

**A Unique Heritage in the Vicar Program of**  
**Wisconsin Lutheran Seminary:**  
St. Matthew's Lutheran Church  
Benton Harbor, Michigan

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Church History 3031

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The vicar program has existed for many years at Wisconsin Lutheran Seminary. Since 1945 St. Matthew's Lutheran Church in Benton Harbor, Michigan, has played a particularly unique role in this training. Forty-two seminarians have had the opportunity to experience a congregation unlike any other in the Wisconsin Evangelical Lutheran Synod. Although every church has its own unique characteristics, the circumstances that surrounded the assignment to Benton Harbor called for an individual that not every seminary student was qualified to fulfill. St. Matthew's had kept the use of the German language for one of their Sunday worship services throughout the time they had a vicar. This call required an individual who was able to function in the German language. The German requirement was one aspect that made this assignment unique.

Although the German service was a primary concern for the St. Matthew's vicars, it was not the only unique aspect of this assignment. In addition to the use of the German language some of the vicars witnessed a change in the demographics of Benton Harbor. The neighborhood in this small southwestern Michigan city had developed over the years. The vicars who served at St. Matthew's in the 1990's found themselves in a different situation than those who served thirty years earlier. By 1990 Benton Harbor was less than ten percent Caucasian.<sup>1</sup> This church that had been founded by German Americans found itself in a neighborhood that had changed to become predominantly African American. This changing community was another unique aspect of the vicar assignment to St. Matthew's in Benton Harbor.

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<sup>1</sup> A Century With Christ. A booklet prepared for the 100<sup>th</sup> anniversary of St. Matthew's. Best Creative Printing in Benton Township, MI, is acknowledged for their assistance in publishing the booklet. Jill Rauh is acknowledged for the research and the written copy of the booklet. Norbert Manthe is acknowledged for digging up historical facts.

The culture of St. Matthew's had taken on a face all its own. The combination of German members, their middle-class children, and inner-city prospects made St. Matthew's in Benton Harbor unique. No other congregation has been able to provide their vicars with an experience quite the same as that of St. Matthew's. The forty-two men who served there will not forget St. Matthew's in Benton Harbor. This learning experience has left a lasting impression on these men and on those they were enabled to serve both at St. Matthew's and in their successive calls in the ministry.

### **German Heritage**

The history of the Germans in the Benton Harbor area reaches back to the Eighteenth Century. During this time Catherine the Great had invited Germans to come to Russia. Land had been made available for cultivation in the Ukraine, and the Germans answered the call. With the use of good farming techniques these Germans were able to prosper in this foreign land for over 100 years. This prosperity, however, had left the native Russians jealous of these foreigners. Therefore, the Russians petitioned the government for restrictions that would prevent the Germans from owning land or conducting schools in their own language.

Not surprisingly, some Germans were reluctant to change their way of life. For that reason, they decided to emigrate to another country that would allow them to keep their German heritage. One of these émigrés settled just outside Benton Harbor in the fertile land of Sodus, Michigan. His favorable reports back to those still in Russia, possibly those in the province of Volhynia, encouraged others to make their home in

southwestern Michigan. This began what would become a steady flow of Germans to this area, many of which were Lutheran.

When St. Matthew's Lutheran Church was founded in 1898, the congregation in Benton Harbor had responded to this wave of immigrants. The more immigrants that settled in this area the larger the membership grew for St. Matthew's. This congregation that had started as a mission outreach to German immigrants was soon self-supporting. By 1906 they were no longer subsidized by the Wisconsin Lutheran Synod.<sup>2</sup>

Over the years of its existence this congregation never lost its desire for mission work. The leaders of St. Matthew's had continued to reach out to God's people in the area. Pastor August Behrendt served St. Matthew's from 1898 to 1908. He aided in the founding of St. Paul's congregation in Stevensville in 1900. Pastor Henry Haase replaced pastor Behrendt and served until 1949. During this time St. Matthew's organized other daughter congregations including St. John's in Dowagiac, St. Paul's in Sodus, and Grace in Eau Claire. Grace congregation, now in St. Joseph, as well as Good Shepherd in Fairplain can also trace their roots back to St. Matthew's. Many people in these daughter congregations had come out of St. Matthew's and remember fondly the time they spent growing up there.

After this period of expansion into the surrounding area, St. Matthew's opened its doors to another wave of German immigrants. Pastor Ernst H. Wendland served from 1948-1962 and witnessed a rapid membership growth. During this relatively short time the number of communicants grew from 780 to 1270.<sup>3</sup> This second wave of German immigrants came from similar backgrounds as those who immigrated in the late 19<sup>th</sup>

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<sup>2</sup> Ibid. page 5.

<sup>3</sup> Ibid. page 7.

Century. Many of them were the children of German settlers in Russia who had decided to stay behind.

Unfortunately, these Germans had come to experience more persecution than they would have expected. Under the command of Josef Stalin the German settlements in Russia were destroyed. Some German inhabitants were killed, others were deported to Siberia, and those who could escape sought refuge in their native homeland. These refugees, however, were not met with open arms in Germany. This was because Germany was being rebuilt after it had been devastated in World War II. A number of the German refugees, for this reason, emigrated to the same area as their relatives before them and ended up in Benton Harbor, Michigan. Many German members lived throughout the time that St. Matthew's had a vicar. This is why St. Matthew's kept their weekly worship service in the German language into the 21<sup>st</sup> Century.

### **The German Vicar Call**

The special assignments listed for the last vicar to serve at St. Matthew's still asked for an individual who was able to serve by "conducting worship services and delivering sermons in the German Language."<sup>4</sup> Each of the vicars who served in Benton Harbor had an equivalent assignment. Some of these men felt more comfortable in the German language than others. Yet they all found their own way to continue to serve the German members of St. Matthew's, whether or not they considered their work in the German language a strength in their ministry.

One of the first vicars to serve St. Matthew's, Warren Widmann, fondly recalls what made this opportunity in Benton Harbor unique:

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<sup>4</sup> St. Matthew's congregation. Call letter to the author. March 30, 2004.

For me it was the German and the opportunity to work with someone like Pastor Wendland. At the time he was on the African Executive Committee and very much involved in World Missions. When he received the Call to Africa he said, "Now I need to put into practice what I have been preaching." The German was a challenge. I grew up speaking a "German" which you won't find in any textbooks. It was probably one step below "low German." With a lot of help from Pastor Wendland I guess I did an acceptable job in German. I am not aware that anyone left the church because of my German.<sup>5</sup>

Warren Widmann was a vicar from 1961-1962 and the last vicar to serve under Pastor E. H. Wendland.

The majority of vicars served under Pastor Kermit Biedenbender, who was pastor from 1965-1994. During this period of time twenty-seven vicars had the privilege to learn from this long-time pastor of St. Matthew's. Thomas Kock, vicar from 1990-1991, describes his opportunity to work in the German language:

I never got to the point of being able to actually preach in German – I would write my sermons in German, then Pastor B. would apply many, many, many corrections ☺, and then I'd re-type it in German, then I'd read it. (That was tough, by the way, because I never felt like I was really communicating with those souls as well as it should have been done.) By the end of the year, I was able to carry on a reasonable conversation with the German shut-ins, so I did improve quite a bit.<sup>6</sup>

Pastor Biedenbender was admired for his ability to handle the German language. He kept a standard routine for the preparation of worship services. For the most part the vicars wrote their sermons in German and then preached English off the German manuscript. In this way Pastor Biedenbender would correct for the vicar not only the content of the

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<sup>5</sup> Warren Widmann, personal interview, November 27, 2005.

<sup>6</sup> Thomas Kock, personal interview, November 27, 2005.

sermon but also the German grammar and syntax. Those not very apt in the German language recall many long hours in the office at the parsonage.

The vicars who served St. Matthew's after the time of Pastor Biedenbender prepared for their German sermons a little differently. Eventually the routine shifted so that the vicar would first write his sermon in English and then translate it into German. During busy weeks a variety of prewritten German sermon books would be consulted for help. The last few vicars to serve St. Matthew's turned to Elli Maas, a member of St. Matthew's, whenever they needed their own German sermon translation corrected. Mrs. Maas had grown up at St. Matthew's as a child of a German immigrant. She was a teacher of a German class in the local public school system. She generously volunteered her time every week to help both the vicar and occasionally also the pastor to prepare for Sunday worship in the German language.

The German aspect of the vicar assignment to St. Matthew's truly contributed to make this call unique. Preaching in worship and conversing with shut-ins in the German language became a weekly, if not a daily, part of life during the vicar year. In 2005, the average attendance had diminished to around twenty-five communicant members every Sunday, compared to about seventy regular German members thirty years earlier. Yet even with comparatively low numbers this had remained a valid ministry. The German members thoroughly enjoyed this special ministry which allowed them to worship in their mother language, even if the spoken German from the vicars was at times rather rusty.

## **The Inner-City**

The current church building for St. Matthew's was built in a central location in the residential area of Benton Harbor. It was dedicated on October 24, 1920, at the cost of \$67,000.<sup>7</sup> This Gothic style structure sits prominently on the corner of Colfax and Kline streets (refer to page 20 for a picture). St. Matthew's built there to be a part of that neighborhood. The congregation had made it their ongoing mission to reach out to the people of Benton Harbor. For years, those who lived in this neighborhood fed the membership of St. Matthew's. Over time this congregation grew to become the largest Wisconsin Synod church in the area.

It was not long before years of growth gave way to a period of decline in membership. During the mid to late 19<sup>th</sup> Century the neighborhood around the church had changed demographically. The population had become predominantly African-American. Moreover, Benton Harbor had developed a reputation for crime and safety concerns. John Hartwig, vicar from 1981-1982, recalls, "I lived a couple blocks from the church and school on McAllister. You would often hear gunshots. People were leaving the congregation and joining Grace, St Joe. That was very difficult for Pastor Biedenbender."<sup>8</sup> Most middle-class families had moved out of Benton Harbor to surrounding towns like St. Joseph and Fairplain. Even some of the members of St. Matthew's had found new homes outside of Benton Harbor. All this resulted in a steady pace of transfers out of St. Matthew's to one of the daughter congregations in the area.

A devoted core of members resolved to keep their membership at St. Matthew's. This resolve, however, to stay in Benton Harbor did not go untested. Numerous crime

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<sup>7</sup> A Century With Christ. Page 6.

<sup>8</sup> John Hartwig, personal interview, November 29, 2005.



related incidents happened in that very neighborhood. In 1981, crime hit home when Mr. Donald Habeck, who had served St. Matthew's school since 1972, was brutally attacked. This incident left him with severe head injuries from which he would never fully recover. Although this gave way to even more members transferring out from St. Matthew's, the ministry to this neighborhood was not abandoned. Then, in 1987, an arsonist had succeeded to set the church on fire. The congregation could have used the insurance money to build a church in a different location. Rather, since the members of St. Matthew's upheld their resolve to stay a part of that neighborhood in Benton Harbor, they used that money to restore the damaged structure that housed this congregation.

Regardless of the difficulties in Benton Harbor, St. Matthew's found ways to reach out. They focused the mission of their school so that it became an outreach tool. During the 1980's scholarship programs were offered for new students. Parents were taken through Adult Confirmation classes. New faces from the neighborhood, both black and white, made St. Matthew's their church. Although the church and school continued to encounter the difficulties that go hand in hand with the culture of an inner-city, the resolve to stay a part of the neighborhood in Benton Harbor only grew stronger.

### **The Inner-City Vicar Call**

The vicars who served during and after the time of demographic change in Benton Harbor found themselves immersed in a different culture. Their aptitude to function in the German language had no direct correlation to the ability to work in an inner-city setting. So, when the new vicar drove through the neighborhood around St. Matthew's for the first time a strange reality set in. Perhaps there was a desire to have taken an

evangelism course instead of one last German elective in school. Yet whether the vicar considered work in the inner-city a strength, a weakness, or something in between, each of the vicars considered this unique year spent in Benton Harbor a blessing for his ministry.

For many years the vicars faced the neighborhood challenges of the inner-city. Many of St. Matthew's vicars lived very close to the church. This meant that when crime and safety concerns elevated, they were at times right in the midst of potential danger. Brent Brutlag, vicar from 1997-1998, vividly recalls some of his encounters during his stay in Benton Harbor:

We were renting a house on Lavette Ave but when our moving truck arrived the house wasn't ready so we had to unload in the house next door and sleep on the floor for about a week. It wouldn't have been so bad if my wife hadn't seen the big black rat run across the floor in our bedroom! When we finally got into the house, not only were their bullet holes all over our living room wall, but we found a handgun stashed under the sink—loaded... There was a murder on school property that year (I had to step over the "outline" to get into school)...My wife was run off the sidewalk by a "delivery truck." Then all of a sudden the back door rolled up and out came a bunch of DEA agents, or agents from some agency, with weapons drawn, screaming at her, "Get out of here now," as they proceeded to surround the house two doors down from the church...We heard our next door neighbor being stabbed as he walked in on his wife and some other guy...We spent New Year's Eve lying over our baby in the center hall trying to keep her safe from the celebratory spray of the "oozies."<sup>9</sup>

This type of life in the inner-city truly made life interesting for those vicars who lived and worked in the midst of this neighborhood. But this was where they had been called to serve God's people. So, when the year was over the vicar was able to reflect and

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<sup>9</sup> Brent Brutlag, personal interview, November 29, 2005.

conclude with Brent Brutlag, “But as crazy as the neighborhood was, I would do it all over again. The people of St. Matt’s are very special and I thoroughly enjoyed ministering to them!”<sup>10</sup>

Apart from the ministry to the members of St. Matthew’s, much work was available to be done among the unchurched in Benton Harbor. The steady decline in membership left many empty seats to be filled. The devoted core of members in St. Matthew’s struggled for many years to find a way to react to this change. Ben Berger, vicar from 1998-1999, expressed his views in regards to this when he recalls, “I was really excited to be there, but very disappointed to learn how little the congregation interacted with the neighborhood. There seemed to be a battle – the congregation didn’t warm up to the culture around it. Vicars can’t establish new ministries – the congregation never took the step while I was there.”<sup>11</sup> Berger was not the only one to experience this difficulty. Many other former vicars did not experience the opportunity to do outreach in the neighborhood. Some of these vicars took the initiative to start short-lived programs while others did not.

One particular difficulty for outreach happened during the two-and-a-half year vacancy in 2001-2003. Pastor Paul Nauman from Good Shepherd in Fairplain took on the extra responsibilities until a new pastor could be found. The vicars were kept so busy with the other ministries of St. Matthew’s that little if any work was committed to evangelism. Thomas Ehnert, vicar from 2000-2001, recalls, “Because of the vacancy, the

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<sup>10</sup> Ibid

<sup>11</sup> Ben Berger, personal interview, November 27, 2005.

only real outreach we did that year was for VBS.”<sup>12</sup> Albeit Vacation Bible School has been a very important tool for outreach for St. Matthew’s, some former vicars had expressed regret that they did not experience other evangelism training during their time in Benton Harbor.

These difficult aspects of an inner-city call truly made the assignment to St. Matthew’s unique. A vicar can only assume so much responsibility before his plate is too full. Much time was required for the visiting of the numerous shut-ins, some of whom only spoke German. Other time was spent in sermon preparation both for the English and the German service. Other duties included teaching in the catechism class, conducting Bible study, leading adult confirmation class, visiting those in the hospital, helping with numerous funerals, and the occasional evening meeting. Unfortunately, evangelism and outreach was not placed high on the list for the vicars who served at St. Matthew’s. But the vicars who were able to find the time to reach out to the neighborhood felt rewarded in their efforts.

The congregation of St. Matthew’s continues their endeavor to reach out to the unchurched in Benton Harbor. The difficulties of living and working in an inner-city perhaps will remain for some time, but because of the resolve of the devoted members of St. Matthew’s they will strive to overcome these difficulties. This congregation is dedicated to find new ways to share the Gospel with God’s people in Benton Harbor.

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<sup>12</sup> Thomas Ehnert, personal interview, November 27, 2005.

## Continued Influence

Many, if not all, of the former vicars at St. Matthew's discovered numerous blessings throughout their ministry resulting in part from their time spent in Benton Harbor. Since so many of these vicars were able to work in a foreign language, some of them were called to serve in different world missions. St. Matthew's vicars have served or continue to serve in countries like Thailand, Malawi, South Africa, Russia, Czech Republic, Ukraine, Brazil, and parts of Scandinavia. John Vogt, vicar from 1969-1970, is one of these men whom the Lord has used in the mission fields of other countries. He says:

As it turned out, the working in German was an important cog in the Lord's plan for my life. I was called to Lansing, in part because my biography said I could preach in German (which I continued to do in Lansing). In turn, when I was appointed to the Commission on Inter-Church Relations, I was elected Germany Contact-man, in part because of the acquaintance with German I had had. Then on the basis on that contact-man experience, I was called and led to accept the call as Friendly Counselor for Scandinavia. And now one step further, it seems that is leading up to my serving as Rector/President of St. Sofia Seminary in Ukraine.<sup>13</sup>

Other men who have not been called to a world mission have experienced work in different home missions. Karl Walther, vicar from 1987-1988 currently serving St. Mark's in Watertown, WI, recalled his work in the German language and said, "As for the German, I was no "great shakes" at it. However, it is (humanly speaking) much of the reason I am where I am. When Saint Mark's called me in '95 saying, 'If you come, you'll have to learn Spanish,' I thought, 'Well, I've operated before in a language I didn't

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<sup>13</sup> John Vogt, personal interview, November 29, 2005.

understand, I'm sure I can do it again!"<sup>14</sup> Others, still, who may not have worked in a mission field, have found other benefits from the unique year spent at St. Matthew's. Thomas Nass, vicar from 1980-1981 and now professor of Hebrew at Martin Luther College, comments, "Still to this day I look upon the experience as a tremendous blessing. Now I feel comfortable reading theological German, and I often find myself using German in research and study. So I'm thankful for the BH German experience."<sup>15</sup>

The value of the unique experience of the vicar assignment to St. Matthew's in Benton Harbor cannot be weighed. The time spent with the devoted members and loving pastors throughout the years remains priceless to these men. This call was unique and at times difficult, but by the grace of God these men were enabled to come away with an appreciation for the public ministry. Each experience was a little bit different from the last but each had its rewards. Most grew from the use of the German language. Some developed independence in their ministry under Pastor Biedenbender. Still others were able to experiment in the inner-city culture. Throughout this entire span of almost sixty years, each of the vicars received encouragement from the many loving members of St. Matthew's. Perhaps sometime in the future St. Matthew's will call a vicar again so that even more future pastors can experience this unique situation in Benton Harbor. Until then, the former vicars as well as the members who watched them grow up will continue to hold on to the fond memories of the time when St. Matthew's had a vicar.

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<sup>14</sup> Karl Walther, personal interview, November 29, 2005.

<sup>15</sup> Thomas Nass, personal interview, December 20, 2005

## Vicars who served at St. Matthew's

<u>Vicar Year</u>	<u>Name</u>	<u>Graduation Year</u>	<u>Now serving at or other</u>
1945-46	Ralph Baur	1947	Retired
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1959-60	Lawrence Lillegard		Did not return to seminary
1960-61	John W. Ribar		Did not return to seminary
1961-62	Warren L. Widmann	1963	Retired
-			
1963-64	Lonnie S. Cronin		Did not return to seminary
-			
1965-66	Werner Koehne		South Africa
-			
1967-68	John J. Sullivan	1969	Novosibirsk, Russia
1968-69	John A. Trapp	1971	(No longer in ministry)
1969-70	John F. Vogt	1971	Vastra Frolunda, Sweden
1970-71	Robert L. Hoepner	1972	Redeemer, Ann Arbor, MI
1971-72	John D. Willitz	1973	St. Paul, Alexandria, MN
1972-73	Thomas L. Bartz	1974	(No longer in ministry)
1973-74	Lloyd H. Lemke	1975	Trinity, Sturgis, SD
1974-75	Roger K. Kovaciny	1977	Ternopil, Ukraine (ELS)
1975-76	Siegfried R. Koehne	1977	South Africa
1976-77	Mark S. Grubbs	1978	Czech Republic (ELS)
1977-78	Robert H. Meiselwitz	1980	St. Paul, Round Lake, IL
1978-79	"	"	"
1979-80	James L. Langebartels	1981	Christ, Imlay City, MI
1980-81	Thomas P. Nass	1982	Martin Luther College, New Ulm, MN
1981-82	John P. Hartwig	1983	Wisconsin Lutheran Seminary, Mequon, WI
1982-83	Winfried J. Schroeder	1985	St. Paul, Roscoe, SD
1983-84	James D. Weiland	1985	Christ, Merrill, WI
1984-85	Timothy H. Buelow	1987	Emanuel First, Lansing, MI
1985-86	Guy R. Purdue	1988	Our Saviour, Westland, MI
1986-87	William J. Schuerman	1988	(No longer in ministry)
1987-88	Karl A. Walther	1989	St. Mark, Watertown, WI
1988-89	James C. Danell Jr.	1990	Martin Luther College, New Ulm, MN
1989-90	Martin R. Weigand	1991	St. Matthew, Benton Harbor, MI
1990-91	Thomas Kock	1992	Living Word, Gray, TN
1991-92	Eddie Greschell	1993	(No longer in ministry)
1992-93	Guy M. Marquardt	1994	The Lutheran Church of Brazil
1993-94	Jeffrey A. Bonack	1996	St. Paul, Muskego, WI
1994-95	"	"	"
1995-96	Aaron Christie	1997	Faith, Antioch, IL
1996-97	Jonathan A. Micheel	1998	St. Peter, Modesto, CA
1997-98	Brent Brutlag	1999	Prince of Peace, Traverse City, MI
1998-99	Benjamin Berger	2000	Mount Olive, Appleton, WI
1999-2000	Michael Sullivan	2001	Zebaoth, Milwaukee, WI
2000-01	Thomas Ehnert	2002	Good Shepherd, Midland, MI
2001-02	Michael T. Carr	2003	St. Mark, Citrus Heights, CA
2002-03	Nathanael Bourman	2004	Abiding Faith, Fort Worth, TX
2003-04	David Boettcher	2005	Cross of Christ, Coon Rapids, MN
2004-05	Nathan E. Fager	(2006)	still in school

# Seminary Graduation Pictures

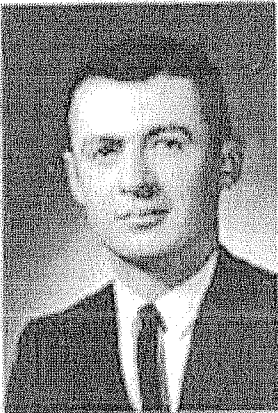
This page is specially set aside for the pictures of the vicars who served at St. Matthew's Lutheran church in Benton Harbor, Michigan, and graduated from Wisconsin Lutheran Seminary in Mequon, Wisconsin. The name and graduation year has been supplied for each graduate. All the pictures were taken from the Wisconsin Lutheran Seminary web page found at <http://www.wls.wels.net/students/GForm.htm>.

Ralph Baur 1947



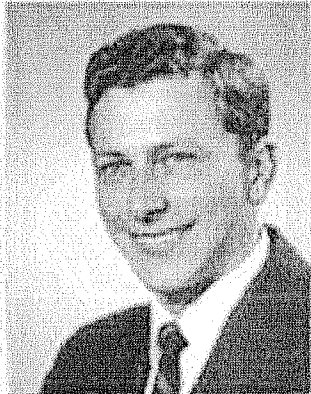
RALPH BAUR

Warren L. Widmann 1963



W. WIDMANN

John J. Sullivan 1969



JOHN J. SULLIVAN

John A. Trapp 1971



JOHN TRAPP

John F. Vogt 1971



JOHN VOGT

Robert L. Hoepner 1972



ROBERT L. HOEPNER



John D. Willitz 1973



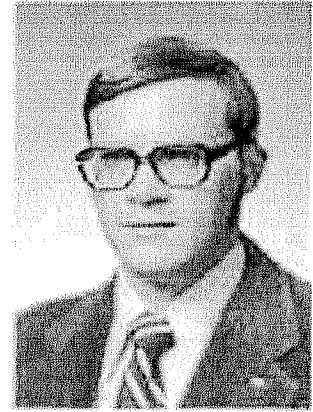
JOHN D. WILLITZ

Thomas L. Bartz 1974



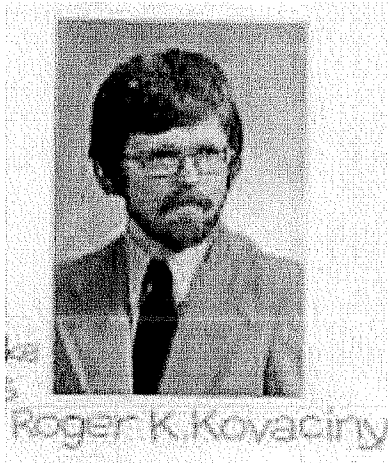
THOMAS BARTZ

Lloyd H. Lemke 1975



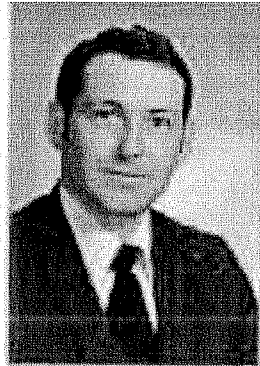
LLOYD H. LEMKE

Roger K. Kovaciny 1977



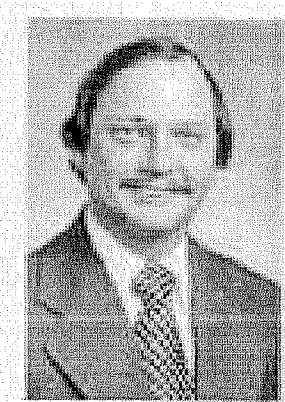
Roger K. Kovaciny

Siegfried R. Koehne 1977



Siegfried R. Koehne

Mark S. Grubs 1978



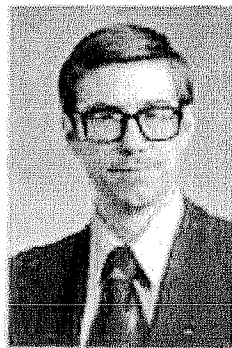
Mark Grubbs

Robert H. Meiselwitz 1980



ROBERT H. MEISELWITZ

James L. Langebartels 1981



James L. Langebartels

Thomas P. Nass 1982



Thomas P. Nass

John P. Hartwig 1983



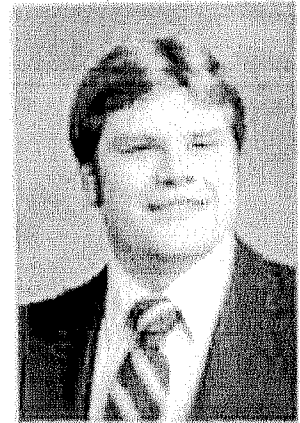
*John P. Hartwig*

Winfried J. Schroeder 1984



*Winfried J. Schroeder*

James D. Weiland 1985



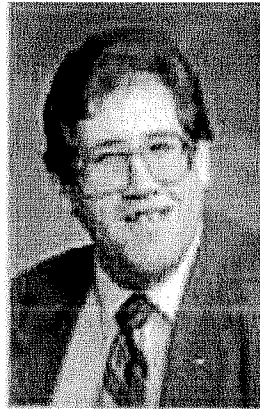
*James D. Weiland*

Timothy H. Buelow 1987



*Timothy H. Buelow*

Guy R. Purdue 1988



*Guy R. Purdue*

William J. Schuerman 1988



*William J. Schuermann*

Karl A. Walther 1989



*Karl A. Walther*

James C. Danell Jr. 1990



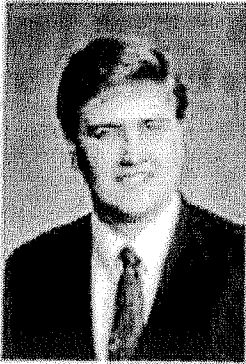
*James C. Danell Jr.*

Martin R. Weigand 1991



*Martin R. Weigand*

Thomas Kock 1992



Thomas Kock

Eddie Greschell 1993



Eddie Greschell

Guy M. Marquardt 1994



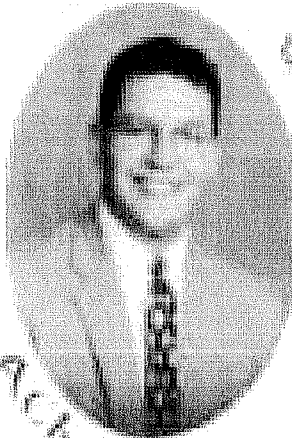
Guy M. Marquardt

Jeffrey A. Bonack 1996



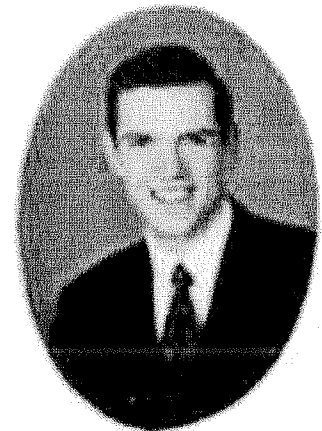
Jeffrey A. Bonack

Aaron Christie 1997



Aaron Christie

Jonathan A. Micheel 1998



Jonathan A. Micheel

Brent Brutlag 1999



Brent Brutlag

Benjamin Berger 2000



Benjamin Berger

Michael Sullivan 2001



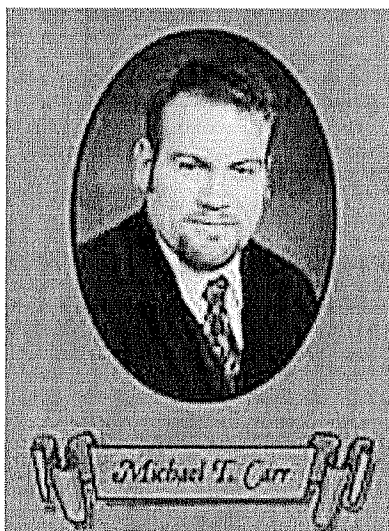
Michael Sullivan

Thomas Ehnert 2002

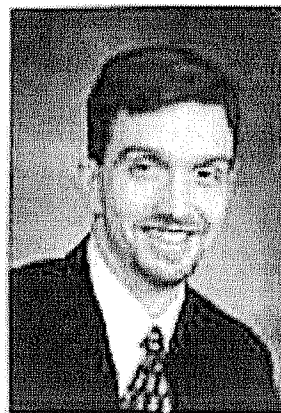


Thomas Ehnert

Michael T. Carr 2003

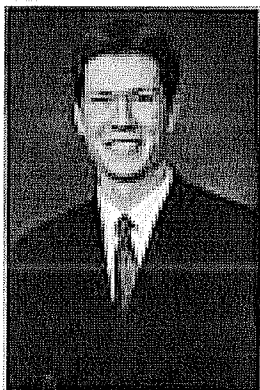


Nathanael Bourman 2004



Nathanael Bourman

David Boettcher 2005

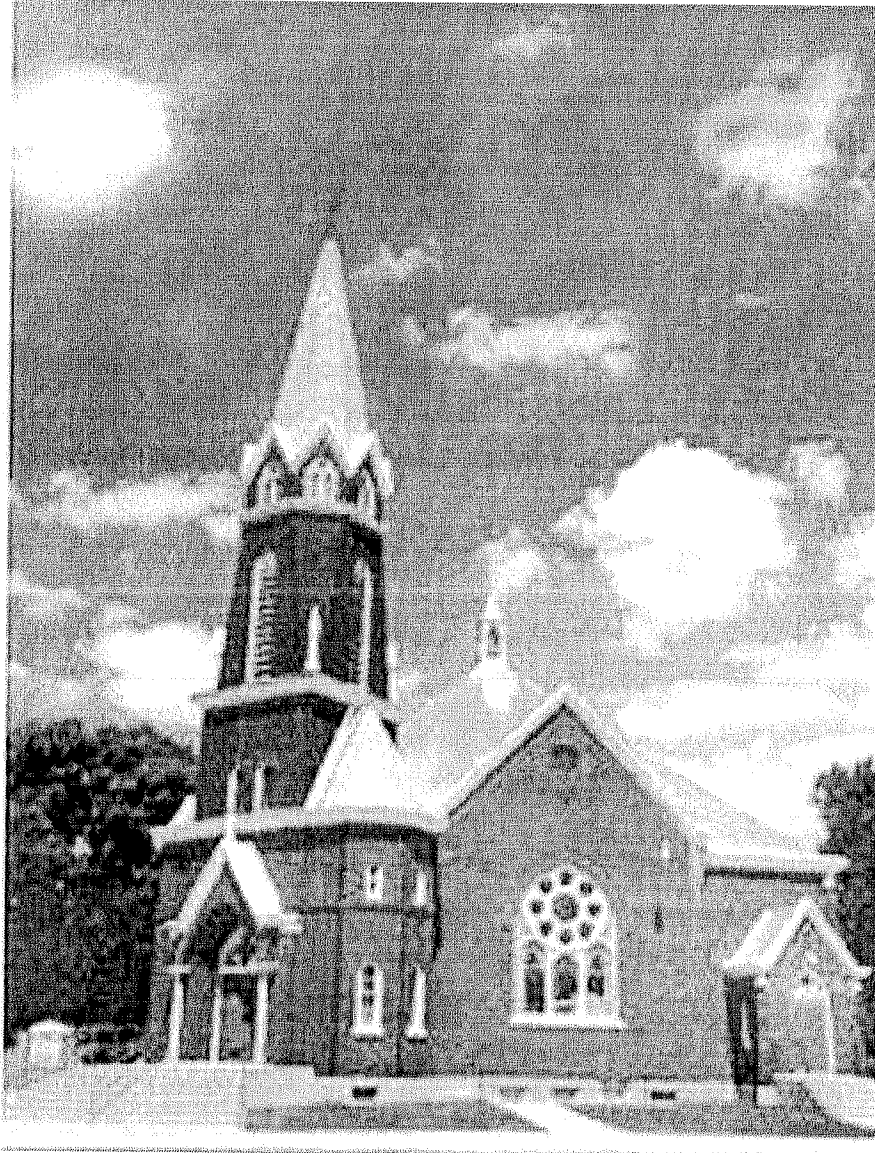


David Boettcher

Nathan E. Fager 2006



# St. Matthew's Lutheran Church Benton Harbor, Michigan



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<sup>1</sup> Photographed by Herber E. Hein Benton Harbor, Michigan. 1998