



## Lutheran Building Chapel Doors Decorate CHI Lobby



210 North Broadway in St. Louis, Missouri

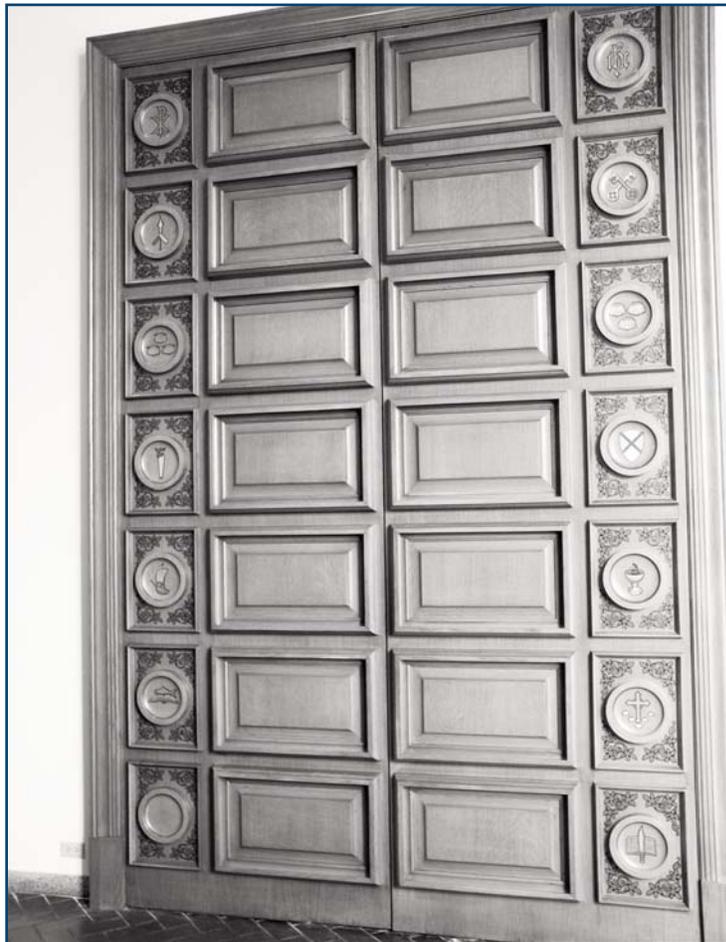
**M**ore than a century passed after the founding of The Lutheran Church—Missouri Synod before the Synod had an official headquarters building. When the Synod was incorporated in 1894 under the laws of the State of Missouri, its charter provided that the Synod shall maintain “an office in St. Louis.” In 1941 the Synod authorized its board of Directors to arrange for the purchase or building of adequate quarters to house synodical offices.

While the Synod had no official headquarters and its presidents lived at a place of their own choosing, it had long been associated with the city of St. Louis as the site of Concordia Seminary and its publishing business and financial department. Over the years more and more officials and executives had their offices here.

In 1947 the Synod purchased the former St. Louis Post-Dispatch Building at 210 North Broadway in St. Louis. The building was remodeled to serve the Synod’s needs as its headquarters with space for the staff of the various departments and offices. Most departments moved to the new building in August 1951, and formal dedication of the new headquarters took place on Sunday afternoon, September 16, 1951.

Three large aluminum panels across the front of the building depicted three great periods of the church’s life: the biblical era of the Old and New Testaments, the Reformation, and the arrival of the Saxon immigrants in St. Louis in 1839. A stained glass window over the entrance doors had a large central figure of “Christ the King” holding the orb of the earth with a cross triumphant over it in His hands. The building

Lutheran Building Chapel Doors (continued from page one)



Doors on the left as they were in the Lutheran Building and on the right in the CHI lobby

contained five floors for offices and a lobby, chapel, lunchroom, and two meeting rooms on the main floor.

The chapel-auditorium in the building was dominated by a beautifully designed altar niche with massive twelve-foot-high doors to either side that could be closed to convert the space into a meeting room. When opened for worship, the doors depict symbols of Christ and the twelve apostles on either side. At the top of one door is the Christ symbol XP with the apostles St. Thomas, St. Matthew, St. James the Less, St. Jude and St. Simon, and a blank panel for Judas. On the other side is the Christ symbol IHC with symbols of St. Peter, St. James, St. Andrew, St. John, St. Philip and St. Bartholomew below it. The Synod sold the building in 1973 and moved up the street to a more modern office building at 500 North Broadway. The Lutheran Building at 210 North Broadway was demolished in 1977 to make way for a redevelopment project. In 1983 the Synod headquarters was moved from downtown St. Louis to its present location in the suburb of Kirkwood, the International Center at 1333 South Kirkwood Road.

The chapel doors were removed and brought to the seminary campus in the custody of CHI when the

Synod moved out of the Lutheran Building. They were stored in the campus field house until an addition to the CHI building in 1979 provided space for them to be stored in the accessioning room.

The doors are once again on public view, having been placed in the CHI lobby this spring for visitors to enjoy.



Lutheran Building Dedication, September 16, 1951

## “Friedrich Lochner: Loving Husband and Father”

by Todd Zittlow



Front cover



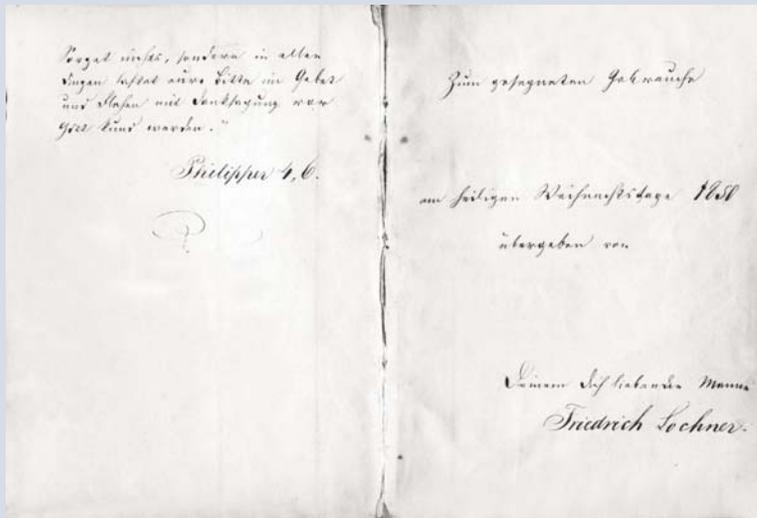
Title page

This prayer book was written by Wilhelm Loehe, a significant figure in the history of the Missouri Synod. It was Loehe who educated and trained dozens of young men at his small parish in Neuendettelsau, Germany, as emergency missionaries. These men were sent to America during the 1840s and 1850s to meet the growing needs for the proclamation of the Gospel in the ever-expanding frontier. One of these men was Friedrich Johann Carl Lochner, (1822-1902).

In America, Lochner established himself as one of the foremost early figures within the Missouri Synod. He was a skilled organizer, gifted liturgist, compassionate pastor, and trained artist. The first teacher-training school (now Concordia University, Chicago) in the Missouri Synod has its foundation in the initiative of Lochner. Through research, writing, and hymnody Lochner influenced the liturgical development of the young Synod. Many of Lochner's drawings highlight Missouri Synod history. A few of these illustrations will be included in CHI's new permanent history museum at the International Center of the Missouri Synod.

Lochner was also a loving husband and father. The small hardbound prayer book pictured above had been a part of CHI's general collection of books by Wilhelm Loehe. When the cover was recently opened a handwritten Bible verse and a brief note penned and signed by Lochner was revealed. In the note Lochner presents this heartwarming gift to his wife, Maria (nee Boehme), for Christmas in 1850. The couple raised a family of ten children and held fast to one another in marriage for twenty-seven years until Maria's death in 1876. Hidden amid the clutter of theological textbooks and organizational artifacts, this touching gift reveals that those we remember in history because of their significance also experienced very human lives. Through them we see that history is actually not all that far away.

Friedrich Lochner (continued from page three)



First pages

This text, handwritten in German, adorns the first pages of a prayer book in the Concordia Historical Institute collection.

(left side)

*“Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God.” Philippians 4:6 (NIV)*

(right side)

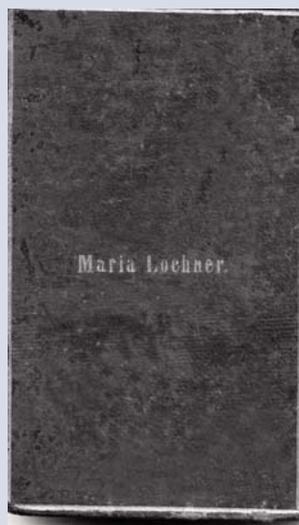
*For the blessed use  
on the holy Christmas Day 1850  
presented by  
your husband who loves you.*

*Friedrich Lochner*

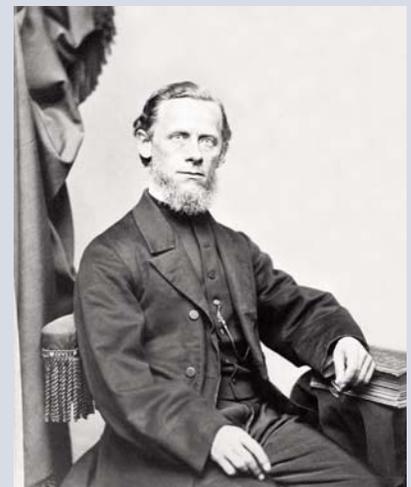
## *Friedrich Lochner presents a prayer book to his wife, Maria.*

Prayer found on page 43:  
Prayer of the parents, when the child is brought to holy baptism

O most gracious Lord Jesus Christ, You Yourself declare that You have a hearty pleasure toward the little children and command that we should bring them to You, for of such is the kingdom of heaven. According to Your word and divine command permit us now also to bring before You our little child for holy baptism and to entreat You, that You would through water and the Holy Spirit publicly receive [the child] as a member of the heavenly kingdom and in the gracious covenant of the new birth. With the Father and the Holy Spirit be and remain a merciful God, Redeemer and Comforter here in time and there eternally, and at all times guide [the child] with the Holy Spirit, so that it will be brought up in a Christian and godly manner and grow and increase in You, so that it may fight and be victorious against sin, the devil and his entire kingdom, to praise and glorify You together with the Father and the Holy Spirit eternally. Amen.



Back cover

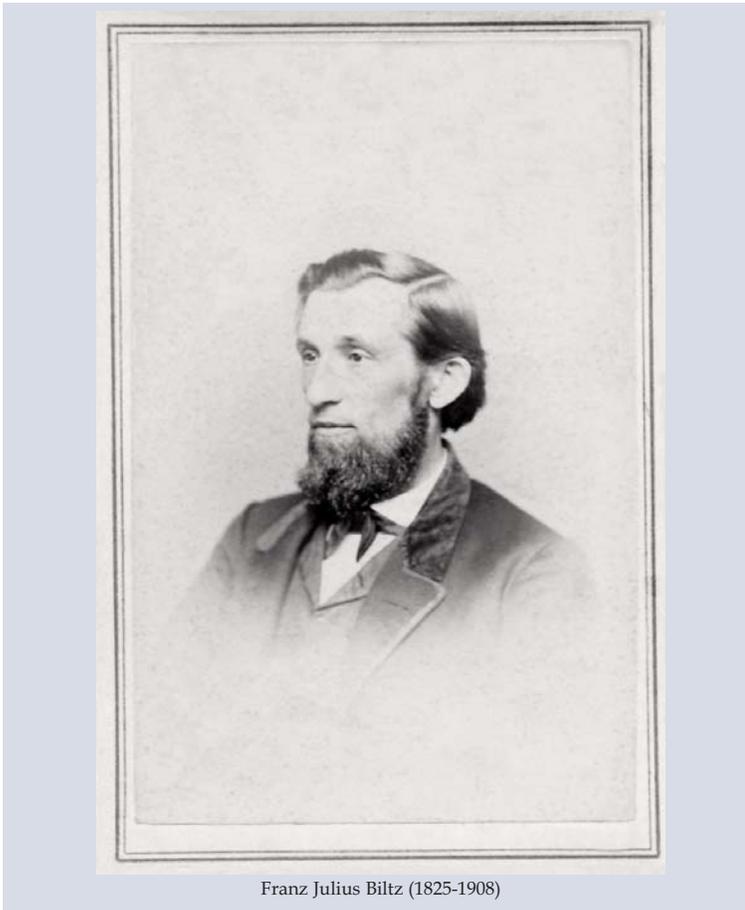


Friedrich Johann Carl Lochner

Prayer found on page 44:  
Prayer of the parents after holy baptism

Compassionate God and Father, we give You praise and thanks, that this child has become an heir of Your heavenly blessings. Let [the child] grow up, that according to Your will and pleasure, it might be trained most blessedly to the praise and glory of Your holy Name and finally receive the promised inheritance in heaven with all the saints, through Jesus Christ. Amen.

## BILTZ DIARIES SHED LIGHT ON CIVIL WAR IN WESTERN MISSOURI



Franz Julius Biltz (1825-1908)

When Pastor Franz Julius Biltz accepted a call to serve a congregation of German Lutherans in Lafayette County, Missouri, in December 1860, he probably had little inkling of what he would experience over the next five years. Immigrant families had been drawn to the area since the 1830s because of its rich farmland. Coming from several neighboring villages in Hanover, they chose a part of Missouri that was to become known as "Little Dixie," the most concentrated slave-owning area of the state.

The experiences of Pastor Biltz and the people of St. Paul Lutheran Church in what is now Concordia, Missouri, have been known from letters that the Biltz family wrote to friends and relatives at the time, as well as from other sources. However, a recent discovery in the collections of the Institute brings additional immediacy to the story.

On several occasions between 1861 and 1864, Biltz's flock and neighbors were set upon by "secessionist" (Biltz's term) sympathizers who surrounded them. Also known as "Bushwackers," these confederate guerrillas paid the Germans several visits, looting their homes and stores and stealing their livestock. As time went on the raids became more violent, culminating in an attack in October 1864 in which twenty-four men were killed, "mostly after wounded or captured," according to Biltz's own words.

In addition to family letters, Biltz's experiences can now be examined on the basis of a series of diaries that were discovered just last year in a collection of the papers of Biltz's grandson, Pastor Theodore Walther, at the Institute. Donated by Pastor Walther's widow after his death in 1960, the diaries had remained unrecognized until a reorganization of the Walther papers brought them to light.

The diary entries are recorded on interleaved pages in annual issues of *Der Lutherischer Kalender*, an almanac-type publication issued in Allentown, Pennsylvania, by Pastor S. K. Brobst. It included the names of all Lutheran pastors of all synods in the country. Biltz's diary entries on the pages for each month include notations on current events in Lafayette County as well as throughout Missouri, and he also notes significant events elsewhere, such as the battles of Bull Run and Gettysburg, the surrender of Lee's army to General Grant and the assassination of President Lincoln.

But it is the references to the attacks on the German settlers in and around the town that Biltz himself, as postmaster, would later name "Concordia" that are most poignant and telling. On October 5, 1862, after performing a baptism, Biltz and several men of the community were captured and marched off as hostages. Several times their captors stopped and shot one or more men in the group. Eventually, Biltz was released, and he recorded the names of the victims in his diary.

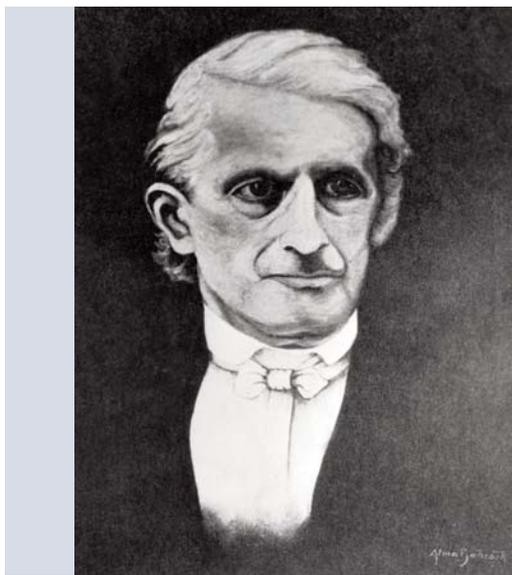
Copies of pages from the diaries will be included in the CHI Museum at the LCMS International Center that will be opening in July. The incidents at Concordia, Missouri, will be highlighted along with other ways in which the Civil War impacted the Synod. We are also beginning to look into ways in which the information in the diaries can be made more widely available for research.



BILTZ DIARY,  
1861

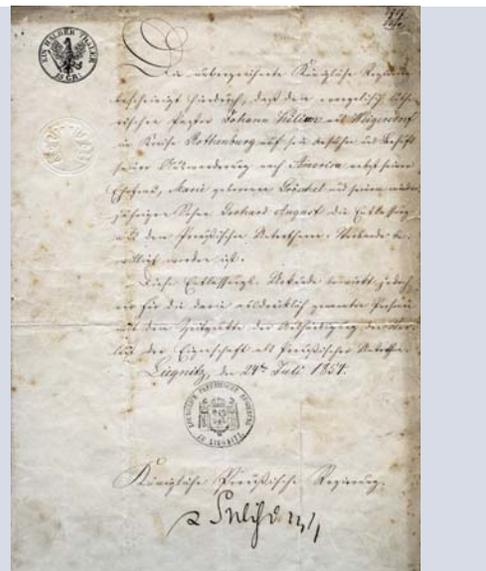
## Johann Kilian

by Shawn Barnett



Johann Kilian  
(1811-1884)

Document granting  
Pastor Johann Kilian  
permission to emigrate  
from Prussia, 1854



Martin Luther in his exposition of the second Psalm wrote, "Satan hates Christ, he hates His Word, and he does not wish to give way to Him or give place to the Word. Therefore, when Christ presses close upon him and drives him hard, he is indignant and rages and tries out all his powers." Wherever Christ is preached, Satan would stir up discord. It should not be a shock, then, that the history of the church, in as much as it is the history of the assembly among whom the Gospel is preached and the sacraments are administered according to Christ's institution, is a history of controversy.

In his well-researched biography "Johann Kilian, Pastor: A Wendish Lutheran in Germany and Texas," George Nielson writes, "Controversies show which issues a person holds paramount and for which he is willing to give up peace for turmoil." Kilian, who is featured in the new CHI Museum at the International Center, was the first Missouri Synod pastor in Texas. At times Kilian's biography reads like a litany of controversies. Even before immigrating to Texas with a group of Wends to be their pastor, Kilian had fought in Saxony to prevent the schools from being pulled away from pastoral oversight. In 1857, just three years after the immigration, Kilian was caught up in a controversy that would split the congregation.

The immigrants that had settled in Serbin, Texas, and founded St. Paul Lutheran Church were composed of two groups: a smaller contingent from Saxony, where Kilian had first served as a pastor in Kotitz, and a set from Silesia, where Kilian had moved in 1848 to serve congregations that had broken away from the Prussian Union. The group from Saxony was fond of conventicles, i.e., prayer and devotion meetings often conducted in a home, as a means to pursue a living faith since the Saxon Church was controlled by a rationalistic consistory.

This party wanted the congregations' worship organized around a devotional format and they wanted strict church discipline. The Prussian immigrants, on the other hand, had enjoyed freedom from the State church in their liturgy after a struggle with the Prussian Union over the imposition of the Union Agenda (a text which prescribed liturgical rites that militated against the Lutheran understanding of the Lord's Supper). This group in general favored liturgical worship.

When advocates of the conventicles began to attend Methodist revivals, Kilian countered by preaching against the Methodists and reminding his congregation that in Germany they had fought against such false teachings as the Methodists held. Yet, although Kilian thought conventicles to be a distraction from the life of the congregation around Word and Sacrament, he acquiesced to the group by holding prayer meetings on Wednesday and Friday nights. When Kilian ended the meetings after six months of declining attendance, the group blamed Kilian. Soon the conventicleists again began to associate with the Methodists. This time Kilian's words against the conventicle party were sharp, especially after they suggested a separation. The two parties failed to achieve reconciliation and on October 16, 1858, the group which left formed St. Peter congregation right across the street from St. Paul.

Fortunately, the congregations eventually reunited, but not before enduring further controversy. Perhaps this history of controversy is morbidly fascinating to some, like slowing down to look at a car wreck. Perhaps it is discouraging to some to know that there has always been such strife in the church. But on the contrary, it is important for the church to gird herself, and to remember that she is always militant and must at all times be vigilant until the last day when her warfare is over.

## *In Memory of*

Mrs. Darlene M. Currie by Mr. and Mrs. Raymond Hausler  
 Mrs. Darlene M. Currie by Mrs. Barbara Huggins  
 Mrs. Darlene M. Currie by Mrs. Patrice Russo  
 Rev. Toivo A. Esala by Ms. Ardis J. Esala  
 Milton E. Grebing by Mrs. Dorene Grebing  
 Mrs. Patricia J. Hutchinson by Mrs. Barbara Huggins  
 Rev. Eugene W. Juergensen by Mr. and Mrs. Herbert Kluck  
 Rev. Ray Mack by Mrs. Natalie Wehrman  
 Jacob Martin by Mr. and Mrs. Ronald J. Martin  
 Mrs. Betty (Elizabeth) Krause by Mrs. Patrice Russo  
 Rev. Mark Meschke by Dr. Luetta G. Werner  
 Dr. Clarence W. Spiegel by Mr. Arthur E. Spiegel  
 Mr. Gail Upchurch by Mr. and Mrs. William H. Brauer  
 Dr. Julius A. Walther by Mrs. Marie T. Bergmann

Rev. Eugene William Juergensen, 81, archivist of the LCMS's Montana District, died peacefully in his home on April 18, 2009, in Billings, Montana. He is now in heaven with all the saints because of the redeeming work of his Lord and Savior, Jesus Christ, in whom he believed and served.

Juergensen was born in Sagerton, Texas, on April 16, 1928, to Rev. Carl and Lydia Juergensen. He did his undergraduate studies at St. John's College in Winfield, Kansas, and his graduate work at Concordia Seminary in St. Louis, Missouri. He was ordained as a Minister of the Gospel in the LCMS in June 1953. He obtained his Master of Divinity Degree from the seminary in 1981. Pastor "J" served twelve Lutheran congregations full-time in Montana, Iowa, Colorado, Kansas, Nebraska and Oklahoma. He also served twenty-four congregations in their vacancies.

## *In Honor & Commemoration*

Rev. Martin J. Marquardt's 50-year anniversary of graduation from Concordia Seminary  
 by Rev. Martin J. Marquardt  
 Rev. Raymond K. Thomas' 50 years of ministry by Rev. Raymond K. Thomas

Please check out a new website called "In the Footsteps of Phoebe," which was launched as a resource in conjunction with Cheryl Naumann's deaconess history book. The site address is: [www.deaconesshistory.org](http://www.deaconesshistory.org). The book, of the same title, is available from Concordia Publishing House.

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 For historical or research questions call 314.505.7935 or send a message to: [reference@lutheranhistory.org](mailto:reference@lutheranhistory.org)

# Historical Footnotes

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TO OUR FRIENDS OF HISTORY:



SPRING 2009 ISSUE



CHI held its annual volunteer luncheon at Koburg Dining Hall, Concordia Seminary, in April. Left to right (front row) Bob Malec, Bernice Malec, Cookie Brauer, Lois Schoech; left to right, (back row), Werner Krause, Interim Director Marvin Huggins, Ross Wagner

## *Auxiliary Executive Officers*

Auxiliary officers at the May meeting: Jill Hintze, secretary; Pauline Kolb, president; Marilyn Courtney, social chairman; Bernice Malec, membership chairman; Nina Boehme, treasurer; Constance Seddon, vice president; (Caroline Kuechenmeister, social chairman, not pictured)



*CHI Honors its Volunteers*