. Pastor Hebert Birner, in his 75<sup>th</sup> anniversary history of the Dakota-Montanan District, endearingly called Pastor Scherf a "colorful character" and gave the following profile: "He was quite an entrepreneur. When pastor at Balaton he sold pianos and tomb stones. I know, because he sold his wares to the people of the Hendricks parish, and my parents bought a Packard piano from him." Most importantly, Pastor Scherf was a faithful shepherd to God's flock in Roscoe.

As of 1922, St. Paul's had grown to become the second largest congregation in the Dakota-Montana District. For the instruction of the children, Pastor Scherf encouraged the introduction of Sunday School. The first superintendent was Mrs. William Christen. The first Sunday School teachers were Rosie Schumacher, Nettie Tiede, Lucille Tschirley, Inez Christen, and Adeline Lammle. The congregation took to heart the importance of telling "*the next generation the praiseworthy deeds of the Lord, his power, and the wonders that he has done*" (Psalm 78:4; EHV).

In 1923, St. Paul's Ladies' Aid reconvened and met in private homes every three weeks. Like the size of the congregation, the number of women attending Ladies' Aid greatly increased. It should also be noted that the parsonage was enlarged by adding a second story shortly after Pastor Scherf arrived.



Pastor J.P. Scherf

**Mrs. William Christen was the first Sunday School superintendent.**







A second level was added to the parsonage sometime in the early 1920's.



The Confirmation class of 1928 was the final one to be held in the old church.

# Building a New House of God

The congregation had quadrupled in size since the wood frame church was built under the direction of Pastor Keller. It was time to consider a new, bigger church building. A building committee was formed of the following members: Pastor Scherf, J.F. Hardt, August Zander, Jacob Guthmiller, Karl Winkler, and Charles Christen. A beautiful gothic style design was chosen by architects A.F. & Ray Gauger of St. Paul, Minnesota.

The contractor was L.W. Baumeister and Son of St. Paul, Minnesota. The red brick came from the A.C. Ochs Brickyard of Springfield, MN. It is trimmed in decorative White Hebron brick from Hebron, North Dakota. The painting and decorating of the church was done by Paul Elford of Roscoe. The dedication booklet states that “The building and finance committees have seen through that only the best materials have been used in the building of this beautiful new church.”

The cornerstone was laid on July 3, 1928 during a special service. By that time, the base of the structure had been built up to the main level. The congregation sat on chairs on the floor of the soon-to-be sanctuary and they had a service with no walls. It must have been a sight to see the brick walls rise up each day. The frames for the stained glass windows were built right into the structure.

A bell, cast by Stuckstede & Bros. of St. Louis, was placed in the north tower, a gift from the Scherf family. The altar and pulpit from the old church were moved to the new structure until additional funds were available for new chancel appointments. The Ladies’ Aid purchased the pews and carpet.

Plans were made to include stained glass windows in the new building. There were designs accepted from Thomas Gaytee of Minneapolis for all the windows. The west (balcony) and east (above the altar) windows were installed in 1928. The “Merciful Jesus” window on the west end of church was a gift of Samuel Ernst. The Rose Window above the altar has a chalice with grain and grapes in the center, a symbol for the Sacrament of the Altar. It was a gift of the Scherf family.

The building was complete and ready for dedication by December... a remarkable feat! The church was said to be able to seat as many as 350. The new St. Paul’s Lutheran Church was dedicated to the glory of God on December 16, 1928. The festival speakers were Pastors A.W. Blauert, Samuel Baer, and P.G. Albrecht. Following the service, all went out to the front of church for a photograph. A copy is on display in the church basement.

In the foreword to the dedication booklet, Pastor Scherf turned to the book of Psalms to relay the sentiment of the day: *“It is good to give thanks to the Lord, to make music to your name, O Most High, to proclaim your mercy in the morning and your faithfulness every night...”* (Psalm 92:1-2; EHV)

Prior to the start of construction, the parsonage was moved south of where the new church would be, the front lawn of the current parsonage. The 1906 church building remained until the congregation began using the new church. It was sold and moved. St. Paul’s original church building still stands, two blocks north, as St. James Congregational Church.

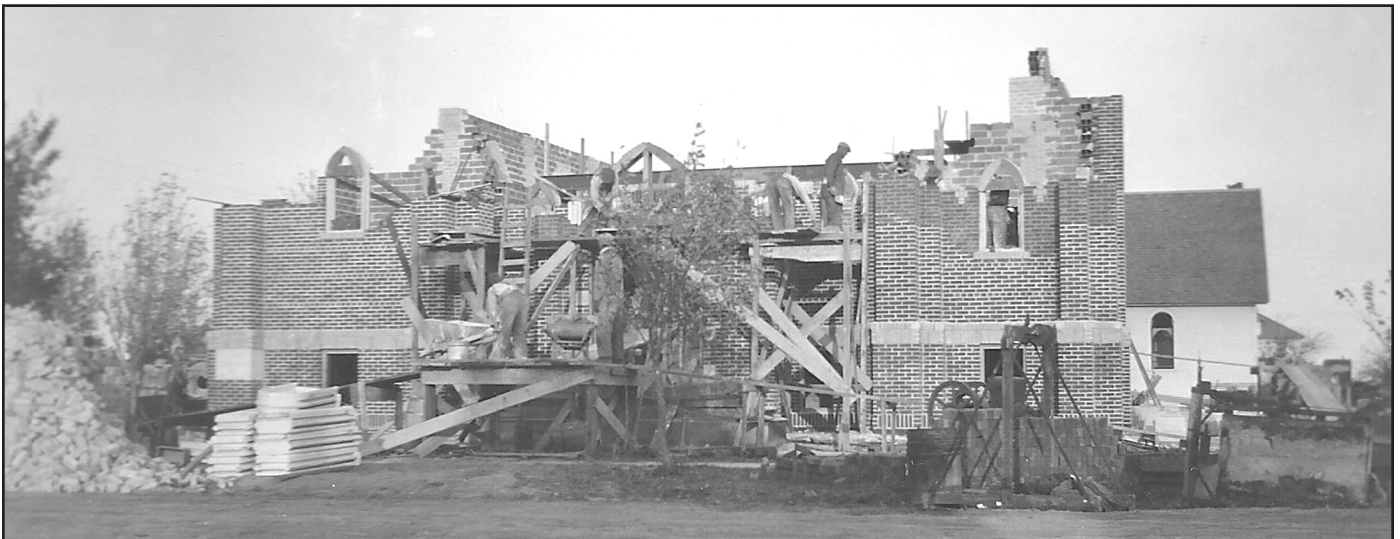
All this took place as a financial crisis loomed in the country. Pastor Scherf made sure that the congregation was able to make ends meet and continue to glorify God in this house of worship.

The first baptism in the new church was Bernice Guthmiller, daughter of J. Guthmiller. The first confirmation class was July 14, 1929. The first marriage was Arthur and Martha Zander on October 8, 1929.





The cornerstone was laid in a special service on July 3, 1928.

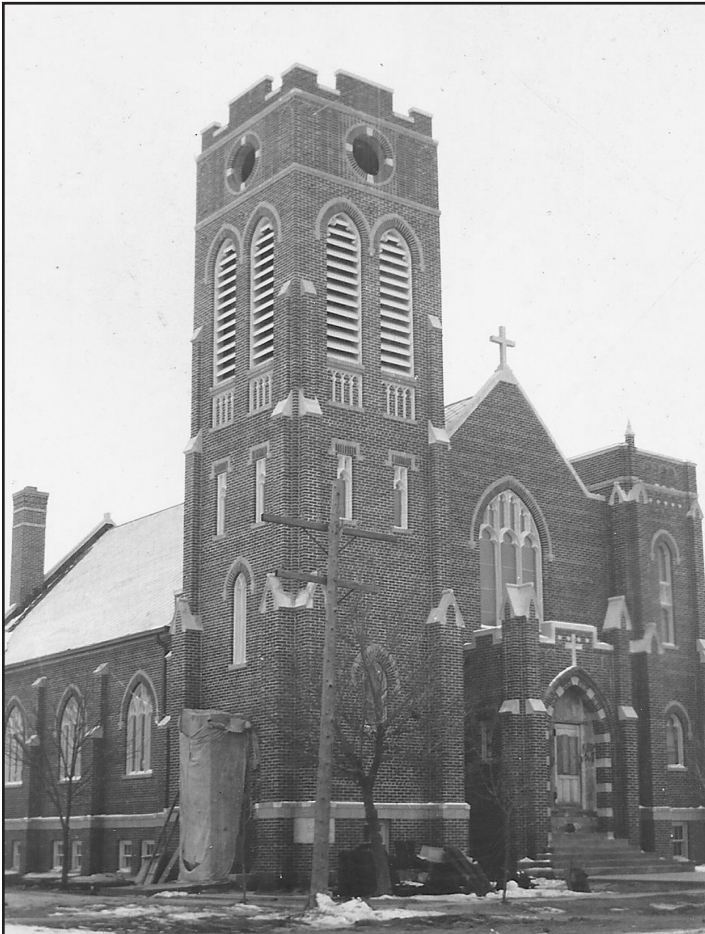




The 1907 parsonage was moved south of the new church.

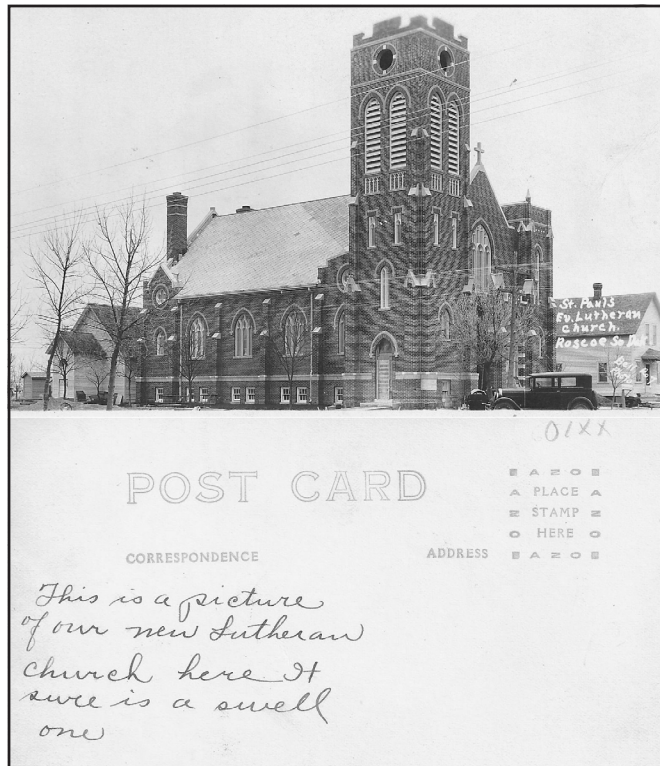
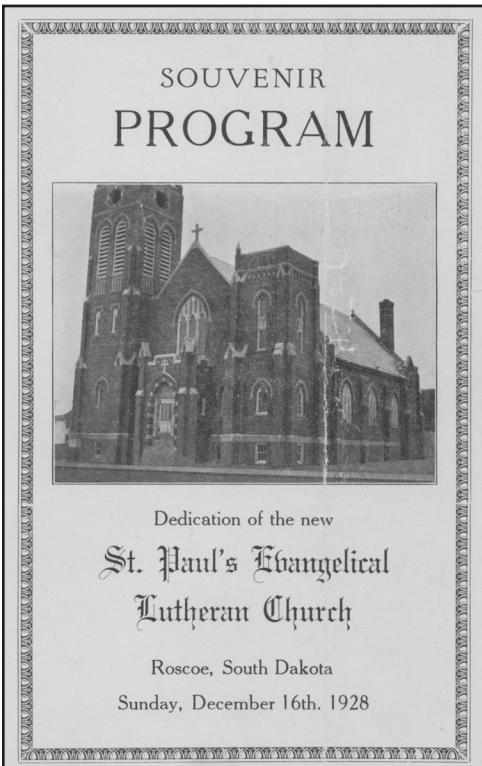


The old church building was sold and moved two blocks north. It's still in use today as St. James Congregational Church.





The new St. Paul's Lutheran Church was dedicated to the glory of God on December 16, 1928.  
 (Note: Photo split for larger viewing.)



A postcard recently found on eBay. The only message on the back reads: "This is a picture of our new Lutheran church here. It sure is a swell one."

119	John Guthmiller Christine nee Goegle	Bernice Vivian	Nov. 23 1928 Klover Tp.	Dec 30 1928	Irene Guthmiller Fred Guthmiller	First baptism in the new Church.
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The entry of the baptism of Bernice Guthmiller from the church records.  
Did you see the note on the right? "First baptism in the new church"



1929—The first confirmation class in the new church.

In 1927, Pastor Scherf had become the president of the Dakota-Montana District. After completion of the church, the 1930 District Convention was held in Roscoe. Birner wrote: "For that day [the new church building] was a show piece." Also, in 1930, the St. Jacobus congregation in Cloyd Valley disbanded. Most members either came east to St. Paul's or west to St. John's in Bowdle. The building would be moved even further east to Ipswich for use by Zion Lutheran Church.

In 1927, the synod convention had voted to start a ministerial education prep school within our district. On January 11-12 of the following year, there was a special district convention held in Watertown to decide where the academy should be located. The name suggested by Pastor Scherf, *Northwestern Lutheran Academy* (NLA), was chosen. Classes began in the fall of 1929. Mobridge was ultimately chosen as the location but not before members of St. Paul's and the community stated their case for placing it in Roscoe. (For more: Turn to "A Lutheran College in Roscoe?" found in Appendix B on page 37.)

Compared to the major events of the 1920's, the 30's were relatively quiet. The congregation continued to grow in numbers. Perhaps looking ahead to retirement, Pastor Scherf would build a house of his own in Roscoe. Pastor Birner's district history reports that, for the time being, "the little old parsonage stood in the shadow of the new cathedral." In failing health, Pastor Scherf retired from the ministry in 1939. On September 6, 1940, he entered eternal rest at the age of 69 years.

### Retiring Debt, Celebrating 50 years, A New Instrument (1939-1951)

In 1939, Rev. Herbert Lau, a 1921 graduate of Wisconsin Lutheran Seminary, accepted the call to serve St. Paul's. When Pastor Lau and his family arrived, the parsonage had been sitting vacant for a number of years. Professor David Lau (Herbert's son) recalls that it was not in very good shape when the family moved in. There was electricity but no running water. The roof leaked and there was no telephone. He also reported that the congregation was quick to make improvements after they arrived.

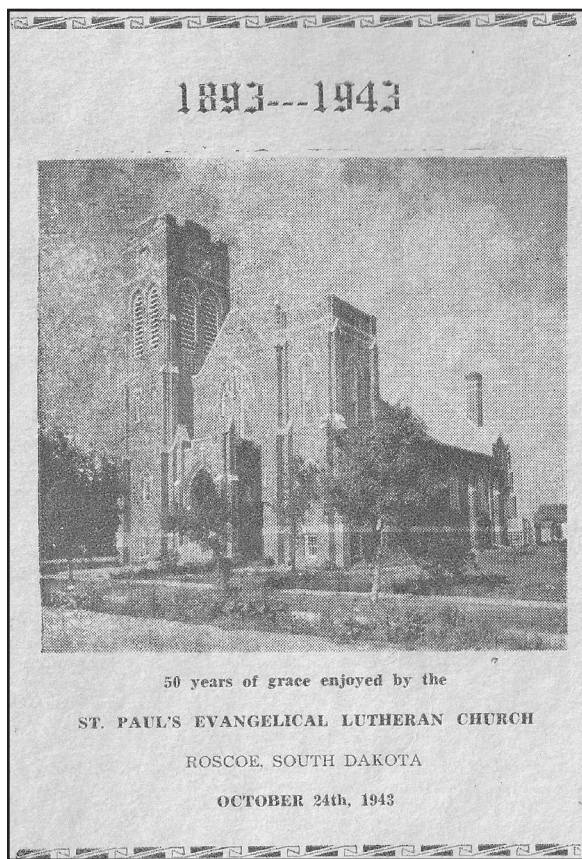


Pastor Herbert Lau

Just two years after Pastor Lau's arrival and 12 years after the completion of the church, the congregation paid off its debt. This was especially remarkable because those twelve years included the Great Depression and years of drought and crop failure.

In 1943, St. Paul's celebrated its Golden Jubilee, that is, 50 years of God's grace. The special festivities were held on October 24, 1943. Former Pastor Ernst Birkholz preached for a German service in the morning (10:30 a.m.) and evening (7:30 p.m.). Former Pastor A.C. Bartz preached for the afternoon (2:30 p.m.) English service. Pastor William Wiedemeyer, a son of the congregation and 1941 graduate of Wisconsin Lutheran Seminary, preached for the evening (8:30 p.m.) English service.

The morning and afternoon service had special music from the choirs of Northwestern Lutheran Academy in Mobridge. The Ladies' Aid served a meal in the basement of church for "a moderate price." During the dinner hour in the church basement, leaders of the congregation held the symbolic burning of the last mortgage on the church property. After expenses, the offering from the anniversary service went toward the "spiritual welfare of the sons of the congregation in the armed forces of our country."



St. Paul's celebrated 50 years in 1943. One of the events was the burning of the last mortgage in the church basement.





Pastor William Wiedenmeyer was a son of the congregation. He preached for the 50th anniversary English evening service.

It was also noted that at the time of the 50<sup>th</sup> anniversary in 1943, the congregation had approximately \$600 in an organ fund. In November of 1946, The Wicks Organ Company responded to a request for proposal on an eight rank pipe organ. In 1947, The Wicks Organ Company Opus #2807 was purchased and installed for a total cost of \$6713.89, including the necessary remodeling of the pipe room near the chancel. Upon completion of the work, there was a dedicatory organ recital by Mrs. H.A. Scherf of Morgan, Minnesota. (For more on St. Paul's Wick Pipe Organ, see page 57.)

The other news item that comes up during Pastor Lau's ministry at St. Paul's was in 1947. There was a vote to retain the German constitution as the official document of the congregation. It was, however, acceptable to provide English copies for reference. Our 75<sup>th</sup> anniversary book notes that by this time, German had already been "discontinued entirely" in most congregations.

In 1951, Pastor Lau accepted a call to First Lutheran Church of Elkhorn, Wisconsin. Pastor Lau's nearly 12 years of ministry at St. Paul's was a blessing to the congregation as he faithfully proclaimed God's Word in our midst.



Above: The Wicks two-manual pipe organ at St. Paul's.  
 Top right: The dedication of the Wicks pipe organ included a recital by Mrs. H.A. Scherf.  
 Bottom right: Pastor Lau's note to the Ladies' Aid, signed and dated 1-25-51.

THE PROGRAM

Prelude and Fugue . . . . . Joh. Seb. Bach.  
 In Dir ist Freude(In Thee is Gladness) J. S. Bach  
 Fantasia on Bach Theme. . . . . Rebling  
 Jesu, Joy of Man's Desiring . . . . . J. S. Bach  
 Sonata Op. 56 . . . . . Guilmont  
 Allegro maestoso e con fuoco  
 Adagio

\*\*\*\*\*Choral Preludes\*\*\*\*\*

Let us all with Gladsome Voice. . . . . Kaeppl  
 Ach, was soll ich Suender machen. . . . . Kaeppl  
 O Christ, Thou Lamb of God. . . . . M. Schumacher  
 Duke Street(Variations) . . . . . Kinder  
 Salvation unto us has come. . . . . Kaeppl  
 Come, Holy Ghost. . . . . Kaeppl  
 A Mighty Fortress is Our God. . . . . Ashford

\*\*\*\*\*Offertory and Offering\*\*\*\*\*

Harre, meine Seele. . . . . Reuter  
 March Nuptiale(Wedding March) . . . . . Sassmannshausen  
 Berceuse. . . . . Kinder  
 Tocatto in D Major. . . . . Lemmens  
 The Old Hundredth . . . . . Ashford

Praise God, from Whom all blessings flow;  
 Praise Him, all creatures here below;  
 Praise Him above, ye heavenly host;  
 Praise Father, Son and Holy Ghost.

1-25-51

A Parting Word.

In many ways the Ladies' Aid  
 A happy one our stay has made:  
 It never left us in the lurch,  
 And gladly worked for St. Paul's Church.

The Word of God is true and wise  
 It lifts our spirits to the skies -  
 It guides our feet along the way  
 That leads to the eternal Day.

With bonds of peace we have been blessed -  
 As lovingly our Church we dressed,  
 We sought to give it our best care,  
 That others might its beauties share.

When now the time has come to part  
 We wish with all our soul and heart,  
 As we've accepted our new call,  
 That God may bless you, one and all.

And so we bid you fond adieu,  
 We're happy to have worked with you:  
 But let us not give way to tears,  
 The Lord still takes away all fears.

*Herbert Lau*

## **A New House, Education Wing, and Windows (1951-1968)**

Rev. George Boldt, a 1943 graduate of Wisconsin Lutheran Seminary, accepted the call from St. Paul's in 1951. He arrived, along with his wife Anita and two daughters, in late Spring after having served St. Peter's in Theresa, WI. A member of St. Paul's owned a cattle truck at that time and made a run east. After dropping off his cargo (and thankfully giving the trailer a good washing), he stopped to pick up the Boldt family's belongings.

From all accounts, Pastor Boldt had a bold, firm demeanor that was well balanced with a loving, pastoral heart. In the first congregational meeting after his arrival, Pastor Boldt discussed the congregation's practice of quarterly communion. This practice was common within Lutheranism at the time, an unfortunate result of German Pietism. Going to Scripture and explaining the benefits of the Lord's Supper, the new pastor encouraged the congregation to switch to monthly communion. The congregation agreed.

While at Seminary, Pastor Dan Schroeder (George Boldt's grandson) wrote his senior church history paper on the life and ministry of Pastor Boldt. In it, he describes what happened the first Sunday in which the congregation celebrated the Lord's Supper after this change in practice:

After the first communion service, one of the men came up to him and gave him a bag of money and said it was for communion. Whenever the congregation had communion, the members would give an extra offering to cover the wine and wafers the pastor had to buy. Any money left over was for the pastor as part of his salary. Having convinced the people to have communion more often, this would not have put George in a good light and would have made him look greedy. He refused to take the money; he didn't want people feeling that they had to pay in order to receive the Lord's Supper. The congregation decided that since he would not get the extra income from the communion offerings, they would increase his salary instead.

The Boldts bought their first freezer while living in Roscoe. It was needed to store all the meat that was given to them by generous members of the congregation. One of the regular gifts from a member were live chickens. When Pastor Boldt told the lady he didn't know how to butcher chickens, she replied, "You're never too old to learn!" and gave him a lesson in chopping the chickens' heads off. There were times that his children had to chase the animal around the yard or down the alley. Mrs. Boldt learned to pluck and clean the chickens. Everyone in the family got involved!

Looking back to Pastor Boldt's ministry here at St. Paul's, storm clouds were gathering on the horizon for the group of Lutheran church bodies that made up The Evangelical Lutheran Synodical Conference of North America. The Missouri Synod, by far the biggest body in the group, began to have serious discussions about fellowship with The American Lutheran Church (ALC). By this time, the ALC had softened their church's teachings in numerous areas. The most significant was removing the wording in their statement of beliefs that God's Word is "inspired and inerrant" (God-breathed in every way and without error). This opened the door to all kinds of human interpretations rather than what Holy Scripture taught.

This was a particularly troubling development for many within our church body because of the history between the Wisconsin and Missouri synods. When the Wisconsin Synod was established in the 1850's, there was a certain degree of doctrinal indifference among the founding fathers. Later, through discussion and encouragement from Scripture, the leaders of the Missouri helped lead Wisconsin to see the importance of being firmly grounded on God's Word. Now, much to the dismay of many within the Wisconsin Synod, Missouri seemed to be going down the path of indifference.

This was a difficult time for the members of our congregations as well. For nearly 100 years, pastors of the two church bodies had traded pulpits for mission festivals. Members would transfer to congregations within the two church bodies and be confident that they would hear a message faithful to the Word of God. There were close family ties within the church bodies.

Pastor Boldt didn't try to avoid the difficult conversations. He boldly discussed what was going on while firmly standing on the Word of God. Through it all, his loving and pastoral heart was evident in these discussions. Throughout the 1950's the storm clouds that had been on the horizon continued approaching.

When Pastor Boldt was called to Roscoe, the call packet expressed interest in starting a school at the congregation. With 640 communicant members in 1951, the time would have certainly been right. However, even back then, there was concern over numbers in the public school in Roscoe. It seems that the goal of starting a Lutheran elementary school at St. Paul's never got past a theoretical discussion. Still, instruction of the congregation's children was very much a priority. There were 108 children in Sunday School. A four-week, all day Summer school had 59 children in attendance.



**Pastor George Boldt**

Pastor Boldt also made it a point to encourage the young people of the congregation to consider our synod's Northwestern Lutheran Academy in Mobridge. Over the years of its operation, a good number of members from St. Paul's received their high school education at NLA.

In 1953, the 25<sup>th</sup> anniversary of the church building was observed. The dedication booklet of 1928 stated: "The Altar and Pulpit are taken from the old church and will be used only temporarily. As soon as funds are available the new fixture will be installed." The time had finally arrived. The entire sanctuary was redecorated. A new altar and pulpit were placed in the chancel. Pastors Herbert Lau and Herman Scherf (brother of J.P. Scherf) were guest speakers at the anniversary/dedication services. With the anniversary of the church building, there was a renewed interest in exploring the feasibility of installing stained glass windows in the rest of the church.

Pastor Boldt also served our district in numerous ways. His strong support of Christian education led to him being elected to the Dakota-Montana District's board of education, serving from 1952 to 1953. In 1954, he was elected as second vice-president of the Dakota-Montana District.

Shortly after he arrived in Roscoe, plans had begun to build a new parsonage. Construction began in 1953 and the Boldt family moved in at the beginning of 1954. In 1955, Pastor Boldt received and accepted the call to serve at Jerusalem Lutheran Church in Morton Grove, Illinois. Some in the congregation told him that he couldn't leave because they had just built a new parsonage for him and his family. Pastor Boldt reminded them that the parsonage had not been built for the Boldts, but for any pastor whom the congregation would have serve them. Just as Pastor Boldt said, the parsonage has continued to serve the congregation and pastors very well!



**The new chancel furniture was installed in time to be dedicated at the 25th anniversary of the church building in 1953.**



**A farewell hankie shower for Mrs. Boldt before leaving for Illinois.**

# Building a New Parsonage



In November of 1951, plans were made to replace the parsonage. The year's wheat crop proceeds were placed into a parsonage fund. In May of 1952, a building committee was selected consisting of Theophil Winkler, Alb. B. Beyers, Emil Bor-kichert, Fred Wiedenmeyer, and Erwin Bader. The floor plan, by architects M.E. Smith and Son, was adopted in October.

By June of 1953, the congregation had a parsonage fund that totaled \$12,000. The plans were complete and the congregation voted to go ahead with the project. The old parsonage was sold for \$3,200 the following week. The children of Pastor and Mrs. Boldt recall that two men and a woman arrived at the house with a "good sized suitcase filled with cash to pay for the purchase." Pastor Boldt immediately called a church councilman to help with counting the money.

A couple had bought the old parsonage for their son to live in outside of town. When it was time to move the old house and begin the building project, the Boldt family moved into the basement of church. The "rooms" were divided by furniture.



Fred Guthmiller and Robert H. Kilber served as foremen for the new parsonage. Many members helped with the labor. This work throughout the summer and fall of 1953 allowed the parsonage to be finished by the end of the year.

The new parsonage was dedicated to the glory of God on the first Sunday of 1954. The January 20th edition of the Roscoe Independent mentions that there was a service at noon "with an open house to follow for anyone who wanted see the fine new structure." The cost of the new parsonage was \$38,000.

The members of St. Paul's had once again stepped forward for the good of the congregation. The house would be a blessing to the messengers God sent to this congregation for many years that followed, even to the present day and beyond.



The Boldt family looks out the windows during construction of the new parsonage.

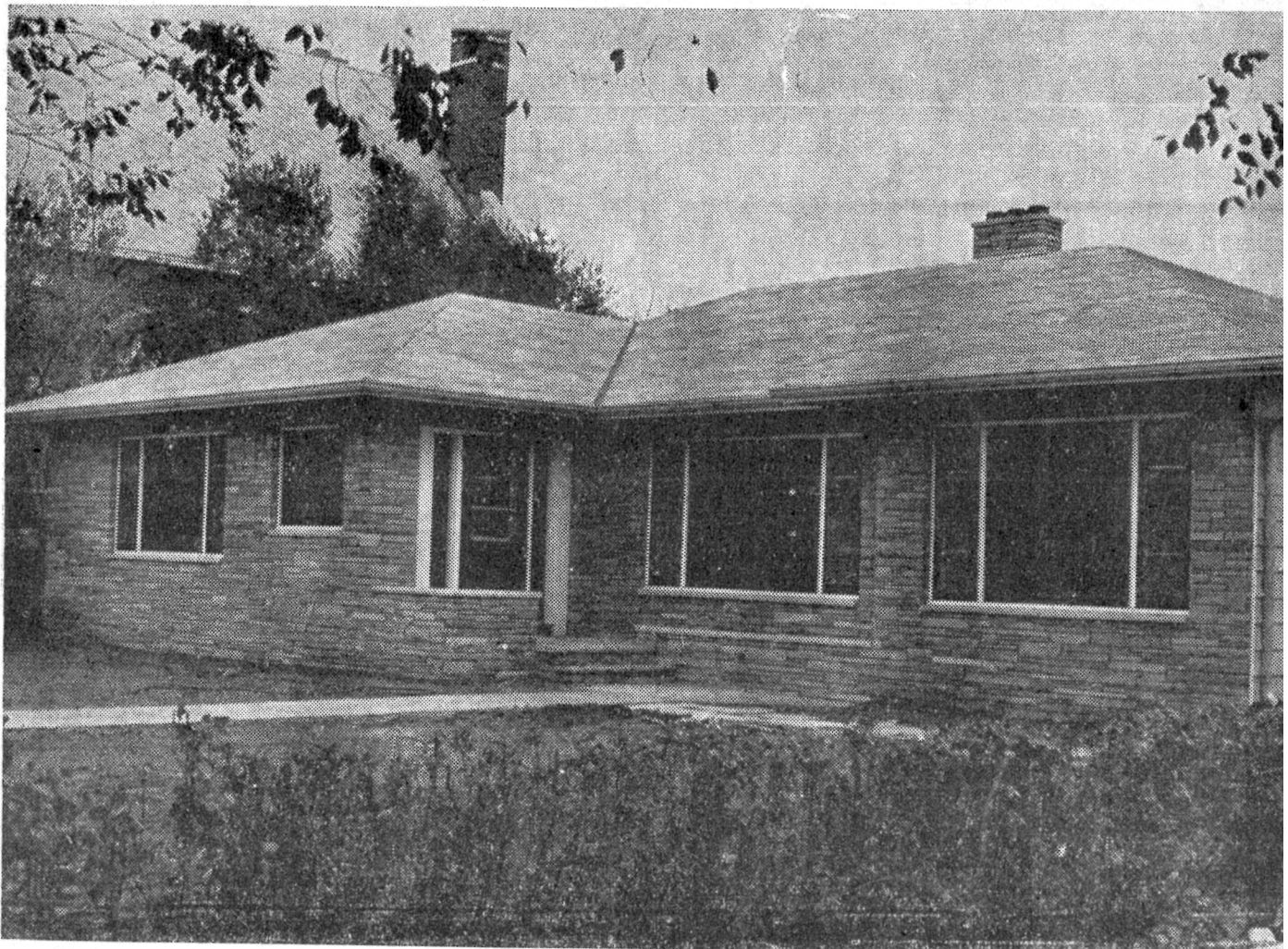
THIS AGREEMENT made the 2 day of September in the year of  
 Nineteen Hundred and 32 by and between St. Paul's Lutheran  
Congregation of Roscoe, South Dakota  
 hereinafter called the Owner, and Merion E. Smith hereinafter  
 called the Architect, WITNESSETH, that whereas the Owner intends  
 to erect a Parish House for the Pastor for APPROX. 29,100.00  
 NOW, THEREFORE, the Owner and the Architect, for the  
 considerations hereinafter named, agree as follows:  
 The Architect agrees to perform, for the above-named work,  
 professional services as hereinafter set forth.

The contract with the architect to design the parsonage, signed by Pastor Boldt and the building committee.

IN WITNESS WHEREOF they have executed this agreement, the  
 day and year first above written.

OWNER George W. Boldt,  
Fred Beck Emil Berenshush  
Fred Widemeyer Thos. Wundler  
Erni Bodt  
 ARCHITECT Merion E. Smith  
[Signature]

## NEW PARSONAGE DEDICATED BY CHURCH



Dedication services were held last Sunday at St. Paul's Lutheran church for the new parsonage now occupied by the Rev. Geo. Boldt and family. A service in German was followed by one in English with the pastor officiating in both. A thanksgiving offering for the benefit of the parsonage was taken. After the services at about 12:00 o'clock, open house was held at the parsonage for all who wished to see the fine new structure. Severe cold weather somewhat cut down the attendance. Volunteer labor from the church's congregation erected the home. Architects were M. E. Smith and son of Aberdeen.

### The front page headline in The Roscoe Independent.



**Pastor Waldemar Schuetze**

Rev. Waldemar Schuetze, a 1933 graduate of Wisconsin Lutheran Seminary, accepted the call to St. Paul's from Our Savior's Lutheran Church in Jamestown, ND. He was installed on May 15, 1955. He conducted both German and English services every Sunday. His weekly schedule included evening Family Bible Classes, weekly Sunday School teachers' meetings, directing the choir, and continuing Sunday School for the newly confirmed. Pastor Schuetze also did much to complete landscaping around the parsonage.

In 1957, 12 of St. Paul's members were studying at the Academy, the highest number to that point. Also during his pastorate, the brick church sign was acquired, a gift from Mr. and Mrs. William Christen. A large billboard sign was placed east of town, a gift of the Martin Scherf family.

Pastor Schuetze's time in Roscoe was relatively brief, just shy of three years. Like those before him, he faithfully proclaimed the Word to God's people at St. Paul's. He preached his farewell sermon on April 27, 1958 before moving to Fond du Lac, Wisconsin to serve St. Peter's Lutheran Church.



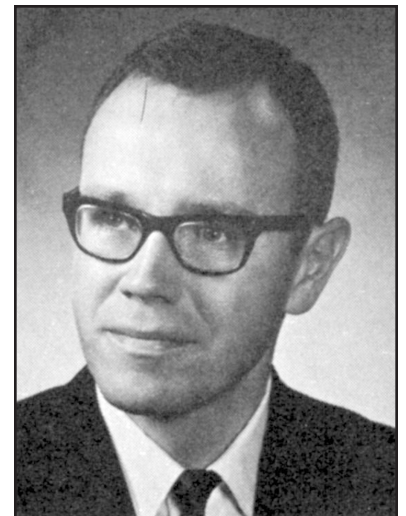
**St. Paul's Church and parsonage during the 1950's.  
Pastor Schuetze made improvements to the landscaping during his pastorate.**

After a summer long vacancy, Rev. Martin Janke accepted the call to serve St. Paul's. He arrived from St. John's Lutheran Church in St. Paul, Minnesota and was installed on August 17, 1958. In Pastor Janke, God continued to shower his blessings on St. Paul's with a shepherd to guide the flock through some turbulent times.

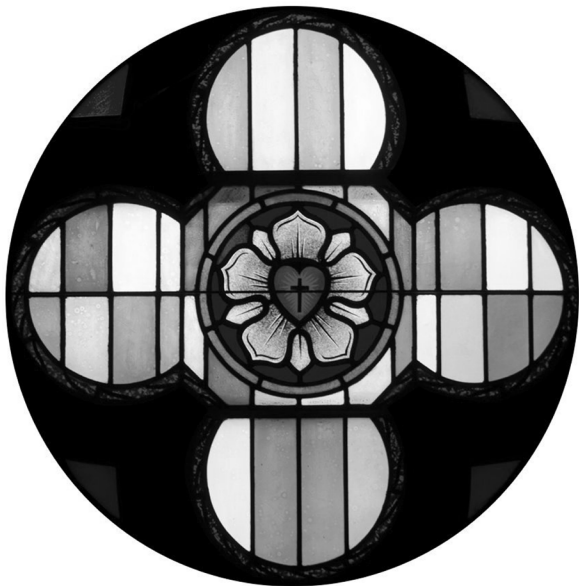
The congregational meeting on September 28, 1958 was significant for a number of reasons. In Pastor Janke's first such meeting, an English constitution was adopted for the first time. In addition, the pastoral vacancy had not dampened the congregation's enthusiasm to complete a project that had already been talked about when the church was built thirty years earlier. In that September meeting, the decision was made to install additional stained glass windows in the church.

Reinarts Art Glass Studio of Winona, Minnesota was hired to complete the project. Based on a letter from Mr. William Reinart to Pastor Janke, the windows are made of "antique, imported glass predominantly from Germany" and were installed in time for Christmas 1958. They were formally dedicated on January 11, 1959. The windows on the north wall depict scenes from the Old Testament history of God's people. The windows on the south wall are scenes from the New Testament life and ministry of our Savior. There were also two windows installed in the balcony. (More information on St. Paul's stained glass windows can be found on page 61 of this book.)

In Roscoe's Diamond Jubilee book of 1958, the Sunday School was mentioned as having an enrollment of 130 students. They met in the church basement with "rooms" separated by curtains or in the south tower in the church balcony. The need for classrooms was given priority when, on September 25, 1960, it was decided to purchase land for an education wing. An architect was hired in December and work began in the fall of 1961. The 50' x 60' classroom unit was dedicated in 1962.



**Pastor Martin Janke**



**Luther Rose window in the balcony**



**St. Paul's new education wing was dedicated in 1962**

There were some other items of note regarding the property of our congregation during Pastor Janke's time in Roscoe. In 1960, the current light fixtures were installed in the sanctuary and the old organ was donated to a congregation in Grass Ranch, Montana. The ceiling in church was insulated at a cost of \$400 in September of 1962. In 1964, the storm "glass" was placed on the windows at a cost of \$1,400. The chancel was repainted the following year.

Now, about those storm clouds. It was mentioned above that they could be seen on the horizon during Pastor Boldt's ministry in Roscoe. The Wisconsin Synod had been trying to use God's Word to encourage and instruct the Missouri Synod to avoid the path they were traveling down. This topic grew into sometimes contentious discussions within our own district and synod conventions. Some believed more time was needed to allow for instruction in order to avoid burdening consciences within our congregations. There was also hope for the possibility of additional discussion between the church bodies. Others believed that the Missouri Synod had been identified as a heterodox church body and, according to Romans 16:17, fellowship must be suspended immediately.

During Pastor Janke's ministry at St. Paul's, the storms unleashed within the synod and the Dakota-Montana District. The closest neighboring congregations were largely effected when some pastors and congregations withdrew from the Wisconsin Synod over the issue. Among others, Zion Lutheran in Ipswich, First Lutheran in Faulkton, and St. Luke's Lutheran in Lemmon departed. St. John's Lutheran in Bowdle remained in the Wisconsin Synod but a number of members, as well as Pastor P.G. Albrecht, departed.

Those congregations and pastors would later join with others to form the Church of the Lutheran Confession (CLC). The group in Bowdle organized Redeemer Lutheran congregation and built a beautiful church building near the hospital. Pastor Albrecht would be the first pastor there and also the first president of the CLC. In terms of membership numbers, Roscoe didn't see the effects of the controversy as much as other areas. There were, however, pastors with past connections to St. Paul's who felt conscience bound to leave our synod at that time. They included: Pastor William Wiedenmeyer, a son of the congregation (who later returned to the Wisconsin Synod); Pastor Waldemar Schuetze and his family; Pastors John and David Lau, sons of our former pastor.

Plenty has been and continues to be written regarding these difficult times. In recent years, representatives from the CLC have met with representatives from the Wisconsin Synod and the Evangelical Lutheran Synod (ELS) to discuss what keeps us apart. The 125<sup>th</sup> Anniversary book of St. John's Lutheran Church in Bowdle summarizes the situation this way: "During this difficult time, feelings were hurt, families were split and hearts were troubled on both sides of the disagreement. The St. John's centennial book of 1988 states it well: 'We know that



**East of town along Highway 12**



those who once stood together in faith, will stand together again in worship before God's throne in heaven."

Pastor Janke shepherded the congregation faithfully and was a steadying hand during this time. He was careful to avoid situations that could lead to gossip within the congregation and the surrounding small towns. At the same time, he openly addressed questions and concerns about the events affecting our church body and neighboring congregations.

English and German services continued every Sunday during Pastor Janke's ministry at St. Paul's. Funeral Services included a German and English sermon. Hymn numbers were posted for both the German and English hymnals. Those in attendance sang in their preferred language.

St. Paul's Sunday School continued to be well attended. The classrooms in the education wing were all in use. A Sunday School class for special needs students was also started at this time.

After nearly seven years of service to St. Paul's, Pastor Janke accepted a call to Faith Lutheran Church in Fond du Lac, WI. His final Sunday was June 6, 1965.

Rev. Louis Pingel, a 1942 graduate of Wisconsin Lutheran Seminary, was installed to the pastorate of St. Paul's on June 27, 1965. He had previously served the congregations of Grace Lutheran in Clear Lake, Wisconsin and Redeemer Lutheran in Amery, Wisconsin. In December of 1965, there was a serious fire in St. Paul's education wing. The building was able to be saved and remodeled. Not much else is recorded about Pastor Pingel's brief time at St. Paul's. He faithfully served just shy of three years and preached his final sermon on June 23, 1968 when he took a call to congregations in Lincoln and Mio, Michigan.



Pastor Louis Pingel

### 75 Years of God's Grace and Beyond (1968-1995)

Rev. Gerhard Geiger, a 1937 graduate of Wisconsin Lutheran Seminary, was serving a dual parish in Two Creeks and Gibson, Wisconsin when he accepted the call to shepherd St. Paul's. He was installed by his son, Pastor Gerald Geiger, on September 29, 1968.

Shortly after arriving, St. Paul's *Young People Society* (YPS) began under Pastor Geiger's direction. There were 30 charter members who were also active in the district's youth conference.

Because of the vacancy during the middle part of 1968, the congregation postponed celebrating the 75<sup>th</sup> anniversary of the congregation. The date was instead set for July 6, 1969. While the planning committee had originally planned on just having English services, there were enough requests to include a German service to the festivities. The guest preachers were two of St. Paul's former pastors, Boldt and Janke, as well as Pastor William Wiedenmeyer.

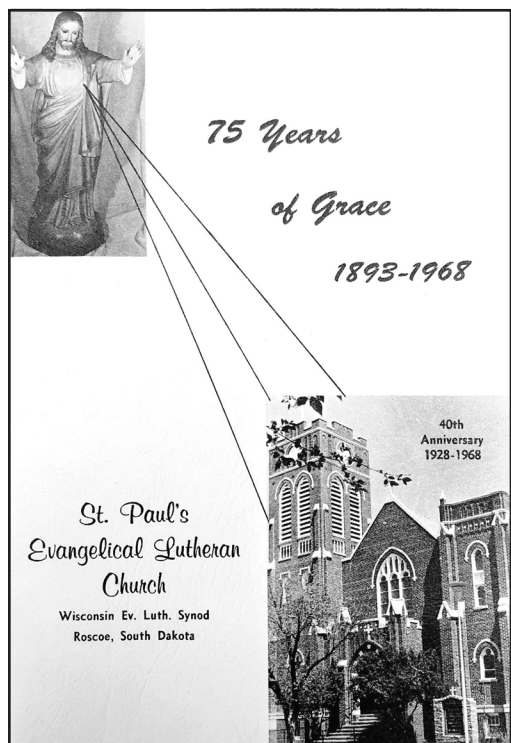
For the first eight years of Pastor Geiger's ministry at St. Paul's, he continued to conduct services in English and German. In 1968, when he arrived, there were 50-60 in attendance. The final regular German service was held on the first Sunday in December, 1976.

In preparation for celebrating the 50<sup>th</sup> anniversary of the church building, the interior of the church was painted and the woodwork refinished. On September 17, 1978, the congregation rejoiced and gave thanks to God for blessing them with his Means of Grace. Pastors Janke and Boldt returned for the morning and evening festival services.

After more than 13 years as shepherd at St. Paul's and 45 years of faithful ministry in total, Pastor Geiger was called to his eternal home in heaven on February 28, 1982 while still in service to the congregation. A memorial service was held at St. Paul's on March 5, 1982.



Pastor Gerhard Geiger



The 75<sup>th</sup> Anniversary Book



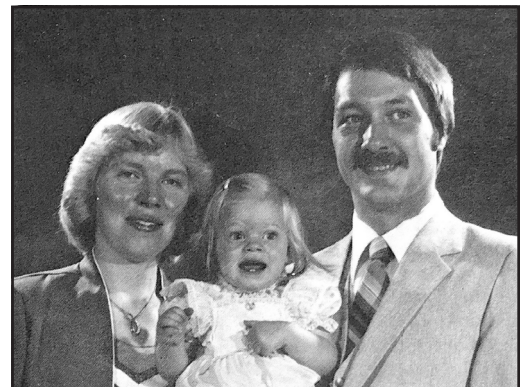
**St. Paul's YPS organized under Pastor Geiger in 1968.**



**German service in 1968**

Through the synod's assignment committee, Candidate Timothy Winkel, a 1982 graduate of Wisconsin Lutheran Seminary, was called to St. Paul's. He was ordained and installed on June 27, 1982. Pastor Winkel would faithfully serve the congregation for more than five years.

In 1983, the congregation purchased its first carillon system. The original unit lasted nearly 20 years and was replaced by a new, digital system in 2002. The carillon chimes every ¼ hour between 9:00 a.m. and 9:00 p.m. and plays seasonal hymns at various times throughout the day. In other cities, complaints mean sparse use of such a system. In Roscoe, the residents have embraced it. When the current pastor came to town, several longtime residents, who are not members of the congregation, remarked at how much they appreciate the carillon.



**The Winkel family in 1983**

In 1987, one of the more significant changes was made to the church building. An elevator was installed which would carry those who don't wish to navigate steps to the main floor or the basement.

Having accepted a call to Good Shepherd Lutheran Church in Omaha, Pastor Winkel preached his farewell sermon at St. Paul's on November 1, 1987.

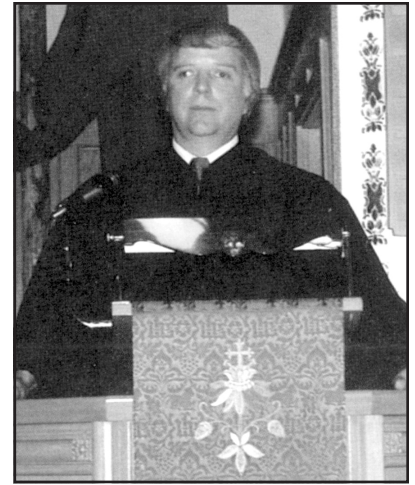
The vacancy lasted only a couple months before Rev. Gerald Blobaum accepted the call to serve St. Paul's. Pastor Blobaum had been serving a tri-parish of Trinity Lutheran in Terry, Messiah Lutheran in Glendive, and Trinity Lutheran in Ekalala, Montana. He was installed as pastor at St. Paul's on January 10, 1988.

In the early 1990's, there were district-wide discussions on how best to serve the small-town congregations in the Dakotas and Montana. Multi-point parishes were realigned in order to best serve God's people in those places and to be good stewards with the offerings that had been given.

In 1994, it was proposed that St. Paul's in Roscoe and St. John's in Bowdle would enter a dual parish arrangement with the pastor residing at the Roscoe parsonage. Both congregations agreed to the proposal and, since St. John's didn't have a pastor at that time, Pastor Blobaum accepted the change in his call to also serve St. John's beginning in July 1994. We remember that it was 101 years earlier when a mission festival preaching request from St. John's brought Pastor Kiess through Roscoe and led to the formation of St. Paul's.

Pastor Blobaum was serving St. Paul's when the congregation celebrated its centennial in 1993. On June 27, Pastor Janke was the guest speaker for the morning service. Pastor Winkel was the guest speaker for the 2:00 p.m. service.

After nearly seven years as faithful shepherd of St. Paul's, Pastor Blobaum accepted a call to serve Syndoulos (now Light of the World) Lutheran Church in Fairbanks, Alaska. He preached his farewell sermon at St. Paul's and St. John's on January 5, 1995.



**Pastor Gerald Blobaum**



## ***Roscoe church has 100th anniversary***

St. Paul's Lutheran Church of Roscoe will celebrate its 100th anniversary June 27. Guest speaker for the morning service will be the Rev. Martin Janke, Jackson, Wis. There will be a noon meal at the American Legion. A special

service will be held at 2 p.m. with the Rev. Timothy Winkel of Omaha, Neb., as speaker. This will be followed by a fellowship in the church parlors. Anyone wishing to attend the noon meal is asked to call 287-4599.

## A Dual Parish (1995-Present)

Following Pastor Blobaum's departure, a call was extended to Rev. Winfried Schroeder, a 1984 graduate of Wisconsin Lutheran Seminary. The Schroeders arrived in the spring of 1995 and Pastor was installed on May 21.

In 1996, a new audio system was installed in the sanctuary. Although most of that system was recently replaced, a significant piece from 1996 continues to be used. At the time, a Williams Sound Assistive Listening System was installed and an antenna was placed in the attic above the church ceiling. This was done to allow the residents at Westwood Assisted Living to hear the services on Sunday mornings. Westwood Assisted Living has since closed but the system is still in use by various members who live within about 1000 feet of church and aren't able to make it to service on Sunday mornings.

Pastor Schroeder faithfully served St. Paul's and St. John's for nearly 18 years. Mrs. Carol Schroeder also served as St. Paul's organist. Pastor Schroeder retired in 2013 and preached his farewell sermon on April 7.

During the vacancy, the parsonage was extensively remodeled. Members of both congregations gave special offerings and/or helped with various projects such as painting, flooring, and cleaning. After nearly six decades of use, the parsonage was made ready for the next 60 years!

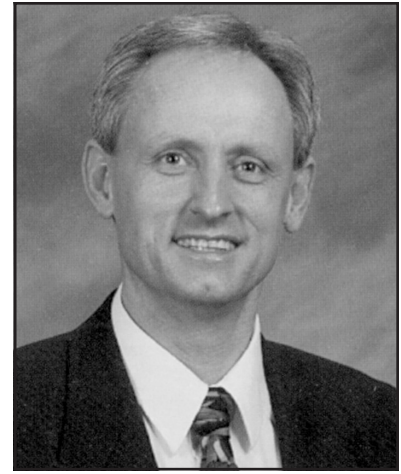
In May of 2013, St. Paul's and St. John's extended a call to Rev. Justin Dauck, a 2011 graduate of Wisconsin Lutheran Seminary, through our synod's assignment committee. For the previous two years, Pastor Dauck had served as a tutor (teacher and dormitory supervisor) at Michigan Lutheran Seminary in Saginaw, Michigan. He was installed on July 14, 2013.

In 2013, on the first Sunday in Advent, the St. Paul's Ladies' Aid hosted the first Advent by Candlelight program in the church basement. Ladies of the congregation are encouraged to invite friends and family members to gather with them and prepare their hearts for the coming of the Savior. It's an evening of fellowship with a dinner and program based on the truths of Scripture. It has grown into a highly anticipated occasion with as many as 75 ladies in attendance.

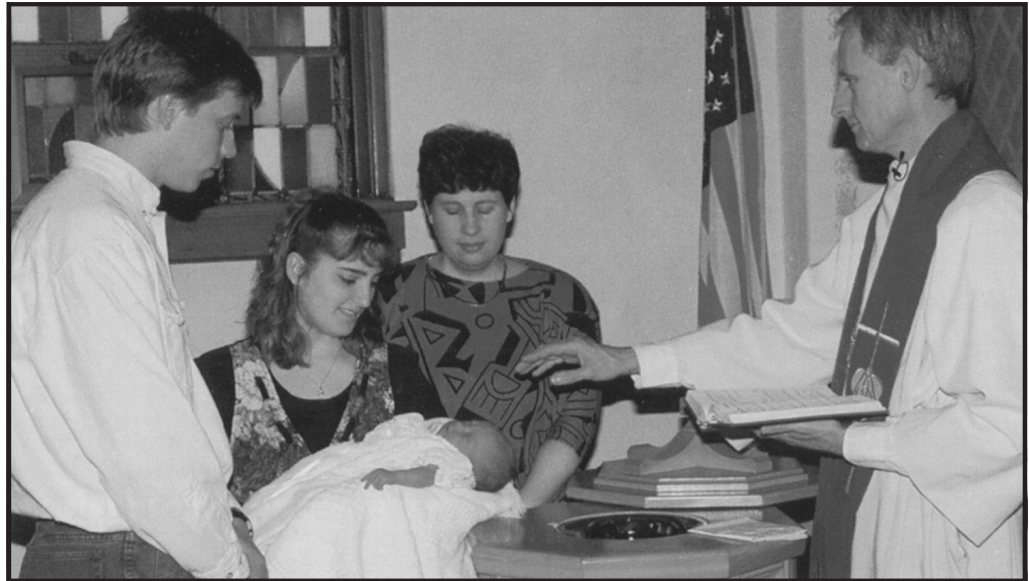
On Sunday, December 15, it was noted in the church bulletin that the following day would be 85 years since the dedication of our church building. After the service, those in attendance went out to the church steps in a light snow. Sandra Beyers Photography took a picture reminiscent of the photograph from the dedication in 1928 (with just a few less people). It was also noted that in five years, the 90th anniversary of dedication day would also fall on a Sunday. Plans were set in motion!

At the January 2014 Annual Meeting of the congregation, it was decided to replace the church roof. The roof was the original slate shingles from 1928! A goal of \$35,000 was set to pay for materials and installation, as well as new gutters. Members of the congregation generously gave special offerings so that the project was completed without having to take on any debt. There was even enough surplus to replace the leaking rain gutters on the parsonage.

In the summer of 2015, the congregation contracted with Reinarts Art Glass Studio to refurbish the exterior wood frame of the Rose Window on the east end of church. The outer protective glass had cracked at some point over the years allowing moisture in. After a week of work, the frame was restored and new glass was placed on the exterior. An inspection was also done on the rest of the church's stained glass windows. With the exception of some minor caulking work, the nearly 60-year-old windows were declared to be in good shape.



Pastor Winfried Schroeder



Pastor Schroeder baptizing a baby.

In the fall, a solution was found to the longtime problem of water seeping into the church and parsonage basements. Wiederich Construction of Roscoe was contracted to pour a new sidewalk between the church and parsonage that would guide the water runoff toward the street. Members of the congregation hauled in and graded truckloads of dirt to match the slope of the new sidewalk. Grass seed was planted in the yard and, since then, the efforts have had the desired result of no water in the basements.

In 2017, the congregation voted to replace the wooden louvers in the bell tower. Although some pieces had been replaced over the years, it's likely that much of the wood was original from the building of the church. Krause Konstruction, out of Wisconsin, was contracted to replace the louvers with an enamel coated aluminum louver that helps keep rain and snow out of the structure. The new louvers also contribute nicely to the aesthetics of the building.

Over the past several years, the church basement has also been renovated. The Ladies' Aid and various church members planned and carried out many of the improvements and modernization. These include countertops and paint in the kitchen, paint in the fellowship area, and a complete renovation of the women's restroom.

Finally, in anticipation of the celebration of the 125<sup>th</sup> anniversary, other property improvements were made with an eye toward preserving the wonderful blessings we've been given. Members put in many hours of work to update and beautify the landscaping around church and in front of the parsonage. An investment was made in a new audio system that give greater flexibility for those listening at home and better sound quality for those sitting in the pews.

The congregation made plans to rejoice in 125 years of God's grace on Sunday, September 9, 2018. One of St. Paul's former shepherds, Pastor Blobaum, will preach for the regular Sunday morning service. Pastor Glen Hieb, a son of the congregation, will preach for the afternoon festival service. The Ladies' Aid is hosting a social hour in the basement of church before the service. A catered meal is planned for after the service at the Roscoe Legion Hall.

On Sunday, December 16, 2018, the congregation will also thank God for the opportunity to gather in the current house of worship since 1928. It will be 90 years, to the day, since the church was dedicated! The plan is to recreate the 1928 dedication day picture out in front of church. Pastor Doug Free, the president of our Dakota-Montana District, will be the guest preacher for that 10:30 a.m. service. A potluck lunch will follow in the church basement.



**Pastor Glen Hieb**



**Pastor Dauck's installation in July of 2013**



**St. Paul's Ladies' Aid hosted Advent by Candlelight.**



**New louvers were installed on the bell tower in 2017.**



The church was one day short of 85 years on Sunday, December 15, 2013.



The renovated basement is used for many events and fellowship gatherings.

## St. Paul's at 125 Years

One can't help but look back in awe of the great blessings that God has showered down on our congregation. We look back and we see how the early settlers hungered for the Word of God and, because of distance and conditions, sometimes waited months at a time to be fed. We see the zeal to build God's house even in years of poor harvest and difficult economic times. Then, we see the desire to have a place where their pastors can live among them and serve them regularly with Word and Sacrament.

We also see the zeal of those early missionaries to visit and spiritually care for God's people. Would any of us be tough enough to handle some of those journeys Pastor Kiess describes during his time on the prairie? It's truly a blessing from Jesus, the Good Shepherd, that he has supplied St. Paul's with so many faithful undershepherds to serve the flock, 15 resident pastors over the past 111 years and seven more who had traveled to Roscoe to conduct services.

One might notice that there wasn't much mention of membership numbers throughout this history. That's important to an extent but those numbers can be found in statistical reports. There needed to be enough members to be able to build a church in 1906 and to support a pastor who lived in the newly built parsonage. From 1906 to 1928, there was a four-fold increase in membership that led to discussions of building our current church building. There was the great blessing of an overflow of Sunday School children in the late 1950's that led to the building of our education wing.

Today, membership numbers trending another direction are a significant factor in the dual parish arrangement we are blessed to have with St. John's in Bowdle. St. Paul's and St. John's were once the second and third largest congregations in our Dakota-Montana District. Some members can remember folding chairs lining the aisle of church every Sunday or confirmation classes that numbered in the twenties. Congregational membership was once in the upper 600's. Roscoe's Centennial book lists the city's highest population, around the year 1950, at 800.

But, whether it was a handful of families waiting for Pastor Kiess to arrive by horse and buggy in the 1890's, a packed church next to a brand new parsonage during the 1950's, or somewhere in between over the last several decades, the message has not changed. Last year, the theme of our Reformation 500 festival service was "*The Word of the Lord Endures Forever*," taken from 1 Peter 1:24-25. It reminded us that though everything around us fails and withers, God's Word continues to endure just as it has among our congregation for 125 years.

In this Word, God has revealed himself to us broken and miserable sinners. He has shown how our sins condemn us. He has also pointed us to his promise made after sin entered the world, to send a Savior. He points us to how that promise was fulfilled in the life, death and resurrection of Jesus Christ. He has redeemed us in the waters of Holy Baptism. We gather as a congregation to hear that message and receive the blessings he gives to us through the body and blood of Christ in the Sacrament of the Altar.

With that in mind, our anniversary committee chose the words of our Savior, from John 8:31-32, for the theme of our 125<sup>th</sup> anniversary: "*If you continue in my word, you really are my disciples. You will know the truth, and the truth will set you free*" (CSB). We recognize that credit doesn't go to any of the above mentioned pastors or members for bringing us to this point. It's God alone who, by the Means of Grace, chose to work through them. Our desire and our prayer, then, is that the Lord continues to guide us by his Word and keep us faithful to its teaching.

September 2018  
Soli Deo Gloria

## Resources

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- Gantt, Frank. "St. Luke's Evangelical Lutheran Church Lemmon, South Dakota." *Lutheran Spokesman*, Dec. 2016, p.12-13.
- Kiess, Frank A. *My Experiences in the Mission Field of South Dakota During the Years 1892-1897*. Logansport, IN, 1932.  
(This resource was originally published in 1932 and reprinted in the 1950's. Copies of the book are difficult to find. Recently, an electronic copy has been made available by Lutheran Library Publishing. For a free copy of this excellent resource, visit: <https://www.lutheranlibrary.org/196ms-kiess-mission-field-of-south-dakota/>)
- Lammle, William & Paul Elford, editors. *Diamond Jubilee Roscoe, South Dakota 1883-1958*. Roscoe, 1958.
- Roscoe 125 Book Committee, editors. *Roscoe, SD 1883-2008*. Roscoe, 2008.
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- St. Paul's Evangelical Lutheran Church. *1893-1943: 50 Years of God's Grace Enjoyed by the St. Paul's Evangelical Lutheran Church, Roscoe, South Dakota*. Roscoe, 1943.
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- Tolstoy Historical Committee. *Tolstoy, SD Diamond Jubilee 1907-1982*. Tolstoy, 1982.



# Appendix A: Congregations Formerly Served by Our Pastors

St. Paul's was first established when Pastor Kiess, from Mansfield, came to serve a group of German Lutherans in Roscoe. That was a common practice for planting new churches on the prairie: "go where there are Lutherans." Beginning with our first resident pastor, A.C. Bartz, the pastors of St. Paul's would continue this practice. What follows is a history of the congregations our pastors served:

## St. Jacobus Lutheran Church in Cloyd Valley (*Evangelische Lutherische St. Jacobus Gemeinde UAC*)



March 1917—Pastor Ernst Birkholz



**St. Jacobus Cemetery**

St. Jacobus was established in 1900 and served by Pastor Gehm from Bowdle. He was followed by Pastor Keller from 1904-1907. When Pastor Bartz arrived as St. Paul's first resident pastor in 1907, he also became the shepherd at Cloyd Valley. Pastors from Roscoe continued to serve St. Jacobus until the congregation disbanded in 1930.

The church was located nine miles west and then four miles south of Roscoe. Today, that's the south west corner of County Highway 3 and 131st St. There are no records of when the church building was dedicated. Baptismal records indicate that it was in use by November of 1901. The church building and cemetery occupied approximately two acres of land, most of it green space. We do have one photograph of the congregation from March 1917. The members lined up in front of church during the pastorate of Rev. Birkholz. A copy is on display in the church basement.

The congregational records are kept at St. Paul's in Roscoe. A look through the records reveals some familiar names: Kilber, Haar, Winkler, Reede, Leidholt, Gorne, and others. There were 131 baptisms recorded between July 29, 1900 and April 28, 1929. When the congregation disbanded, most members came to St. Paul's or to St. John's in Bowdle. Zion Lutheran congregation in Ipswich moved the building to town and occupied it for 53 years before building a new facility.

All that remains on the land today is the St. Jacobus Cemetery. According to church records, there were 36 burials during the congregation's existence. Of those, only ten graves are marked. A number of years ago, some members from our congregation and others joined together to put a fence around the cemetery.

A PDF file with the baptismal records is available by request from St. Paul's Lutheran Church. The records for the burials at St. Jacobus Cemetery have been uploaded to <https://www.findagrave.com/cemetery/96882/cloyd-valley-cemetery>.

## St. Jacobi Lutheran Church in Sherman Township (Later: St. James Lutheran Church of Tolstoy)



**The plot of land in Sherman Township that was home to St. Jacobi Lutheran Church.**

Lutheranism first came to the Tolstoy area in 1902 when the Christian Jacober family and others arrived. Pastor Gehm, from St. John's in Bowdle, started to conduct services in the sod house of Henry Trefz. Pastor Otto Keller conducted services in the Tolstoy schoolhouse from 1904-1907.

With his arrival in Roscoe, Pastor Bartz began shepherding the group. They formally organized as St. Jacobi Lutheran. A church was built in Sherman Township, about five miles northeast of Tolstoy. Pastor Birkholz then served the congregation until 1915 when the congregation called Pastor G.E. Naumann.

Every year, more and more people began moving to town. On February 16, 1919 the congregation reorganized under Pastor William Lindloff. They took the name "St. James" Lutheran Church (English for "Jacobus") and moved into Tolstoy.

All that remains of the Sherman Township location is a cemetery on the corner of a section, one mile east of County Highway 3. There are no headstones or grave markings to be found. Unfortunately, all records of the burials have been lost.

In 1924, St. James Lutheran Church dedicated a church building. The altar and lectern were saved from the Sherman Township church. Over the decades, membership began to dwindle and the congregation had various multi-point parish arrangements with sister congregations.

In November of 1999, the congregation made the difficult decision to disband the congregation. Most of the remaining members transferred to St. John's in Bowdle. The building was sold to the Seventh Day Adventist church. The St. James Lutheran cemetery, north of town, is well maintained by former members of the congregation.



**Formerly St. James Lutheran Church of Tolstoy.  
The congregation disbanded in 1999.**

## St. Luke's Lutheran Church in Lemmon (CLC)



**St. Luke's Lutheran Church (CLC)—Lemmon, SD**

The beginnings of St. Luke's Lutheran Church go back to the "Milwaukee Road" crossing the Missouri River and West River land being opened up to settlers. Many of those settlers took the railroad through Roscoe. In 1908, a missed connection during a stopover (page 8 of St. Paul's history) led Pastors Bartz and Keller to make a follow up call. They met with the German Lutherans settled near Lemmon and continued taking the train to minster to them until a vicar was called from the seminary.

A resident pastor, Rev. William Pankow, arrived in 1909 and the congregation was organized as St. Luke's. They dedicated their first church building in 1910 and the congregation continued to grow. As with other German-speaking congregations, St. Luke's saw hardship during the World War I years. Due to harsh anti-German laws in South Dakota, they met at the homes of members in North Dakota.

In 1958, St. Luke's voted to leave the WELS because the church body had not yet broken fellowship with the Missouri Synod. The congregation was one of the charter members of the Church of the Lutheran Confession (CLC), a membership the congregation continues to hold today. In 1964, the congregation dedicated its current worship facility and celebrated 100 years in 2009. Pastor Mark Weis currently serves St. Luke's.

(Information gathered from "St. Luke's Evangelical Lutheran Church Lemmon, South Dakota" in the December 2016 Issue of Lutheran Spokesman)

## Zion Evangelical Lutheran Church in Ipswich (CLC)

In 1917, a group of Lutherans began meeting in Union Township near Ipswich. It's likely that Pastor Birkholz was the first pastor from Roscoe to serve them. Pastor Manteufel would minister to the group during his time at St. Paul's. Pastor Scherf served them until 1923 when Rev. Walter J. Meier became the first resident pastor in Ipswich.

The congregation was organized as Zion Lutheran Church in Ipswich. When St. Jacobus Lutheran Church in Cloyd Valley closed, Zion paid \$100 to have the building moved four miles north and 30 miles east to Ipswich. That 1901 building was used by Zion until the 1980's.

Zion has been in various multi-point parish arrangements over the years. In 1959, the congregation was in a dual parish with First Lutheran in Faulkton. Both congregations voted to leave the WELS and became charter members of the Church of the Lutheran Confession (CLC). In 1981, Zion dedicated a new facility and the old church was eventually torn down.

Today, Zion Lutheran continues to be a member congregation of the CLC and is served by Pastor Mark Gullerud.

(Information gathered from "Zion Lutheran Church Ipswich, South Dakota" in the April 2018 Issue of Lutheran Spokesman)



**Zion's former church building**



**Zion Lutheran Church (CLC) - Ipswich, SD**

# Appendix B: A Lutheran College in Roscoe?

In the 1927 convention of the Evangelical Lutheran Joint Synod of Wisconsin and Other States, it was determined that the church body would open a ministerial education academy in the Dakota-Montana District. It also authorized \$5000 in funds for the first two years of operation.

The lay leaders and pastors of the Dakota-Montana District had been pushing for such a school for some time. They gathered at a special district convention in Wattertown on January 11-12, 1928 to determine a location. Four cities of the district had put in offers to be considered, three in South Dakota and one in North Dakota.

St. Paul's led the way on a proposal that had the backing of the town and the Roscoe Independent School District. As told in Pastor Herbert Birner's district history, the highlights of the Roscoe pitch included:

- The town of Roscoe boasted of the great amount of money in their treasury. Although the town didn't have a sewage system, they would install on when the "Lutheran College" would locate there.
- The Roscoe Independent School District offered the free use of their old school and expressed confidence that it would ultimately be donated to the "College."
- 69 people of Roscoe, most of them members of the congregation, were willing to subscribe to \$31,450 within five years. They also threw in a tract of land valued at \$3000.

You might notice what doesn't match in the proposal. The synod was building an academy. The town was trying to get a college. Roscoe wasn't alone in this way of thinking. Two other towns who put in offers, Bowdle and Elgin (ND), also pitched the idea of a college coming to town.

It's noted that Roscoe's offer was probably the most generous and the town did receive the second most votes (7 out of 64). Mobridge received 54 votes and was chosen as the home of the new academy. The name for the new school did come from the Roscoe delegation however. Pastor Scherf, by that time president of the Dakota-Montana District, suggested Northwestern Lutheran Academy (NLA) and it was approved. NLA would operate from 1929-1979. Over those 50 years, a fair number of students from our congregation would attend NLA.

Roscoe, South Dakota, August 8th 1927.

**Subscription List For the Purpose of locating Lutheran College at Roscoe, South Dakota.**

We the undersigned hereby promise to pay the sums set opposite our names for the location of Lutheran College at Roscoe, South Dakota, paying first 20% inside one year or sooner; 20% inside of two years; 20% inside of three years; 20% inside of four years; and the balance inside of five years.

Names:	Amount:
Mahlon S. Lightner 20 acres of 25 acres land east of Normal's Bldg	\$ 3000 00
Mahlon S. Lightner	1000 00
Scherf Brothers	2000 00
W. J. Wiley	1000 00
Ham J. J. J. J.	1000 00
J. J. J. J.	1000 00
Spitzer & Jammle	15 00
First Natl Bank of Roscoe	1000 00

One of the Roscoe Pledge Sheets

# Pastors Who Have Served St. Paul's

## Friedrich Preu (1885-1889)

Friedrich Preu was a pastor of the Iowa Synod. He is the first known Lutheran minister to visit and serve the German Lutherans in Roscoe. Various church history books place his residence near Scatterwood Lake, south of Mina. Others simply simply describe him as Pastor Preu "from Aberdeen." Like our congregation, St. James in Leola and Zion Lutheran in Ashley, North Dakota describe him as one of their founding pastors. We also know that he served Lutherans at Warner, Bath, and Gem Township.

While many sources list his pastoral visits to a community, there is no information recorded regarding family, hometown, or age. He was remembered to have ridden a buggy pulled by two ponies. He was willing to help families in the education of their children before there was a school in Roscoe. By 1889, he had most likely departed the area.

## Pastor Helmreich (1889)

Pastor Helmreich's name is only found in the recollections of a few Roscoe Lutherans. It's likely that he was from the Iowa Synod. He likely came through after Pastor Preu's time in Roscoe. In addition to his ministry, he also farmed near Loyalton and worked unloading coal for the railroad.

No other biographical information is known. No departure date is recorded.

## Frank A. Kiess (1893-1897)

Frank Kiess was born on November 19, 1867 to Johannes and Louise Kiess. He had three brothers and four sisters. At a young age, his family moved to rural Decatur, Indiana. He and his siblings attended a Christian day-school three miles from home, where their family attended church. With the intention of becoming a pastor, Kiess attended Concordia College in Ft. Wayne, only 15 miles from home. After college, he attended Concordia Seminary in St. Louis, graduating in 1892.

Pastor Kiess was initially assigned to the South Dakota mission field to live in Mansfield and serve Lutherans in Spink, Brown, Faulk, Edmunds, and Potter counties. The Lord blessed his proclamation of the Word so that, after two years in the field, the congregations he served doubled from six to twelve.

In April of 1893, after a pastors' conference, Pastor Kiess would board a train to Omaha and then on to St. Louis. Waiting at the depot was his future bride, Anna Grosse. They would be married on April 30 and then travel to Ft. Wayne to visit his family. Their honeymoon was taking in the World's Fair in Chicago before taking a train to Aberdeen and the journey home. For the first year, Mrs. Kiess often accompanied Pastor on his journeys.

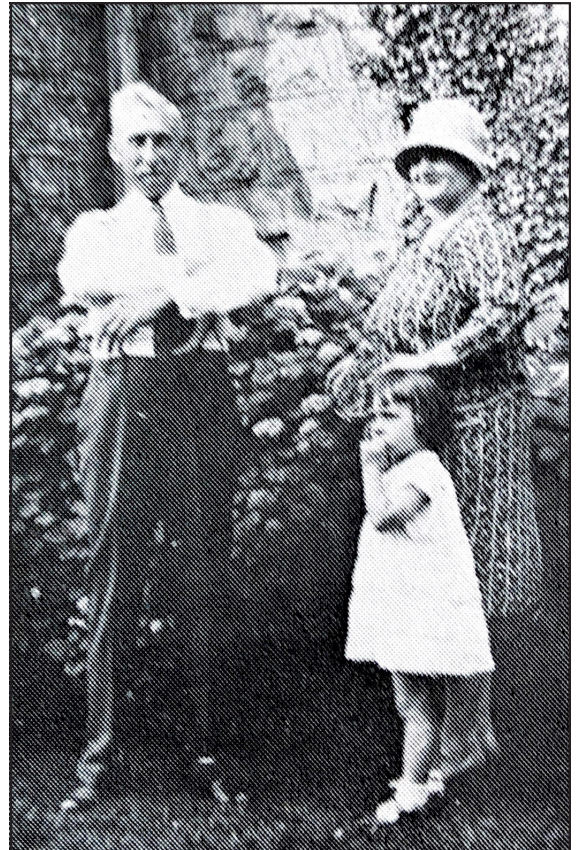
In 1893, while resting his ponies, a conversation with some locals in Roscoe led to his later service among the Lutherans there. Under his guidance, the congregation would officially organize later that year. In order to serve area, Pastor Kiess traveled 4000-5000 miles a year by buggy and ministered to 1000 souls. Having started with two ponies, he acquired three more and an extra wagon. Assistance came first in the form of a student assistant, Henry Luebke. This assistant didn't reduce his travel significantly but allowed the two to cover the area twice as often.

On February 4, 1894, Pastor and Mrs. Kiess welcomed their first child, Alma, during a blizzard with the temperature as low as 38 below zero. In the fall of 1894, a second pastor, William Meyer, arrived to live in Wecota. The field was now split so that Pastor Kiess served the eastern half and Pastor Meyer the western half.

On May 26, 1897, Pastor Kiess accepted a call "to the east." Over the course of his ministry in the east, he served the following congregations: St. John's Lutheran—Wapakoneta, Ohio; Immanuel Lutheran—Lima, Ohio; St. John's Lutheran—Defiance, Ohio; St. James Lutheran—Reynolds, Indiana; St. James Lutheran—Logansport, Indiana.

Pastor and Mrs. Kiess had four children: Alma, Esther, Mildred, and Theodore. Pastor Kiess was called to the Lord on December 5, 1942. Mrs. Anna Kiess was called to the Lord on December 17, 1964.

(The information above is found in Pastor Kiess' 1932 book "My Experiences in the Mission Field of South Dakota During the Years 1892-1897." For an electronic copy, visit: <https://www.lutheranlibrary.org/196ms-kiess-mission-field-of-south-dakota/>)



### Henry Luebke (1894-1895)

In 1894, seminary student Henry Luebke was assigned to assist Pastor Frank Kiess in the expanding mission field of South Dakota. Henry arrived at Mansfield in September of 1894. Pastor Kiess was ministering to twelve congregations when he arrived. They organized them into groups geographically. Kiess and Luebke would alternate preaching areas so that each congregation had services every two weeks. In the summer of 1895, Henry returned to the seminary when Pastor Meyer arrived.

In 1897, Pastor Luebke graduated from Concordia Seminary. He married Hulda Krueger at North Branch, Minnesota on July 22. The newlyweds immediately left for South Dakota. They arrived at Mansfield two days later on July 24.

Pastor Kiess had accepted a call back east. Henry, his former student assistant, was called to Trinity Lutheran in Mansfield. Pastor Luebke would also serve the congregations at Rudolph, Wesley and Aberdeen.

Hulda's obituary states that they "lived for many years at Mansfield where her husband served as pastor." During the 1930's and 1940's Pastor served St. Peter's Lutheran Church of rural Clayton Township. It's possible that he served other congregations as well.

The Luebkes moved back to Mansfield after Pastor retired from the ministry. They celebrated 64 years of marriage before he was called to the Lord in 1961. Hulda moved to Americana Healthcare Center in Aberdeen in 1973. She was called to the Lord at the age of 100 in 1978. The Luebkes are buried at Trinity Lutheran Cemetery in Mansfield. They had 13 children.



### William Meyer (1895-1900)

William Meyer was a fresh seminary graduate when he arrived in South Dakota in 1895. He was called to serve the area along with Pastor Kiess who, by this time, was a two-year veteran of the field. Pastor Meyer would make his home at Wecota and serve the western half of the area while Kiess took the east. In addition to his home base in Wecota, Meyer served Roscoe, Ipswich, Eureka, Lebanon, and Faulkton.

His age, hometown, and other biographical are not recorded. Pastor Kiess' book about his experiences in South Dakota indicates that Meyer was married.

### Richard Fehlau (1900)

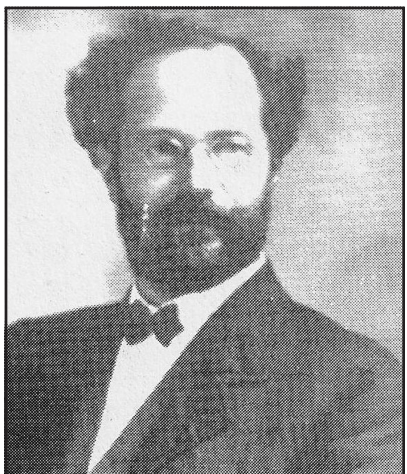
Richard Fehlau was born September 12, 1870 in Gombin, Poland. He came to the United States in 1889 and entered Martin Luther Seminary in New Ulm, Minnesota. He graduated in 1891 and moved to Bowdle. Pastor married Ida Roger who died in 1894 and was buried at Neu Glueckstal Cemetery in Bowdle. He later married Katherine Stelljes. Two of their nine children were born in Bowdle.

Adelia was born June 1, 1897 in Bowdle. She married Julius Stohs and died March 21, 1971 in Lawrence, Kansas. Edgar was born December 15, 1898 in Bowdle. He married Esther Pennekamp and died May 5, 1984 in Portland, Maine. He was a Lutheran pastor and served Redeemer Lutheran Church in Lewiston, Maine for 47 years.

Irma was born November 17, 1900 in LaCrescent, Minnesota and died in 1905 in Chunchula, Alabama. Otto was born May 23, 1902 in Balaton, Minnesota. Uland was born March 19, 1904 in Balaton and died April 8, 1962 in New Orleans, Louisiana. He was a pastor and head of the German Department at Tulane University.

Yngurd was born March 24, 1907 in Chunchula. Irmela was born May 10, 1910 in Chunchula. Verona was born June 10, 1913 in Cullman, Alabama and Martin was born October 1, 1916 in Cullman.

The Fehlau family left Bowdle the summer of 1900 and Pastor served congregations in LaCrescent and Balaton, Minnesota before becoming a traveling missionary for southern Alabama and Mississippi from 1904 to 1912. He served a congregation in Cullman, Alabama from 1912-1917. He was able to preach in German, Polish and English. In the fall of 1919 the family moved to Trenton, New Jersey to a Polish congregation. He served this parish until his death in 1929.



*(adapted from the Bowdle Centennial Book)*



### **John C.A. Gehm (1901-1904)**

John Gehm graduated from Wisconsin Lutheran Seminary in 1898. He was married to Anna Bublitz. His first assignment was to Eitzen, Minnesota. In 1900, he accepted the call to serve at St. John's Lutheran Church in Bowdle. This call included serving Lutheran congregations in Roscoe, Cloyd Valley, Theodore, and Tolstoy.

In 1904, Pastor Gehm resigned from his call at Bowdle and was followed by Pastor Keller. Church records indicate that he remained in the area, at Cloyd Valley, for a time even after Pastor Keller had arrived in Bowdle. It seems that there are two possibilities: (1) Gehm continued to serve as pastor but only at St. Jacobus in Cloyd Valley or (2) he moved to Cloyd Valley and occasionally filled in as needed at the church (his name appears in the church records even after Keller had arrived).

From 1905 until 1918, Pastor Gehm served St. John's and Grace in Oronoco, Minnesota and St. Peter's in Poplar Grove, Minnesota. In 1919, he took a call to Immanuel in Woodville, WI and served there until 1928. For five years of his ministry at Woodville, he also served St. Matthew's in Spring Valley, Wisconsin. In 1928, he accepted a call to St. John's in Darfur, Minnesota, remaining until 1941.

Pastor J.C.A. Gehm was called to the Lord on February 10, 1954 in Bay City, Michigan.



### **Otto P. Keller (1904-1907)**

Otto Phillip Keller was born October 16, 1876 in Lowell, Dodge County, Wisconsin. He graduated from Wisconsin Lutheran Seminary in 1904 and was called to serve St. John's Lutheran Church in Bowdle as well as congregations in Roscoe, Cloyd Valley, Theodore, and Tolstoy.

On August 16, 1905, Pastor married Emilie Hensburg in Watertown, South Dakota. Emilie was born in Germany on October 20, 1884 to William and Dora Hensberg. The family immigrated to the United States in 1884. Emilie was called to the Lord on March 21, 1910 at the age of 25 years, just one week after the birth of their son Theophilus. The Kellers also had at least one other child, a daughter named Amelia, who was born in 1906.

Along with his ministry to the above-mentioned congregations, Pastor made some exploratory trips West River to serve German Lutherans who had settled there. In addition to faithfully serving as pastor, he helped to remodel the parsonage and build the Lutheran schoolhouse in Bowdle. He had a large part in building Roscoe's first church. He also had the respect of the citizens of Bowdle, being elected and serving as mayor from 1912-1914.

On December 28, 1916, the Bowdle Pioneer newspaper ran a story: "The citizens of Bowdle were shocked last Saturday to hear that Rev. Otto Keller had passed away. Death was due to blood poisoning caused by a slight cut on his finger... He died on December 23 at the age of 40 and was laid to rest beside his first wife [Emilie] in the Lutheran Cemetery in Bowdle, having served his congregation faithfully for 12 years."



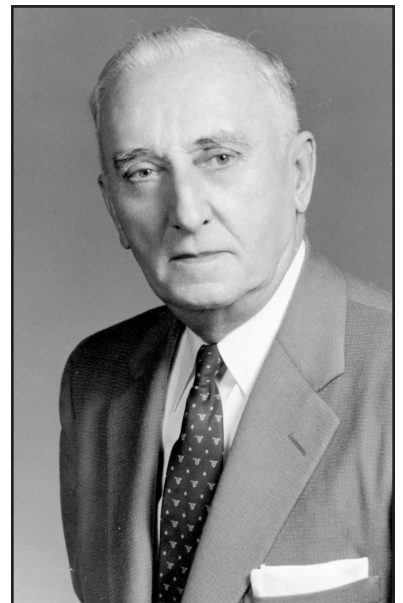
### **August C. Bartz (1907-1911)**

August C. Bartz was born in Baraboo, Wisconsin in 1885. In 1907, he graduated from Concordia Seminary in Springfield, Illinois. He married Adelheid Heier. Candidate Bartz's first call was to St. Paul's in Roscoe, South Dakota. This included serving the congregation at Cloyd Valley and a group of German Lutherans in Sherman Township which organized to form the parish of St. Jacobi. In 1908, along with Pastor Keller, Bartz traveled by train to Lemmon. The ministers gathered the locals and served them with God's Word. They would make the journey numerous times until the congregation was able to call their own pastor.

In 1911, Pastor A.C. Bartz accepted a call to serve Zion Lutheran in Winthrop, Minnesota. He would remain there until 1920, also serving Zion Lutheran in Courtland for a time. In 1920, he began to serve St. John's Lutheran in Centuria, Wisconsin. Then, from 1923 to 1959, Pastor Bartz served Immanuel Lutheran in Waukegan, Illinois.

In retirement, Pastor and Mrs. Bartz moved to Fort Worth, Texas. The Lord of the Church called his servant, Pastor August C. Bartz, out of this life to eternal life on December 29, 1968 at the age of 84 years. Adelheid would also be called to eternal life in 1970. They had four children.

*(adapted from an obituary in the Gemeindeblatt)*



### **W.H. Kerber (1911-1912)**

W.H. Kerber graduated from Concordia Seminary in 1912. His first call was to Raymond, SD. He accepted the call to St. Paul's in 1911. By 1912, Kerber had left Roscoe. One source lists that he left the ministry in 1916. No mention is given about where he went after his time at St. Paul's.

### **Ernst C. Birkholz (1912-1917)**

Ernst C. Birkholz was born on June 27, 1885, in Green Lake County, Wisconsin. He later moved with his family to Renville County, Minnesota. With his twin brother he prepared for the holy preaching ministry at Dr. Martin Luther College, Northwestern College, and Wisconsin Lutheran Seminary. He and his twin brother were ordained on June 12, 1912. Pastor Birkholz then moved to Roscoe and began serving St. Paul's as well as the congregations in Cloyd Valley and Sherman Township (until 1915).

In the summer of 1913, he was married to Anna Lindloff, a Lutheran teacher school teacher from Grand Rapids, Wisconsin. Pastor and Mrs. Birkholz continued to make their home in Roscoe until he accepted a call to Zion Lutheran in Olivia, Minnesota and St. Matthew's in Danube, Minnesota. Anna was stricken with typhoid while living in Roscoe. The lasting effects of the disease left her susceptible to Spanish Influenza which she contracted after the family had moved to Olivia. In January 1919, she was called to the Lord at the age of 27 years. She and Pastor had three sons.

On March 31 1920, Ernst married Margaret Braun in Olivia. She was born in January of 1895 near Olivia. She became a mother to the three boys and the Lord blessed Pastor and Margaret with six more children.

In 1923, Pastor accepted a call to St. Paul's in St. James, Minnesota. The family remained there for nearly 26 years. In 1948, health issues caused him to temporarily step away from the ministry. He would later serve at St. Paul Lutheran in North Platte, Nebraska before finishing his ministry at St. John Lutheran in Brewster, Nebraska.

On July 11, 1961, Margaret was admitted to the hospital in Ainsworth, Nebraska. Five hours later, the Lord in his wisdom and mercy freed her from all suffering by granting her a blessed end. A funeral was held in Brewster on July 17. A second service was held at St. Paul's in St. James, Minnesota. The burial took place at Mount Hope Cemetery.

In June of 1962, St. John's in Brewster hosted a celebration for the 50th anniversary of the Birkholz brothers' ordination.

On May 10, 1963, Pastor Ernst C. Birkholz was called to the Lord. A funeral on May 13 in Brewster was followed by a second service on May 14 in Olivia. He was buried next to Margaret at Mount Hope Cemetery.

*(adapted from obituaries in the Gemeindeblatt)*

### **Frederick Manteufel (1917-1921)**

Frederick Manteufel was originally from Greenville, Wisconsin. He graduated from Wisconsin Lutheran Seminary in 1917. He was first called to St. Paul's Lutheran Church in Roscoe, South Dakota. While living in Roscoe, he also ministered to the congregation in Cloyd Valley and a group of Lutherans who gathered near Ipswich. Pastor Manteufel left Roscoe by late summer 1921.

In October, he was installed as pastor at St. Peter's in Balaton. He established a preaching station in Borchard, a few miles west of Balaton. During his pastorate, St. Peter's began the transition to the English language.

Pastor Manteufel retired from the ministry in 1926 and moved to St. Peter, Minnesota where he lived on a farm until his death. He is buried next to his wife, Ione, at Woodlawn Cemetery.



## John P. Scherf (1921-1939)

John Paul Scherf was born in Germany on March 21, 1871. For a portion of his childhood, he grew up in the city of Lichtenstein, Germany. He was married to Anna Ritz who was born March 31, 1875 in Illinois.

He received his theological training at Concordia Seminary and graduated in 1905. His first call was the dual parish of Immanuel in Tyler and St. Peter's in Balaton, Minnesota. In 1907, he also began serving a congregation in Arco. These services were conducted in the German language.

The members of St. Peter's were accustomed to the sight of Pastor Scherf concluding the Sunday service in Balaton before stepping into his buggy at the front of the church to drive to Tyler for another morning service. He continued on to Arco for a service in the afternoon. His sons would regularly have a team of horses hitched to the buggy, ready for him to drive for this purpose. Near the end of his stay in Balaton, Pastor Scherf was won over to the use of a Model T. During his time at the tri-parish, he also sold Packard pianos and tombstones.

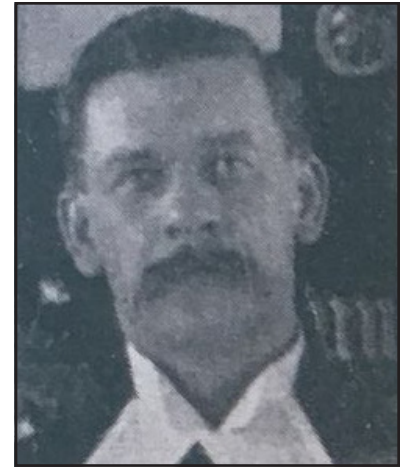
In 1921, Scherf accepted the call to serve St. Paul's Lutheran Church in Roscoe, South Dakota along with the congregations at Cloyd Valley and, for a couple years, at Ipswich. Not too long after his arrival, the parsonage was enlarged by adding a second story. In 1927, he was elected to be the president of the Dakota-Montana District, a position he held for six years.

During his time as district president, Pastor Scherf had a major role in encouraging the synod to open an academy in the district. Although a bid, led by him, to locate the academy in Roscoe was unsuccessful, Scherf is credited with suggesting the name for the school: Northwestern Lutheran Academy.

In 1928, under his guidance, the congregation at Roscoe built a beautiful new house of God. With his leadership, the congregation persevered through the difficult economic times of the late 20's and early 30's and, by 1941, had paid off the mortgage. A history written for the 75th anniversary of the Dakota-Montana District states that "much of Scherf's money went into [the church]. No one ever found out how much."

A note from the district history: "During the 1930's depression he became the village banker. Though he did have to foreclose on farms no one held this against him, since he was so fair-minded. He made it possible for many of them to buy their farms back. While the people there were 'so hard up' they could always go to his grocery store and 'charge' their purchases."

Pastor Scherf built a house of his own sometime in the 1930's. He retired from the ministry in 1939 due to failing health. He was called to the Lord on September 6, 1940 at the age of 69 years. Mrs. Scherf was called to eternal rest on March 15, 1957 at the age of 81.



## Herbert Lau (1939-1951)

August Herman Herbert Lau was born on January 8, 1898, in Hatchville, Wisconsin. He was raised on a farm and always went by the name Herbert. He attended school at Dr. Martin Luther College (high school department) in New Ulm, Minnesota, Northwestern College in Watertown, Wisconsin, and the Lutheran Seminary in Thiensville. He graduated in 1921. His first call in 1921 was to Altamont and Dempster, South Dakota. He lived in Altamont.

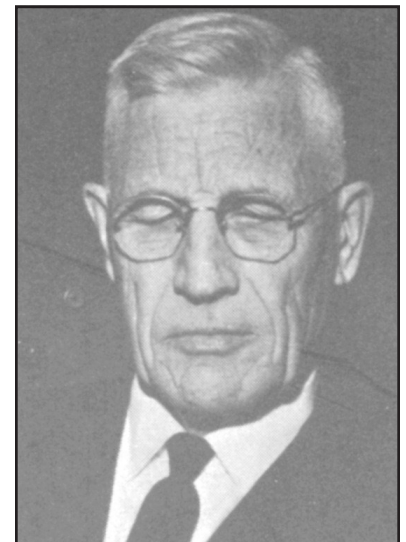
He married Theodora John in 1922. Margaret was born in 1923. In 1924 the area was divided in a different way. The family moved to nearby Goodwin, and he served Goodwin, Altamont, and Gary, where a new congregation was begun. John Lau was born in 1926, and daughter Rhoda Lau was born in 1930.

In 1931, Pastor Lau accepted a call to Aurora and Bruce, living in Aurora. David Lau was born in 1935. In 1939, he accepted a call to Roscoe, South Dakota, where there were German and English services. In 1951, he accepted the call to First Lutheran in Elkhorn, Wisconsin, where he served until retiring in 1967 to live near Fond du Lac. Pastor Lau died in 1968.

He served as secretary and first vice president of Dakota-Montana District of the Wisconsin Synod for a number of years. He also served on the Mission Board and on the Northwestern Lutheran Academy Board, which all four of his children attended. While in Wisconsin, he served on the Seminary Board.

Both daughters, Margaret and Rhoda, went to Dr. Martin Luther College and became parochial school teachers. Both sons, John and David, attended Northwestern College and the Seminary in Thiensville and became pastors and later teachers/professors at Immanuel Lutheran College (Church of the Lutheran Confession) in Eau Claire, Wisconsin. He had 15 grandchildren. His wife, Theodora, died in 1980. Rhoda is married to Gordon Krause and lives in Watertown, South Dakota, where she was born. David and his wife, Susan, live in Eau Claire, Wisconsin, and are retired.

*(information shared by Pastor David Lau)*



## George Boldt (1951-1955)

George Wilhelm Hermann Boldt was born November 28, 1918 in Milwaukee, Wisconsin to George (Sr.) and Maria Boldt. He was baptized into the Christian faith at St. Lucas Lutheran in Milwaukee on December 15, 1918.

During his eighth-grade year at St. Lucas Lutheran School, Pastor Boldt was encouraged by his pastor to go into the ministry. It took some convincing for his mother to agree but he was enrolled at Northwestern Prep in the fall. He was a good student and hitchhiked to get home on the weekends.

After graduation from Northwestern Prep in 1936, Pastor Boldt continued at Northwestern College on the same campus. Money was tight for the Boldt family so Pastor ended up working a variety of jobs to help pay for his education. About 15 years after he graduated from Northwestern College, Pastor Boldt contacted the school to find out what he still owed on his account. He gradually paid it off in full.

Pastor entered Wisconsin Lutheran Seminary in 1940. He worked at Sears during his years at Seminary and made enough money to pay for his schooling. While employed at Sears, he had a co-worker named Anita Quade. They began dating and were engaged on the Seminary's graduation day, May 28, 1943 and married on October 23. Later on, when the two were together, Pastor Boldt would joke that he got his wife out of the Sears catalog.

Because there were not enough pastor calls for the new graduates, Pastor Boldt took a call to serve as 3rd and 4th grade teacher at First German Lutheran in Manitowoc. On November 14, 1943, Pastor Boldt was ordained and installed at St. John's Lutheran of Lannon, Wisconsin. After 5 years, the Boldt family moved to Theresa, Wisconsin when Pastor was installed at St. Peter's. This congregation had left the American Lutheran Church over doctrine. They requested a Wisconsin synod pastor to guide them. While serving St. John's, Pastor Boldt also helped to start Good Shepherd Lutheran in West Bend, Wisconsin.

In 1951, Pastor Boldt accepted the call to serve at St. Paul's Lutheran in Roscoe. They moved to the prairie with three girls (ages 7, 4, and 3 years) and Mrs. Boldt expecting. Shortly after the family arrived, plans began to build a new parsonage. When the plans turned to action, the family moved into the church basement. Pastor and Mrs. Boldt, along with four children, moved into the new parsonage at the beginning of 1954. Pastor Boldt served on the Dakota-Montana District's board of Christian Education. In 1954, he was elected as the district's 1st Vice-President.

In 1955, Pastor accepted the call to serve Jerusalem Lutheran in Morton Grove, Illinois. While serving in Morton Grove, Pastor Boldt was elected president of the Southeastern Wisconsin District. Pastor Boldt suffered a heart attack in June of 1983. On June 10, 1983, God called his faithful servant to eternal rest at the age of 64 years.

Anita (Quade) was born on October 25, 1922 in Sauk Centre, Minnesota. She was made a child of God on November 11, 1922. As mentioned above, she met George Boldt while working at Sears in Milwaukee. Even after Pastor Boldt's death, she continued to live in Morton Grove and served as a teacher at Jerusalem Lutheran School for 25 years until her retirement. She was called to the Lord on December 24, 2015.

*(Information provided by the children of Pastor Boldt and found in Pastor Dan Schroeder's paper on the life and ministry of Pastor Boldt: <http://wlsessays.net/handle/123456789/2955>.)*



### **Waldemar Schuetze (1955-1958)**

Waldemar Schuetze was born May 28, 1911 in Minnesota. He graduated from Wisconsin Lutheran Seminary in 1933 and was called to serve Trinity Lutheran of Belle Plaine, Minnesota.

In 1946, Pastor Schuetze married Erma Fleischer. Erma and her first husband, Pastor Marcus Fleischer, were blessed with three sons, Daniel, Paul, and Peter. Marcus was called to the Lord in 1944.

After 17 years in Belle Plaine, Pastor Schuetze accepted a call to be pastor at Our Savior's Lutheran in Jamestown, North Dakota. In 1955, he accepted the call to Roscoe. The three Fleischer boys would attend the Academy in Mobridge. In addition, the Lord blessed Pastor and Mrs. Schuetze with four more children, Ruth, Naomi, Mary, and Thomas.

In 1958, Pastor Schuetze accepted the call to serve St. Peter's Lutheran Church in Fond du Lac, Wisconsin. He would serve St. Peter's until 1960. Pastors Schuetze and his associate, along with some other members, would leave St. Peter's over the fellowship issues that were going on between the Wisconsin and Missouri Synods. The former members of St. Peter's organized Luther Memorial congregation in 1960 and called Pastor Schuetze and his associate to shepherd them. Luther Memorial was a charter congregation of the Church of the Lutheran Confession (CLC).

Pastor Schuetze served Luther Memorial until 1977 when he was called to Holy Truth Lutheran (CLC) in Ketchikan, Alaska. After a few months in Alaska, Pastor Schuetze became ill. His service to Holy Truth, and 45 years of ministry, ended in 1978. On March 19, 1979, Pastor Schuetze was called to the Lord at the age of 67.

Three of Pastor and Mrs. Schuetze's sons would go into the preaching ministry of the CLC: Pastor Daniel Fleischer, Pastor Paul Fleischer, and Pastor Thomas Schuetze.

Mrs. Schuetze was called home in 2012 at the age of 94. She played the piano yet until just a few days before the Lord called her. Until just a few weeks before her death she played the piano at a nursing home in Lake Crystal, MN. She herself lived in an apartment attached to the home of Naomi.

*(information shared by Pastor Daniel Fleischer and from the history of Luther Memorial congregation)*



### **Martin Janke (1958-1965)**

Martin P. Janke was born on October 12, 1929, in New Ulm, Minnesota to Professor Richard and Lisette Janke. He was reborn and became a child of God when he was baptized on October 27, 1929. Pastor Janke attended high school at Martin Luther Academy in New Ulm. He graduated from Northwestern College in Watertown, Wisconsin in 1951 and Wisconsin Lutheran Seminary in Thiensville, Wisconsin in 1955. Pastor's first call was to serve as Assistant Pastor of St. John's Lutheran in St. Paul, Minnesota, where he was ordained and installed on June 12, 1955.

On June 26, 1955 he married Marie Kappelmann of Manitowoc, Wisconsin. The Lord blessed the marriage with four children: Paul, Lynne, James, and Karen.

In addition to his service at St. John's, Pastor Janke served from 1958 to 1965 as pastor of St. Paul's Lutheran Church in Roscoe, South Dakota. From 1965 until 1980 he was pastor of Faith Evangelical Lutheran Church in Fond du Lac, Wisconsin. In 1980, Pastor was called to serve as pastor at David's Star Lutheran Church in Jackson, Wisconsin.

Throughout his ministry Pastor Janke served in a variety of offices, including the WELS World Mission Board and Commission on Inter-Church Relations. But above all, Pastor Janke was a pastor and shepherd of souls—a Seelsorger, as they say in the German language he loved so much. Gifted by God with a powerful voice he used it to preach the riches of God's glorious grace in Christ Jesus and to lead the saints he served in singing the Savior's praise. After suffering a stroke in 1995, Pastor served as David's Star's visitation pastor until his retirement in December of 2014 after 60 years of service in the gospel ministry.

On December 10, 2017 the Lord called Pastor Janke to himself at the age of 88 years. Mrs. Janke continues to make her home in Wisconsin.

*(information from Pastor Janke's obituary and Martin Luther College's online "Written Remembrances")*



### Louis E. Pingel (1965-1968)

Pastor Louis E. Pingel was born in 1916. He graduated from Wisconsin Lutheran Seminary in 1942. Prior to 1950, he served a congregation in the Phoenix valley in Arizona. From 1950-1958, Pastor Pingel ministered to St. Matthew's Lutheran Church in Beaver Dam, Wisconsin and Trinity Lutheran in Coleman, Wisconsin. In 1958, he accepted a call to the dual parish of Grace Lutheran in Clear Lake and Redeemer Lutheran in Amery, Wisconsin.

In 1965, he accepted the call to St. Paul's Lutheran in Roscoe. He was installed on June 27, 1965. After almost three years in Roscoe, Pastor Pingel accepted a call to serve congregations in Lincoln and Mio, Michigan.

Pastor Pingel was married to Marie, who died in 2005. He preceded her in death in 1994. Pastor and Marie are buried in St. Paul's Lutheran Cemetery near Stratford, Wisconsin.



### Gerhard Geiger (1968-1982)

Gerhard Henry Geiger was born on March 15, 1912, the son of Rev. & Mrs. Henry Geiger. He graduated from Wisconsin Lutheran Seminary in 1937, taught school for a few months and then received a call in December to serve as a pastor in Witten, Wood and Palpesto, South Dakota.

He was married to Clara Rathjen in August of 1938. This marriage was blessed with four daughters and one son, all of whom served in the public ministry. Caroline and her husband are deceased. Gerald is serving with Kingdom Workers and lives in Watertown, South Dakota. Char (husband deceased) lives in Franklin, Minnesota and assists in the classrooms in Gibbon. Celia and her husband are retired and lived in South Haven, Michigan or Harlingen, Texas. Joyce (husband deceased) is retired and lives in New Ulm, Minnesota.



In 1940 Pastor Geiger accepted a call to begin a mission in Rewey, Wisconsin. In 1942, he moved to Warrens, Wisconsin to serve churches in rural Warrens, Shenington & Knapp, Wisconsin. In 1947 he moved to rural Winona, Minnesota to serve the church at Wilson. In 1953 he moved to Pelican Lake, Minnesota. His next ministry was to serve rural churches in Two Creeks and Gibson, Wisconsin where he served from 1967 until 1968 when he moved to Roscoe. He completed his earthly journey on Feb. 28, 1982 while still active in service to St. Paul's of Roscoe. He was survived by his wife Clara who died at the age of 92 in 2000.

*(information shared by Pastor Gerald Geiger)*

### **Timothy Winkel (1982-1987)**

Timothy John Winkel was born on February 17, 1955 in Sparta, Wisconsin, to Pastor and Mrs. H. W. Winkel. Doris Nolte was born on December 18, 1954 in Mobridge, South Dakota to Professor and Mrs. W. Nolte.

Pastor and Mrs. Winkel were married in St. Paul's Lutheran Church in New Ulm, Minnesota, on July 9, 1977. They lived in Milwaukee, Wisconsin from 1978 until 1982 while Pastor Winkel was attending Wisconsin Lutheran Seminary. On May 18, 1982, Pastor Winkel was assigned to St. Paul's congregation. They arrived in Roscoe on June 15, 1982. Pastor Winkel was ordained and installed as St. Paul's pastor on June 27, 1982.

In 1987, Pastor took a call to serve Good Shepherd Lutheran in Omaha, Nebraska. He served Good Shepherd until 1994 when he accepted a call to Shepherd of the Valley in Westminster, Colorado. Since 2007, Pastor has served at Grace Lutheran in Muskegon, Michigan. Dori also serves the congregation as the Early Childhood Director and Teacher.

The Winkels have been blessed with three children, all married and living in three different states.

*(adapted from the Roscoe Centennial book and the Grace Lutheran—Muskegon, MI website)*



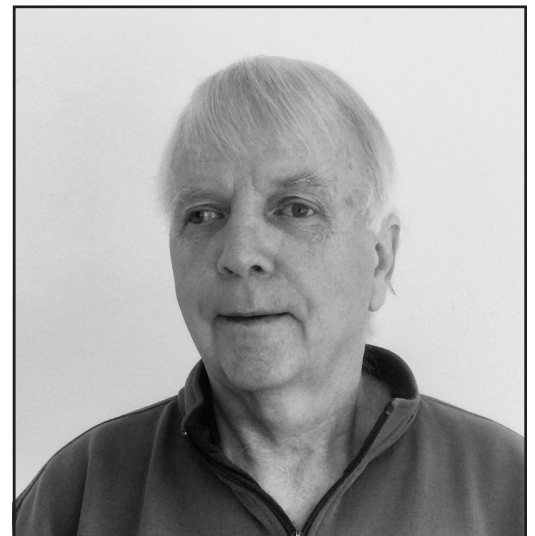
### **Gerald Blobaum (1987-1995)**

Gerald and Julie Blobaum both grew up dairy farms. Pastor was born and raised in Nebraska. Julie was born and raised in Wisconsin. As a result, they often have discussions about what color dairy cows should be; Pastor says brown as in Brown Swiss and Julie says black and white as in Holstein.

Pastor graduated from Martin Luther Academy in New Ulm, Minnesota. Julie graduated from Lakeside Lutheran High School in Lake Mills, Wisconsin. Pastor attended Northwestern College, in Watertown, Wisconsin to study for the ministry. Julie took up banking. They met at a basketball game.

Pastor's first call was to the tri-parish of Trinity in Terry, Messiah in Glendive, and Trinity in Ekalala, all in Montana. In 1987, Pastor accepted the call to St. Paul's. He served St. John's in Bowdle first as a vacancy pastor and also at the beginning of the dual parish arrangement in 1994. In 1995, he accepted the call to Syndoulos Lutheran in Fairbanks, Alaska and served there until 2011.

The Blosbaums have three sons, Brad in South Dakota; Brian in Alaska; and Brett in Virginia. Pastor and Julie are both retired and living in the north woods of Wisconsin.



*(information shared by Pastor Blobaum)*

## Winfried Schroeder (1995-2013)

Winfried Schroeder immigrated to the United States in 1976 from his home in Natal, South Africa. He attended the Seminary of the Wisconsin Lutheran Synod in Mequon, Wisconsin, graduating in 1984. He began his ministry by serving congregations in Wolf Point, Circle, and Sydney, Montana. From 1990-1995, he served St. John's Lutheran, a German/English congregation in Wetaskiwin, Alberta, Canada.

In 1995, Pastor Schroeder was called to serve St. Paul's Lutheran of Roscoe and St. John's Lutheran of Bowdle. Mrs. Carol Schroeder, a graduate of Martin Luther College, served as the music director and church organist. She was also employed by the U.S. Postal Service during their time in Roscoe.

Pastor Schroeder retired in the spring of 2013. In 2015, he accepted a call to serve at Prince of Peace Lutheran in Yankton, South Dakota.

The Schroeders have been blessed with six children, all graduates of Great Plains Lutheran High School. Emily married Peter Nolte in June of 2010 and they have two children, Jonathan and Samantha. Ben married Stephanie Kang in December 2010 and they have a son, Jack. Becky is a librarian at South Dakota State University in Brookings. Anna married Jacob Finke in June of 2016. Elizabeth and Lydia are currently students at Wisconsin Lutheran College in Milwaukee.

*(adapted from the Roscoe 125th book and information shared by Pastor Schroeder)*



## Justin L. Dauck (2013-Present)

Justin Dauck was born on February 19, 1984 in Algoma, Wisconsin to Brian and Tammy Dauck. He was reborn a child of God by the Sacrament of Holy Baptism at St. John's Lutheran Church in Rankin on March 19. He attended grade school at St. Paul's Lutheran School in Algoma. Pastor attended Luther Preparatory School (Class of 2002) in Watertown, Wisconsin, Martin Luther College (2006) in New Ulm, Minnesota, and Wisconsin Lutheran Seminary (2011). Pastor's first call was to be a tutor (dorm supervisor and instructor) at Michigan Lutheran Seminary (MLS) in Saginaw, Michigan. He and Beth met while serving at MLS.

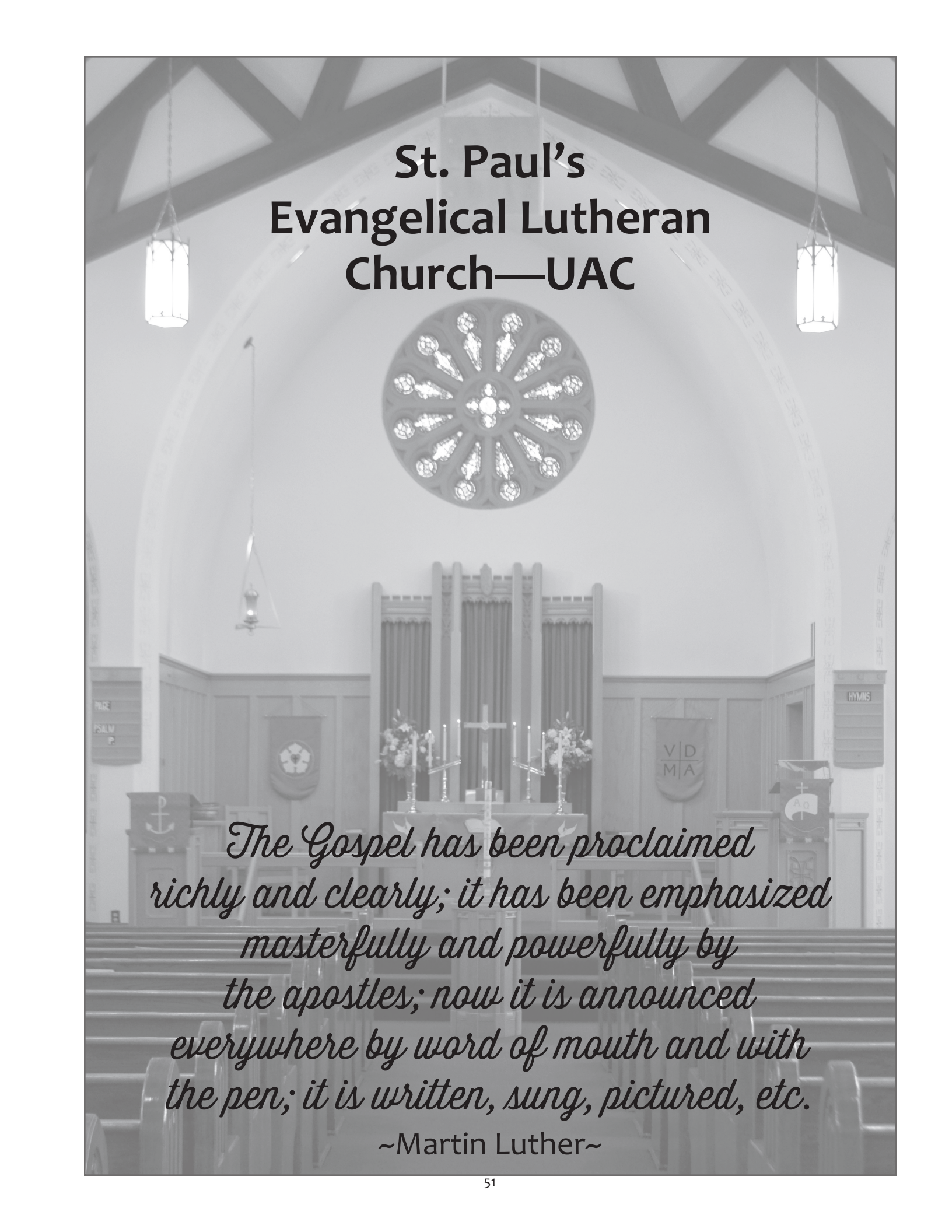
Elizabeth (nee Fischer) was born on August 16, 1989 in Jackson, Michigan to Pastor and Mrs. James Fischer. She attended grade school at Faith Lutheran in Antioch, Illinois and high school at Luther Preparatory School (2007). She attended Martin Luther College, graduating with an education degree in 2011. She was assigned as a tutor at Michigan Lutheran Seminary.

Pastor and Beth were married on April 5, 2013. They have been blessed with two children, James and Nora.

Pastor was installed on July 14, 2013 to serve the dual parish of St. Paul's in Roscoe and St. John's in Bowdle. Beth is active in Ladies' Aid and serves as part-time organist and choir director.





A grayscale photograph of the interior of a church. The view is from the back of the sanctuary looking towards the altar. The ceiling is high with a large, ornate wooden truss structure. Two large, cylindrical pendant lights hang from the ceiling. In the center of the ceiling is a large, circular, multi-paned stained glass window. Below the window is the altar area, which features a central cross, two floral arrangements, and a banner with the Latin phrase 'V I D M I A'. To the left and right of the altar are wooden pulpits with signs that read 'PSALM' and 'HYMNS'. The pews are visible in the foreground, and the overall atmosphere is solemn and traditional.

# St. Paul's Evangelical Lutheran Church—UAC

*The Gospel has been proclaimed  
richly and clearly; it has been emphasized  
masterfully and powerfully by  
the apostles; now it is announced  
everywhere by word of mouth and with  
the pen; it is written, sung, pictured, etc.*

~Martin Luther~

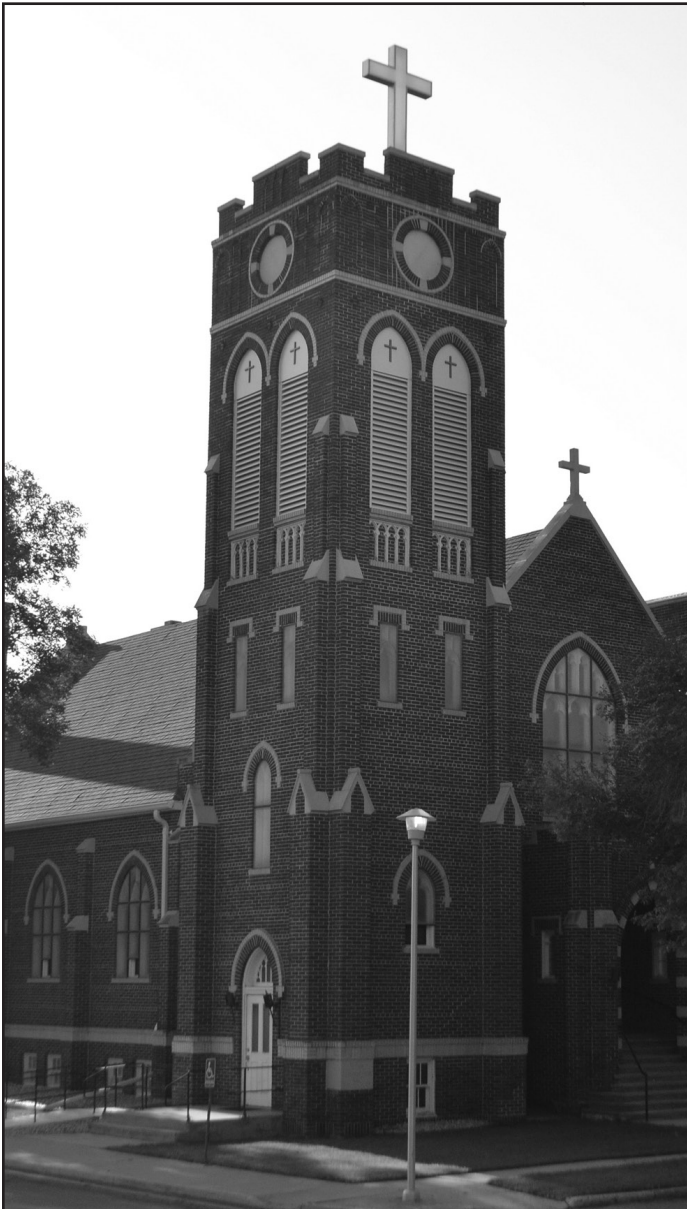
# Architecture

The church building is used for worship. It's an interaction between the Bridegroom and his bride, that is, between Christ and his Church (Ephesians 5). The church comes to serve God, and God is at worship to serve the church. The church comes to pray, confess, sing, listen, and offer. God comes in the Word and the sacraments, in water at baptism and in bread and wine at Holy Communion.

The worship space is designed to be functional. It needs to allow believers to do what they do at worship (respond, sing, move to receive the Sacrament, etc.), and to provide space for God to do what he does at worship (give the gifts of Word and Sacrament).

The Lord Jesus promises, *"where two or three come together in my name, there am I with them"* (Matthew 18:20). He was there with 1<sup>st</sup> century Christians who were forced to gather in secret because of threats of violence and death. He was there with the handful of Lutheran families who first gathered around Word and Sacrament in Roscoe in 1885. He is there with gathered Christians in China today, even as their churches are being ransacked and destroyed by the government. He is there with the family who gathers in an evening devotion from God's Word.

God's people have also seen the benefit and blessing of proclaiming the Gospel through Christian symbols in their worship space. Our forefathers at St. Paul's were no different. They desired to build a sanctuary that was dedicated to and used for the proclamation of God's glory. In the architecture, furniture, stained glass windows, and other appointments, Christian symbols accentuate the Gospel proclaimed here.



A large **bell tower** or steeple marks a place of distinction along the horizon for all to see. To look to the top of the bell tower pulls our eyes heavenward, as in Psalm 121, *"I lift up my eyes..."* It also helps separate it from all other structures and architecture. No one will ever suggest our church looks like a gym, barn, or office. It looks like a sacred space, set apart for God's service. A cross on top of the bell tower proclaims that in this place, like the Apostle Paul, *"we preach Christ crucified!"* (1 Cor. 1:23)

Inside the tower is the **bell**, cast in 1928 by Stuckstede & Bros. of St. Louis. Centuries ago, church bells would ring to call people to worship. Nowadays, the bell rings to mark the beginning of the service. The church bell also rings three times as the congregation speaks the Lord's Prayer, once at the beginning, middle, and end. This practice was started so that those who were unable to attend would be able to hear the bell and speak the Lord's Prayer with the congregation. The church bell also rings when a member of the congregation is called to the Lord, one toll for each year of the deceased's earthly life.

# The Cornerstone: What's in a name?



The cornerstone was laid in a special service on July 3, 1928. The name of our church and the year of its construction are imprinted on the cornerstone along with three letters—U.A.C. You may have noticed those letters other places in the name of our congregation—St. Paul’s Evangelical Lutheran Church—UAC. Those letters are also making a statement for what we believe. So, what’s in a name? Here’s what “UAC” stands for:

U.A.C. stands for “*Unaltered Augsburg Confession*.” Written in 1530 as a concise statement of belief, the Augsburg Confession separated Evangelical (Lutheran) theology from Roman Catholicism, which had been corrupted by human ideas. The Augsburg Confession’s theology also divided the Lutherans from other reformers’ incorrect teachings—including those of John Calvin—and from heresies (false teachings) condemned by the Church in earlier days. The confession was written by Philipp Melancthon (with much input from Luther) and signed by various noblemen and city councils. These German lay leaders (not theologians or religious spokesmen) presented it to Emperor Charles V on 25 June 1530 as their own confession of faith. It was later incorporated into *Concordia*, the Lutheran Book of Concord.

“Unaltered” separates the original from any later variation, especially Melancthon’s *Variata* of 1540. These later rewrites, by Melancthon and others, were done to make sections of the confession more agreeable to other reformers who disagreed on certain points of doctrine. Basically, these other copies tried to leave a “gray area” where each side could take it their own way. Thus, while the Lutherans and the Calvinists held significant differences in teaching, John Calvin himself was able to sign the *Variata* in good conscience.

Because Melancthon and like-minded appeasing theologians made flexible what most of the original signers deemed a solid and unchanging confession, confusion grew as to whom should be considered a Lutheran. This became one of the strong influences upon later Lutheran theologians to draft the Formula of Concord and join it with previous foundational documents—including the U.A.C.—in the Book of Concord.

U.A.C. on a cornerstone means that a particular congregation has declared that the original document is a true exposition of Holy Scripture and that any *Variata* is incorrect or imprecise and to be rejected. It was (and remains) a sign of refusal to compromise Scripture and our confession of faith. U.A.C. can also be found on our church’s official seal. Our Constitution says that we accept “The Unaltered Augsburg Confession...without reservation” as a true statement of Scriptural teachings.

Today, there can also be much confusion over the name “Lutheran.” That’s why we—like early Lutherans—cannot compromise when it comes to God’s Word and what it teaches.

# Interior of the Church

Because Lutheran worship has two primary components—God’s service to his people and his people’s service to God, Lutheran churches tend to have two primary sections in the interior of a church building: a distinct nave and a distinct chancel. The nave is where the people offer prayer, praise, and confession. The *chancel* is where God comes in Word, Baptism, and Supper for the benefit of his people.

The **Pulpit**, **Baptismal Font**, and **Altar** are the three major pieces of liturgical furniture. These express the importance of the Word of God, Baptism, and the Lord’s Supper in the Divine Service. The **lectern** and **sanctuary light** also emphasize the message of God’s Word.



## Baptismal Font

*All of you who were baptized into Christ have clothed yourselves with Christ (Galatians 3:27)*

Martin Luther said, “Baptism is so full of consolation and grace that heaven and earth cannot understand it.” Though a person is only baptized once, Holy Baptism brings daily blessings. Every day our sinful nature needs to be drowned in repentance before God, and every day our Baptism is a resurrection from the dead (Romans 6:3-6). In our struggle against sin, our Baptism tells us who we are, children of God, through faith in Jesus. The victory is already ours. The font is a symbol for all this. Even before a word in church is spoken, the Baptismal font speaks for itself.

In the early church, fonts and baptisteries often were octagonal to symbolize God’s new creation through the resurrection of Jesus Christ on the 8<sup>th</sup> day. In Genesis, God created the earth in seven days. God raised Jesus from the dead on the “first day of the week,” the day after the Sabbath, or the 8<sup>th</sup> day. Those baptized in the faith of Jesus Christ are part of this new creation, and we worship God on Sunday, the 8<sup>th</sup> day, the first day of a new week.

Located near the Baptismal font, the *paschal candle* is a symbol of the resurrection. It is lit on the Sundays of Easter and whenever there is a baptism or funeral. *Christ is risen!*



## Pulpit

*The LORD said, "Say whatever I command you" (Jeremiah 1:7)*

Good preaching takes hard work, but it is not the preacher that gives a sermon its power; it is the Word of God that he preaches. The pulpit is a symbol of the proclamation of God's Word. When the preacher stands behind the pulpit, he is inviting the congregation to remember that the message they are hearing from him didn't originate with him. He is preaching the Word of God. The pulpit has the same eight-sided shape as the baptismal font.

The symbol on the front of the pulpit is a rope cross with four books. The books represent the four gospels which tell of the life and ministry of our Savior. The rope cross harkens to the common nautical themes in Christian symbolism. Since the 1<sup>st</sup> century, the Church has been pictured as a ship taking her people to safe harbor with the use of his Means of Grace.

## Altar

*"This is my body...this is my blood poured out for the forgiveness of sins" (Matthew 26:26,28)*

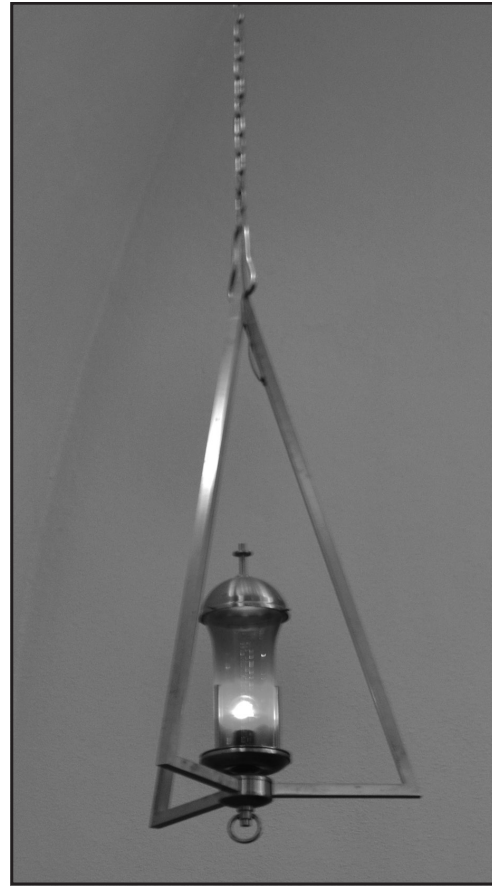
Sacrifices offered on Old Testament altars foreshadowed the one sacrifice by which Jesus atoned for the sins of the world. The altar in our church is more than a table from which we serve Holy Communion. The altar serves as a symbol of Christ's atoning sacrifice and of God's abiding presence.

At the Lord's Supper, God gives and we receive. Together with the bread and wine of Communion we receive the true body and blood of Jesus our Savior. Through faith in God's promise, we receive the blessings of forgiveness, life, and salvation.

A *cross* occupies the center of the altar. Our life in this world and the next depends on what Jesus accomplished for us by his suffering and death. By the shedding of his blood, he has atoned for the sins of all people.

On the main part of the altar, we see the symbol that looks like the letters I-H-C. These are the first three letters of Jesus' name in Greek.





The **lectern** is generally where the Scripture readings for the day are read. It is smaller in size and prominence than the pulpit. The symbol on the front is that of the Apostle Paul, for whom our church is named. It is an open Bible that bears the words, “Spiritus Gladius” (Sword of the Spirit), and a sword behind it. This is a reference to the Word of God and Paul’s Letter to the Ephesians, chapter 6.

A **Sanctuary Light** hangs on the north side of the chancel and remains constantly burning. The roots go back to shortly after the exodus from Egypt. Aaron and his sons were to keep the lamps burning from evening to morning in the Tent of Meeting (Exodus 27:20-21). Today, a sanctuary lamp is used to symbolize God’s living presence among His people. This lamp burns continuously throughout the year. The three arms represent the three persons of the Trinity, Father, Son, and Holy Spirit.

### **Summary of the Chancel**

The front of our church preaches a sermon. Baptism, Communion, and God’s Word are symbolized by the furnishings. If God’s Son Jesus had not gone to his cross, Baptism could not save us, Communion could not feed our souls, and God’s Word could not set us free. But Jesus has suffered and died for us, and now every promise of God is “Yes” in Christ.

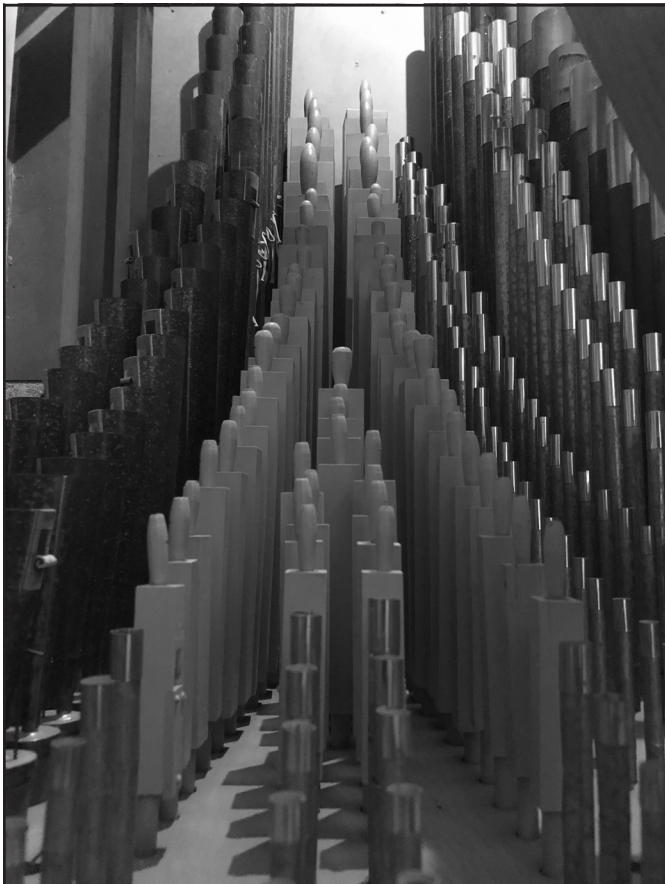
When you come to church and your endurance has been stretched thin by the troubles of this world and your heart is weighed down by sin and guilt, “listen” to that sermon with your eyes. In your baptism, God has proclaimed you his child, clothed you in the righteousness of Jesus. In Communion, the Lord sets his table for you and serves you the forgiveness and the fellowship with for which you long. The Word of God you will hear is the truth, and the truth will set you free.

# Pipe Organ



For nearly twenty years, the organ used in the “new” St. Paul’s Lutheran Church had come from the 1906 building, a much smaller space. There was a desire to acquire an instrument designed for the current space. The process began in late 1946.

Our Wicks Pipe Organ was built in 1947 for St. Paul’s Lutheran Church at a cost of \$6713.89. It is Wicks Opus #2807 (similar to a serial number). The room to the north of the chancel (lectern side) had been used as a choir area since the church’s construction in 1928. It was remodeled to house the pipes. The console, where the organist sits, is located in the balcony.





**Painted (refurbished) pipes on the left; Unpainted pipes (new) pipes on the right**

The organ was built and installed a few years after World War II came to an end. During the war, like most other manufacturing companies, Wicks had to shift production to something “useful.” They began making aircraft parts. They were prohibited from building new pipe organs because the metals needed were essential materials for the war effort. They were not, however, prohibited from refurbishing old organ parts. Mr. Wick would buy up any unused organs he could find. During a lull in manufacturing aircraft parts, he would have the workers begin working to refurbish the pipes from the used organs he had bought. When the war finally came to an end, he was ready to hit the ground running on pipe organ production.

At the bottom of the Wicks proposal for St. Paul’s, it says “If reconditioned pipes are used and secondary tin, these will be guaranteed to be like new.” The organ at St. Paul’s, Wicks Opus #2807, contains both new and some of those refurbished wooden pipes. How can one tell? The refurbished ones are painted and varnished. The pipes built new for our organ are only varnished.

While God-pleasing worship is done no less without a pipe organ, pipe organs bring a sound and characteristic to worship that is unique. What a gift to later generations to have such a grand instrument in our church!



# Organists



First Organist - Eileen Deden



Organist in 1971 - Eileen Schumacher



Organist in 1971 - Candice Schnabel



Organists in 1993  
Minnie Pietz, Crystal Conn and Tracey Beyers



Organists in 1998  
Minnie Pietz and Carol Schroeder



Organist in 1998 - Emily Beyers



Current Organist - Beth Dauck



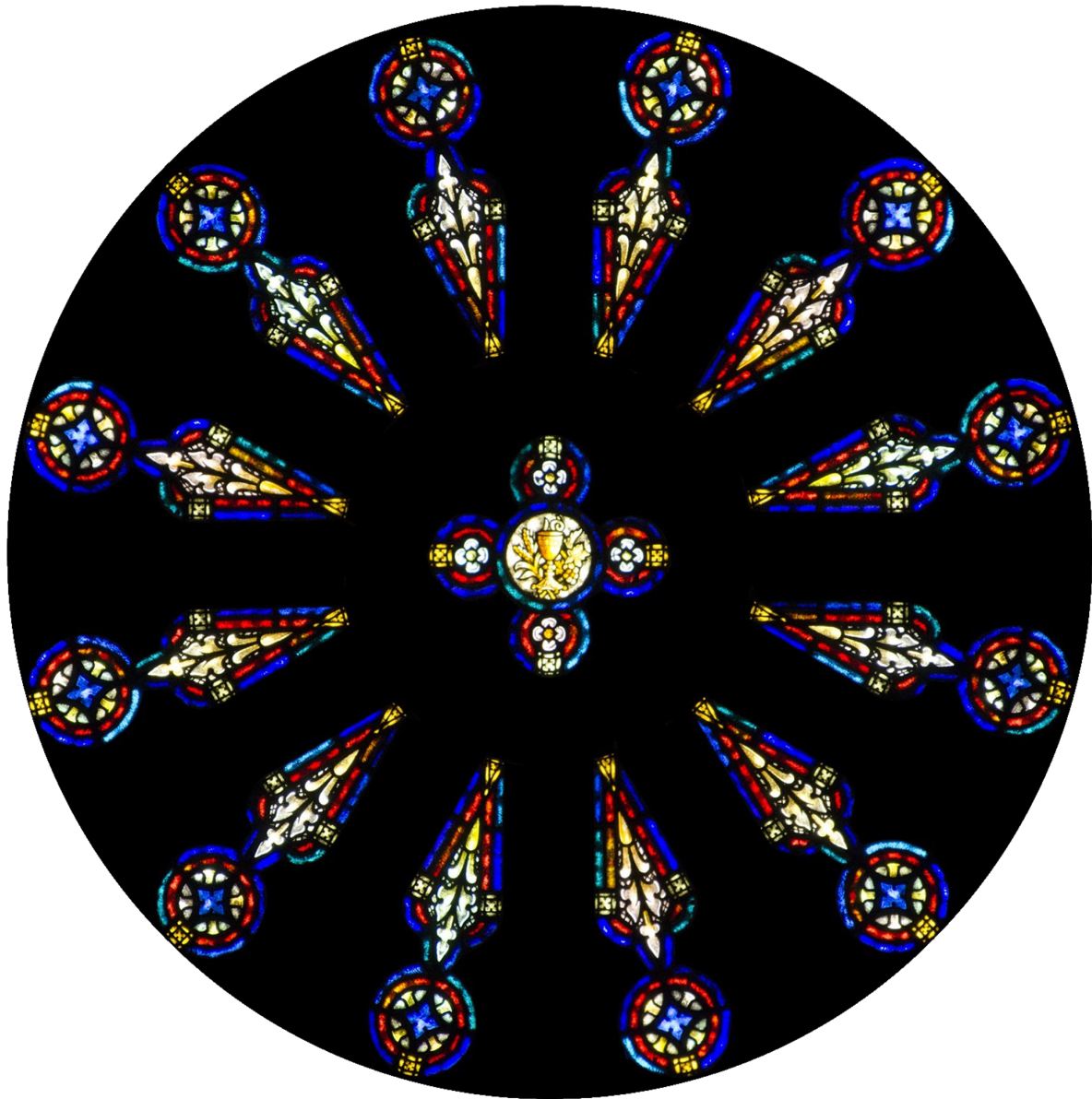
# Stained Glass Windows

Stained glass windows were planned in the design of the new St. Paul's Lutheran Church. Thomas J. Gaytee had designed windows for the church in his studio in Minneapolis. At the time of the church's dedication on December 16, 1928, two of Mr. Gaytee's designs were incorporated into the building.



The “**Merciful Jesus**” window is above the west entrance of church. It shows our Savior in all his glory with his arms open. It reminds us of his invitation: “Come to me all you who are weary and burdened, and I will give you rest” (Matthew 11:28; EHV).

Near the top of the window we see the first and last letters of the Greek alphabet, “Alpha” and “Omega.” In the book of Revelation, our Savior said to St. John: “*I am the Alpha and the Omega, the one who is, and who was, and who is coming, the Almighty...the First and the Last, the Beginning and the End*” (Revelation 1:8, 22:13; EHV). It’s a reminder of what we have learned in Catechism class: *I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the virgin Mary, is my Lord* (Explanation to the Third Article of the Apostles’ Creed).



The **Rose Window** is in the chancel above the altar. In the center section, we find a chalice with stalks of wheat and bunch of grapes, symbolizing the Sacrament of the Altar. By the power of God's Word, we come to the Lord's table and receive our Savior's true body and blood in, with, and under the earthly elements of bread and wine. By this gift, we receive the forgiveness of our sins and the strengthening of our faith.

The four round windows immediately surrounding the center represent the four Gospels. As St. John states at the conclusion of his Gospel, these "*are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name*" (John 20:31; EHV).

There are twelve lancets surrounding the inner window. The number is significant in various places of Scripture. In the Old Testament, there were twelve sons of Jacob that become the twelve tribes of Israel. In the New Testament there were twelve disciples/apostles.

# 1958 Windows

The remaining stained glass windows were installed in late 1958 by Reinarts Art Glass Studios of Winona, Minnesota. Background information can be found in the church history section of this book on page 25.

In preparation for the dedication of the windows on January 11, 1959, Mr. William Reinart sent Pastor Janke an explanation of the process of making the glass for the windows.

“The glass used in your windows is antique, imported predominantly from Germany. We also import glass from France and England. The glass is fired in an electric kiln. It is heated in this kiln up to 1275 degrees Fahrenheit for approximately two to three hours. After it is heated to this temperature, the heat is automatically shut off and the glass cools approximately three to four hours so it is properly annealed before removing from the kiln.”



## The North Wall—Old Testament Symbols

**Creation**—The hand is the symbol of God the Father, creator of all things. The sun, moon, and stars depict the heavens. The tree, foliage, and water suggests the creation of the earth.

**Fall of Man**—The serpent is coiled around the tree of forbidden fruit. It symbolizes the temptations confronting Adam and Eve and the crime of their sins.

**Ten Commandments**—The Law of God is symbolized with the two stone tablets given to Moses on Mt. Sinai amidst the flashing light and thunderous roar of the heavens.

**Ark of the Covenant**—This is often used to symbolize Old Testament worship—the ark itself was used to house the tablets (commandments).



### The South Wall—New Testament Symbols

**Nativity**—We see the star of Bethlehem and the manger. The “Chi-Rho” here is shown in green to denote the beginning of life.

**Baptism**—The Dove is the symbol of the Holy Spirit hovering on the scene of our Lord’s Baptism. The scallop shell is a symbol of baptism.

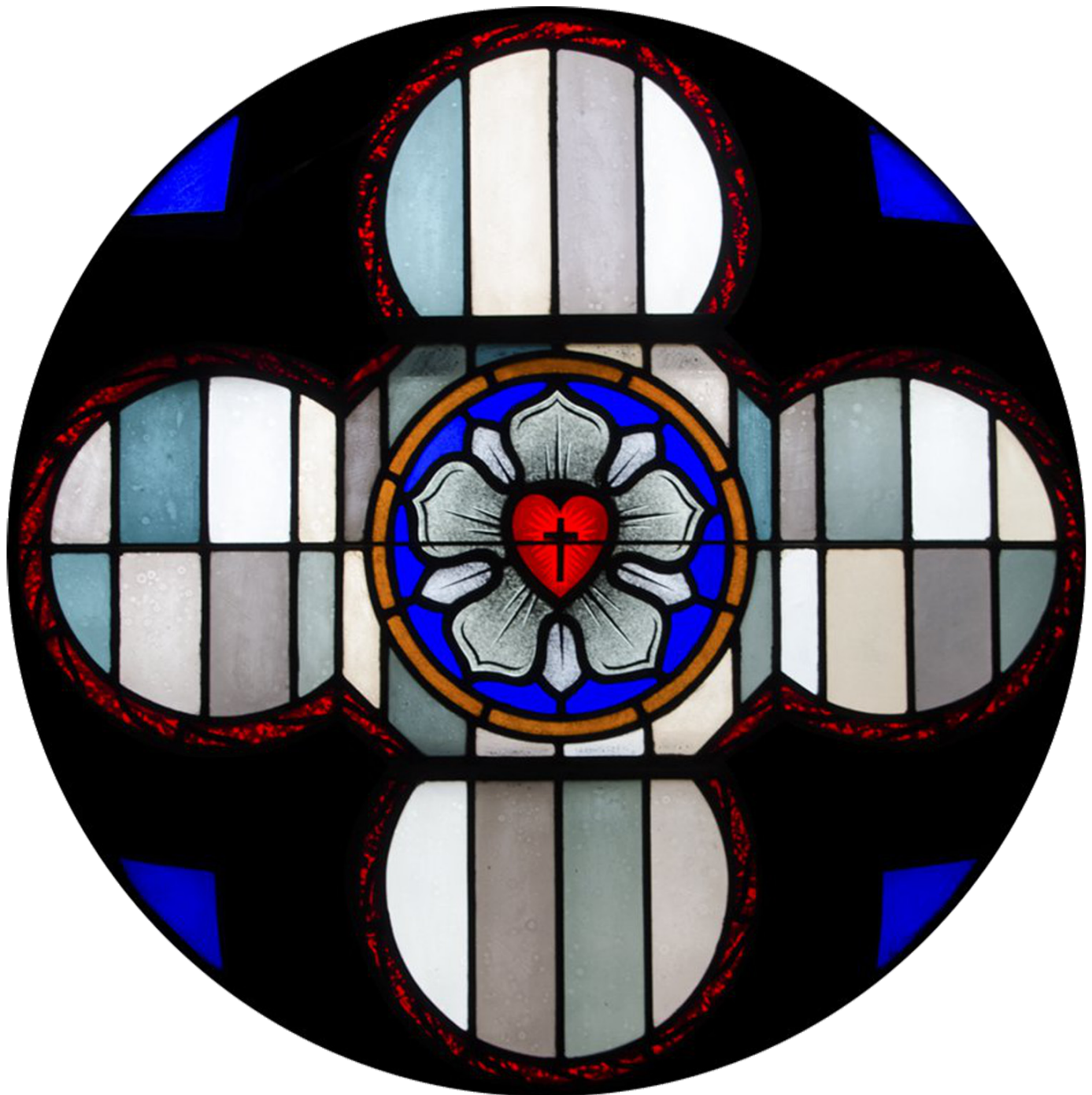
**Crucifixion**—It is the scene on Mt. Calvary where our Savior shed his precious blood, laying down His life for our sins, and not ours only, but also for the sins of the whole world.

**Resurrection**—We see the empty tomb with the banner of victory unfurled in all its glory. It symbolizes Christ’s triumph over death. The rising sun is symbolic of Easter Sunday.

## Balcony Windows



**Sword of St. Paul**—This is the most frequently used symbol for the Apostle Paul. It is an open Bible that bears the words, “Spiritus Gladius” (Sword of the Spirit), and a sword behind it. This is a reference to the Word of God and Paul’s Letter to the Ephesians, chapter 6.



**Luther Rose**—Martin Luther’s explanation:

**The black cross in a heart** retains its natural color, so that I myself would be reminded that faith in the Crucified saves us. For one who “believes from the heart will be justified” (Rom. 10:10). Although it is indeed a black cross, which mortifies and which should also cause pain, it leaves the heart in its natural color. It does not corrupt nature, that is, it does not kill but keeps alive. “The just shall live by faith” (Rom. 1:17) but by faith in the Crucified One.

Such a heart is to be in the midst of **white rose** which shows that faith gives joy, comfort, and peace. In other words, it places the believer into a white, joyous rose, for this faith does not give peace and joy like the world gives (John 14:27). That is why the rose should be white and not red, for white is the color of the spirits and the angels (Matt. 28:3; John 20:12).

Such a rose is to be in a **sky-blue field** symbolizing that such joy in spirit and faith is a beginning of the heavenly future joy, which begins already, but is grasped in hope, not yet revealed.

And around the field is a **golden ring** symbolizing that such blessedness in Heaven lasts forever and has no end. Such blessedness is exquisite, beyond all joy and goods, just as gold is the most valuable, most precious and best metal.



# ST. PAUL'S LUTHERAN CHURCH—ROSCOE, SD

## CONFIRMATION CLASSES

### 1902

Adam Hofer  
Gottlieb Leidholt  
Albert Beyer  
Jacob Link  
Jacob Neumiller  
Minna Schipke  
Pauline Link  
Caroline Schipke

### NO CONFIRMATIONS ON RECORD 1903-1907

### 1908

Wilhelm Schipke  
Johann Fischer  
Theodor Link  
Heinrich Schipke  
Adolf Beyer  
Christian Digel  
Minna Zander  
Emanuel Hofer  
Rhiholdt Kilber  
Lydia Kilber  
Minna Renoby  
Barbara Martz  
Matthias Hettich  
Rosa Landfried

### 1909

Dorathea Ernst  
Karl Ernst  
Eva Jakober  
Christian Jakober

### 1910

Julius Schipke  
Jessie Schipke  
Ernst Schmidt  
Elisabeth Hettich  
Michael Hettich  
Helena Dicks  
Fridrich Trefz  
Rosina Hettich  
Katherina Gaub  
Katherina Martz  
Fredrika Jakober  
Bertha Hofer  
Helena Ruede

### 1911

Johannis Hofer  
Albert Gorne  
Hulda Kilber  
Anna Zander  
Katharina Winkler  
Bertha Zander  
Christina Huft

Johannis Digel  
Herman Zander  
Wilhelm Zander  
Karl Fischer  
Hulda Blum

### 1912

Emilie Ruf  
Melita Kilber  
Johanna Ruede  
Saloma Ruede  
Anna Zander  
Elisabeth Baumgartner  
Bertha Ernst  
Robert Ernst

### 1913

Friderich Fischer  
Jakob Diegel  
Christian Hettich  
Christian Huft  
Gottlieb Diegel  
Jno. Hettich  
Jakob Gorne  
Jakob Jakober  
Barbara Hettich  
Friederika Hettich

### 1914

Emma Blumhardt  
Lydia Ruff  
Leontina Knittel  
Emma Wiedenmeyer  
Wilhelm Beyers  
Martin Boeshans  
Robert Kilber  
Christian Hettich  
Heinrich Zander  
Albert Kilber  
Johann Huft

### NO CONFIRMATIONS ON RECORD 1915-1917

### 1918

Eva Guthmiller  
David Jeschke  
Elisabeth Diegel  
Rudolph Schauer  
Katarina Boeshans  
Freidrich Hettich

### 1919

Robert Kilber  
Johan Knittel  
Johan Diegel  
Friedrich Guthmiller  
Frieda Knittel  
Martha Jeshke

Olga Kahler  
Sidonia Boeshans  
Dori Harrison  
Katharina Huft  
Lydia Sandmeier

### 1920

Karl Hofer  
Ellis Winkler  
Arthur Schipke  
Harold Christen  
Harold Ellwein  
Louis Tschirley  
Hugo Wiedenmeyer  
Milton Tschirely  
Wilhelm Jeschke  
Roy Hemmings  
Theodore Baumgartner  
Matthaus Hettich  
Johannes Gorne  
Christian Geist  
Johann Boeshans  
Otto Kilber  
Helena Bauer  
Martha Kilber  
Cecelia Jeschke  
Alvina Hettich  
Edwina Wudel  
Cora Harrison  
Gustav Wiedmeier  
Katharina Wiedmeier  
Dora Wiedmeier  
Johanna Wiedmeier  
Albert Jeschke  
Grace Klicko  
Emma Klicko  
Albert Wietgreffe  
Arthur Wietgreffe

### 1921

Friedrich Wiedenmeyer  
Wilhelm Erlenbusch  
Irene Christen  
Theophil Winkler  
Gustav Miller  
Matilda Miller  
Heinrich Wiedmeier  
Franz Wietgreffe  
Ernst Klicko  
Rosa Wiedmeier  
Frieda Klicko  
Eddie Klicko  
Christina Erlenbusch  
Andreas Wiedmeier  
Emil Hettich  
Erna Kilber  
Friedrich Aipperspach  
Erna J. Kilber  
Martha Kilber

Edmund Kilber

**1922**

Johann Guthmiller  
Jakob Huft  
Richard Leidholt  
Christina Hettich  
Anna Hofer  
Frieda Jeschke  
Friedericke Liedholt  
Elsie Ruff  
Christina Schauer  
Clara Semmler  
Olga Winkler

**1923**

Philipp Aipperspach  
Julius Buechler  
Christian Dabbert  
Wilhelm Diegel  
Johannes Erlenbusch  
Leopold Geist  
Arthur Jeschke  
Harold Scherf  
Arthur Schmaal  
Arthur Schumacher  
Emil Wiedmeier  
Arthur Wudel  
Alma Bauer  
Esther Christen  
Marie Huft  
Hilde Jeschke  
Lydia Lammler  
Ruth Miller  
Esther Schauer  
Martha Zander

**1924**

Gustav Bauer  
Salomon Haar  
Friedebert Kilber  
Wilhelm Knittel  
Heinrich Leidholt  
Walter Schmaal  
Traugott Wiedenmeyr  
Alfred Winkler  
Lydia Aipperspach  
Eva Buechler  
Rosina Gorne  
Ella Miller  
Rosina Schumacher  
Viola Thielen  
Irene Voegele

**1925**

Edward Bauer  
Edward Buechler  
Friedrich Erlenbusch  
Edward Huft  
Reinhold Jeschke  
Edwin Kilber  
Gottlob Kilber  
Samuel Rittel  
Walter Semmler  
Wilhelm Wudel

Minna Bauer  
Esther Bollinger  
Alma Christen  
Inez Christen  
Rosa Ellwein  
Nora Ellwein  
Katharina Erlenbusch  
Hilda Guthmiller  
Erna Jeschke  
Elsa Klicko  
Minnie Klicko  
Emma Hettich  
Anna Leidholt  
Elsie Rittel  
Beata Schauer  
Annetta Tiede  
Lydia Wiedenmeyr

**1926**

Gustav Bohn  
Karl Diegel  
August Geist  
Walter Haar  
Arthur Knittel  
Ferdinand Schmaal  
Alvin Voegele  
Martha Dabbert  
Katharina Diegel  
Ottelia Geist  
Edna Jeschke  
Lydia Kranzler  
Adeline Lammler  
Elenora Reede  
Alronia Schmaal  
Lucile Tschirley  
Martha Wiedenmeyr

**1927**

Emil Gorne  
Earl Hemmings  
Albert Leidholt  
Edwin Schumacher  
Emil Schumacher  
Ida Adam  
Martha Aipperspach  
Melita Gorne  
Luella Fischer  
Maria Jeschke

**1928**

Ervin Fetzer  
Edward Hettich  
Wilhelm Lammler  
Elmer Reede  
Wilhelm Wiedenmeyr  
Ottilia Bauer  
Helen Beyer  
Rhea Christen  
Karoline Erlenbusch  
Karolina Geist  
Ernstina Guthmiller  
Lorinda Haar  
Lydia Roesler  
Anna Roesler  
Anna Schauer

Agnes Tiede

**1929**

Leo Geist  
Edward Guthmiller  
Albert Klicko  
Ervin Kranzler  
Ruben Jeschke  
Ferdinand Leidholt  
Robert Leidholt  
William Winkler  
Martha Adam  
Elsie Dabbert  
Maria Geist  
Irene Jeschke  
Martha Klicko  
Alma Harrison  
Emma Harrison  
Hilda Schumacher

**1930**

Ernest Beyers  
Paulina Aman  
Louise Erlenbusch  
Cecilia Adam  
Helena Diegel  
Mathilde Gorne  
Ethel Fischer  
Rosa Hettich  
Augustina Roesler  
Olivia Schauer

**1931**

Harold Guthmiller  
Roy Haar  
Harold Hettich  
Armund Lammler  
William Schipke  
Albert Schumacher  
Theodore Schumacher  
Leah Fischer  
Adeline Hettich  
Esther Noehre  
Lorena Reede  
Hazel Schipke  
Anna Spitzer

**1932**

Emil Dabbert  
Milbert Ellwein  
Allen Henne  
Ervin Henne  
Helmuth Kranzler  
John Leidholt  
Philip Leidholt  
Emanuel Sauer  
Philip Schumacher  
William Wiedmeier  
Ruben Wiedmeier  
Esther Boeshans  
Emma Dabbert  
Helen Guthmiller  
Helen Knittel

**1933**

Christian Erlenbusch  
 Edward Guthmiller  
 William Hofer  
 Herbert Hofer  
 Walter Noehre  
 Ervin Reede  
 Edwin Sapp  
 Andrew Schauer  
 Norman Schumacher  
 Eugene Vilhauer  
 Bernice Fischer  
 Mathilda Guthmiller  
 Gertrude Haar  
 Ida Schumacher  
 Bernice Schipke  
 Adeline Spitzer  
 Irene Winkler

**1934**

Edwin Dabbert  
 Ernest Noehre  
 Reinhold Schumacher  
 Alma Diegel  
 Irene Lammler  
 Violet Wiedmeier

**1935**

Aaron Beyers  
 Raymond Beyers  
 Albert Erlenbusch  
 Edwin Guthmiller  
 Arnold Hettich  
 Elmer Hettich  
 Arthur Hoff  
 Oscar Jeschke  
 Milton Jeschke  
 Julius Kinast  
 Harold Schauer  
 Harold Schumacher  
 Clara Adam  
 Beryl Beyers  
 Verna Bieber  
 Ruth Ernst  
 Esther Guthmiller  
 Winifred Haar  
 Leona Lammler  
 Ruth Liab  
 Lillian Reede  
 Gladys Sattler  
 Edwina Sapp  
 Esther Sauer  
 Adelida Schumacher

**1936**

LeRoy Bieber  
 Alvin Henne  
 Elmer Henne  
 Emil Henne  
 Elmer Wiedmeier  
 Claudia Aman  
 Juanita Erlenbusch  
 Inez Hettich  
 Ruth Hettich  
 Erma Lammler

Leah Schumacher  
 Alma Spitzer  
 Ruth Winkler

**1937**

Erwin Adam  
 Ernst Hofer  
 Leonard Kinast  
 Gerhard Knittel  
 Elmer Kranzler  
 Fred Miller  
 Edward Nehlich  
 Harold Peterson  
 Albert Sapp  
 Jack Zander  
 Leota Diegel  
 Alvina Geist  
 Martha Haar  
 Lenora Hettich  
 Edna Miller  
 Agnes Reede  
 Ruby Reede  
 Leona Sauer  
 Alvina Vilhauer

**1938**

Lester Ernst  
 Reinhold Geist  
 Emil Miller  
 Eugene Schumacher  
 Ervin Spitzer  
 Lillian Amam  
 Virginia Curtiss  
 Ella Haar  
 Amalia Hettich  
 Bernice Mayer  
 Edna Peterson  
 Virginia Peterson  
 Irene Pietz

**1939**

Lorraine Gorne  
 Emilia Miller  
 Alita Guthmiller  
 Edna Schumacher  
 Alvina Schumacher  
 Loretta Schumacher  
 Leona Ellwein  
 Leona Winkler  
 Vernard Schmitt  
 Neva Beyers  
 Ruth Meyers  
 Adele Meier  
 Bertha Kvanli  
 Harold Pietz  
 Raymond Bieber  
 Emil Hettich  
 Mercedes Beyers  
 Ernest Hettich  
 Lawrence Hettich  
 Marjie Fischer  
 Rena Ellwein  
 Kenneth Jeschke

**1940**

Norma Aman  
 Burnell Beyers  
 Irene Geist  
 Ervin Hettich  
 Orlean Hettich  
 Raymond Hoff  
 Lester Kilber  
 Irene Knittel  
 Walter Lammler  
 John Lau  
 Verna Reimer  
 Viola Sapp  
 Clarence Vilhauer  
 Elmer Voegele  
 Athneal Winkler

**1941**

Mary Adam  
 Luella Aman  
 Arthur Dabbert  
 Henry Erlenbusch  
 Eva Ernst  
 Verna Ernst  
 Harold Hofer  
 Calvin Kilber  
 Lorraine Mayer  
 Irene Nehlich  
 Clifford Reidt  
 Mildred Schauer  
 Harold Schumacher  
 Mildred Werre

**1942**

Rosie Diegel  
 Dorothy Ellwein  
 Doris Ernst  
 Doris Haar  
 Earl Hettich  
 Melvin Hettich  
 Oliver Hettich  
 Eugene Hoff  
 Inez Reede  
 Roman Schipke  
 Eileen Schumacher  
 Robert Vilhauer

**1943**

Loretta Blumhardt  
 Bernice Ernst  
 Lorna Ernst  
 Morris Ernst  
 Norma Ernst  
 Vivian Geist  
 Orville Gorne  
 Renetta Guthmiller  
 Raymond Hettich  
 Melvin Jeschke  
 Bernice Kilber  
 Romona Kranzler  
 Walter Hofer  
 Vivian Mayer  
 Anna Miller  
 Paul Miller  
 Lester Schauer

Marvin Schumacher  
Maurice Semmler  
Bernice Stern  
Irene Voegele  
Marvin Winkler  
**1944**  
Harold Bauer  
Delores Himmerich  
Marvin Knittel  
Rhoda Lau  
Herbert Rohrbach  
Fred Vilhauer  
Ida Voegele

**1945**  
Lorraine Beck  
Alice Dabbert  
Lloyd Ernst  
Melvin Ernst  
Florence Gaub  
Edna Geist  
Dorothy Haar  
Allen Hettich  
Ervin Hettich  
Herbert Hettich  
Arlowayne Kilber  
Marcella Nehlich  
Ruby Pietz  
Elda Scheid  
Robert Schumacher  
Eloise Walz

**1946**  
Priscilla Diegel  
Roman Ernst  
Vella Ernst  
Roman Guthmiller  
Betty Guthmiller  
Leo Himmerich  
Lorraine Hofer  
Lorraine Knittel  
Edwin Miller  
Milton Pietz  
Donald Roesch  
Irene Rohrbach  
Herbert Schauer  
Lorraine Schmitt  
Melvin Schmitt  
Deloris Stern  
Leona Werre  
Vivian Wiednemeyr  
Bernice Winkler

**1947**  
Lloyd Diegel  
Myron Ernst  
Ellwood Fischer  
Deloris Hettich  
Wilbert Hettich  
Deloris Laib  
Arnold Lammler  
Elizabeth Miller  
Alpha Schaible  
Ruth Scheid  
Ruth Vilhauer

Melvin Voegle  
Doris Wiedenmeyer

**1948**  
Doris Brandner  
James Diegel  
Lawrence Deigel  
Milton Eckmann  
Lavern Ernst  
William Ernst  
David Lau  
Bernice Nehlich  
Morris Pietz  
Ella Rohrbach  
Jerold Rohrbach  
LaFay Schipke  
Elmer Tabbert  
Norman Tabbert  
Victor Tabbert

**1949**  
Lillian Bauer  
Verna Bauer  
Romona Beck  
Verlin Buechler  
Herbert Geist  
Marvin Heyne  
Ella Hettich  
Esther Hettich  
Shirley Hettich  
Rachel Scheid  
Della Semmler  
Violet Wiedmeier

**1950**  
Orville Baer  
Marilyn Beyers  
Elliard Dabbert  
Herbert Dabbert  
Jackie Fischer  
Virginia Gaub  
Eileen Heyne  
Marlyn Heyne  
Ramona Kilber  
Lloyd Lammler  
Howard Naasz  
Arlene Pietz  
Angeline Schauer  
Arden Wiedenmeyer  
Arlene Winkler

**1951**  
Marjorie Eisenbeisz  
Jerome Fischer  
Inez Guthmiller  
Georgie Hammond  
Elsie Hettich  
Yvonne Jeschke  
Roger Schipke  
Ella Semmler  
Myron Voegele

**1952**  
Erwin Lammler  
Robert Baer

Arlene Blumhardt  
Harlan Ellis  
Ruby Ernst  
Jean Kilber  
Robert Kilber  
Jean Roesch  
Derold Pietz  
Arnold Schumacher  
Leland Stern  
Janel Winkler

**1953**  
Arvin Buechler  
Virginia Blumhardt  
Donald Ellwein  
Gerald Guthmiller  
Robert Guthmiller  
Dwayne Ham  
Sonja Hammond  
Leo Heyne  
Ronald Hoffer  
DeWayne Jeschke  
Donald Johnle  
Mavis Voegele

**1954**  
Darvin Aman  
James Baer  
James Brandner  
Sharon Fischer  
Janice Gorne  
Phyllis Gramm  
Gilbert Haar  
Phyllis Diegel  
Gloria Laib  
Harry Himmerich  
Elmer Pietz  
Loretta Stern  
Phyllis Katherine

**1955**  
Harvey Aman  
Marianne Baer  
Harvey Bauer  
Joan Blumhardt  
Evelyn Ellis  
Larry Ellwein  
Phyllis Ellwein  
LeRoy Ernst  
Roger Ernst  
Shirley Ernst  
James Heyne  
Arlyce Jeschke  
Janice Werre  
Marilyn Roesch

**1956**  
Orlo Aman  
Gerald Beck  
Arthur Blumhardt  
Harold Blumhardt  
Judeen Brandner  
Gloria Ellis  
Leon Ellwein  
Peter Fleischer

James Geffre  
Arlene Guthmiller  
Duane Haar  
Shirleen Pietz  
Paul Scherf  
Henry Schumacher  
Carol Trefz  
Joyce Tabbert

**1957**

Eugene Baer  
Janice Buechler  
Dennis Ellwein  
James Fischer  
Armond Haar  
Shirley Haar  
Myrna Ham  
Roman Heyne  
Kathleen Johnle  
Janice Junkert  
Clayton Kilber  
Donna Kilber  
James Laib  
Lester Voegele

**1958**

Sheelah Beyers  
Susie Ellwein  
Jon Jeschke  
Marlene Hettich  
Gloria Blumhardt  
Charlotte Schmitt

**1959**

Ralph Baer  
John Beyers  
Richard Dabbert  
Gary Erlenbusch  
Gordon Ernst  
Darwin Haar  
David Trefz  
Marcella Heyne  
Diana Himmerich

**1960**

Robert Beyers  
Dalbert Blumhardt  
Arnold Haar  
Judy Heyne  
Harvey Hoffer  
Sharron Jeschke  
Delbert Kilber  
Myra Lehmann  
Harlow Peterson  
Gary Prisbe  
Marie Scherf  
Jean Werre

**1961**

Russell Beyers  
Jerome Buechler  
Donna Dabbert  
Rick Hoff  
Beatrice Margeson  
Janice Martz

John Scherf  
Larry Schmitt  
Kenneth Vilhauer  
Sherma Walth  
Allen Wiederich

**1962**

Gary Adam  
Eileen Beyers  
Sharon Beyers  
Darwin Blumhardt  
Roger Bobby  
John Boheman  
LaVilla Borkirchert  
Donna Ellis  
Cynthia Ellwein  
Linda Guthmiller  
Karen Haar  
Lorena Haar  
Ruth Haar  
Marjorie Hieb  
Harvey Kranzler  
Judith Trefz  
Sharon Schumacher

**1963**

Lois Lammle  
Mark Beyers  
Kenneth Bieber  
Duane Bobby  
Linda Erlenbusch  
Eldora Lehmann  
Sandra Opp  
Ronald Walth

**1964**

John Bader  
Douglas Ernst  
Curtis Jeschke  
Ned Jeschke  
Raymond Kennedy  
Carmen Kilber  
Dawn Kilber  
Renae Kilber  
Harley Mohr  
Susan Scherf  
Robert Scherf  
Kathryn Walth  
Linda Walth

**1965**

Gregory Beck  
Melvin Beyers  
Kathleen Bieber  
Clayton Dabbert  
Rita Dabbert  
Glenn Erlenbusch  
Sandra Huber  
Steven Jeschke  
Corinne Kilber  
Bonnie Kirschenmann  
Peggy Margeson  
Darrell Pietz  
Gale Pietz  
Douglas Prisbe  
Rocky Schmitt

Dale Schnaible  
Curtis Schumacher  
Glenn Spitzer  
Charles Trefz  
Diane Vilhauer

**1966**

Nancy Blumhardt  
Debra Dabbert  
Dennis Heyne  
LeRoy Kilber  
Sally Kirschenmann  
Rodney Kranzler  
Dwight Lehmann  
Dale Miller  
Barbara Reuer  
Floyd Rohrbach  
Delbert Schnabel  
Celeste Schnaible  
Linda Winkler

**1967**

Bruce Opp  
Marlyce Schumacher  
Deborah Walth  
Joy Kilber  
Richard Beck  
Freddie Kranzler  
Joh. Trefz  
Ingrid Reuer  
Pamela Schatz  
Sharon Rohrbach

**1968**

Korin Lehmann  
Carla Kilber  
Elaine Pietz  
Carol Huber  
Melody Peterson  
Patrica Spitzer  
Dan Erlenbusch  
Aaron Vilhauer  
Pamela Roesch  
Mark Trefz  
Darlene Vilhauer  
Cynthia Reidt  
Glen Hieb  
Neil Ellwein  
Bonnie Swalve

**1969**

Pamela Barclay  
Beverly Ellis  
Patricia Beyers  
Candice Schnabel  
Jennifer Barclay  
Darwin Rohrbach  
Clayton Geist  
Curtis Reuer  
David Beck  
Donald Hettick  
Doane Pietz

**1970**

Cora Hieb  
Dale Huft

Clyde Kilber  
Cornel Kilber  
Todd Kuehl  
Fred Miller  
Douglas Roesch  
Ronald Rohrbach  
John Spitzer  
Harry Werre

**1971**

Kurt Geist  
John Hieb  
Richard Huft  
Stanley Job  
Cindy Kilber  
Wayne Miller  
David Pietz  
Myron Schnaible  
Mark Schumacher  
Ronald Schumacher  
Dawn Thornton  
Cynthia Winkler

**1972**

Brenda Ellis  
Dorothy Faw  
Dale Hettick  
Collin Jeschke  
Sandy Kuehl  
Wayne Kukrall  
Victoria Martz  
Duane Vilhauer  
Jean Walth

**1973**

Cynthia Hieb  
Pamela Bieber  
Patricia Auch  
Cleta Huft  
Timothy Peterson  
Kenneth Thornton  
Monte Schatz  
Craig Kilber

**1974**

Curtis Fischer  
Deanne Hettick  
Tamara Jeschke  
Bonnie Miller  
Diann Reidt  
George Rohrbach  
Minnie Schipke  
Pamela Schnabel

**1975**

Lyle Kuehl  
Michael Adam  
Shari Erlenbusch  
Lori Ernst  
Shelly Bieber  
Glenda Lehmann

**1976**

Wesley Faw  
Denise Hettick

Galen Hieb  
Glenn Kilber  
John Kuehl  
Mariann Pietz  
Linda Reidt  
Steven Rohrbach  
Ernest Schipke  
Keith Schumacher  
Jenny Schnaible

**1977**

Laurie Adam  
Kari Ernst  
Byron Hoffer  
Clint Kilber  
Bonnie Kuehl  
Robert Rohrbach

**1978**

Eugene Conn Jr.  
Tamara Faw  
Byran Haar  
Kay Miller  
Gwendolyn Schumacher

**1979**

JoAnn Jeschke  
Michael Rohrbach  
Tim Schmitt

**1980**

Lora Bieber  
Sandra Ernst  
Sonia Ernst  
Roy Faw Jr.  
Shane Himmerich  
Timothy Hoffer  
Cheryl Huft  
Kathy Kuehl

**1981**

Mary Beyers  
Tonja Conn  
Kent Fischer  
Richard Rohrbach

**1982**

Allen Beyers  
Wendy Conn  
Justin Jeschke

**1983**

Denise Beyers  
Susan Rohrbach  
Jeffrey Vilhauer

**1984**

Emily Beyers  
Sally Rohrbach  
Scott Rohrbach

**1985**

Leora Bauer  
Dionne Beyers  
Kim Haar

Neil Hettich  
Joleen Jeschke  
Troy Rohrbach  
Kelly Stern

**1986**

David Beyers  
David Hettick  
Annette Himmerich  
Paul Hoffer  
Charlotte Huft  
Kelly Vilhauer

**1987**

Dennis Beyers  
Chad Fischer  
Barbara Kuehl  
Amy Rohrbach  
Katherine Vilhauer  
Michael Ziegler

**1988**

Chad Hoffer  
Chad Beyers  
Danielle Beyers

**1989**

Tracey Beyers  
Michael Faw  
Kirk Hettich  
Dustin Swalve

**1990**

Heather Adam  
Evan Beyers  
Heidi Beyers  
Crystal Conn  
Stacy Hoffer  
Christina Rohrbach

**NO CONFIRMATIONS IN 1991**

**1992**

Heather Beyers  
Jamie Malsom

**1993**

Fleura Pietz  
Jennifer Pietz

**1994**

Brian Beyers  
Bradley Blobaum  
Shane Pietz

**1995**

Jodi Grau  
Christian Hettick  
Erika Rohrbach

**1996**

Douglas Beyers  
Colleen Haar  
Casey Malsom  
Wendy Vargason

Tiffany Vold

**1997**

Brandi Grau  
Janette Hettick  
Michael Pietz

**1998**

Drew Beyers  
James Beyers  
Craig Malsom  
Joshua Vargason

**1999**

Joshua Hettick  
Daniel Kilber  
Andrea Rohrbach

**2000**

Philip Hettick  
Brandon Hysell  
Ashley Geist  
Jerik Stabler

**2001**

Samantha Beyers  
Leah Haar  
Amanda Rohrbach  
Dawn Rohrbach  
Emily Schroeder  
Jonelda Wipf  
Savannah Wipf

**NO CONFIRMATIONS IN 2002**

**2003**

Stephen Hettick  
Lance Hofer  
Tamara Hofer  
Benjamin Schroeder  
Jared Wipf

**2004**

Amanda Schmidt  
Jessica Wipf

**2005**

Suzie Kilber  
Jennifer Wipf  
Bailey Geist

**2006**

Kendall Hettick  
Shauna Hinz  
Marcia Hofer  
Shane Hofer  
Kayla Schmidt  
Rebekah Schroeder  
Jerita Wipf

**NO CONFIRMATIONS IN 2007**

**2008**

Belinda Hoffer  
Lucas Nehlich

Anna Schroeder  
Jonie Wipf

**2009**

Addison Beyers  
Lexi Nehlich  
Bridget Schmidt

**2010**

Preston Preston  
Shelby Hinz  
Rachel Hoffer

**NO CONFIRMATIONS IN 2011**

**2012**

Elizabeth Schroeder

**2013**

Ethan Beyers  
Lydia Schroeder

**2014**

Ross Beyers  
Trisha Schmidt  
Jaydra Wipf

**2015**

Elliot Beyers  
Grace Beyers  
Olivia Gohl

**2016**

Madison Crawford

**2017**

Maia Crawford

**2018**

Claire Beyers  
Emma Beyers  
Trevor Beyers



*Remove my sin with hyssop, and I will be clean.  
Wash me, and I will be whiter than snow.  
(Psalm 51:7)*