

REACHING OUT WHERE FEW HAVE GONE
(the Role of St. Paul's Ottawa as a Mother Congregation)

Ralph Rosenberg

Professor Fredrich
Senior B Church History
May 28, 1990

Wisconsin Lutheran Seminary Library

11431 W. Seminary Drive. 65W

Mequon, Wisconsin

REACHING OUT WHERE FEW HAVE GONE

(the role of St. Paul's Ottawa as a Mother Congregation)

Whether or not a person has ever had any direct contact with the congregation of St. Paul in Ottawa, Ontario, he very likely is aware that St. Paul's is a congregation which has built an impressive reputation for itself. Anyone privileged enough to have attended mission seminar this past winter saw a portion of that reputation highlighted. Specifically, St. Paul's has done perhaps as much as--or maybe more than--any other WELS congregation to promote home mission work on the local level, and its primary means of accomplishing this work has been the establishment of additional congregations in its area.

Those present at mission seminar got a preview of this work via a video tape put together by St. Paul's current pastor, Reverend Thomas C. Pfothauer. Unfortunately, the present location of that video is unknown. Several avenues, therefore, suggested themselves for researching this paper. The two most logical choices were either a series of phone interviews with Pastor Pfothauer or a written request for information, sent to all the churches involved. Since Pastor Pfothauer's account of the history had been presented so recently, the later option was chosen. This paper hopes then to examine how and why St. Paul's has become so instrumental in sharing the Gospel as a "mother" congregation in Ontario, Canada. *St. Paul's has established itself as a mother congregation which few other WELS*

congregations can rival.

THE MISSOURI YEARS

For almost the first century of its existence (1878-1969) the congregation of St. Paul was a trendsetter, not in the WELS, but in the Missouri Synod. As reviewed in a church history paper just last year, its initial mission contacts were with a group of German settlers who arrived in High Falls, Quebec (Poltimore) as early as 1850. This group, however, was not served regularly by a Lutheran pastor until Candidate August Senne of Concordia Seminary, St. Louis accepted a call to St. Paul's on July 10, 1875. In addition to his full-time work in Ottawa, St. Paul's permitted their pastor to hold Lutheran services more than thirty miles away in Ontario's neighboring province of Quebec.

More will be said later about St. Paul's ongoing relationship with a small group of the descendants of these settlers, who have since formed the congregation of Our Shepherd in Poltimore. For our purposes here, however, the concessions originally granted to this group were typical of the sacrificial love reflected by St. Paul's during its Missouri Synod history. Though that portion of its entire history is not the primary focus of this paper, one would be remiss not to at least mention the other home mission endeavors of the congregation during its first hundred years, for they do help to explain why St. Paul's has been able to take such significant strides since joining the

WELS.

The first of these endeavors might be described as a matter of practicality, and surprisingly enough, it was more directly a result of the school which St. Paul's had established than of St. Paul's mission work *per se*. During the pastorate of Reverend Borth (1881-1897), St. Paul's was able to begin running its school on a full time basis.¹ This effort included the calling of a full time teacher, and more importantly for our purposes, the establishment of a branch school on Dufferin Road. This branch school proved to be the foundation of St. Paul's first official "daughter" congregation, St. Lucas, which would later be located in this New Edinburgh region of Ottawa.

Step two in the establishment of St. Lucas was taken during the pastorate of Charles William (Gustav) Eifrig (1903-1909). St. Paul's was continuing to experience healthy growth, growth which led them to project, with a great deal of foresight, that they would soon need to expand. Consequently, the congregation purchased four lots on the corner of Noel and MacKay Streets at a price of \$700 as the proposed site for a future church.

Only five years after its next pastor arrived (Herman Ruhland, 1909-1931), St. Paul's plunged headlong into the project it had begun planning over twenty years earlier.

¹ Pastor Senne had been teaching school at his residence since the second month after his installation.

As St. Paul's centennial anniversary booklet, Kept by his Power,² records:

The size of the congregation had now reached such proportions that proper spiritual supervision could not be exercised by one pastor. The time seemed opportune for the establishment of another congregation, something which had been long and carefully planned. In the summer of 1914, some 80 families were released to organize St. Lucas congregation.³

This willingness to part with many of its own members for the sake of spreading the Gospel typifies the dedication St. Paul's demonstrated in establishing its early daughters. Even though the next transfer of membership didn't take place for another forty years, the fact that two new congregations were organized within just the next three successive years indicates that St. Paul's had not in any way lost its interest in home missions.

Both of the next two missions with which St. Paul's was involved were established during the pastorate of R.A. Ritz (1954-1957).⁴ Evidence of the fact that mission zeal is contagious is the fact that St. Paul's first daughter, St. Lucas, sponsored a daughter of her own, Our Savior Lutheran Church. St. Paul's connection with Our Savior was extremely limited. Simply stated, members living in the

² This booklet has provided the vast majority of the historical information to this point in the paper.

³ p. 7.

⁴ By the time Mount Calvary was completed, St. Paul's was experiencing a vacancy. Ritz had accepted a call to Kokomo, Indiana.

proximity of the Westboro region of Ottawa were given the opportunity to join the newly established church, which dedicated its basement church in December of 1954 and which was first served by Reverend W. Mueller.

The establishment of the second of St. Paul's own daughters, Mount Calvary Lutheran Church, again facilitated easier geographical access for worship, this time for those members living in the Alta Vista area. Once again, numerous families were granted transfers from St. Paul's to form a nucleus for the new mission. Mount Calvary opened its doors in the fall of 1957 and called Reverend Polster as its shepherd.

The final mission which St. Paul's helped organize during its Missouri years was the congregation of Christ Risen in Kanata, Ontario, approximately ten miles outside of Ottawa, but still considered a satellite city. Even though St. Paul's in this case was able to provide only a select few members for a nucleus, and even though its financial support of this mission was somewhat limited, St. Paul's did recognize immediately that Kanata was an area destined for growth and that the mission potential was excellent.

In summary, during the Missouri years St. Paul established, or at least helped establish, four daughter congregations, in addition to assisting with the work of St. Paul's Poltimore. In all four cases, a nuclear core family from St. Paul's was provided. Financial support varied

with each new mission, with St. Luke's and Mount Calvary receiving extensive support, Christ Risen receiving comparatively little, and Our Savior no budgeted support at all. It has not been the intention of the author to provide every detail regarding the establishment of these missions, rather they have been mentioned primarily because they help provide the necessary background as we attempt to understand how and why St. Paul's has been such a successful mother congregation since joining the WELS.

THE WELS YEARS

Knowing what took place in the Missouri years, it is considerably easier to understand why Pastor Pfothauer lists "tradition" as possibly the number one reason St. Paul's has been so successful in setting and obtaining its mission goals. He further attributes the success to St. Paul's own feeling of isolation, an understandable feeling considering the fact that St. Paul's was the first and the only WELS church in all of Canada for several years. Two other contributing factors Pfothauer mentions are the movement of members to the suburbs and a noteworthy push from a former vicar, Allen Zahn (1970-1971), who was the impetus behind the newly established Mission, Research & Development Committee.⁵

It is quite obvious from a proposal which this commit-

⁵ Information from a phone interview with Pastor Pfothauer on April 21, 1990.

tee submitted to the voters on January 25, 1972 that it had been extremely active both while Zahn was present and well after he left. The proposal details the conditions which warrant church extension, citing among other reasons the need of practicality, the concern of souls, the potential for growth and an obvious mission-mindedness. The following is an excerpt from the resolution:

...WHEREAS: families of our congregation are moving further away from our present location on a regular basis, making church attendance and activities more inconvenient, and

WHEREAS: some of these families may eventually drift away from us, and

WHEREAS: the city is developing residential areas in both the East & West of our Metropolitan area, and

WHEREAS: Christ's mission command is that we not only be concerned with the spiritual welfare of those in our own immediate area but in other areas as well...

...., Therefore be it

RESOLVED: that the Ev. Lutheran Church of St. Paul proceed to purchase suitable property in both East and West areas of Metropolitan Ottawa, and be it further

...RESOLVED: that any acquisition of property be financed through gifts and loans from within the congregation, and that a fund be established under the name of St. Paul's Lutheran Church Extension Fund....⁶

Less than three months later, the work of this committee bore tangible fruit when it convinced the voters of St. Paul to approve the purchase of 8 1/2 acres of land on Belcourt Boulevard in Orleans as a site for future mission development. The purchase of this land at a cost of \$45,700

⁶ Pertinent paragraphs from the original Mission Development Proposal submitted by the Mission Research & Development Committee.

on April 17, 1972 proved to be the first step in the history of Abiding Word, St. Paul's first WELS daughter. Mission status was granted to the congregation on August 13, 1973, and one year later Candidate David E. Priebe was ordained and installed by Pastor Pfotenhauer.

Since the congregation itself had not been officially organized, a meeting was held on September 12, 1974 at the rented parsonage. This meeting was followed fifteen days later by the congregation's first worship service held at Garneau High School in Orleans with thirty two persons in attendance, most of whom were former members of St.

Paul's.⁷ During the next three years, Abiding Word adopted its constitution, purchased a house for a parsonage, selected architects, and drew up plans for its future church building. Finally, on October 2, 1977 two acres of the land originally purchased by St. Paul's were given to Abiding Word in a special afternoon service at Garneau High School. Ground was broken for the new church and construction began the following summer. By this time more than 70 people were meeting on a weekly basis for the worship services, which were still being conducted at the high school. Five months later on Christmas Eve 1978 the initial service

⁷ The mission status request for Divine Word (upcoming) reports that St. Paul's eventually transferred thirty communicants to Abiding Word.

was held in the newly completed church.⁸

More than likely the reader is now wondering, 'What happened to the other 6 1/2 acres which St. Paul's originally purchased in Orleans?' The remaining land which was not given to Abiding Word in effect proved to be the beginning of yet another daughter congregation of St. Paul's. Actually that may be a bit of an overstatement, but St. Paul's did take the land which was not used for the parish itself and they sold it to a local builder for use in a housing subdivision. A negative effect of this sale was a temporary delay in building Abiding Word's worship facility since Gloucester township refused the church a building permit until the sold property met the subdivision specifications.⁹ Furthermore, some members were, no doubt, wondering whether that additional land may have proven advantageous for any future building projects in Orleans, but such concerns were soon laid to rest for the most part when life was given to a new church because the land was sold.

Of all the daughter congregations which St. Paul established, the story of this next congregation, Divine Word in Nepean, is perhaps easiest to tell, if only because it is still being served by its original pastor, Reverend Allen Lindke. This congregation was the first benefactor of

⁸ From a one page history of Abiding Word provided by Pastor Kevin Schultz.

⁹ Courtesy of "New church opens doors," an article appearing in the Ottawa Citizen, covering Abiding Word's first Bible study on December 25, 1978.

the land sale in Orleans, receiving a full \$50,000 directly from St. Paul's when the time eventually came to purchase their land in 1980.

The roots of Divine Word, however, can be traced back much further. It was the second of the two congregations the Mission Development Committee laid the ground work for way back in the Zahn and post-Zahn years, and it benefited substantially from the success St. Paul's experienced in starting Abiding Word. That success prompted Pastor Pfothenhauer to address his congregation with a "West End Mission Information Letter" from which the following excerpt is taken:

Dear Member of St. Paul:

As you are no doubt aware our congregation is desirous to begin a Lutheran Mission on the West End of Ottawa.

The door for such an effort is being opened--several families have expressed an interest in the venture, the Mission Board is encouraging us, the synod may be able to supply a pastor as early as this May.

It is our gracious Lord who is opening this door; we believe we should enter!

To establish the level of interest in the project two HOME INFORMATION MEETINGS have been scheduled...¹⁰

The proposed meetings were held on February 26, 1978 and on March 12, 1978 at the homes of Mr. and Mrs. Edward Fabricius and Mr. and Mrs. Ernest Cole, respectively. Al-

¹⁰ Pertinent paragraphs from the letter titled "West End Information Letter," dated February 15, 1978.

though only 19 people attended the first meeting, all 19 plus an additional 16 returned for the second meeting. On the agenda were five basic items: 1) the expectations of a mission congregation, 2) the expected assistance from the WELS, 3) a description of congregational life, 4) a presentation of mission challenges, and 5) an opportunity for questions.¹¹ At the end of the meeting the group was asked for a decision regarding their plans to pursue a mission. One of the laymen present succinctly and quite appropriately responded, "If God be for us, who can be against us."¹²

By the end of the month, pastors Pfothenauer and Priebe had completed the request for synod mission status for Divine Word, and with the request they included a letter presenting the history of the Orleans mission as partial justification for their new request. In all, the two pastors listed eight indications of "the seriousness with which the St. Paul congregation has attempted to carry out the 1972 resolution": 1) its previous transfer of members to Abiding Word, 2) the land donation, 3) the intended sale of the remaining land, 4) Pastor Pfothenauer's decline of a call to Michigan in March of 1978 due substantially to the Voter's feeling that a vacancy would have had severe negative effects on the west end mission, 5) the results of the

¹¹ Summarized from the informational meeting bulletin "Praise God from whom all blessings flow".

¹² Information provided on a cassette tape of Divine Word's history as told by Pastor Lindke.

two meetings already held, and the indication that as many as 40 souls might form the nucleus "should all who have expressed interest come," 6) the existence of a theologically sound, dedicated, experienced, and eager nucleus, 7) the felt need for a full time minister, and 8) the promise to help the new mission with the same type of commitment as they had helped in Orleans: "Pastor Priebe and Pastor Pfothenhauer will give every aid and assistance that is deemed necessary and possible."¹³

The fact that the previously stated commitment produced the intended results is evidenced by the overall summary statements of Pastor Lindke, "Divine Word wouldn't be here, obviously, if it wouldn't have been for St. Paul's," and again, "Our whole existence has been centered around the fact that we are a daughter congregation of St. Paul's."¹⁴ He adds that St. Paul's supplied the impetus, the interest, and the individuals who would one day form Divine Word, but at the same time he expresses the regret that these facts are not always recognized by the current members of his congregation, some of whom may not even know that St. Paul's exists.

Still, most individuals, himself included, do recall the many ways in which Divine Word has benefited from the

¹³ Quoted from a letter titled "History and Justification for Request," written on March 28, 1978 to accompany Divine Word's request to synod for mission status.

¹⁴ Credit given on Lindke's taped history of Divine Word.

assistance of their neighbor to the east. Lindke acknowledges that initially there were five or six St. Paul's families who joined his congregation, most did so immediately, one followed shortly later, and he gratefully admits that these were not just ordinary members, but several of the leaders of St. Paul's. At least two of the men had been elders, and another was serving as Sunday School Superintendent when he transferred his membership to the new mission. Transfers from St. Paul's accounted for approximately 80% of Divine Word's original membership, though that figure has dwindled to about 50% currently due, no doubt, to Divine Word's continued growth.

As far as financial gifts, St. Paul's provided Divine Word not only with its land, but also with many of its furnishings. Hymnals were donated courtesy of the LWMS, and the organ was the gift of an individual member, as was the baptismal font. Furthermore, Sunday School materials were provided, a piano was donated, and that doesn't even begin to account for the thousands of dollars which were given in undesignated contributions. Pastor Lindke was even listed as an employee of St. Paul's when he first came to Canada so that his passage into the country could be granted.

Also appreciated by Pastor Lindke are the wide range of services members of St. Paul's provided to help him get started. He found assistance when conducting the necessary canvasses of his area, when looking both for a place to meet as a church and a place to rent for his family, when

various maintenance items needed attention at either the church or parsonage, and when vicars from St. Paul's would fill in during his absences. But, above all, Pastor Lindke appreciates a gift which might tend to go unnoticed: the tremendous amount of time St. Paul's allowed their pastor to spend with a young seminary graduate. In Lindke's own words, "I can't place a high enough value on the guidance that I received, especially from Pastor Pfothenauer over the years."¹⁵ He credits Pfothenauer with keeping him from making mistakes, motivating him when necessary, and praising him when things went well.

Divine Word has since joined Abiding Word in somewhat of a new relationship with their mother congregation, St. Paul's. Today the three congregations cooperate more as sister congregations than in a mother-daughter relationship. This results in a wide range of joint activities among these congregations and their other WELS neighbors. A few such activities include the pioneer program, youth retreats and other outings, seminars, Bible study courses, evangelism programs, church picnics, and special worship services.

Despite the fact that the future looks so bright for these first two WELS daughters of St. Paul's, the third congregation which St. Paul helped support did not fare so well. This was a congregation several hundred miles away

¹⁵ Quotation from Lindke's taped history.

in Mississauga, Ontario. Once again, however, it was St. Paul's who provided the impetus for getting the mission started. In this case two of St. Paul's members had moved to the area, and initial contacts revealed that several families from the United States were interested in joining them to form the necessary nucleus. During the winter and spring of 1978 additional contacts were made and eventually an informational meeting was held. Present at the meeting were pastors Pfothenauer, Priebe, and Lindke, and the three agreed to help each other conduct exploratory services until a full time pastor could be called.

Before long a building suitable for worship was located and purchased with the assistance of a loan St. Paul's requested from synod. Donations from St. Paul's members helped finance the building purchase, and the members were also called upon to help pay the salary of Pastor Roy Heft, the man who accepted the Mississauga call. Not surprising, Pastor Heft, like pastors Priebe and Lindke, was listed as an employee of St. Paul's when he first came to Canada. St. Paul's also provided hymnals and other books to encourage the young mission.

Why this congregation of Divine Peace in Mississauga failed to take root may not be possible to explain to everyone's satisfaction. Some of the members of St. Paul's, who are no doubt somewhat bitter over the failure, feel it was either the result of a poor location or of a poor image the congregation projected into the community. In support

of this later claim, certain members recall visiting the church, only to find an unheated ill-kept building, not conducive to worship. Perhaps the break up was more closely linked with the families and individuals who left the area in favor of more easily accessible worship facilities. In any event, the congregation of Divine Peace officially disbanded in 1987.¹⁶

Meanwhile efforts to begin yet another congregation were well underway. This time the location chosen was Pembroke, Ontario, which is approximately an hour and a half's drive northwest of Ottawa. Already in 1973 Pastor Pfothenauer had begun to conduct exploratory services in the Pembroke area on a once a month basis, though Pastor Priebe could not recall just how long these services continued or what their net results actually were.¹⁷ The few calls which Pastor Priebe and St. Paul's vicar, Roy Beyer, did make in the area early in 1973 did reveal several people who shared their beliefs and who expressed concern over the doctrine and teaching of their liberal pastors. Pembroke was a city which was by no means unaccustomed to Lutheranism. In fact, within the city three Lutheran churches were already thriving--one Missouri synod congregation and two LCA cousins. In addition, five more Missouri synod congre-

¹⁶ Lindke's taped history

¹⁷ From a letter, accompanying the S-1 form for Pembroke, written by Pastor Priebe to District President Kuske.

gations were located within 10-15 miles. It didn't take long, therefore, before the WELS was accused of "trying to ruin the good thing the Lutherans have going for them in Pembroke"¹⁸ once efforts for introducing a more conservative Lutheran Church were initiated.

On November 24, 1974 Pastor Pfothenhauer held the first of what would become weekly worship services at Laurentian Public School in Pembroke. His working nucleus included four families and two individuals for a total of six communicants and twelve total souls. By 1978 the congregation of Redeemer was ready to be organized, and on May 26 it adopted its official name, called its first pastor, adopted a constitution, voted to request membership in the WELS, elected its first officers, voted to apply for its tax exemption number, transferred necessary memberships, recognized the assistance of at least a half dozen St. Paul's members, discussed canvass plans, planned a commencement service and dedication, as well as discussing church renovation plans and the purchase of insurance policies.¹⁹ How's that for taking care of business in one voter's meeting!

In order to dedicate and renovate a church, as mentioned above, Redeemer first had to purchase one, and once

¹⁸ Priebe's letter to Kuske

¹⁹ From the minutes of Pembroke's organizational meeting, May, 26, 1978

again thi* purchase provided a bit of a story in itself. Below are the introductory paragraphs of the purchase agreement which was signed by Ellard Reckzin, Frank Schilling (the president of Redeemer), and David Priebe (pastor of Abiding Word and first called pastor of Redeemer). Note especially the final paragraph cited:

In April of 1978 it became known that a chapel was available for purchase on the corner of McKenzie and Coolidge Streets in Pembroke, Ontario.

On August 11, 1978 the chapel was purchased by Redeemer Evangelical Lutheran Church at a cost of \$21,800.00 plus lawyer fees. The purchase price was received through gifts and loans from members of St. Paul Evangelical Lutheran Church of Ottawa and others. The members of Redeemer are to begin payment on these loans no later than five years from the date of purchase.

Because of the venture of faith which the purchase of this church meant for the members of Redeemer Evangelical Lutheran Church, Mr. Ellard Reckzin of Ottawa agrees to buy the chapel back if the congregation does not flourish and disbands.²⁰

Twelve years have passed, and despite a former vicar's prediction that Pembroke would never go, Mr. Reckzin has never been approached to make good on his promise. On the contrary, Pembroke dedicated its chapel on Sept. 24, 1978 after extensive renovation from volunteer labor, including the assistance of a large delegation from St. Paul's. Since then they have been served by four pastors, Priebe, F. Zarling, Lindke, and most recently James Shrader. Beginning with Redeemer's first resident pastor, Reverend

²⁰ Pertinent paragraphs from the purchase agreement for Redeemer Evangelical Lutheran Church (not dated)

Zarling, St. Paul's assisted with both salary compensation and housing allowance. Though Zarling's pastorate lasted only three years in Pembroke (1979-1981), St. Paul's assistance was reinstated with the arrival of Pastor Shrader in 1987. At that time the voters of St. Paul's approved a two-year program for funding Redeemer's pastor at the going mission board per communicant rates. This has meant a subsidy of \$1800+ per month for Pastor Shrader from June 1987 until the present.²¹ The primary source of this funding was once again the sale of the extra land in Orleans.

A sad note of the Redeemer story is that only two of the original families from 1974 have endured the changes of the congregation's 16-year existence. But a very encouraging note is the fact that both communicant membership and baptized souls have nearly tripled since Shrader's arrival. In 1986 Redeemer consisted of 13 communicants and 18 souls; by 1989 the numbers had increased to 31 and 47, respectively.²² Just recently the church council met with members of their District Mission Board in hopes of finally obtaining mission status.

One would think that by now the profits of the Orleans land sale would have been exhausted, but such was not the case. And as long as money was still available, why not

²¹ Pastor Shrader indicated via letter (March 28, 1990) that subsidy has continued into what is now his third year at Redeemer.

²² Figures courtesy of Pastor Shrader

help fund yet another new mission, right? Such was evidently the thinking as St. Paul's once again ventured out hundreds of miles away from home in the Toronto area.

There in Toronto's northern suburbs two booming areas were identified, Markham and Bolton, as prospective sites for future congregations. The two congregations which have since arisen from these cities are remarkably different, both in respect to their memberships and in respect to their histories. While the congregation in Markham achieved its identity with very little assistance from St. Paul's, its sister congregation in Bolton is yet another congregation which traces its beginnings back to our model mother congregation.

Even though Good Shepherd in Bolton has existed less than two years, Pastor Douglas Priestap acknowledges the support which he has already received:

St. Paul's in Ottawa played a very significant role in starting the work in Bolton. They covered my salary and rent from September 1988 to August 1989. This allowed me to work alongside Tom Haar in Markham (in sort of a team ministry) but also to begin work in Bolton...

It cannot be stressed too much, the role that St. Paul's and Pastor Pfothenauer played in the establishment of the work here. He continues to be a source of encouragement and the different groups and societies of St. Paul have also contributed toward the work here with financial support.²³

It will be difficult to say much more about St. Paul's relationship with Good Shepherd until a bit more of Good

²³ Letter from Pastor Priestap (April 4, 1990)

Shepherd's own history has been written by the course of time.

At last the land sale profits have been depleted for the most part, but the interest to spread the Gospel continues to thrive at St. Paul's. While vicaring in Ottawa last year, I personally was a part of the renewed efforts to start a WELS mission in the Montreal area, and I sat in on reports which Pastor Lindke presented regarding his work in Kingston, Ontario, where he was serving members of both his parish and St. Paul's. In both cases services were offered on a monthly basis to the limited number of people who were interested, with the hope that the people attending would actively pursue the evangelism work that needed to be done in their communities. Distance simply prohibited the pastors from conducting large scale evangelism efforts of their own. Three men--Pastor Pfothenauer, Pastor Kevin Schultz of Abiding Word, and the vicar at St. Paul's--were sharing the preaching and Bible class duties in Montreal, with the understanding that this congregation would eventually be served on a more permanent basis by Pastor Schultz providing it took root. As of the last contact with these men, both the Montreal and the Kingston efforts were in danger of folding, due primarily to the fact that key families were moving out of the areas.

Other areas in the more immediate vicinity of Ottawa have also been discussed as possible targets for future mission outreach. Perhaps the area under the most serious

consideration at this time is the Kanata-Stittsville region, which lies due west of the capital. At present only ideas have been discussed, but knowing the tradition of St. Paul's, it should not surprise any of us if these ideas become reality--or if they redirect their efforts and choose to open yet another new field elsewhere.

That brings us full circle, allowing us to examine once again the very first of the congregations which St. Paul's assisted while still a Missouri Synod entity. Actually, as was stated before, we will be looking at the dissenters of the original group in Poltimore, for it was these dissenters, who formed the congregation of Our Shepherd, who remained in fellowship with St. Paul's. Today Our Shepherd is still being served by Pastor Pfothenauer and his vicar. On an alternating basis these two men make the hour trip north into Quebec to serve this small but faithful congregation of nearly forty souls, holding worship services twice a month and Bible class once a month, as well as teaching catechism classes and visiting the sick and shut ins as needed. Our hats are off to the members of St. Paul's for giving both their pastor and their vicar the freedom to serve on such a longstanding basis yet another of their sister congregations.

Can a person successfully answer the question of why St. Paul's has been so successful in its mission outreach efforts? Pastor Pfothenauer's ideas have already been presented; other members of the congregation commented that

behind the success lay the intense desire of a limited few--perhaps only a couple dozen of the members initially; still others claim that the success was the result of the spirit of the members, that given a cause they rose to meet it.²⁴

Over the years various influences have affected St. Paul's plans for new missions, and their patterns for developing churches were continually subject to changes. In the early years, missions were usually started for geographical purposes, and they frequently involved a staggering number of membership transfers. Such transferring in part accounts for the fact that St. Paul's is currently less than half the size of the congregation which once numbered in the triple digits. In the more recent years St. Paul's has given up fewer members to help start its daughters, but its financial assistance has been much greater. There are, of course, exceptions to this trend. One factor, however, which surprisingly seems to have had little bearing on mission outreach is whether or not St. Paul's was financially supporting a school system at the time. One has to go back to the Missouri Synod years to find a school in operation at St. Paul's, but the fact is that missions were started with equal enthusiasm whether or not other dollars were being used to fund schools. That fact in itself is amazing, but it typifies the love which St.

²⁴ These members chose to remain anonymous.

Paul's has consistently displayed in reaching souls who had previously been left unnourished and in enabling other souls, who had already been reached by the Gospel, to be served more readily.

BIBLIOGRAPHY

The Missouri Years

Kept by his Power (1874-1974), the Evangelical Lutheran Church of St. Paul, Wisconsin Synod--Ottawa, Ontario

Abiding Word

"Abiding Word History," a one page summary

"Mission Development Proposal," a resolution submitted from the Mission, Research & Development Committee to the voters of St. Paul on January 25, 1972

The Ottawa Citizen, assorted articles

Divine Word

Cassette tape recorded by Pastor Allen Lindke to provide information on the historical relationship between St. Paul's and its daughter congregations, particularly Divine Word

"History and Justification for Request," a letter written by pastors Pfothenauer and Priebe on March 28, 1978 to accompany Divine Word's request for mission status

"Praise God from Whom All Blessings Flow," the informational bulletin for the March 12, 1978 meeting of the proposed west end mission

"West End Mission Information Letter," addressed to all members possibly interested in a new mission in their area, written by Pastor Pfothenauer on February 15, 1978

Redeemer

"Brief History of Redeemer," a one page summary

Letter from Pastor Priebe to Pastor Kuske, written on March 17, 1975 to accompany Redeemer's S-1 form

Minutes from the organizational meeting of Redeemer, held on May 26, 1978

Personal letter from Pastor Shrader, written on March 28, 1990

Purchase agreement stating the intentions of Mr. Ellard Reckzin at the time Redeemer's chapel was purchased (April of 1978)

Good Shepherd

Personal letter from Pastor Priestap, written on April 4, 1990

General

Phone interviews with Pastor Pfothenauer and several of his members

Wisconsin Lutheran Seminary Library
11831 W. Seminary Drive. 66W
Mequon, Wisconsin