

A Brief Chronicle 1856 - 2005

Zion Evangelical Lutheran Church

Marshall, Michigan

Compiled by

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The Lord has indeed, in a rich measure, showered His divine blessings upon our congregation in the days that are now history. May He continue to bless us in the future with all manner of spiritual and temporal blessings. May we, by His unmerited grace, ever strive to be true and faithful members of the Church Militant, and at God's appointed hour, through faith in Christ Jesus, our only Savior, join the Church Triumphant.

*The Rev. Chr. Heidenreich
From his summary written in 1951*

Foreword

When I began gathering data for this Chronicle, I was glad of my fluency in the old German script, because Zion's official records and minutes are in this script until the mid-1920s. My intent was not to write a History of Zion, but merely to list in chronological order important events as noted in the official minutes of Church Council meetings. Therefore, the majority of the material for this Chronicle was taken from the minutes of Zion Lutheran Church. Unfortunately, there are no recorded minutes in Zion's archives for the first 21 years. Neither are there any minutes from the Building Committee 1901 and 1969. It is my opinion that they were lost due to the fact that in the beginning there were no opportunities at the church for storage and the recording secretaries would have taken the books home with them. I also very much regret not having found any records pertaining to the artist who created the wonderful leaded windows of the sanctuary.

Furthermore, to my chagrin, most of the minutes are sparse and often undetailed, and countless important items are not recorded at all, such as the calling of a pastor and his installation, for instance. Consequently, they are not mentioned in this Chronicle. I am also certain that the knowledgeable reader will notice that some events which he or she might remember are not mentioned here. For this, I ask your understanding, as I merely wrote about what I read in the old records.

In addition, I have made use of a few old newspaper articles (as indicated), some previous historical notes printed in Zion's 125th anniversary worship service bulletin, May 17, 1981; a leaflet entitled "*The History of our Congregation*," "*The Zion Story*," and an excerpt from a booklet entitled *Marshall Churches Then and Now* by Dr. Clyde Wilcox, 1976 (located at the Marshall Public Library, Reference Section). My thanks to Rob Olsen who edited this work, and helped me put it all into a readable format.

The names listed as "contributing members 1856" are transcribed as they are noted in the old records. Spellings of these names may vary, for the writer would have written the names as he heard them. Imperfect as it is, I present this Chronicle to the members of Zion to the glory of our Triune God at the event of Zion's 150th anniversary - 1856 - 2006.

Erika Flores
Summer of 2005

Zion Lutheran Church in Marshall, Michigan – A Brief Chronicle

Table of Contents

<u>Title</u>	<u>Page</u>
Foreword	2
I. The Beginning and Early Years, 1848 -1899	4
II. A New Century, a New Era, 1900 - 1946.....	12
III. The Successors 1946 - 2005.....	24
IV. To Build or not to Build.....	27
V. Forward, with God’s Blessings.....	40
VI. Ladies Aid Society, Ladies Guild.....	48
VII. List of Pastors.....	50
VIII. List of Organists.....	51
IX. Notable “Firsts”.....	52
X. Photos.....	55
Appendix.....	58
Closing (by Rev. James).....	67

I. The Beginning and Early Years

1848 - 1899

By the mid-1840s many German immigrant families had settled in the Marshall area. Even though at that time a formal Lutheran congregation had not yet been established, there was a Lutheran community yearning to hear the Word and to partake of the Sacraments. A number of these German Lutherans met and invited the Rev. Friedrich Schmidt of Ann Arbor, an itinerant minister or “circuit-rider, to come and hold Lutheran worship services in Marshall on a regular basis. Thus it was that on horseback, carrying his Bible, a blanket, and a hatchet, the Rev. Schmidt traveled the 70 miles from Ann Arbor to Marshall every six weeks, in order to provide Lutheran services to the people of his faith. A booklet, *The Zion Story*, printed during the year of Zion’s 125th anniversary in 1981, describes his first service in Marshall:

The first Sunday morning found lumbering wagons jolting rough roads and riders on horseback accompanied by others on foot, headed for the County Courthouse for their first Lutheran service in Marshall. Speaking in German, the Rev. Schmidt brought great joy to these hearty pioneers when he announced he could serve them every six weeks on his regular circuit throughout the central Michigan area. Many Lutheran Churches throughout the central part of Michigan were founded by the persevering efforts of this untiring missionary. (page 16)

During the 1850s Lutheran immigrants kept settling in Marshall so that by 1856 there were enough to organize and establish their very own Lutheran church. They named it “*Erste Evangelische Lutherische Zions Gemeinde*” now known as “Zion Lutheran Church.”

The first constitution was signed on October 1, 1856. It was short and simple (see *Appendix*), however one paragraph stands out:

“In this congregation worship and religious instruction shall be forever conducted in the German language.”

Obviously these immigrants were concerned about retaining their language and culture. regrettably, I could not find a listing of “charter members”, although an account ledger of that year lists the following names as “contributing members:”

Peter Katz	Jacob Friedrich Fränk	Gottlob Schmid
Matthias Strobel	Michael Schuh	Johan Walz single
Lorenz Walz	Jacob Schmid	Adam Renschler
Friedrich Schmid	Philip Hiser	David Schmid
Xavier Katz	Johann Walz	
Christian Vogt	Gottlieb Schuh	
Philip Kühle	Michael Seger	
Carl Christian Walz	Andreas Schmid	
Johann Schmid	Peter Katz Sr.	
Georg Buchfink	Daniel Fränk	
Friedrich Gutekunst	Martin Walz	
Johannes Katz	Johann Weidelich	
David Ehmann	Christian Stephan	
Johann Georg Kappis	Adam Baldinger	
Carl Vogt	Nicolaus Kühans	
Johann Gottlieb Walz	Johannes Hertkorn	
Christian Wisel	Johann Krauss	
Johann Kaspar Gutekunst	Johann Gottlieb Fleg	
Georg Friedrich Fränk	Christoph Faiser	
Christof Becker	Jacob Funk	
Johann Esch	Jacob Bürkle	
Johann Georg Graf	Michael Gans	
Christoph Teifel	Johannes Maier	

The first resident pastor to serve this fledgling congregation was the Rev. Christian H. Spring who came from Scion, Michigan. He served until 1859. At first the newly founded congregation continued to meet at the Courthouse. However, under Pastor Spring’s guidance, the

congregation began negotiations for the purchase of the lot and building of the old Trinity Episcopalian Church, whose members had outgrown their facility and located elsewhere. Initiated in December 1857, the purchase of the Episcopalian property was completed by April 1858 for the price of \$2,000. It was located on the southeast corner of Eagle and Green streets. Some renovations were necessary to modify the building, after which it could seat 300 persons.

(see photo “Old Frame Church,” page 55)

Unfortunately, there are no “official” records pertaining to the dedication of this church. Though Zion’s archives contain books listing official acts from as early as 1853 (baptisms, confirmations, weddings, funerals), there are no recorded minutes of Church Council or Voters’ meetings during those early years.

Marshall Churches Then and Now by Dr. Clyde Wilcox mentions that Sunday School at Zion was started with John Kraus as the first superintendent. It also mentioned that S.J. Burpee donated his old store building to the congregation, which was then moved to the SE corner of the church lot. It was designated to be used as a school during six months of the year. *The History of our Congregation* notes that Zion did not own a parsonage until 1867, when a vacant lot south of the church became the site of the parsonage. It also mentions that a large portion of the funds needed for building this house was raised by the Ladies Aid Society.

Official minutes of the Council Meeting dated October 3, 1893 mention that the school was still conducted, with the pastor as instructor. Entry of October 2, 1910 refers to “the old school house” being sold (no price indicated).

Many exciting “firsts” happened during these early years, as recorded in Zion’s minutes of meetings. We learn that the first paid organist was employed in 1878. Miss Emma Dengler received \$40 per year for playing the organ at all services. In 1878 the school building was insured, separately from the church building, for the sum of \$2,000. An item of interest is an

entry dated Oct. 7, 1878 recording a request for an “occasional” English language service. The request was denied based on the Constitution. Another interesting note in the minutes of that time talks of a stone being thrown through the sanctuary’s window during a service. The miscreant was captured and prosecuted.

In August of 1879 the Salem Lutheran congregation of Fredonia requested to be serviced by Zion’s Pastor. It was decided to have Salem join Zion; they were to pay \$200 towards the annual pastoral salary.

Music has always been an important component of Lutheran worship. “A new organ” was being offered to members of Zion for the price of \$500. The old one was then sold for \$100. One can ascertain from these notes that the organs in question were not pipe-organs, but rather portable hand-pumped reed ones.

Minutes taken during these years often mention that names of members were to be deleted because of nonpayment of financial support. In later years this support (in the English language) was referred to as “dues.” This is not a proper translation of the German word *Beitrag* as it was understood at that time; it meant “one’s share, contribution.”

The members of Zion did their share in fighting illiteracy: In March 1880 it was decided that no child would be confirmed without attending at least six months of school and instruction of the catechism.

Lots of snow, wind, ice, and rain had descended upon their church between 1858 and 1881, and so it was that during the summer of 1881 extensive repairs were done on the church roof, and the building received new coats of paint, both inside and out.

An item of interest noted in the minutes of October 10, 1883 pertains to charging non-members \$5 per year: \$2 to go toward Pastor’s salary and \$3 for the upkeep of the church. Relatives of members were excluded from this charge. Since non-members did not contribute

towards the administrative costs of the congregation, such a charge was considered fair in view of the fact that they (the non-members) availed themselves of spiritual care and fellowship without financial responsibility towards the institution.

In November of 1883 the congregation called the Rev. Johannes Fritz as their pastor. He was an impressive figure, handicapped by the loss of an arm during his service as missionary near Jerusalem. Unfortunately, there is no information about Rev. Fritz's experiences in the Holy Land noted in the minutes. However, his handicap did not prevent him from being an effervescent worker for his Lord. In addition to his manifold responsibilities at Zion, he continued with pastoral support of the church in Fredonia and in 1884 was one of the organizers of a Lutheran church in Battle Creek. He was also responsible for starting and teaching a weekly German language class.

The minutes are not clear who made the recommendation, but on January 14, 1884 it was decided to offer English-language services at 3:00 p.m. on the first Sunday of the month. However, on October 13, 1884 the Church Council decided to cancel these services. At the same time, it was made clear that Council can confer membership only on a temporary basis; memberships must be confirmed by the Voters' Assembly (VA).

The following year, on Nov. 3, 1884, John Fritz, son of the Rev. Fritz, became Zion's organist for an annual salary of \$15 (previously this position was paid \$40 per year).

A number of entries during 1885 caught my interest: During a meeting on July 13, it was decided to drop two families from the membership roster because of non-support; school remained "as is" and Pastor did not receive a raise of salary. Money seemed to have been tight at that time. A financial report, dated April 12, 1886, states: "*Income to date: \$374.86, expenses: \$379.36, cash on hand: \$4.50.*" During that time, Pastor Fritz was allowed to serve the new congregation in Battle Creek by providing evening services two times per month. Zion's evening

services were discontinued at that time until further notice.

The November 3, 1886 minutes show that Pastor Fritz's salary was raised to \$450 per year, and the school was dispensed with until the following year. Also, John Fritz was again hired to play the organ for an annual salary of \$25. Later, on January 1, 1887, Pastor Fritz went on record stating that his son John should receive a salary of only \$20 because, he, as Pastor, had requested that amount. He agreed that a bonus could be paid to John if he deserved it. (In 1951 John Fritz returned to Zion as guest-speaker during the celebration of the 50th anniversary of the building.)

Pastor Fritz received a call from the Lutheran congregation in Albion, which he accepted and resigned from Zion on Aug. 8, 1887. He was granted "peaceful release" and preached his farewell sermon on September 4, 1887.

On September 19, 1887 the congregation, anxious of being without a shepherd for any amount of time, called the Rev. C.F. Böhner of Sturgis, Michigan. He accepted the call and served Zion for nine years.

Meanwhile, money was still short. On October 4, 1887, the treasurer reported that the congregation had a debt of \$58. The same minutes also note that a custodian, John Lutz, was hired. His salary was \$50.00 for the year, while the organist, Mary Mehlhorn, was paid \$30.00 to play at every service during the year.

While there is no roster of members in the archives, the minutes of Council meetings show that new members joined the church on a regular basis.

A new organ is again mentioned in the minutes of October 1, 1889. The cost was \$300. The existing organ was raffled off for \$0.50 a share. There is no record of the amount raised in this way. School was once again started in October 1890, however, for only six months out of the year with the pastor functioning as teacher.

It seems that the congregation was still financially in dire straits, for the minutes of October 7, 1891 indicate that the congregation had a debt of \$70.00. There are no entries explaining to whom this money was owed.

Anna Böhner was reappointed as organist in October of 1891, with a salary “same as last year.” (The minutes indicate that she played the organ for Zion until 1897.) An interesting item appears in the minutes of the same date: “The altar rail will be taken down.” There is no further explanation as to whether it was permanently removed or merely repaired.

On October 4, 1892 it is recorded that two families were dropped from membership because of nonpayment of support. To the reader in 2006 this might seem drastic and unsympathetic, but no one was asked to do more than they could afford. Members who through no fault of their own fell behind with their pledged contributions were given every chance to catch up, and many times families who had fallen on hard times were simply exempted from contributing at all. Three more families are listed as losing their memberships in 1896 for not honoring their pledges and paying their fair share of the congregation’s expenses.

Financially, the congregation was far from flush during these years. The financial secretary reported on November 16, 1896: “Cash on hand - \$0.38.

On November 16, 1896 Pastor Böhner announced to the Church Council that he had accepted a call to a Lutheran congregation in Milwaukee, requesting peaceful release from Zion which was granted. To fill the vacancy, a special Church Council meeting was held on December 7, 1896, to which Rev. Christopher Heidenreich had been invited. Church Council decided to call Rev. Heidenreich to fill their vacancy and a regular call was issued. At the same meeting it was also decided to amend the congregation’s Constitution, enabling the incoming pastor to preach in the English language.

Pastor Heidenreich arrived in Marshall on January 15, 1897 and began his service two

days later when he preached his first sermon at Zion. Pastor Heidenreich had come from Germany with his parents at the age of ten. He was born in Letschau, Mecklenburg. He later attended the Theological Seminary in Saginaw, graduating with high honors in 1896. Pastor Heidenreich's ministry at Zion was both long and fruitful. Under his leadership, the congregation, which had become somewhat splintered and broken up in recent years, pulled together, attracted new members, and many who were attending other churches returned to Zion.

Entries for the meeting of October 5, 1897 show that Zion's school was conducted by Pastor, a new organist, Ida Nonemann, was hired for a yearly salary of 25.00, and Fritz Waltz, the custodian, was paid \$55 .00 a year. Pastor's salary for the coming year was set at \$450.

For the next few years the records show no unusual activity within the congregation. By now the old frame church was in need of extensive repair and renovation after the many years of service as a house of worship. Talk turned to plans for building a new edifice, resulting in increased activity, planning and appointing committees.

II. A New Century, a New Era.

1900 - 1946

During a VA on October 2, 1900, the congregation decided to build a new church structure, not to exceed the cost of \$10,000, including the pews, but not the heating system, altar or pulpit. The Building Committee was comprised of the following: Carl Noneman, Frederick Waltz, John Rentschler, Georg Graf and Pastor Heidenreich. Philip Lutz was elected as the treasurer. The Committee was empowered to sell the old building. The architectural firm Spier & Rohns of Detroit prepared the plans and H.L. Vanderhorst of Kalamazoo was the builder. Unfortunately, there are no Building Committee records in Zion's archives. However, a report by the Building Committee to the Church Council notes that the total cost was \$11,179.55 of which \$2,556.00 were raised by the Ladies Aid Society. The congregation had raised the lion's share of

the cost, but still needed to take out a loan of \$4,000 to cover the remainder. Prior to the building of the new church, the old one was sold for \$60.00 and moved to Hamilton Street near Michigan Avenue.

The cornerstone for the new building was laid on June 9, 1901. *The Daily Chronicle, June 10, 1901* reports as follows:

It was nearly 2:30 p.m. when the pastor, visiting clergymen, building committee and contractor proceeded to the church, and after introduction by the pastor, prayer was offered by Rev. Emil Wenk (Waterloo). Rev. Christopher Heidenreich then preached a short sermon in English (Text I Cor. 3:11). After a hymn, the pastor gave a brief history of the church, then directed the laying of the cornerstone. Within the cornerstone was a box containing *The Book of Concord of 1580*, a number of church publications, a history of the church, a number of coins and copies of local newspapers. The stone had the inscription *Erste Deutsche Ev. Zions Kirche - U.A.C. 1856 - 1901*. The attendance was large, the sidewalks and streets in that vicinity being crowded. It is estimated that between 1200 and 1500 people were present.

(see photo "Zion Church with Original Steeple", page 55)

The building was dedicated on December 8, 1901. There was once again a large crowd. It was reported that 200 people came by train from surrounding towns. The bulletin for that event reads: "Program Zur Einweihung der Ersten Deutschen Evangelisch-Lutherischen Zions Kirche, Sonntag den 8ten Dezember 1901." While the items in the program are in the German language, the hymns were written in full in English. The dedicatory ceremony and service were held at 10:30 a.m. by Pastor Christopher Heidenreich, the Rev. J.F. Mayer of Albion being the guest-preacher. The service continued at 2:30 p.m. that day with sermons in both English (Rev. O.

Eckert of Sturgis) and German (Rev. Emil Wenk of Waterloo). The organist for the day was Mrs. Earl Page, and a choir from the German Lutheran church in Albion sang. There was also an evening service at 7:30 p.m. This service was conducted in English by the Rev. Heyn of Albion. Despite disagreeable weather, all services that day were very well attended, taxing the seating capacity of the new building. Estimated membership at that time was 500.

(see photo “Church Interior”, page 55)

Regretfully, there is no documentation in Zion’s archives regarding details of the building, and the furnishings, except the names of the architectural firm and the contractor. However, Dr. Wilcox writes in his *Marshall Churches Then and Now* that the altar and pulpit were built by the Herzog Furniture Company of Saginaw for a cost of \$300 and \$100 respectively. The pews were made and installed by the Grand Rapids Furniture Company for a cost of \$425 . These are the same pews which were restored in 1970 by the firm Postula.

In 1904 the financial secretary reported cash on hand to be \$9.56. In October of that year it is recorded that Miss Lina Rentschler was the new organist for the following year. Despite financial constraints, when the budget for the year 1906 was discussed, Zion was able to grant their pastor a salary raise of \$50.

The 50th anniversary of the congregation’s founding was observed with deliberate restraint, possibly because it was so soon after the events of 1901. However, June 17th, 1906, was set aside for observing a “church festival,” to which congregations from surrounding towns were invited.

While there are no official records in Zion’s archives, all indicators are that the church early on joined the Michigan Synod. However, during a Church Council meeting on August 6, 1906, it was decided not to send a delegate to the Michigan Synod Conference. There is no reason

given for this decision, quite possibly it was because of poor finances.

An unusual item appears in the minutes of October 7, 1906 meeting: “The collector shall be paid \$10 for his time and trouble.” The collector was the person who was responsible for gathering all pledged monies from the membership. Also under this date is the remark that the revision of the By-Laws was accepted. There are no detailed notes.

The month of March often brings stormy weather in Michigan, and so it was that the church tower was damaged and in need of repair. A church bell is mentioned for the very first time in the minutes of October 3, 1909, noting that shutters needed to be installed on the bell-tower.

The minutes of the Church Council meeting on December 12, 1909 note that Zion will be leaving the Michigan Synod and not join any other synod, but rather become an independent congregation. A letter sent and signed on December 13, 1909 by the council secretary, Carl Weber, informed the Synod of the congregation’s decision.

The old former school-house was scheduled to be torn down, but it was actually sold in 1910. By now the parsonage was in sore need of repairs, therefore, on October 2, 1910, it was decided to renovate and add on to it. A building committee was elected, and an addition to the parsonage was erected. The cost was \$1440.74 for which a mortgage was taken in December of 1910. Thereafter it housed Zion’s pastors and their families for nearly 60 years, after which it was demolished to make room for the educational unit and parking lot.

(see photo “Parsonage, 211 S. Eagle Street, page 56)

Meanwhile the Ladies Aid Society quietly, behind the scenes so to speak, had worked on yet another project raising funds, and according to an entry of the Church Council minutes of December 22, 1910, presented the congregation with \$653.85 . Money was used to pay off the remaining debt for the church building.

The records for the Church Council meeting of October 1, 1911 note that Pastor Heidenreich took on the job as janitor for the coming year, with a salary of \$65.00 for the year, and the organist William Fondra, was to be paid \$30.00 a year. During that meeting it was also agreed to have English language services during the a.m. services of every first and third Sunday of the month.

As the years went by, work went on at the congregation in an expeditious manner, and the minutes only make scarce mention of it. A number of interesting decisions were made at a Council meeting on October 5, 1913: to have a German language service on each and every holiday; to start using the Liturgy "on a trial basis," and to pay pastor's salary in monthly segments of \$60.00 each. Another "trial basis" resolve was decided upon on March 14, 1914: to use offering envelopes. Up until that time parishioners simply dropped their contributions into the collection plate or handed them to the collector. During that meeting it was also reported that the Ladies Aid Society had once again stepped in and paid of \$232.51, the remainder of the outstanding loan for refurbishing the parsonage. The minutes never indicate the projects the ladies worked on in order to raise these large sums, but they always mention the congregation's gratitude toward that group.

In June 1915 the organist, William Fondra died, and Theophil (Tay) Heidenreich took over on the organ. At that time he was a mere lad of 16 years. He was to serve his congregation at the console faithfully for nearly 40 years to come.

The congregation's 60th anniversary was observed in 1906, and in honor thereof it was decided to purchase a pipe organ. The contract in the amount of \$2,100 for this instrument was awarded Georg Kilgen of St. Louis. What a joy this must have been for the young organist who had been trained on the old, foot-pumped reed organ.

The organ dedication took place on June 4, 1916. The Council minutes mention that at

the dedication, the Rev. Spiegel of Albion delivered a sermon in the German language, and Rev. Hartwig of Detroit spoke in English. The organist for that day was Professor Meirz of Jackson, who said the organ was “good.” It is interesting that the Centennial Edition of the *Marshall Evening Chronicle* March 22, 1956, notes that the Rev. John Fritz, D.D., dean of Concordia Theological Seminary in St. Louis, Mo, returned to speak at the dedication of the organ and the 60th anniversary. That would have been most appropriate, since Dr. Fritz was the organist of Zion at the time when his father, the Rev. Johannes Fritz, was pastor of that congregation (1883 - 1887). However, the minutes make no mention of this.

By 1917 the minutes report that Theophil Heidenreich, Zion’s organist, was granted an annual salary of \$60.00 while Pastor Heidenreich’s salary was increased to \$75.00 per month.

Meanwhile World War I had broken out, and both the congregation and its pastor increased their efforts of service. In addition to his innumerable other duties and demands on his time, Pastor Heidenreich served as chaplain for the Lutherans at nearby Camp Custer. Furthermore, he was very active with Y.M.C.A. work, which was especially important during war years. The congregation was also very much involved with the war effort. For instance, on September 15, 1918 it was decided to have an every-member canvas in order to raise funds for the military.

The following entry amazed me. For in 1919, one year after the infamous World War I, there was much antipathy and bitterness towards anything German. And yet, during a Church Council meeting on January 3, it was decided to continue with the German language services: English language services every Sunday at 10:30 a.m., German language services to be held every other Sunday at 9:30 a.m.

However, it was resolved to have the Constitution and By-Laws translated into English. The congregation agreed with this during their Annual VA on January 8, 1919. At that meeting

the pastor also announced that pennies were henceforth banned from the offering plate. During that year a basement was dug under the sanctuary, and restrooms were installed there.

Moreover, the need for more regular German services was also recognized, and it was agreed to have German-language services again each Sunday.

By 1920 the congregation resolved to hold quarterly VA's in order to take care of their ever increasing business. It seems that the congregation was in a time of transition from German to English and that they seriously struggled with this. Again and again the Council met in order to deal with this important issue. The quarterly VA of April 11, 1920 notes that it was agreed to have a German service at 10:00 a.m. and an English service at 11:00 a.m.

Reading the minutes of the various meetings during 1921, a number of items caught this writer's eye: In January it was decided to place electric lights on the altar; in August it was agreed that the pastor should have two Sundays of vacation during the month of August; and in September it was noted that repairs were needed on the wheel of the bell and that the doors were to be removed from the belfry. An important decision was made on December 16: change of their German hymn books to English language ones.

January of 1922 saw the start of regular Sunday night services. At the quarterly VA on April 2, 1922, the Ladies Aid Society approached the congregation with the request for permission to have frescos painted inside the sanctuary. This was granted, and a few weeks later they were also given permission to select and install light-fixtures. The Ladies Aid Society donated funds for both of these projects. After discussion and advice from board members, the contract for fresco work was awarded to the firm of Reiman of Milwaukee. The cost was to be \$1,500.00 and on July 27, 1922 the appropriate contract was signed. It is interesting to note that on the following three Sundays there were no worship services because the altar and carpeting had to be removed for the ongoing fresco-work which was completed by the end of August.

The year 1923 was relatively uneventful. The church steeple once again was in need of repair. More and more of the church services were by now held in the English language. Friday night Lenten services were changed to Sunday evening, conducted in English. It was also stipulated that the English language service, as printed in the hymnal, would be used.

Meanwhile, the congregation had to deal with those members who--for whatever reason--were not paying their share of the church's expenses. The Church Council decided that each family would be visited in order to ascertain the reasons for their falling behind with their financial obligations towards their church. Also during that year the organist's salary was raised to \$150 per year.

During the Annual VA of January 1925, it was unanimously decided that the "Creeds" were henceforth to be recited in the English language, and the following month was the first time that financial reports were mailed to all members.

The congregation, under the leadership of their pastor, Rev. Heidenreich, continued to grow by leaps and bounds. Though there are no major occurrences recorded for 1926, the various minutes indicate that repairs on the parsonage had to be done again. An item of interest is noted in the minutes of the Church Council meeting on March 15, 1926: "The Lord's prayer is to be recited by the entire congregation, starting the following Sunday." (Does this mean that up to now only the pastor prayed aloud? The records do not answer that question.)

The annual Voter's Assembly on January 2, 1927 resolved that from then on confirmation instruction would be two years. Later that year, the pastor announced that he could no longer function as janitor for the congregation. It is astonishing that this man, with all of the responsibilities which he had not only as Zion's minister--but also his extensive work with Lutheran families in Battle-Creek, at Camp Custer and the Y.M.C.A.--served as the congregation's custodian for 16 years. The minutes of the quarterly VA express the congregation's thanks and appreciation.

A notation in the recording for the Annual VA on January 8, 1928 which caught this writer's attention says that "the Liturgy is to be used on a trial basis." (I wish I could speak to anyone who was present at that meeting.) A similar decision was made during a Church Council meeting on October 5, 1913. There are no reports as to how that previous "trial period" was perceived by the congregation. One can only surmise that once the initial trial period was over, the Liturgy was no longer used during the services.

In January 1929 the treasurer reported that the total expenses for the year 1928 were \$2,237.42. At that time, the congregation was still struggling with the question of English language vs. German language services. In April of that year it was decided to hold the German services at 9:30 a.m. each Sunday. Later during that year it was decided that a "parish house" was to be built. There are no details contained in the records regarding this parish house.

During the Annual VA in January 5, 1930 it was resolved that German language services would be discontinued after Good Friday of that year. At the same meeting the Ladies Aid Society was asked to help raise funds for the building of a parish house, and a Building Committee was elected. However, by June of that year, plans for such a building had been abandoned, and the Building Committee was dissolved. No reason for this is stated in either the VA or Church Council minutes. During that year the church's furnace was replaced with a steam-heat furnace for a cost of \$1,765. The organization of a men's club is mentioned in the Council minutes of January 25, 1932. No details are listed.

In July of 1934 Pastor Heidenreich had the personal joy and pleasure to ordain his own son, Herbert Heidenreich, into the Lutheran ministry. Soon thereafter Herbert was called as Zion's Assistant Pastor, a position he served until 1937, assisting his father with his ministry.

A thought-provoking item appears in the minutes of the Quarterly VA, October 6, 1935 which stipulates that from now on men and women could come to the altar together to receive

communion, and not separate as had been the custom heretofore. At the same meeting Pastor Heidenreich was granted personal leave of absence for an indefinite period of time. There is no report as to why or when Pastor Heidenreich returned and assumed his duties once again. Neither is there any mention of a replacement or supply pastor.

The congregation resolved during a meeting in June of that year to enlarge and remodel the basement in order to create space for social activities and such. The final cost for this project was \$2,858 and included toilets and a kitchen. It seems that as soon as this project was complete, there were various groups wanting to use this space. Consequently a fee was set for the usage: \$5.00 without heat, \$7.00 with heat.

An important decision was made by the Church Council during a meeting on October 2, 1936: "Worship service shall be conducted as printed in the current hymnal."

That the congregation was still deeply rooted in their German ancestry can be seen by the fact that at a congregational meeting on January 2, 1938 it was decided to have a German-language service on Good Friday of that year. Also during a VA of that year (April 3, 1938) the congregation resolved to have altar kneelers and an altar rail installed. At that time once again, as did many other congregations founded by German settlers, Zion discussed at length the heart-wrenching question of language, and it was resolved to discontinue all German-language services except for German communion services when specifically requested. In the fall of 1938 a pension fund for pastor was established (after he had already served for 41 years!); 4% of pastor's salary was to be paid into this fund. By 1939 the Kilgen organ was found to be in need of repair once more.

At a congregational meeting on January 7, 1940 there was discussion about the church's cornerstone, and it was resolved to find out if the inscription on it could be changed to English. There is no recording as to when the inscription of the cornerstone was changed, but it obviously

was done, for the cornerstone now reads: *First Zion Ev. Luth. Church 1856 - 1901*.

It was decided at the Quarterly VA on April 7, 1940 to join the Lutheran Church Missouri Synod (LCMS) and necessary changes to the Constitution and By-Laws were made.

Problems with the Kilgen organ continued, and by July 1941 it was repaired again, this time to the tune of \$143.00. The following year, at the Quarterly VA on April 12, 1942, the congregation resolved to become a corporation, and papers were signed by all those who were present at this meeting. A few weeks later it was decided to frame the articles of corporation and display them publicly. (I have not found a copy of this document.)

In the minutes of the ensuing years there are small items noted here and there, which are thought-provoking. By 1942 Zion paid its pastor \$35.00 per week. The congregation did not pay the phone bill for the parsonage until July 1945. In April 1944 Pastor was granted a weekly car allowance of \$5.00. During that year the congregation also purchased a mimeograph machine, and raised \$1,094 for benevolence. The old organ, which was housed in the basement, was given away, and it was decided to take better care of the pipe organ – to tune it twice the year for a cost of \$50.00 each tuning. At the Annual VA on January 26, 1946, the treasurer reported that the income for 1945 was \$9,592.73 while the total expenses were \$8,319.38. As a token that the congregation truly appreciated the efforts of their effervescent pastor, they granted him a bonus of \$70.00 for the extra services during lent in 1946. That year their pastor was allowed two week's paid vacation. It seems that the congregation was not employing a regular secretary at that time, for the Quarterly VA minutes record that thanks were expressed to Mrs. Henry Hobus (Pastor Heidenreich's eldest daughter) for preparing the church bulletins.

Pastor Heidenreich announced his retirement at a special meeting on July 14, 1946, effective the second full week of October of that year. His resignation was accepted with regrets, and a list of candidates was prepared. One week later the congregation met again, and it was

resolved that Pastor Heidenreich should receive a pension from the congregation: \$1.00 for each year of service—\$50.00 per month. At a later meeting the congregation agreed that Mrs. Heidenreich should receive half that amount in the event she outlived her husband.

A special service, of remembrance and appreciation for Pastor Heidenreich's half-century in the ministry, was celebrated on June 30, 1946. Almost all of that time was in service to Zion. A special gold-colored booklet was prepared, containing not only the service, but also information about Pastor Heidenreich, pictures, and a short history of Zion. (This booklet is part of Zion's archives.)

III. The Successors

1946 - 2005

Zion called its new pastor, the Rev. Marcus Buuk, at a VA on September 11, 1946. He was installed at Zion on October 20, 1946. Pastor Heidenreich, the retiring pastor, performed the rite of installation, as authorized by the District President, the Rev. Andrew Zeile.

A number of interesting items appear in the minutes of 1947 and 1948. The Deaconess Program was brought to the Church Council's attention, and its merits were discussed. The congregation was very much aware that World War II had devastated most of Europe, and there was much need for food and clothing. In November of 1947, they decided to take part in a European relief program. They also, as they had done in the past, selected various charities as recipients for collections on special days such as the one on Christmas Day 1946 to go to the Children's Home in Bay City, and the one on New Years Eve to be given to the Old Folks Home in Monroe. In January of 1948 a "book of Lutheran liturgy" was purchased for use by pastor. The charity project for the monies collected during Lent were designated to the School of the Deaf in Detroit. Later that year the Council decided to try the use of "pledge cards" for one year.

Dr. Wilcox in his book *Marshall Churches Then and Now* describes in detail how the

congregation celebrated the 50th anniversary of the dedication of their church building. He mentions repairs and painting of the building, both inside and out. The official minutes of the Church Council make no mention of this.

There are a number of eye-catching entries from 1951. It was decided to organize a *Walther League*, “out of concern for our youth.” (The Walther League, founded in the late 1800s, was a program of youth ministry, named after the American Lutheran patriarch C.F. Walther. It was uniquely Lutheran. Most Lutheran congregations sponsored such a league. It ceased as an institution in 1977.). Also, a request from the government to make the church building available for civil defense was approved. During a special meeting in September of 1951 it was decided to hire someone from the congregation to organize an adult choir and to direct it. One notation is especially intriguing: Minutes of the Church Council meeting on December 4, 1951, mention that \$60.00 are to be paid “to the Lansing choir for their concert here.” The minutes give no information as to what concert was performed.

Life goes on, and the congregation steadfastly carried out its mission of teaching and preaching God’s word. Their elected boards diligently tended to things administrative and physical needs of the church. The minutes during that time indicate that photographs of the building were taken, which was important for insurance purposes.

In 1951 four wooden plates were purchased , “large enough to hold the weekly offerings.” Benevolence was always an important part of Zion’s mission, and the monies collected during the Lenten services of 1951 were again donated to various institutions, such as the Lutheran Deaconess Program, the Lutheran Institute for the Deaf in Detroit, Bethesda Lutheran Home in Wisconsin, American Bible Society, and others. Throughout the years, regardless of the financial situation of the congregation, collections from special services had always been donated.

In 1952 a junior choir was organized under the directorship of Theophil Heidenreich. He

named the group “Our Savior’s Choir.” There is no information as to how many youngsters belonged to this group. Landscaping was done during that year also for a cost of \$1,040.90

Zion’s pastor fell ill, and it seems that there was no health insurance in place for him or his family. Consequently it was decided during a special Council meeting on May 4, 1952, that the congregation would pay 75% of their pastor’s medical bills.

At a quarterly VA, Arthur Goodwin Jr. reported that he had raised from among the veterans of the congregation \$362.37 for the purchase of organ chimes.

By the end of the year, once again the organ was a concern, and at the Annual VA on January 4, 1953, it was decided to repair the organ and “electrify” it. At that meeting it was also decided to have a three-month trial period of radio-broadcasting Zion’s worship services and to purchase the necessary equipment. These services were broadcast by WALM, sponsored by voluntary donations of members. By October of that year, a survey was taken and it was learned that the broadcasts had been favorably received. Therefore, it was decided that the broadcasts would continue another year. The following year the contract with WALM was again renewed, this time in partnership with the Lutheran church in Albion.

At the annual VA of January 10, 1954, the congregation selected a committee which would plan celebration of the 80th birthday of their beloved Pastor Emeritus Christopher Heidenreich. It was important to the people of Zion to express their love and thanks to this man who had served them tirelessly for 50 years.

IV. To Build or not to Build

During a Quarterly VA on October 1, 1954, a fateful decision was made. The congregation’s trustees were instructed to inquire into the possibility of purchasing a property at the east side of Marshall for an asking price of \$600, and to obtain cost estimates for building a new church edifice.

A number of exiting notations show up in the congregational minutes of 1955. The Annual VA in January empowered the trustees to purchase the previously mentioned property. Arthur Goodwin reported that a 21-note set of Maas Cathedral Chimes had been purchased with funds raised among the veterans of the congregation. He specifically requested that these chimes always remain the property of the congregation, regardless of change of organ or building.

At the quarterly meeting in June of that year it was resolved that another property (within the vicinity of the previously acquired one) was to be purchased. That year also saw the establishment of a scholarship fund, to be given to any Zion student who enrolled to become a Lutheran minister, deaconess, or teacher at a Lutheran school. October 1955 saw the congregation making plans for the upcoming 100th anniversary of the founding of Zion. Another intriguing item noted in the minutes of the VA of September 1, 1955, reports that Zion's pastor received permission to wear a white surplice over his black cassock. One can ascertain from this that up to that time he wore the cassock only during services. The surplice was presented by the Ladies Guild.

Six weeks of centennial celebration started on Palm Sunday, March 25, 1956 when a centennial confirmation class was received. An unusual feature of the centennial celebrations was that tithing was strongly urged for five weeks by every member of the congregation, as decided during the Annual VA on January 8, 1956. There was also a centennial home-coming celebration on April 29, 1956. Moreover, during the January 8 meeting it was resolved that henceforth only one bell should be rung at the beginning of the service.

Theophil Heidenreich announced his resignation as church organist at the quarterly congregational meeting on July 6, 1956. *The Battle Creek Enquirer* at that time mentioned "his retirement as church organist of Zion Lutheran Church, after 41 years of service, all but three of them at Zion." He had first played for his father, Rev. Christopher Heidenreich, then for several

succeeding pastors. The church bulletin of September 2, 1956 reads: "At the close of the benediction, we shall pay tribute to Theophil Heidenreich, who is retiring as church organist." However, Mr. Heidenreich broke his retirement at a later time, playing for several more years, bringing his record close to 50 years of service. During Pastor Buenger's pastorate he retired a second time.

With all these things going on in the life of the congregation at that time, it is easy to overlook some other items of interest which occurred during 1956: a card-system, announcing one's intent to partake of communion, was begun in October of that year on a trial basis; revisions had been made to the Constitution and By-Laws, copies of which were sent to every household, and a special meeting was scheduled to discuss the changes. (The minutes do not mention details of the changes.) The minutes of a quarterly VA on October 3, 1956, attended by only 22 members, show that the changes were approved.

By this time, the church steeple was causing problems again and a special congregational meeting was called for June 5, 1957, during which it was decided to remove it for repairs. Barely four weeks later, on July 10, 1957, another special meeting was called at which Pastor Buuk announced that he had accepted a call from a Lutheran Church in Allen Park, Michigan. He requested peaceful release. A petition was signed by 42 of the 47 members present at that meeting, asking Pastor Buuk to remain at Zion.

At a Church Council meeting a short time thereafter, a call list for a new pastor was prepared and it was decided to disclose the ages of the candidates. At that time the annual salary for Zion's pastor was set at \$4,200 plus car allowance of \$600. The minutes make no mention of installation of the new pastor.

Dr. Wilcox, in his book *Marshall Churches Now and Then* writes that the Rev. Martin Buenger from Charlotte, Michigan accepted Zion's call and was installed on October 13, 1957.

He also mentions that “during Pastor Buenger’s time in Marshall much thought was given to an educational wing or the building of a new church on some other site” (page 11). In 1960, a much needed, new parsonage was built on 539 Hill Road Court in Marshall.

Once again, as in years past, the congregation distributed moneys donated at special services to charity. During the Annual VA of January 5, 1958, it was decided that these moneys were to be divided evenly among The Lutheran Hour, Lutheran World Relief, Bethesda Home, and the Lutheran Student Chapel in Ann Arbor, Michigan.

During the Quarterly VA on April 13, 1958, a number of important, far-reaching decisions were made: it was decided to build an educational wing or a new church building “whichever seems wiser”; establish a building fund and invest it into the Church Extension Fund; and to form a Building Committee which would investigate the costs for either building an addition or a new church. That meeting also saw the establishment of the Heidenreich Scholarship Fund, to benefit male students preparing for the ministry at either one of the Concordia theological seminaries.

It is easy to understand why the congregation was considering a building project. Membership was increasing sharply during those years. At almost every Church Council meeting three or more new members were mentioned. The Quarterly VA of April 12, 1959 reports that 25 persons were received into membership that day: 11 via confirmation and 14 via transfer of membership. At that time, a second Sunday worship service was decided upon: First service to be held at 8:30 a.m, second at 10:30 a.m., and Sunday School at 9:30 a.m. It was also reported that 252 pledge cards to cover the cost (\$30,000) for building the new parsonage had been sent out. From this it can be ascertained that the congregation consisted of 252 “giving units.” Of these pledges, 200 were returned for a total of \$29,552, also received were 43 blanks.

It seems that by then the church building project was pursued in earnest. The Quarterly

VA of June 28, 1959 notes that building fund progress had been reported and that such reports were mailed to the membership with periodic updates. At that meeting the need for a part-time, paid secretary for pastor was also discussed. She was to receive a salary of \$25 per month. During that year also it was noted that the old parsonage would be “somewhat renovated” and used to accommodate the Sunday School. It was given the name “Zion Hall.”

In 1959 three of the church’s stained glass windows (no indication which ones) were repaired, as well as the large circular one. The cost for repairing the latter was \$87.00

At the annual meeting on January 10, 1960, it was reported that 178 pledges for the new church building had been received, totaling \$14,065.81, and at the same meeting an annual budget of \$28,147 was approved by the membership. The life of the congregation was relatively quiet during 1960, though two items are notable: 1) It was reported that the average attendance on any given Sunday was 400; 2) there was discussion again of repairing and “electrifying” the organ.

During 1961 there was increased activity concerning the church building project. At the Annual VA of January 22, 1961 (attendance: 30 members) it was reported that Schuler’s had expressed an interest in purchasing “our property” if it becomes available.

A decision was made to hold cottage meetings, for the purpose of disseminating information and learning how the congregation as a whole views the proposed building project. (Cottage meetings were meetings of a small number of congregants in a home with a committee person, in this case a member of the study committee.) A study committee was selected and given three points to investigate:

1. should a new church be built?
2. or should a wing be added on to the existing edifice and the sanctuary be redecorated?
3. should the existing organ be repaired again?
4. or should a new organ be purchased?

An item recorded in the Church Council minutes of April 16, 1961, made this writer chuckle. In order to accommodate golfers and folks who love to fire up their barbeque grills on Sunday, the early worship service was set for 7:30 a.m. during the summer months.

The Quarterly VA of April 16, 1961 was one of intensity and urgency. The voters were urged to be in support of the building project and “give serious thought” to building a new church. At that meeting it was also recognized that the part-time secretary’s load was ever increasing and her salary was increased to \$520 per year.

The Church Council, at its July 31, 1961 meeting, forged ahead with the building plans and named a Planning Committee, consisting of eight persons, one of them a woman. For the first time a woman (Mrs. Gladys Goodwin) was appointed to such a committee. Up to now women usually served on committees dealing with domesticity or education, if at all.

Going “full-steam-ahead” with building plans, the building fund reported at the Quarterly VA of October 15, 1961 (27 members present) to have 178 pledges of which 75 had been paid in full, while 16 had not yet made any payments. The remaining 87 were making various payments towards their pledges. There were also 86 other contributors in addition to those who had made a formal pledge. At this meeting the Building Committee was given permission to obtain preliminary drawings for the building project, for a cost of \$1200.

An eye-catching item is noted in the Church Council minutes of November 29, 1961. Up until that time, only the ladies societies of the church had been contributing and supporting the Alms Fund. It was now decided to include the entire congregation in this worthy labor of love.

Still “under full-steam-ahead” at the Annual VA on January 21, 1962 (28 members present) the congregation empowered the Building Committee to have architectural plans drawn up for a cost of \$3,600. Yet, at the same time, during the same meeting, the question of whether the congregation wanted a new church to be built was still being discussed.

Legality questions as to who should sign contracts was the main item on the agenda of the Church Council meeting on February 24, 1962, and during the following Council meeting on March 20, 1962, a contract was signed with the structural engineer, a Mr. Lester A. Trier of Elkhart, IN. A Special VA was held on February 10, 1963, attended by a whopping 160 members. At this meeting Pastor Buenger announced that he had received a call from Pilgrim Lutheran Church in Maryville, Michigan. He cited several reasons for accepting that call: Zion's poor Sunday worship attendance; Zion's lack of interest in the building project; and material considerations offered by Pilgrim. The congregation urged their pastor to remain and directed the Church Council to meet the offer made by Pilgrim; they gave congregational approval for whatever they were to decide. Council stated that they "have no authority" to do so, and recommended that the pastoral salary remain as is. A week later Pastor Buenger announced that he had decided to remain at Zion.

At a Quarterly VA on April 1, 1963 the Church Council announced that the next two Council meetings would be open to all contributing members of the congregation, and that anyone 18 or older would be allowed to vote. At the following Council meeting the wording for a paper ballot was decided upon: "Do you accept the building plans as presented? Yes or No?"

A special VA was called on June 5, 1963, to decide this question. The meeting was attended by only 22 members, at which the building plans for a new church building were accepted. Ballots were distributed with the following results: 17 Yes, 3 No, 1 was questioned, and 1 abstained.

A decision made during the Quarterly VA on October 7, 1963, caught this writer's eye. It was resolved that during that year member's contributions would be made public. (There is no explanation for this decision.)

As the congregation grew in numbers, so did the resulting administrative work. It was

therefore determined by the congregation to hire a full-time secretary (30 hours per week), beginning in the fall of 1964. She was to receive a wage of \$2.00 per hour.

At the Annual VA of January 10, 1965 a number of interesting items were reported and discussed. The building fund had a total amount of pledges for \$19,608 . Many of these pledges had already been paid, while others were making payments on them. There were also payments received from non-pledged sources.

“Saturday School” (confirmation class) had 32 children enrolled. There was much discussion about “un-excused” absences of voters. It was decided to send a letter to all members, quoting Section 4 of our Constitution, referring particularly to “termination of membership.”

A short time later, during a Special VA on February 14, 1965, Pastor Buenger announced that he had accepted a call from Trinity Lutheran Church in Manistee, Michigan. He was granted peaceful release.

The Reverend Theodore R. Taykowski of Brooklyn, Michigan was called in April 1965 and installed on June 13. The congregation continued to consider building new worship and educational facilities during this time. Several offers for purchasing the existing church building were received, but it was wisely decided to hold off any such negotiations “until we have the new one.”

The use of individual communion cups was approved during a Quarterly VA on July 7, 1965. However, it was decided to retain the common cup for those who wished to have it.

The Building Committee reported during a Quarterly V.A. on October 10, 1965 (attended by 30 members) and was given approval to break ground for the new facility in early spring. The vote for this important decision was 22 Yes; 7 No, 2(?) split ballots.

The Building Committee found itself subjected to questioning and asked for and received a Vote of Confidence from the Church Council during a meeting on February 15, 1966. The Council

also discussed a request for joint Lent services with both the Episcopalian and Presbyterian congregations in Marshall. Pastor Taykowski firmly denied such a request. Once again, Lenten offerings were designated for charity; this time they were given to Missionary Bergt, Detroit School for the Deaf, Radio Broadcast, Old Folks Home in Monroe and Valparaiso University.

All these concerns and disquietude among members of the congregation were manifested in declining attendance at Sunday worship services. On March 15, 1966 Church Council discussed these issues. It was decided to mail Sunday bulletins to those who had missed a Sunday service, and to contact those members identified as “inactive.”

Efforts on behalf of the building project continued. During a Quarterly V.A. on April 12, 1966 (37 members present), it was agreed to set up memorial funds for the building, stipulating who was to be memorialized as well as to how the fund was to be spent. Two months later, on June 14, 1966, it was reported to the Church Council that the building fund now stood at \$59,172.01. Around that time Pastor Taykowski sent a (undated) “Progress Report to the Members of Zion” bringing them up-to-date concerning the financial picture for the proposed building, exhorting the congregation to pull together. He mentions in that report that

“ . . . a large group of our own members don’t even contribute. . . . Even some of our newly confirmed young people, who don’t have any income, support the Building Fund. But, others of our members, whom God has blessed with good jobs and much in the way of material things have not given a thing.”

At the bottom portion of this report there was a detachable section which members were urged to cut, fill in and return to the church by July 10. It asked whether the person felt there was a need for a new facility, whether they liked the proposed Colonial design, and whether they felt the maximum seating capacity of the proposed building (538 including overflow) was sufficient. Clearly, there did not seem to be complete like-mindedness about this building project

within the congregation. During a Church Council meeting on January 18, 1967 the discussion centered around the falling church attendance: for the year 1965 church attendance had been reported at 21,259; for the year 1966 it was 18,227.

The minutes of the Quarterly V.A. on January 1, 1967 report that “all members after the age of 18 are allowed to vote, only male members 21 years of age and older eligible for elected office,” women were now allowed to partake in the decision-making of the congregation.

The organ was once again an item of concern, and thus the Church Council decided to purchase an electric organ, a Rogers, with four speakers, to be installed in the balcony. Soon thereafter the balcony was wired for this instrument. Total cost was \$5,390, including installation.

From the tone of the minutes and the numerous meetings dealing with this subject, one gets the impression that the building project continued to be the most urgent business matter for the Church Council. Therefore, a Special Council meeting was called on March 17, 1967 in order to discuss returned surveys from the congregation regarding the building fund and their bearing on obtaining a loan from the bank. Hoping to get some professional help, the congregation decided during a Special VA on June 22, 1967 (attended by 31 members) to bring in an expert who would direct a capital funds drive for the building. During that summer the electronic addition to the organ was dedicated.

Once again the Church Council concerned itself with delinquent members. This problem was discussed at length during a Quarterly VA on September 13, 1967. It was decided that these members were to be contacted by the Elders with the straight-forward question of whether they wanted to retain their membership. It was also reported that per that date the building fund had grown to \$100,893. However, serious questions were raised once again about the wisdom of building new. Would it not be more prudent to simply remodel the existing edifice and build on?

After much discussion, it was decided to go ahead with building plans made at previous meetings. For the Church Council these were turbulent and worrisome times, amidst which they received the first bids for the building project, the lowest of which was \$560,000. The recording secretary mentioned that Council members were surprised and considered these bids to be high. A short time later, at the Annual VA on January 11, 1968, they reported to the congregation that 150 delinquent members had been identified, some of whom who had not attended services for as long as 10 years, yet they were listed as “members” on Zion’s roster. The minutes do not clarify what action was taken concerning this issue.

A Special VA was held on January 14, 1968, attended by 146 voters. The minutes of this meeting contain many details. Two proposals were presented:

- 1) authorize the Trustees and the Building Committee to sign a contract for \$560,000 as proposed;
- 2) accept a lower bid of \$455,000 which contained adjustments of the building plans and required the congregation to actively help with the work. This proposal was recommended by the Building Committee.

Both proposals were soundly defeated by the voters present. There was sentiment for erecting a fellowship hall, however no action was taken at that time.

Another Special VA was called for February 18, 1968, attended by 182 voters. It had been discovered that votes taken during the previous Special VA (1-14-‘68) exceeded the number of voters present. Therefore, both motions were once again voted on, and once again defeated. The old motion made way back in 1961 to build a new church was rescinded by a vote of 151 - 31.

A new committee was elected and charged to identify the following:

- 1) build a new church? where?

2) redecorate, repair and add-on to the present site?

3) build new church at present site?

3) do nothing.

Finally, at a VA on June 2, 1968, (174 members present) it was decided to renew and update the existing sanctuary and to add an educational wing on the east, where property had been purchased. It was also agreed to use the building fund for financing the new wing and the renewal.

It was amidst these turbulent times that Pastor Taykowski announced that he had accepted the call to Trinity Lutheran Church in Ft. Wayne, Indiana. His last day at Zion was January 19, 1969.

At the Quarterly VA of January 26, 1969, attended by 97 voters, the building plans for the proposed new wing (architect: Christopher King) were approved as presented. At the same time it was reported that the building treasury now showed a total of \$66,633.

During these times of unrest and disharmony within the congregation, Pastor Kasten was called to take over at Zion. He was installed at Zion on August 10, 1969. Meanwhile, ground-breaking ceremonies for the new wing had taken place on March 30, 1969.

On June 19, 1969 the Church Council discussed at their meeting a letter they had received. The letter expressed the intent of a number of Zion families (25?) to break away from Zion and form a mission church. The congregation was made aware of this plan at a regular Quarterly VA on July 20, 1969. While the official minutes do not list these families' reasons for breaking away from Zion, other material contained in the archives strongly suggest that they were disappointed by the congregation's decision to renew, update and add on to the existing building rather than erect a new one.

The newly installed minister, Pastor Kasten, assured the Church Council (August 21,

1969) that he would diligently work toward bringing unity back to Zion. According to minutes of Council meetings, there was much conflict among the membership of Zion at that time. Pastor Kasten tried to re-unite Group II (as those members wanting to break away were now referred to) with Group I (the majority remaining at Zion), alas, to no avail. The minutes show that by October of that year the Michigan District President, Rev. Schlecht, had been in Marshall, speaking to both groups. It appears that by this time Group II held their own worship services, having in effect established another, temporary, congregation.

Yet, little more than three weeks prior Pastor Kasten had presided over the corner-stone laying ceremonies for the new educational wing.

At a Quarterly VA on October 19, 1969 (92 present) a letter of forgiveness for Group II for offenses against Group I, and vice-versa, was read and approved. This letter was to be read by Pastor Kasten to Group II as well as an invitation to join Group I at a confessional communion service at the Zion sanctuary. There is no written record as to the outcome of this attempt at reconciliation.

A letter by Pastor Kasten, dated February 2, 1970, informed the congregation of the results of the meeting of the Board of Directors of the Michigan District in Ann Arbor, concerning the problems at Zion. The letter in effect states that the “status of Group II as a ‘temporary congregation’ was discontinued. The services of a Missouri Synod pastor to conduct worship services for Group II will no longer be allowed.” The District President wrote that Zion with its pastor was Group II’s congregation. He added, however, that this decision could be appealed.

An appeal was promptly made to the Board of Appeals, Michigan District of the LCMS. The appeal was granted in a letter dated September 11, 1970 referring to Group II as Christ Lutheran Church. The District President was present at Zion for a Special VA on October 7,

1970 . He explained that Zion's involvement with Group II ceased with the Nov. 2, 1969 reconciliation service.

V. Forward, with God's Blessings

Meanwhile, dedication celebrations of the newly completed educational building and the renovated sanctuary began on February 22, 1970. While the Church Council meeting minutes barely mention the date, Dr. Wilcox in his *Marshall Churches, Then and Now* is a bit more detailed. He writes:

Dedication took five weeks, beginning February 22, 1970. Each Sunday had a morning service with a visiting clergyman, an afternoon service with a different speaker, and a Vesper Service by the Pastor. A ribbon cutting by Mrs. Sophia Huepenbecker and William Waidelich, oldest members of the church, opened the first day's services. . . . The total program was eminently satisfactory.

Life goes on, and so does business and maintenance within a congregation. There were problems with the bell, and it was taken down for repair. At a Special VA on November 10, 1970 (40 members present), it was decided to sell the property (referred to as "the Man property" which had been designated as the site for the now defunct building project) to State Farm Insurance for the sum of \$27,500. Later that year it was reported that 55 communicant members and 17 children below that age had transferred their membership to Christ Lutheran Church. Still later that year work was begun on installing the refurbished pipe organ.

A number of interesting items appear in the minutes of various meetings. Communion assistance by laymen was discussed and seriously considered. The organ console was moved from the balcony toward the front of the sanctuary (no reason for this move given), and the refurbished pipe organ was ready to be installed. It was dedicated on October 31, 1971. Total costs for building and renewing were made public during the Quarterly VA on October 17, 1971:

\$ 310,878. At that meeting the congregation gave approval for a photo-directory, featuring all members.

The minutes do not report any unusual occurrences during 1972. In the fall of 1972 kneelers were installed throughout the sanctuary. A Quarterly VA held at February 2, 1975 (36 members present) reports that the congregation's Constitution had been revised and approved by the voters. At that meeting also an amendment was made to the Heidenreich Ministerial Scholarship Fund, stating that it will apply to those who prepare for "the pastoral, teaching, or lay ministry."

Once again, the congregation lost their minister. Pastor Kasten announced at the Church Council meeting on March 13, 1975 that he had accepted a call to Immanuel Lutheran Church in Rock Island, Illinois. His last day at Zion was May 31, 1975. At that time membership at Zion was 480 baptized members from 210 families, according to Dr. Wilcox. Unfortunately, the minutes throughout the years seldom record membership numbers.

In 1975 the congregation sold the old electronic organ, which up to that time had been housed in fellowship hall. Later that year, it was decided to install storm windows over the stained glass windows. It is curious that there is no mention in the minutes about calling or installing a new pastor. According to *The Zion History*, Pastor Maurice C. Shackell was called during a VA on February 22, 1976 and installed on May 30, 1976. He served the congregation until his retirement in 1996.

The Quarterly VA, conducted on February 1978, notes that Zion had 452 communicant members. It also indicates that the parsonage was still in use at that time.

The notations of the Church Council meeting on August 17, 1978 are not clear, but it seems that at that meeting Zion's non-profit status was discussed, mentioning that the form received from the State of Michigan would be "sent in near future." A "new plan" (distribution

assistance by Elder or past Elder) for distributing communion was discussed at a later Council meeting (October 12, 1978) with the resolve of a trial period of three months. Also during that meeting Pastor Shackell suggested that lay-readers for both the lessons and Epistles be tried out for three months. Two months later the lay-reader program was fully established at Zion.

There were few changes during 1979 in the worship services. The minutes for the Council meeting of February 8, 1979 mention changes to the baptism service. Again, there are no details about the proposed changes. The Annual VA held on February 25, 1979 approved changes to the Constitution regarding the election of officers: only one nominee needs to be listed. The Council meeting on August 8, 1979 states that the changes concerning distribution of communion were fully accepted.

Membership at Zion continued to grow. The VA of February 2, 1980 (39 members attending) mentions that there were 479 communicant members at Zion. During the summer of 1981, the stained glass windows were repaired for a cost of \$34,000. This work was completed and paid for by December of that year. Unfortunately, the notations concerning this item are sparse, and there are no details.

A parish worker is mentioned for the first time in the minutes of the September 10, 1981 Council meeting. The concept of parish worker was a new one for Zion. It seems that these workers were interns. Again the minutes are sparse, and there is no description as to their duties or from what university they were sent.

Pastor's report during the VA of February 28, 1982 lists 485 communicant members.

A Special VA, held on March 28, 1982, saw the creation of a new position at Zion: Parish Assistant. Roger Higbea was hired at this meeting with a contract for two years. There is no further information as to the length of his tenure or the details of his job.

At the Church Council meeting of April 15, 1982, it was decided to start a fund for

acquiring handbells. A short time later the congregation joined the American Guild of English Handbell Ringers.

Voters at the Annual VA of February 27, 1983 decided to purchase handbells (\$3,500), and established an Endowment Fund for Church Maintenance. By September of that year, an enthusiastic handbell choir had been organized and the Church Council minutes report that the “handbell ringers were ready.” A bit later the Church Council recommended that a picture-directory be prepared by Olin Mills Studios.

As the weeks and months went by , the congregation kept busy, but there are no entries of any unusual activities in the minutes. A number of interesting items appear in the 1987 minutes of both the Church Council and VA: A Board of Fellowship was created and sex education materials were made available (Church Council March 12,1987); “Taste of Germany” (an annual event since then featuring German cuisine and music, open to the public) is mentioned for the first time—proceeds to go to the renovation of Heidenreich Hall (Church Council April 23,1987); 49 new adult members since 1985 (Church Council June 11, 1987); 31 members placed on “inactive list” by the Elders (Church Council November 12, 1987); and finally approval of the budget for the coming year by the VA (December 6, 1987, 52 members present) for a total of \$139,000; as well as establishment of a new paid position: Director of Teen Ministry. Again, the minutes do not clarify what the duties of this director were.

Once again it must be noted that the congregation designated all monies collected during special services, such as Lenten and Advent, to charitable organizations such as MAC, Lutheran World Relief, Bethesda Home in Wisconsin, The Seminary Fund, Bibles for Russia, and others.

Though there is no mention in the minutes about organ repairs, etc., *The Michigan Lutheran* of October 1989 reports an important organ concert at Zion, at the event of the installation of Charles Olegar as Director of Music on September 10 of that year. *The Michigan*

Lutheran writes:

. . . with demonstrations of what the new Kilgen/Rodgers organ is capable of doing. For the first time in this area, a pre-existing pipe organ, installed in 1916, has been interfaced through microprocessors with electronic components in a ‘musical marriage.’ The result is a combination of sounds utilizing both electronics and wind blown pipes.

The guest organist for the concert was James H. Gladstone, a son of the congregation.

At a special VA on March 10, 1991, the congregation agreed to purchase a new computer system, and resolved to have extensive roof repairs carried out; \$12,000 were designated for this project. On May 20, 1991 Church Council decided that “the common cup will be served first at all communions.”

In 1992 the congregation decided to renovate Heidenreich Hall (January 19, 1992); and to undertake extensive repairs on the building such as tuck-pointing. The amount of \$27,500 was approved for this project (VA June 21, 1992).

The theft of handbells for a total value of 1,770.50 was reported to the Church Council on September 20, 1993. During that meeting it was also decided to install a handicap-accessible restroom.

Business went on as usual for the next weeks and months, though during 1995 there is mention that the radio broadcast was still in progress. That contract ended in 1996. A new contract, which includes sponsored bi-weekly TV broadcasts, was entered into in 1997. Entries into 1996 Council minutes also mention that a handrail was installed at the altar and the balcony. The use of the common communion cup was discontinued in 1997, due to an outbreak of hepatitis. A special Church Council meeting (June 29, 1997) mentions an accident which occurred during the trip of a Zion youth group to Virginia. The main concern expressed here was

for the well-being of the youngsters and the congregation's liability. The pastoral year-end report for 1997 mentions that Zion had 817 baptized members, by 1998 that number had slipped to 725.

Once again I noticed the curious absence of minutes regarding the VA's call of a pastor, this time the Rev. Dr. Robert C. Weikart, who was called in 1997 and served until late 1999. During Pastor Weikart's tenure the congregation observed an annual "Circuit Riders Day" to commemorate the efforts of the circuit riders of yore who suffered numerous hardships in order to minister to Lutherans spread out all over Michigan. Also during that time the congregation began their annual "Bethlehem Market," an outreach effort during which the community at large is invited to come to a market (laboriously created at Zion's fellowship hall) as it might have taken place around the time of Christ's birth.

By March 1998 it was decided to offer the common communal cup again. Also during that year the "Adopt-a-Seminarian" program was begun. Furthermore, around that time a decision was made regarding the use of acolytes during worship services. Both boys and girls, usually from the class of confirmands, are privileged to that role.

By the end of 1999 the congregation lost its pastor who had accepted a call to Florida. During the ensuing vacancy, Zion was fortunate to have the Rev. Gates as their interim minister. Because of the vacancy, things were relatively quiet at Zion during the larger part of 2000, although at a special VA on February 27, 2000 the congregation agreed to sell the parsonage "as is."

Then in September 2000 the members of Zion called the Rev. Roger James to be their shepherd. He is the 16th pastor to serve this congregation. He was installed on November 26, 2000.

During the summer of 2001 the congregation once again had to have extensive and costly

roof repairs. Then, early in the fall, preparations for an updated photo directory were made. Minutes for the VA held on November 4, 2001 note that the congregation had identified the need for a Deaconess, and decided to start the call process. Deaconess Jenni Waters was duly called during a meeting on April 14, 2002 and installed in August of that year. Deaconess Waters is proficient in sign language which greatly enhanced Zion's ministry to the deaf. In June of 2005 Deaconess Waters resigned her call at Zion, and accepted a teaching position at Concordia University, Riverforest, Illinois.

It was also during 2002 that the congregation's archivist had all official church records such as baptisms, confirmations, weddings and funerals (but not financial records) microfilmed. Copies of the films were presented to the Marshall Library where they are available to the public. The parsonage was finally sold, and it is also noted in the minutes of that year that Zion's radio ministry is ongoing.

In the spring of 2002 the newly appointed Long Range Planning Committee began seriously looking at needed overall improvements such as the installation of an elevator, kitchen improvements, the addition of a covered ramp, stabilization of the building's S.E. corner, enlarging and adding on office spaces, etc. During a Special VA on October 5, 2003 the congregation accepted the committee's recommendations for a comprehensive remodeling program. Soon thereafter, the Church Council appointed a Building Committee which was charged to move ahead with the Long Range Committee's recommendations. After working closely with a renowned church-building firm (Zion Church Builders of Mattewan, Michigan), the Building Committee presented drawings and building plans, as well as cost estimates to the congregation at a Special VA on June 6, 2004.

However, careful study of Zion's income in relation to the cost of the building project deemed it unwise to proceed with the project.

The beautiful stained glass windows of Zion's sanctuary were once again repaired in the fall of 2004. Meanwhile, efforts to find out the names of the artists who created these windows have been unsuccessful.

In the spring of 2005 the congregation approved a considerably less costly project: renovation of the kitchen. A complete overhaul of the kitchen was completed by the end of June, 2005.

At the time of this writing, Zion has 592 baptized members. This number includes both active as well as inactive members.

During Holy Week of 2005 the old altar cross, which was presented to Zion by the Ladies Aid Society at the dedication of the "new church," was found in a storage area in Heidenreich Hall. This cross is not only antique, it is also very unique in design. It is wooden, handmade, sitting on a wooden base. At the time of this writing, it is once again sitting at its rightful place, the altar.

(see photo "Altar Cross 1901" page 57)

VI. Ladies Aid Society and Ladies Guild

Though many groups and individuals have served their beloved congregation in many different ways, it is most appropriate to mention here the tireless efforts of the Ladies Aid Society and Ladies Guild (later known as Zion Women's Association), of which the former is the oldest society within Zion. Throughout the years, their members have made large contributions to the improvement and maintenance of the property of their beloved church as well as to benevolent purposes of the LCMS at large. For instance, records indicate that they raised almost 20 per cent of the cost for building the "new" church. They also raised a large portion of the funds for building the first parsonage. They paid for the altar and pulpit of the "new"

church, as well as the side chancel chairs and the hymn-board.. They financed the painting of the frescos, they paid off several loans made by Zion for repairs, etc., and they paid for the installation of light fixtures in the sanctuary, just to mention a few. Furthermore, without them none of the social functions at Zion would have been possible, such as the feeding of the crowds at the various festivals. These ladies have indeed been a blessing to the congregation

VII. List of Pastors

<u>Year(s)</u>	<u>Pastor</u>
1856-59	Rev. Christian H. Spring
1859	Rev. Adam Burkle
	Rev. F. I. Henieke
	Rev. G.H. Breeht
1867-1868	Rev. C. Schlenker
	Rev. Pastor Stamm
1883 - 1887	Rev. Johannes Fritz
1887 - 1896	Rev. C.F. Boehner
1896 - 1946	Rev. Christopher Heidenreich
1947 - 1957	Rev. Marcus Buuck
1957 - 1965	Rev. Paul Buenger
1965 - 1969	Rev. Theodore R. Taykowski
1969 - 1975	Rev. Horst H. Kasten
1976 - 1996	Rev. Maurice G. Shackell
1997-1999	Dr. Robert C. Weikart
2000- present	Rev. Roger James

VIII. List of Organists

Emma Dengler, 1878
Mary Mehlkorn, 1880, 1887
John Fritz, 1884
Anna Böhner 1891
Ida Noneman, 1897
Lora Hornberger, 1899
Lena Rentschler, 1904
Willie Fondra, 1907
Theophil Heidenreich, 1917
Leah Wouri, 1964
Paula Goodrich 1969
Marilyn Sherwood, 1970
Jan Riccinto, 1986
Cynthia Klingel 1989
Charles Olgar, 1993
Betty Pursley, 1993
Arlene Bolton, 1994 to present

IX. Notable “Firsts”

1. First called pastor: Rev. Christian H. Spring

2. Baptism:

The first baptism officially recorded in our books is that of

Maria Magdalena Anna Kappis

born March 8, 1856, baptized May 18, 1856

officiating pastor: Rev. Volz , in Marshall.

(It is my assumption that this baptism was performed by a traveling minister and afterwards recorded in Zion's baptismal register.)

The first baptism performed by a called minister of Zion:

Magdalena Keim, daughter of Georg and Magdalena Keim

born January 21, 1857, baptized February 15, 1857

officiating pastor: Rev. Ch. Spring

3. Wedding:

The first wedding recorded in our books of official acts is that of

Lorentz Noe and Elisabeth Pfeiffer, April 12, 1857.

(No other information noted.)

4. Funeral:

The first funeral recorded for Zion is that of

Daniel Frank

died March 11, 1857, interment February 13, 1857. (*No other information noted.*)

(Six deaths were recorded for that year, among them the infant son of the pastor, Jakob Friedrich Spring, who died on July 27, 1857, barely five months old.)

5. Confirmands:

Zion's register shows that the first group of youngsters of the new congregation were confirmed on May 2, 1858. They were:

Georg Weislogel	Georg Krennrich
William Krennrich	Veit Hildinger
Ferdinand Biehl	Maria Weislogel
Maria Hartkorn	Katharina Visel
Maria Schmid	Katharina Walz
Maria Walz	Julia Bohrmann
Christina Funk	Maria Schick

6. First Christmas (1856) Communicants:

I hesitated at first whether to list the participants of the first recorded Holy Communion at Zion. However, in view of listing "notable firsts," I decided to post their names here exactly as they are recorded:

Marie Spring	Elisabeth Fedelt	John and Katharina Kappis
Mr. & Mrs. John Krauss	Mr.&Mrs. Gottlob Schmid	Mr.&Mrs. Paul Walz
Mr.&Mrs. Michael Seger	Mr.&Mrs. Bruckner	Mr.&Mrs. Daniel Fase
Mr.&Mrs. Gutekunst	Mrs. Schleicher	Kaspar Gutekunst
Christian Becker's Daughter	Jacob Lernberger	Binder's Maid
Maria Biehl	Regina Steiler	Andreas Weiber
Mr.&Mrs. Christian Walz	Mr.&Mrs. Hais	Leonhard Eberhard
Mrs. Tillmann	Elisabetha Hinderer	L. Weimer
Elisabeth Walz	"Old Katz and Mrs."	Johannes Brenner
Mr.&Mrs. Haver Katz	Gottlieb Böhringer	Louise Schrei
Mr.&Mrs. Philipp Kühle	Jakob Schmid	Mr.&Mrs. Strobel

Johannes Walz	Christoph Becker	Mr.&Mrs. Christian Vogt
Carl Nonnemann	Mr.&Mrs. Jakob Fund	Son of Funk
Daughter of Funk	Mr.&Mrs. Jakob Bürkle	Jakob Hinderer
Michael Hinder	Mr.&Mrs. John Wachenhut	Philipp Biehl
Katharine Biehl		

Under God's guidance and protection, Zion has for these past 150 years been a guardian of His Word, following his commandment to preach, teach, and bear witness to all nations. May He graciously bless us as we strive to continue. To God be the glory!

X. Photos.

To be added here...

Constitution
of
First German Evangelical
Lutheran
Zion Congregation
in
Marshall
Calhoun Co. Michigan

Translated by Erika Bullmann Flores

Preamble

We begin in the name of the triune God who has created heaven and earth.

Confession

The undersigned members of this congregation acknowledge the teachings of Holy Scripture, both the Old and New Testament, as expressed by the Unaltered Augsburg Confessions and all symbolical writings of the Lutheran church, and herewith solemnly declare that the Word of God is accepted by every member as the only guide for every life-situation.

This confession shall remain unchanged throughout the existence of the congregation.

Language

Worship services and religious instruction in this congregation shall for ever be conducted in the German language.

The Following Items Concerning External Order

The Congregation's Preacher

1. Preacher's Attributes and Duties

- § 1. The preacher shall prove himself to be a faithful disciple of Jesus Christ in both his teaching and living. Beholding his Over-Shepherd, he shall lead and graze his sheep conscientiously, and as an example for the congregation, he shall endeavor to faithfully fulfill the heavy duties of his calling.

2. School Administration, Church Register

- § 2. The preacher together with the church council is responsible for the supervision of the parish-school; additionally he is to keep a register of baptisms, confirmations, marriages and death, and shall annually report these to the congregation.

3. Calling and Release of the Minister

- § 3. Concerning the calling or releasing of the minister 2/3 majority of all voting members is required. If the congregation wishes to release the minister, or if the minister requests to be released, the Church Council will make the relevant announcement, and neither the minister nor the congregation will be held to a limited or specific time period.

Concerning the Congregation's Officers

1. Number and Election of Officers

§ 4. The congregation elects two Directors and three Administrators. If an Administrator position becomes vacant due to death or other unavoidable circumstance, Church Council shall temporarily fill it until the next annual voters' assembly. The congregation has the right to double the number of Administrators as needed.

2. Election of Officers

§5. The congregation's officers, who together with the Minister comprise the Church Council, shall be elected by majority vote at the annual voters' assembly, which occurs—after having been announced twice—on the second Tuesday of October; term for Directors two years each, for Administrators three years each, so that each year the position of one Director and one Administrator must be filled.

Concerning the Church Council

1. Order of Worship

§ 6. The external order of worship, that is: the manner and style of worship as well as the time of each service on Sundays and holidays, also of prayer-hours and Bible studies during the week, distribution of Holy Communion, date of the annual confirmation, is to be decided upon by the Church Council in conjunction with the Pastor. No other preacher shall conduct worship services in our church without permission of the Church Council and Pastor.

2. Meetings

§ 7. The Church Council shall call a meeting when requested by five parishioners, or without such a request. However, meetings must be publicly announced ten days prior to the scheduled date. In extreme circumstances each individual voting member can be notified by an individual appointed for this purpose. Decisions of such meetings are valid for the congregation as long as they do not pertain to doctrine and confession.

3. Majority Vote

- § 8. Simple majority shall decide during meetings, except when two-thirds majority is required as stated in other articles of this document. Amendments of this constitution can only be made during the annual voters' assembly, two-thirds majority of those present required.

4. Minister's Salary

- § 9. Concerning the minister's salary, for which none of the offerings may be used, the Church Council is to come to an agreement with the Minister. The Church Council is to report on this matter at the annual voters' assembly.

Concerning the Directors

- §10. The Directors, together with the Minister, are to concern themselves with the spiritual well-being of the congregation, providing a good example with their Christian life-style, and if necessary, teach, warn and admonish. Additionally, upon the request of a parishioner or even without they are obligated to attend confirmation classes and be present at the confirmands' examination. In the absence of the minister, they are to lead the worship service.

Concerning Administrators

- §11. The Administrators are to collect the contributions for the church and the Minister, take charge of offerings, and pay minor expenses as long as all three are in agreement of their necessity. Expenses exceeding the sum of twenty-five dollars require the congregation's authorization.
- §12. The Administrators elect from among themselves a Treasurer, a Secretary, and a Collector. As necessary, the latter is empowered to visit all parishioners once or more often as needed in order to remind them of their financial obligations in a brotherly manner.
- §13. During the annual voters' assembly the Administrators are required to submit a financial report regarding the annual income and expenses.

Concerning the Members of the Congregation

1. Attributes and Obligations of Members

- §14. Members of this congregation have been baptized and confirmed, diligently attend worship services, partake of Holy Communion, and lead a Christian life.

2. Acceptance of New Members

- §15. Anyone wishing to become a member is to approach a Director. If the applicant fulfills the requirements of §14 and there is nothing else to prevent him from becoming a member, he shall sign the Constitution.

3. Duties of Members During Election of Officers

§16. During elections every member is beholden by the Word of God to carefully consider and not act according to personal approbation, but with good conscience consider the necessary skills and abilities needed, especially a Christian affinity, and to vote only for those whom he considers to be the best qualified.

§17. Every male member who has reached the age of eighteen years obtains voting membership six months after signing the Constitution, but cannot hold any office until he is twenty-five years old and one year after signing the Constitution.

4. Contributions

§18. Every member of this congregation is obligated to remit an annual contribution. Refusal to do so without cause results in loss of vote.

5. Expulsion of Members

§19. Members who cause offense by their un-Christian, scandalous life and despite admonishment and warning continue in such a life-style, shall immediately be excluded, and shall only be re-admitted into membership if they provide unambiguous evidence of their improvement.

Reading of the Constitution

§20. The Constitution shall be read once each year at the beginning of the annual voters' assembly.

Conclusion

The mercy of our Lord Jesus Christ and the love of God, and the communion of the Holy Spirit be with us all. Amen.

Beginning

Rules of Order during Meetings.

- 1) Prayer
- 2) Reading of the minutes of the previous meeting
- 3) Financial report
- 4) Election of officers
- 5) Acceptance of new members
- 6) Parish school
- 7) Unfinished business
- 8) Other parish matters.

Marshall, Michigan, October 1, 1856

I am the Alpha and the Omega, the first and the last, the beginning and end.

(Revelation 22:13)

These are the words of the exalted Lord Jesus Christ recorded in the last chapter of the last book of the Holy Bible. What is true in a universal sense is also true for Zion Lutheran Church, Marshall, Michigan. Christ Jesus who brings us to the Father through the Holy Spirit is our all in all. We began in Christ Jesus over 150 years ago; we have lived in the patience, mercy and forgiveness of Christ; we will end in the faithful care of Christ. God grant it for Jesus' sake. In the meantime, for as long as God sees fit to establish us, we also pray that He would preserve us in His true word, open our mouths to the true confession of the faith and use us to bring the Gospel of forgiveness to all around. Amen.

Reverend Roger B. James
Pentecost + September 2005