

**A Congregational History of
Good Shepherd Ev. Lutheran Church
of Novi, Michigan**

(1981-1996)

by

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Church History 331

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May 1, 1996

On May 5, 1996, Good Shepherd Ev. Lutheran Church of Novi, MI, will be celebrating their Fifteen-Year Anniversary. But what prompted the Wisconsin Synod to start this mission back in 1980? And why did they chose Novi (a city named thus because it was the number (No.) six (Romans numeral VI) stop on the route from Detroit to Lansing - hence, NoVI)? We thank God that they did. For this small congregation in the northwestern Detroit area has truly been blessed by our gracious Lord.

You might think that a congregation only fifteen years old does not have much of a history, but you would be wrong. Good Shepherd has had its share of excitement. The congregation has seen tremendous growth at times. It has also stood still. It has experienced very positive community response. It has also been thought of very negatively while enduring the hardships of a building project gone wrong.

But throughout everything, one thing remains the pillar on which this congregation lives, that is God's Word. The congregation would have no reason to exist if it was not for the grace of God which prompted him to send his only Son, Jesus Christ, as the full payment for all sin. By Jesus' death and resurrection we are made heirs of everlasting life. This is the promise we have from our heavenly Father. This is the promise that we share with others in our community. This is the purpose for the existence of Good Shepherd: to bring unbelievers into God's fold so that they too may know his grace, and to further strengthen the faith of those already numbered as God's own flock.

ORIGINS (Pre-1980)

The origins of Good Shepherd can ultimately be traced back to a decision at the 1977 WELS (Wisconsin Evangelical Lutheran Synod) synod convention. For it was at this convention that the synod approved the following resolution: "In our districts where the need exists to aid administration we are encouraging the District Mission Board to do this through the use of *district missionaries* as staff personnel as provided in the Home Mission Handbook,"¹(emphasis added). The two districts of the synod which would try out this new program would be the South Atlantic and Michigan Districts.

The Michigan District proceeded to call Rev. Robert C. Hartman to the position of District Mission Counselor that fall, a position he would serve from 1977-1984 (he is currently WELS Administrator for Evangelism). As District Mission Counselor, Pastor Hartman was to "help get new missions started and to help mission congregations with troubles that might arise."² Through his work, a master plan for the greater Detroit area was made up.

Most of the initial survey work was done in August of 1979. The results showed four main areas of growth in the Detroit metro area. These were: 1) the NW Corridor (Novi) where there was no LC-MS (Lutheran Church - Missouri Synod) church, ^{no LC-MS} highly unchurched, and highly Catholic, 2) NE Corridor where there were a number of LC-MS churches, much growth and a great influx of WELS members, 3) North Corridor which was heavily developed and highly churched, and 4) Canton Township where a new LC-MS mission was just starting. The conclusion was to have area #1 or area #2 be the primary target and on March 12, 1980, the Michigan District Mission Board (hence referred to as the DMB) submitted a request to the General Board for Home Missions of the WELS (hence referred to as the GBHM) to call a pastor and to begin exploratory work in the Novi area.³

It took less than a month for the response, "We are pleased to announce that Metro Detroit, Michigan has been granted exploratory status by the General Board for Home Missions."⁴ What makes this special is that this was one of the first of what was called a "new mode" mission. This was a mission starting from scratch; there was no nucleus of WELS members at this time around which to start the mission. It was the harvest field of so many people without any spiritual care that led to the calling of a missionary to the Novi area.⁵

THE FARLEY YEARS (1980-1981)

In May of 1980, David Farley was called as a graduate from Wisconsin Lutheran Seminary to be the pastor of this new exploratory mission. He arrived in July and moved

into 24260 Hampton Hill Rd., a rental house across the street from Martin and Diane Johnson who were at that time members of St. Paul's in Livonia (the nearest WELS church). Diane remembers helping Pastor Farley, Pastor Hartman and the WELS pastor from Our Savior in Westland, MI, to canvass much of the Novi area that first summer in order to start this new mission.⁶

Current member and former congregational president Charlie Thropp traces his membership back to these early canvasses when Pastor Farley knocked on his door and spoke to his wife, Judy, inviting them to an informational meeting about this new church which was about to be formed. Unhappy with their current Presbyterian church, they went to this meeting and subsequently began attending services when they began. They also attended the first adult Bible Information Classes which were held during the Sunday School hour. They and a number of other families completed their basic instruction in time to sign the Charter of the congregation (but I am getting ahead of myself).⁷

Having gathered a base, Novi Area Lutheran (the preliminary name of the congregation) held its first service on September 14, 1980, in the library of Novi Middle School North. There were over forty souls in attendance, most of whom were not WELS but from the immediate community.⁸ By October they had relocated the services to the commons (cafeteria) to have more room and a better surrounding.

A Steering Committee was formed (it functioned like a Church Council). The members of this committee were Cliff Ross, Jim Seppala, Jeff Miller, Mike Kenagy, Charlie Thropp, Tom Hartman and Pastor Farley.⁹ Cliff Ross, who was a member formerly from Lola Park in Redford, MI, was chairman (he would also be the congregation's first president). The Steering Committee represented the decision-making body of this new mission, guiding them before their official beginnings.

The Lord blessed the early efforts of Pastor Farley. By January of 1981, regular Sunday services were being held with average attendances in the fifties. Sunday School classes were being taught by Diane Johnson and others. Pastor was holding confirmation

class at his house. Thirteen adults were taking the basic Bible Information Class. There was continued outreach and exposure to the community such as in newspaper ads, mass mailings, canvasses, and prospect lists. There was a willingness by those in attendance to reach out to the lost in the community.

Because of the above reasons, also to show a "sense of permanency and ability for our people to make a commitment of membership," and based on the fact that "the congregation today exists after canvassing only one-fifth of Novi", in January of 1981 Novi Area Lutheran Church applied for "mission status" in the WELS (as opposed to their current "exploratory status").¹⁰

Response was again not long in coming. "Please inform the exploratory group at Novi, Michigan that the General Board for Home Missions has granted it mission status."¹¹ However, looking back this may not have been the best decision. As an exploratory mission, the congregation was fully subsidized (the Synod paid for everything). But having full mission status the congregation had instant financial obligations attached to it as well as now being put on the Synodical timetable for growth and financial independence. Considering that the base of this new congregation came from a non-WELS background, some spiritual growth needed to occur to catch up with other WELS missions. While in many ways this could be looked upon as a good thing (as were enumerated above in the previous paragraph), in other ways it placed undue burdens on fledgling faith. These problems would be compounded by Pastor Farley leaving so soon (but again, I'm getting ahead of myself).

Immediately upon receiving mission status the congregation made an important decision with permanent effects -- they chose the name for the congregation: Good Shepherd Ev. Lutheran Church.¹² For the next few months steps were made to bring this congregation into official existence. In April, those taking the adult Bible Information Class were confirmed and approved into membership, including the Kenagys, Millers and Thropps.¹³ Finally, on May 3, 1981, Good Shepherd Ev. Lutheran Church celebrated its

Charter Sunday. The congregation officially began, then, with thirty-two members, including those who were recently confirmed.¹⁴ The congregation would have forty-one members by July.

In a special congregational meeting the following were elected as the first officers of Good Shepherd: Cliff Ross, President; Marv Fletemier, Secretary; Charlie Thropp, Treasurer; Jeff Miller, Financial Secretary; J. Miller, Ed Opperman, Jim Seppala, Charlie Thropp, Cliff Ross, and Dick Schulz as Elders; and Martin Johnson, M. Fletcher, and Phil Jenkins as Trustees.¹⁵ Here are a few other "firsts": First baptisms: Tammy Kenagy, Theresa Kenagy, Heather Gayheart, and G.M. Douglass Gayheart (children); Vicki Kenagy, Michael Kenagy, and Cheryl Gayheart (adult) all on February 7, 1981; First youth confirmation: Kjell Johnson, May [10], 1981; First wedding: Darrin Jesik and Rhonda Withers on July 11, 1981; and First funeral: Marv Fletemier on May 25, 1988.¹⁶

By August things were moving along well enough for the congregation to submit a "Land Search Request".¹⁷ This meant that the congregation wanted permission to begin looking for a piece of land to purchase as their very own. The GBHM approved the request for authority to begin a land search so as to eventually acquire a specific church site according to the guidelines set up in the Home Missions Handbook.¹⁸ According to such guidelines the congregation could purchase a maximum of three acres for a church/school/parsonage site. (Supposedly only two acres were all that were needed for such a plant, but they would allow three; however, such a policy later would end up hamstringing the future site growth of the church because of Novi's forever changing building codes which now require a minimum of three acres for our plans.)¹⁹

You might ask why a congregation would have to contact a synod for this authorization, but remember, this congregation started as a mission of the Wisconsin Synod. Through other WELS congregations' mission offerings to the synod, the synod is able to fund missionaries, such as Pastor Farley. Even at this time the synod, through the GBHM, was paying most of Pastor Farley's salary and housing, the rent for the worship

facility, and other such items like advertising, office supplies, and so on. Because most of the money to support this mission was coming through the GBHM, it is only right that they need to approve all such major actions of the congregation such as the purchase of land (just like a child needs to check with his or her parent when making a large purchase, especially if money must be borrowed from the parent to make the purchase). Also, the funds for this purchase would come through the Church Extension Fund (CEF)--another arm of the GBHM.

Technically the synod subsidized the rent of the parson and the pastor's salary, but not the other items you mentioned.

In October the congregation faced its first major setback--Pastor Farley accepted a call to Phoenix, AZ. (His wife, Winnie, had severe allergies so they needed to move to a drier climate.) Pastor Farley's last Sunday at Good Shepherd was November 15, 1981, just sixteen months after he had arrived in Novi.²⁰ For such a young congregation, this could have been disastrous. "When he left, I thought the church was going to go under," recalls Charlie Thropp.²¹ But, by God's grace, the congregation did not go under.

For approximately three months Good Shepherd was without its own pastor. Rev. Rodney R. Schwab from Our Savior, Westland, MI, filled the preaching vacancy, while Pastor Hartman assisted with evangelism. Throughout this time, though, financial problems increased. Average communicant giving was well below the synod average, even for mission congregations.

The congregation's first attempt to fill the vacancy did not blossom. They called Rev. Joel Jaeger from Scottsbluff, NE, but the Holy Spirit led him to return the call.²² The prayers of the congregation would be answered in their second call issued.

THE JAHNKE YEARS (1981-1991)

In the call to Pastor Jahnke, one can truly see how the Holy Spirit can work to get the right worker in the right harvest field through or in spite of our human interference. At the call meeting which took place at St. Paul's in Livonia (Rev. Winfred Koelpin was the circuit pastor in charge of the call proceedings) the voters were not too thrilled with the three candidates the district president had submitted. Dick Schulz knew of a pastor in

Wisconsin who had served a church in Detroit and whose in-laws lived in Sterling Heights, MI. He requested that "Pastor Yanka" be added to the list. After some discussion about procedure and if this could be done (and even a phone call to District President Mueller), "Pastor Yanka" was added to the list of candidates. Guided by the Holy Spirit, the voters assembly called Pastor Gene E. Jahnke (the correct spelling of his name as they soon found out) from St. John's Lutheran Church in Wauwatosa, WI.²³ The Holy Spirit then led Pastor Jahnke to accept this call January 5, 1982. Pastor Jahnke would spend his next eleven years of ministry in Novi.

January saw a change in leadership in another way -- Dave Yarmuth was elected as the new president of the congregation, a position he would hold for ten and a half years. The addition of their family to the congregation in November of 1981 was a tremendous blessing. (Dave also directed the choir and his wife, Joan, played the organ for the congregation for many years.) There were a number of families instrumental to the congregation, and a paragraph could easily be devoted to each one, but I don't believe any other family had quite the impact the Yarmuths did.

After Pastor Jahnke arrived things again turned to the better. The sheep had a constant shepherd. Pastor Jahnke especially remembers these early years, noting with great fondness the mission zeal of this small group. Outreach efforts again became the central focus. To this end the congregation received the help of "summer vicars". For three consecutive years a ^Seminary student would come for a week or two in the summer to help with the evangelism efforts of the congregation. For a week in August of 1982, James Huff did survey and follow-up work. (Jim is currently the associate pastor at St. Paul's in Livonia). For a week in June of 1983, Tim Buelow also helped the congregation. On a down note, both Jim and Tim ended up getting sick during their short stay in Novi. But don't blame their illness on Betty Jahnke's cooking, because the next summer vicar, Tim Mutterer, remained for two weeks in June of 1984, and was healthy the whole time.²⁴

July of 1982 marked a change in the worship setting. For almost two years the congregation had been meeting in the cafeteria of the Novi Middle School. However, the rent was very high because they had to pay the janitor double time to come in on a Sunday to open up the school, get things ready, and clean up after the service. The services were now moved to the Novi Community Center. There were a number of advantages to this location. The rent was extremely cheap -- \$25 per use.²⁵ The equipment for worship (altar, pulpit, etc.) could be stored on location. The Community Center, with a sign for the church and its services, was in a highly visible, highly trafficked area (Novi Road, just south of I-275, a quarter mile away from the Twelve Oaks Mall). The down side to the Community Center ^{was} is that it was often used for parties on Saturday night so it frequently smelled like smoke and beer cans had to be picked up before the worship service on Sunday morning.²⁶ All in all, the Community Center served Good Shepherd well during the years prior to having ^{its} their own building. (One final note, shortly after our leaving the Community Center it was torn down and a strip-mall was erected in its place.)

Back in September of 1981 Good Shepherd had been granted land search authority. With the departure of Pastor Farley in November, that had been put on hold. When Pastor Jahnke arrived, after settling in, he remembers driving around Novi with Pastor Hartman looking at potential sites and what would be most desirable.²⁷ By September of 1982, the choice of sites had been narrowed to two: the corner of Nine Mile Road and Meadowbrook Road or the corner of Nine Mile Road and Taft Road.²⁸

A choice was made! "Today [November 8, 1982] the voters of Good Shepherd Ev. Lutheran Church approved a motion to offer to purchase a 3 acre site on the southwest corner of Meadowbrook and Nine Mile. Our recommending starting offer is \$13,500/acre (\$40,500 total). Our approval limit is \$18,500/acre (\$55,500 total)."²⁹ This request was approved by the DMB November 9, and GBHM on November 11 with the added note, "Prices are way down and availability is good -- should get this for around \$45,000 or less which would be an excellent buy."³⁰ The three acre parcel of property on the southwest

corner of Nine Mile and Meadowbrook was officially purchased March 25, 1983, for a price of \$15,000/acre for a total cost of \$45,000 plus an outstanding assessment of a couple thousand dollars.³¹

As the property purchase was being finalized, a question came up concerning the parsonage. For two and one-half years the congregation had been renting a house on Hampton Hill Rd. But now there were questions floating around and a request was made for a permanent parsonage for Good Shepherd. These are the reasons: 1) the lease is a six month lease; the owner is selling the house; there is a sixty days vacate order in the lease; 2) rentals are hard to find in Novi and it would be bad to have the pastor living outside of Novi; 3) the few rentals which are available are very expensive (\$725-800/mo); 4) can make house payments comparable to rental payments; 5) with the current depressed market, could purchase Pulte homes for \$10,000 below market value (a limited time offer).³²

The following plan was therefore devised by the congregation: 1) purchase the Pulte home located near Nine Mile and Taft for \$70,650 (comparable "used" homes in the area are listed at \$90,000+ and to build a comparable house on own property would cost more); 2) make minimum downpayment of \$7,065; 3) using own broker (a member) can save broker fee of \$2119.50; 4) would finance balance through S&L corp. at 11.75% (variable, 30 years) with private mortgage insurance for a total monthly payment of \$654.20; 5) when Reaching Out funds are available for parsonages, we request a CEF loan to cover the balance of the principle to be added to our Uniloan.³³

This request was deferred by the GBHM in February basically because it wasn't the usual policy and they did not think that there was enough of a reason to break policy, although this policy was "under serious study".³⁴ As this policy continued to be reviewed with a real possibility of the parsonage moratorium being lifted for selected congregations, the GBHM suggested the possibility of purchasing a modular home from Waupaca, WI, "designed by us as the 'ideal' parsonage" at an estimated cost of \$50,000-\$60,000.³⁵

There was initial interest in these modular homes, but many more questions. Good Shepherd had just applied for planning authority for building on their property and needed time to hire an architect for a master site plan. Some members felt the quality of modular homes was inferior to "stick built" homes. Also, Novi required that all modular construction be approved by their planning board. Finally, there was a negative congregational reaction to any "rush, rush" moves (somewhat prompted by the rushed feeling to ^{receive} be mission status and to get land search authority).³⁶ Discussion continued about the Mill-Craft modular homes through June, but there always seemed to be more questions than answers. In the end, it didn't seem feasible, especially with the probable problems with Novi's planning commission.

As Good Shepherd continued to work out arrangements for a permanent parsonage, the Jahnke family became quite adept at moving. In November of 1983 they moved to 22514 Heatherwood. They would have to move again in the August heat to 22293 Cascade. Four and a half months later there would be another move, this time during the cold of December to 46045 W. Grand River Avenue. Finally, in March of 1985 they could move into their newly built parsonage, officially 41441 W. Nine Mile Road.³⁷ Four moves in fifteen months, not the most important thing you want your pastor to be concerned about!

But how did that parsonage get built? And why did it take eighteen months to get a parsonage built? To answer these questions, we need to take a few steps back. On March 28, 1983, the Building Committee of Good Shepherd met for the first time. The committee comprised of Terry Langan (Chairman), Dave Yarmuth, Cliff Ross, Rick Simpson, Charlie Thropp and Pastor Jahnke.³⁸ They quickly requested planning authority to build a W.E.F. (to be explained later).

Planning authority was denied due to low mission offerings. Pastor Jahnke then wrote a letter to the DMB, per their request, explaining why the mission offerings were so low and what was being done to improve them. I will summarize what he wrote: The

congregation had good goals (11% in 1982), but when he arrived in February of 1982 they were falling approximately \$100 short of their weekly budget. By April they were in the red so they suspended the mission offerings. His attention then focused on 1) getting out of the high rent school used for worship (which they did by moving from the \$100/week school to the \$25/week Community Center) and 2) training the congregation (the majority with a non-WELS background) in Christian stewardship. To this end he preached a sermon series on stewardship in the spring of 1982, conducted personal pastoral interviews of each family during Lent of 1983, and each family was visited by lay members about the Building Fund and Reaching Out programs. It was also mentioned that the Lord had blessed their efforts: a \$1400+ deficit at January of 1983 was down to an \$800 deficit and in January they began a \$50 monthly mission offering and hoped to increase it for the second half of the year. One final note, they added a mission offering envelope and the Thanksgiving Day offering would go to missions which should result in the congregation being well above the \$600 figure they originally submitted.³⁹

The letter was not enough to change the DMB's decision. Good Shepherd was still denied planning authority, due to the low mission offerings.⁴⁰ But hope springs eternal and in August the congregation again submitted a request for planning authority⁴¹ with the added note that the deficit was down to \$500 as of August 1 and their mission subscription had been doubled from \$50/month to \$100/month.⁴² The DMB agreed that enough progress had been made and even added a note to the GBHM that "further delays could be detrimental."⁴³ Authorization to plan a WEF of a maximum of 2,300 sq. ft. was granted on October 3, 1983.⁴⁴

Having received authorization to plan, it was now time to hire an architect. The building committee had chosen to interview three architects: one locally, one who built the WEF in Bay City, MI, and one who had built the Harrison, MI, church.⁴⁵ John Meyer, Tom Tiel and the architect who designed the Lake Orion church were interviewed on December 8, 1983.⁴⁶ They selected John Meyer of Wigen, Tincknell, Meyer &

*Big Rapids
and
Mt. Pleasant*

Associates of Bay City, MI, because of his familiarity with the Wisconsin Synod (he, himself is WELS), the WEF (he had designed three already), and his very professional presentation.⁴⁷

John Meyer's preliminary work had to do with drawing up the master site plans, both initial WEF plans (Phase I) and also future site plans (future Phases II and III). While these plans were in progress, remember, the parsonage problems were also under discussion. Good Shepherd had in part opted out of the Mill-Craft modular home because they did not, at that time, have planning authority, an architect or master site plans. Now that these are in place, we can return our focus to the parsonage (especially since it was built before the WEF). That the parsonage was built first was somewhat unique. Yet, because of the parsonage problems listed earlier, this was the wisest move.

After much discussion and research, plans for a parsonage were sent to the DMB in March of 1984. The synod guidelines for building a parsonage were a 1,550 sq. ft. ranch-style house which included a full basement. Good Shepherd planned on building a two-story colonial house with a half-finished upstairs rather than the usual ranch-style house. Their reasoning was this: 1) Most of the neighborhood is colonial-style so a ranch-style would look out of place, 2) It is more economical to build a colonial-style house (saving \$2000-\$7000 in construction costs, not to mention the savings in heating or cooling the house), and 3) This allows greater flexibility because part of the upstairs is unfinished rather than the whole basement. They would still be keeping the spirit of the guidelines. The total square footage would not change, just the distribution of it (colonial as 1000 sq. ft. finished ground level, 500 sq. ft. finished upstairs plus 500 sq. ft. unfinished upstairs, 1000 sq. ft. unfinished basement is equal to 1500 sq. ft. finished ground level plus 1500 sq. ft. unfinished basement in a ranch). The total finished area according to the plans they submitted was 1,532 sq. ft.⁴⁸

This plan was approved by the DMB, but the GBHM put their veto on it. Although this battle was continued for a while with numerous advantages listed both from members

and the DMB, the GBHM remained firm on their policy, not allowing the unfinished upstairs to be counted as "unfinished" only because it was above ground. In the end, 450 sq. ft. had to be chopped off the upstairs (and this couldn't be done in a uniform way so there is a jag on one of the walls), all for a total savings of \$1,200. Pastor Jahnke refers to this whole ordeal as "really putzy" and notes the lasting effect, "The congregation really lost confidence in the GBHM and their sense."⁴⁹

On May 11, 1984, the congregation signed a contract with Gerish Building Co., Inc. of Plymouth, MI, to build the parsonage for \$71,100.⁵⁰ Good Shepherd received final approval to build the parsonage from the synod on May 24.⁵¹ The parsonage was completed in February of 1985 and the Jahnkes moved into their new home in March of 1985.

Part of the reason Gerish had the low bid for the parsonage was because it was made known that Good Shepherd was also about to build their WEF. Gerish bid low in hopes that they would get preferential treatment when they bid on the WEF since they were already 'on site'. However, as Gerish worked with the City of Novi to build the parsonage, they became so frustrated that, when it came time to submit bids for the WEF, they did not even submit a bid. Their three month project had taken nine months due to the run-around at city hall. This was a foreshadowing of future problems awaiting Good Shepherd with building in the City of Novi. It also is a good transition into the building of the WEF.

By now you are probably screaming, "What is a WEF?!" Already back in October of 1983 Good Shepherd had authorization to plan this WEF with a maximum 2,300 sq. ft. W.E.F. stands for Worship/Education/Fellowship building. The WEF is "designed around the understanding that a congregation is growing at a rapid pace."⁵² The WEF was to be the initial structure put up (Phase I). In the beginning it serves primarily as a worship facility, but is flexible enough to also be used for Bible and Sunday School classes and any fellowship gatherings the church might have. As the congregation grows, the WEF is

adapted. When the congregation builds the chapel (Phase II), the WEF is used mainly as the educational center and also the fellowship gathering area. And finally, when the classroom area is added (Phase III), the WEF is used mainly as the fellowship area, but can be used in other ways, too.

The WEF to be built for Good Shepherd was described this way: a 103 person seating area with an overflow capacity for 200; it is built for additions: a chapel to the north and a school to the south (with little need for alterations). The challenges awaiting this first phase were removing the dense, less-than-desirable trees covering the property, removing the thirty foot silo, removing the remnants of the concrete foundation from the old farm building where the WEF was to be built, and a paved parking lot to the interior due to Novi's high standard requiring a screening of parking.⁵³

The official request to build the WEF was made on April 2, 1984, and was approved on May 18, 1984, for a building project total of \$161,000.⁵⁴ If only it were that easy! Having received official authorization from the synod, official authorization from the city of Novi was needed. Already, Novi had rejected tentative site plans for minute, letter-of-the-law reasons. Getting final site plan approval would be even more difficult. There isn't enough space to go through all the problems, but let me focus on the major ones.

Because Good Shepherd was building on a previously undeveloped portion of the city, the storm sewer had to be extended by 155 feet to the church property. The city made the church pay for this. The city also attached numerous regulations and requirements as to how the church could then hook up to this sewer system. The church had to redirect the direction of the sanitary sewer from the shortest route to a more lengthy route for no pressing reason. Also, while under construction, they were told they had to change the piping from 6" to 8" and that the existing drop wouldn't be allowed (contrary to what a city engineer from Novi had previously said).⁵⁵

The city also required the church to install an additional fire-hydrant into the city's water line. Again the city made the church pay for this even though this shouldn't be the

church's responsibility. Not only did the city require the installation of the fire hydrant at a cost of \$3,500, it also made the congregation pay an extra \$3,500 to bore underneath Nine Mile Road so that the hydrant would be on the south side of the road rather than the north side.⁵⁶

The fire department even got into the act. The fire chief required that the parking lot be extended by eighteen feet for circulation purposes. The original plans had the eighteen extra feet, but the synod architectural consultant, Harold Peckham, advised that the eighteen feet were not needed. Novi felt differently. The eighteen feet had to be added.⁵⁶

Finally, the city required that the parking lot be screened off by a 4' to 6' wall. This was one requirement that the congregation tried very desperately to change. At that time, the whole rear corner of the church property was undeveloped and overgrown with heavy brush. Pastor Jahnke went before the city Board of Appeals to request a variance. He proposed that the congregation plant appropriately sized pine trees around the parking lot to act as the wall. By the time the overgrown, undeveloped property around Good Shepherd would be developed, the pine trees would have grown large enough to act as this 4' to 6' wall. This variance was rejected, twice. Good Shepherd was forced to build a 4' to 6' earthen berm with landscaping (trees and mulch) in order to screen the parking lot off from the undeveloped, overgrown land abutted next to it.⁵⁸

Because of all of these extras, the building project was going to be \$75,000 over the original budget before it even got going. The architect was able to whittle contract bids down to \$228,823 (\$67,823 over the original synod approval mark) and graciously the Board of Trustees for the synod approved these extra funds in January of 1985.⁵⁹ It was also in January that the final site plans were approved (after four tries).⁶⁰ On January 20, 1995, Good Shepherd was to celebrated their "ground-breaking". However, it was too cold on this day, and ground-breaking was post-poned one week.⁶¹ And finally, on March 21, Case Construction received a Building Permit from the City of Novi to build the WEF.⁶²

Back in October of 1984, Good Shepherd had signed a contract with Case Construction Co., Inc. from Flint, MI, to build the WEF for \$195,000.⁶³ By the time all was said and done, the total cost for Case to build the WEF was \$197,808.18⁶⁴ and the total project cost was \$236,823.⁶⁵ It took seven months to complete the project, but on October 13, 1985, Good Shepherd celebrated the dedication of their new church building with 190 people in attendance to celebrate the grace of God and the tremendous blessings he has bestowed.⁶⁶ (See Appendix B for a scetch of the WEF.)

After the building project was completed and dedication had been celebrated, there was still one battle yet to fight. A sign had been placed on the corner of the property where the two main thoroughfares intersected (see Appendix B or C). However, when the city came out and inspected the sign, they discovered that it was six and one-half feet too close to Meadowbrook Road. The city ordinance states that all signs must be a minimum of sixty-three feet from the middle line of the road. Good Shepherd's sign was sixty-three feet from Nine Mile Road but only fifty-six and one-half feet from Meadowbrook Road. Pastor Jahnke took this matter to the Board of Appeals. The sign had already been put into place. It was a decorative wooden sign which would probably be damaged and would have to be re-done if forced to comply. Amazingly enough, we won this one! A sign variance was granted.⁶⁷

When the congregation originally bought the land, there was hope by some that the old silo could somehow be turned into a bell-tower. That hope did not materialize, but a bell did. A church in ^asmall town in western Minnesota was purchased by an elderly lady. She held an auction to sell off many of the items of the church because it was scheduled for demolition. The bell, in particular, she wanted to go to some Lutheran church. John Woidke of Our Shepherd in Warren, MI, (a friend of the Jahnkes) had a brother-in-law who lived in that town in Minnesota and asked Pastor Jahnke if Good Shepherd was interested in buying the bell. We were interested. In July of 1987, his brother-in-law was able to purchase the bell at the auction for \$310 (the money to purchase the bell was later

donated by the Nelder family). But now, how to get it to Michigan? This problem was solved a year later when my sister married a farmer from southwestern Minnesota. After the bell was dropped off at his farm, Loren Heintz brought the bell 850 miles back to Novi in June of 1988. As the 28" bell was cleaned up, it was discovered that the bell was actually returning home -- the bell had been cast in 1896 at the American Bell Foundry Company of Northville (the township directly south of Novi).⁶⁸

Allow me, now, to catch up on what else happened during the building project. In the summer of 1984, Pastor Hartman (the Mission Counselor who played an important part, humanly speaking, in the establishment of Good Shepherd) took a call to the synod office to be an administrator. His replacement was Rev. John Chworowsky who became a member of Good Shepherd. Pastor Chworowsky would be a tremendous blessing both to the congregation and to the mission pastors in the Michigan District (his wife, Johanna, also served the Lord at Good Shepherd by playing the organ, directing the choir, and leading the Vacation Bible School singing). The Chworowskys also helped Good Shepherd in their awareness of world missions. They spent two years (1991-1993) in Laos teaching English and witnessing for the gospel whenever possible.⁶⁹

With a new home of their own, Good Shepherd was able to turn their attention again to outreach. Sunday worship services regularly had a number of visitors. The congregation saw significant growth during this time (see Appendix A). The Holy Spirit was leading people into God's house and was creating faith in those hearts. The Holy Spirit also brought many children into his kingdom through baptism, up to twelve in one year (see Appendix A). Evangelism again became a focus of the mission of the congregation. New subdivisions were springing up throughout Novi, including one in Good Shepherd's backyard.

With the continued growth and rising worship attendance, a pleasant problem arose. The average worship attendance was getting close to eighty. However, the WEF had occupancy for only around ninety. So on March 7, 1988, Good Shepherd went to two

Sunday morning services. This decision was controversial at first, but it was necessary. Good Shepherd was starting to outgrow the WEF.⁷⁰

Everything was not perfect, though, for Good Shepherd. Problems with the parsonage needed to be repaired. The congregation was growing from a new-born to just walking. The commitment of the early years by the core members now had to be instilled into the new members. Also there were challenges in the area of leadership. Most of the early leaders had moved away. New leaders had to be sought and trained. Some delinquency and inactivity was settling in. Good Shepherd was becoming a 'typical' congregation.⁷¹

This leads us into Phase II of Good Shepherd's building project. Phase II was the building of a chapel. With the continued growth of the congregation, the WEF was no longer comfortably serving the congregation's need, even with going to two services. A new worship facility was to be built on the north side of the WEF. A Building Committee was formed in November of 1987 consisting of Jack Runkle (chairman), Dave Yarmuth, Charlie Thropp, Dan Doss, Dave McCotter, Jon Wasberg, Pastor Jahnke and Pastor Chworowsky (Mark Gielow and Hugh Luedtke were later replacements).⁷² John Meyer was again contracted to be the architect.⁷³

Phase II would mean the construction of a new chapel to the north, an extension of the parking lot, and a new driveway to the south onto Meadowbrook. The early estimate for Phase II was \$230,000 with plans to build by summer or fall of 1989.⁷⁴ The BHM (Board for Home Missions - formerly known and referred to as the GBHM) replied, "The Board for Home Missions in its meeting on January 28-31, 1989, approved a total allocation of \$246,627 for the funding of your building project."⁷⁵

But this is Novi, and no building project is easy. In the time since Phase I was completed, zoning requirements had become even more restrictive. In February of 1988, Novi adopted and effected many new, more constrictive building codes. One of the changes included a 75' setback requirement. The master site plan and WEF were designed

according to a 45' setback requirement. According to the new code there would be no possible way for the chapel to be built. The site plans were rejected because of this. Other areas of discrepancy included deficient parking lot setbacks from the south and west property lines, inadequate space for the correct grade for the berm along the south and west property lines, no bikeway or sidewalk shown on drawings (although verbally told that they were not needed), and uncertainty about the future expansion plans especially in regards to off-street parking, building set-backs, etc.⁷⁶

John Meyer went back to the drawing board to try and satisfy the City of Novi as best he could while still remaining faithful to the original plan of having the chapel to the north and a possible school in the future to the south.⁷⁷ "Having the chapel to north would be best for both the City of Novi and Good Shepherd," argued Meyer, "because it is better to have the church as the focal point (on the corner) than the current structure (the WEF). But that is not possible according to current requirements."⁷⁸ In November of 1988, a recommendation to approve the setback variance was issued.⁷⁹

According to the requirements of the variance, Good Shepherd had until April 3, 1989, to get their building permit or they would have to start the whole process of appeals over again.⁸⁰ This would become a problem because of all the synod channels these plans would have to go through. Also, extra pressure was put onto John Meyer because "Novi is very restrictive in zoning to the point of dictating design. One must have a complete package including parking, landscaping and brick veneer in order to gain approval."⁸¹ John further related his frustration, "The joys of working in Novi are numerous. We look forward to finishing this phase as soon as possible so that I can retain my sanity."⁸²

Even though Mr. Meyer put in this extra work and even though this plan had been approved two times before, in March of 1989 the final site plan was rejected as follows, "In summary, I do not approve the final site plan approval owing to need to: 1) Provide easements for bike-way paths along Meadowbrook and Nine Mile Rds. 2) Revise landscape plan as noted above [more mulch (4") and bigger trees (3" diameter base x 7'

high)]. 3) Revise building facade plans for existing church building (brick had to be added around the WEF) and for a Section 4 waiver from Planning Commission. 4) Obtain ZBA waiver for deficient west side parking lot setback."⁸³

Good Shepherd did catch a break, though. They are granted a 60-day extension of the setback variance because the Board of Appeals lost their drawings.⁸⁴ During this time the plans continued to change. The future elementary school plan had to be dropped because of codes and for added space. The access road from Meadowbrook was dropped because of money and code problems.⁸⁵ Because the access road was dropped, the Fire Marshall insisted the width of the parking lot be increased.⁸⁶ Finally, in September of 1989, Good Shepherd received final site plan approval.⁸⁷

Despite all the problems with City Hall, they were miniscule compared with what came next. Back on May 24, 1989, Good Shepherd signed a contract with Pyramid Development Co. of Livonia, MI, to build the chapel for \$234,049 in 180 days. Pyramid began working in July. In September Mike Brown, the foreman at the site, was badly injured in a lawnmower accident at home and was unable to work. Everything basically ground to a halt.⁸⁸ By mid October the Bonding Company was contacted for assurance that either Pyramid would perform its obligations or they^{would} proceed to discharge Pyramid and make arrangements for a new contractor to complete the job. These concerns were listed: that Pyramid was in financial trouble (a check had been refused for insufficient funds); the paving subcontractor had not been paid for work done two months before; several employees, including the contact with the firm, quit because they were not getting paid; the quality of workmanship had been very questionable; and there had been very little progress for the last month.⁸⁹

Little resulted from this contact. Things continued to go down hill. This led to a meeting on January 24, 1990, between representatives from Good Shepherd, Pyramid, International Insurance Company and the Goldfarb Bonding Company. In that meeting International basically misled and pressured Good Shepherd into allowing Pyramid to

remain as contractor.⁹⁰ As a compromise, John Azarovitz (the owner of Pyramid) had to set a schedule to follow for the completion of the project.

After this meeting work progressed at a relatively acceptable pace. Twenty-five percent of the brickwork was completed. Soon progress slowed. Pyramid did not have the capital to purchase the needed building materials to continue. An arrangement was made that everything be paid for with dual party checks so that work could continue (checks would have to be signed both by Pyramid and the subcontractors/building supply companies in order to be cashed).⁹¹ However, John Azarovitz was a polished con-man. He took these dual party checks, had the other party sign the check through deception, and would cash the money for himself. Or else he would forge the other signature and cash the check at the bank where his wife worked. He would even go so far as to pay for the building supplies, change the specifications so the materials would have to be returned, purchase the materials from a different supplier through a new dual party check and keep the refund.⁹²

By the end of April an ultimatum was given: "We remain very concerned that there is not enough money left to complete the project. We must be provided with documentation that there either is or is not enough money to pay everyone. We will not process any more payment requests until we receive the required documentation...We will consider other remedies if this project is not 100% completed by June 1, 1990."⁹³ Progress was not made. On June 28, 1990, Pyramid was removed from the project.⁹⁴ At this time, Pyramid still owed subcontractors in excess of \$11,000.⁹⁵ By the time everything was sorted out, there were at least twenty-four claims against Pyramid.⁹⁶ (Also see Appendix D)

Throughout this whole Pyramid fiasco, the insurance company would not take responsibility. It has already been mentioned that it was the insurance company ^{which} who forced Good Shepherd to remain working with Pyramid (the January 24 meeting). International Insurance did not remove Pyramid from the project on June 28, Good

Shepherd did, even though Pyramid was not meeting the conditions of that January 24 meeting. They would continue to deny responsibility. In a November letter they claimed responsibility for less than \$60,000 to complete the project (even though it would take close to three times that amount).⁹⁷ On April 18, 1991, they offered a settlement of \$50,000.⁹⁸ Again, this was well below what was needed to complete the project and was an attempt by International to escape its full obligation. This settlement was rejected.

While the battle with the bonding and insurance companies went on, the chapel remained unfinished. Brickwork was partially done; the roof was partially exposed; the landscape was a mess. It was an eyesore and an embarrassment. People in the community thought the project was on hold because the congregation was broke. The steady stream of visitors slowed to a trickle. Offerings and attendance also dipped. Debts began accumulating. The once healthy mission was now under fierce attack by Satan. Optimism was replaced with gloom. It was quite disheartening.⁹⁹

But the battle waged on. Meetings were held to find a construction company to finish the job. On February 6, 1991, Good Shepherd signed a contract with Quadrants, Inc. of Livonia for \$146,730 to complete the chapel (with changes it ended up \$179,731.77).¹⁰⁰ With Quadrants, things went relatively smoothly. But as they tried to complete the project, they kept discovering the shoddy workmanship of Pyramid and much of Pyramid's work had to be redone such as the rear chapel wall had to be rebuilt and there was no flashing done with the brick work. Also, having been burned by Pyramid, Good Shepherd became much more careful with their allocation of funds. This sometimes caused friction with Quadrants as they worked to complete the project.

For the most part, the chapel was completed by August of 1991, two years after it was begun. Many members helped by staining the interior boards, painting and doing all of the interior woodwork. But it took two more months to get city approval. Good Shepherd celebrated Dedication Sunday of their new chapel on October 13, 1991, with

234 in attendance, giving praising^e to God that by his grace his house was built.¹⁰¹ (See Appendix C for a scetch of the new chapel.)

Still, there was the problem with the bonding company. They continued to avoid responsibility. Good Shepherd was forced into litigation against them. In the claim against International by Good Shepherd the specific breaches of contract were listed as follows:

- a. insisting and pressuring that Pyramid remain as contractor
- b. failing to properly investigate and act promptly
- c. failing to properly pay damages resulting from Pyramid's default
- d. failing to arrange for completion of the construction contract
- e. failing to assume responsibility of contract for correction of defective work and completion
- f. failing to accept responsibility of additional legal, design and delay costs resulting from default¹⁰²

There are some interesting notes concerning this claim. In the first draft prepared in February of 1992, Good Shepherd was spelled incorrectly (Shepard). John Simmerer (our lawyer) would request a jury trial. (Think about it; the suit was a church vs. an insurance company. With whom would most people sympathize?) Finally, he predicted it could take one to two years before the suit would come to trial.¹⁰³

In June, a trial date was set for March 18, 1993.¹⁰⁴ But before a claim goes to trial, it must first go through mediation.^{In m} Mediation is where the lawyers from both sides present their case to a neutral party at the courthouse so that a settlement might be reached and the suit can avoid going to trial. This happened December 1, 1992. At this mediation hearing Good Shepherd's lawyer, John Simmerer, presented a \$225,000 demand for recompense. International's lawyer, Jeffrey Landis, presented \$47,000 figure. After a short deliberation, the circuit court gave a mediation figure of \$110,000. That was a bit below what John Simmerer had hoped to get (\$125,000-\$175,000 range).¹⁰⁵

Since mediation offered a somewhat low figure, the congregation now had to make a decision. Would they settle for that lower amount, or would they go after a larger figure

in a jury trial? There were some additional factors if they would pursue a trial. The laws dictated that if a plaintiff rejects the mediation amount and pursues a jury trial, the settlement must be at least 10% above the mediation figure or the plaintiff must pay the additional lawyer fees for both parties. This would mean that a jury must decide in favor of Good Shepherd for an amount of \$121,000 or more or they would be liable for thousands of dollars in legal fees. Also, you can never predict what a jury will do.¹⁰⁶ What would be most God-pleasing? Pursuing a greater amount which was probably deserved or being content with what had already been given them? Would they be testing God or trusting in his providence? After wrestling with these and other questions, Good Shepherd agreed to accept the mediation settlement of \$110,000.¹⁰⁷ (For a complete summary of the total cost of the Phase II building project with the settlement see Appendix D.)

The effects of this ordeal were not minor on either the congregation or the community. It would take time and the working of the Holy Spirit to change attitudes. With the chapel now completed, visitors once again visited the Sunday services, where the Holy Spirit could create or strengthen faith through the gospel. Focus could again go from internal to external. Good Shepherd participated in a mass media outreach (television and radio advertisements) with the other WELS congregations in the Detroit area. "Living free in Jesus" was the message along with an invitation to Good Friday and Easter services. Friendship Sundays were held. New residents of Novi were sent letters welcoming them to Novi and inviting them to Sunday School and the worship service.

As things continued to turn around, Pastor Jahnke received a call to Palos Lutheran Church in Palos Heights, IL, on October 6, 1992. He accepted this call by the first week of November, but would remain at Good Shepherd until January 3. The author remembers Pastor Jahnke reflecting back after he was in Palos for awhile, "After the chapel was built and about a month before I received this call, I thought that I would stay

the rest of my ministry in Novi. But the Lord had different plans for me. Even after I received the call to Palos, I didn't think I would take it. But here I am."

Pastor Jahnke left Good Shepherd almost exactly eleven years after accepting the call to serve there. He remembers the joys of watching a newborn congregation grow into adolescence. Some specific joys connected with Good Shepherd that he remembers are the milestones, like shovelling through snow for the sign-raising on the new property. He remembers with fondness that the members of Good Shepherd were like "my spiritual children." He also notes that even through all the struggles (with Novi, the Mission Board, and the chapel construction), there was always unity in the congregation.¹⁰⁸

THE GRUNDMEIER YEARS (1993-present)

With Pastor Jahnke leaving, Good Shepherd quickly made arrangements to call a new pastor into their midst to shepherd them. On November 12, 1992, the voter's assembly called Rev. David A. Grundmeier of Abiding Word Lutheran Church of Maineville (Cincinnati), OH.¹⁰⁹ By mid-December he had accepted the call and arrived a month later. He was officially installed January 24, 1993. The three week vacancy was filled by Rev. Dan Helwig, the associate pastor at St. Peter's in Plymouth, MI.¹¹⁰

When Pastor Grundmeier arrived, there were two main areas of focus for his ministry. The first was in the area of spiritual renewal. There was a great need for the congregation to put the bad memories of the past (mainly the most recent building project) behind them and instead focus on the future. For the first year, Pastor Grundmeier made this his prime concern. He made efforts to revitalize the worship of the congregation.¹¹¹ An extra effort was made to focus on the cross and empty tomb and what that means. I am not saying that this was not being done before, but much of the spiritual outlook of Good Shepherd had been bogged down by recent history. A new voice spreading that same age-old gospel message that Jesus is Lord is like a new log being thrown on a long burning campfire. The fire of God's love was being re-kindled in many hearts.

The second area of attention centered on the budget shortfalls. These shortfalls came about, not because members weren't giving enough, but because there were no new members. Let me explain. The budget would regularly be set figuring in the average communicant growth along with the related offering increases throughout the year. During the standstill with the building project, visitors were scared away. There was little, if any, growth. The budget could not be met according to preliminary plans. The result was that the congregation accumulated a \$32,000 debt to the Building Fund (which had a total amount of \$40,000). In the fiscal year of July 1992-July 1993, Good Shepherd was operating \$16,000 in the red. By the next year ('93-'94) that statistic was down to \$120 in the red.¹¹² Because of these financial problems at home, Good Shepherd all but suspended their Synod Mission Offering (see Appendix A), but even that is now turning around.

As Good Shepherd looks to the future, Pastor Grundmeier sees three areas on which he will continue to focus. Two are familiar: stewardship and continuing to improve the spiritual outlook of the congregation. One of the reasons stewardship of money is so important, humanly speaking, is that in the year 2005, Good Shepherd's twenty-year loan rolls over. At that time Good Shepherd will have to begin repaying their \$660,000 capital debt and not just their interest (\$20,000 of which is still subsidized by the synod). This could be a difficult burden if the congregation is not prepared for it.¹¹³

The third area could actually be considered a sub-point under stewardship, and that is getting more members to be active by using their own spiritual gifts in whatever service they can for their Savior. This means changing Good Shepherd's mindset from a small church mindset where only a few people do most of the work, to a bigger church mindset where a lot of people become involved in many different areas. Almost all of the founding members are gone. Even most of the members who were around at the dedication of the WEF have moved away. You could say that Good Shepherd has moved from one

generation to the next. The challenge is to have this next generation pick up and keep the same mission zeal of the original group.¹¹⁴

There are signs of this happening. Good Shepherd has sent two members to study for the full-time public ministry. The first is Ben Golisch. In May of this year, he will graduate from Wisconsin Lutheran Seminary and enter the full time pastoral ministry. The second is Jeff McKay. Jeff started his training at Northwestern College in the fall of 1991 as a 'second career' student. However, the Lord had other plans for Jeff and he did not complete his studies. Instead, he opened his own business in the northern Milwaukee area. This fall Good Shepherd will in all probability be sending its third member to study for ministry. Leah Wright is currently a Senior at Michigan Lutheran Seminary in Saginaw, MI. She will graduate in the end of May and plans to attend Martin Luther College in New Ulm, MN, where upon graduation she may serve her Lord in the full-time teaching ministry. One other member deserves special note for her intention to serve in another form of public ministry. In all likelihood Kathy Rishell will be travelling to Zambia, Africa, to serve as a nurse at the Lutheran Medical Mission there.¹¹⁵

As Good Shepherd continues to look to the future, it will continue to look for areas to expand its service. Pastor Grundmeier speaks of possibly reaching the foreign-born living in Novi. There are a number of Asians (Japanese, Chinese, Korean and Indian immigrants) in the area. There is a possibility of reaching out to them through classes teaching English as a second language (something like what the Chworowskys did in Laos). Another possibility is to start a preschool or daycare, again reaching out to the community and possibly bringing some in contact with God's Word. There is another growing mission and ministry field in Novi. Many single women and single retired women are moving into the area.¹¹⁶ These are all fields ^{For} into which the Lord is looking for harvesters. The challenge is to now find the workers.

On May 5, 1996, Good Shepherd Ev. Lutheran Church of Novi, MI, will be celebrating their Fifteen-Year Anniversary. God has truly blessed this congregation, from its origin of just an idea of a Mission Counselor; to its gathering together and planting by Pastor Farley; to its organization, settling of roots and early growth through Pastor Jahnke; to its continued growth into maturity through Pastor Grundmeier. It has endured hardships like the early loss of a shepherd or troubled building projects. But it was founded on God's Word and it continues to grow through that Word. The problems encountered are nothing compared with the promises of our Savior. God, The Good Shepherd, will continued to bless Good Shepherd, for they are part of his flock.

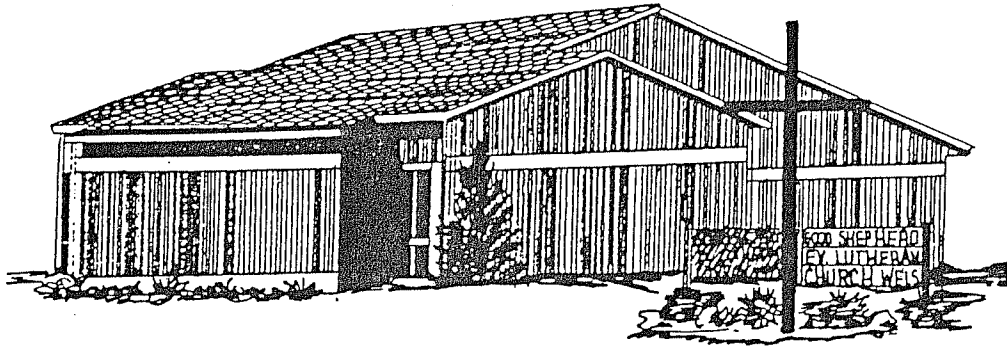
Soli Deo Gloria

APPENDIX A*

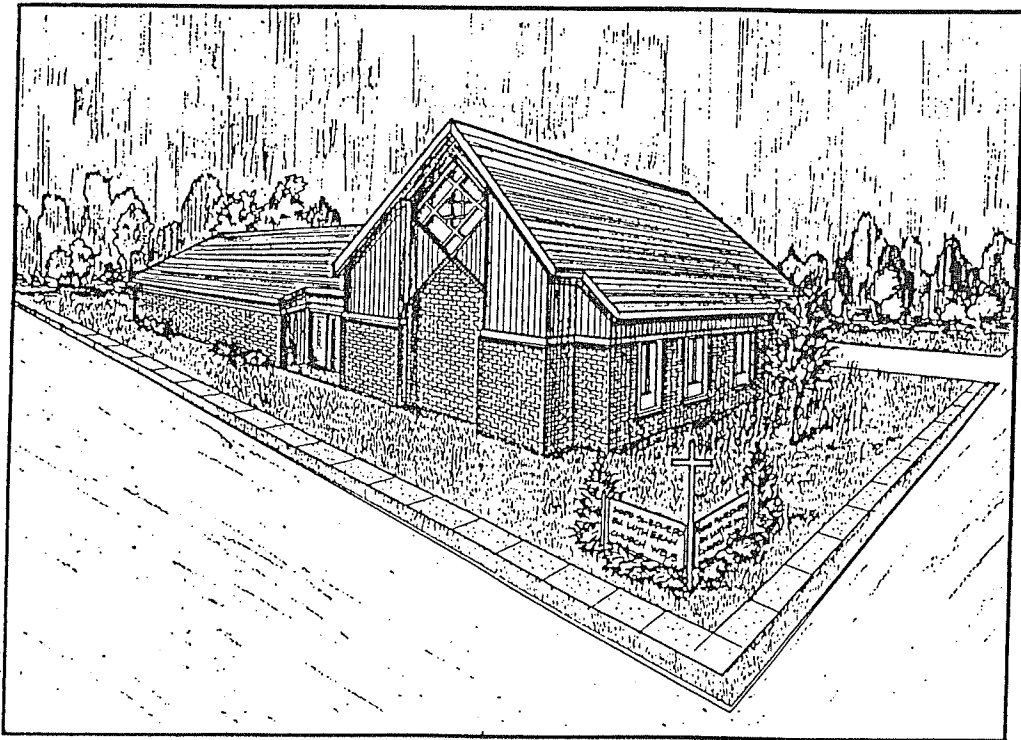
Year	Members		Baptisms		Confirm.		Pro.of Faith	Trans.Total		Ave. /Sun	Ave.Cong. Off./Com.	Ave.Syn. /Com.	Total Ave. Off./Com.	Marriages	
	Com.	Bap.	Child	Adult	Child	Adult		In	Out					Burials	Burials
1981	41	71	18	3	1	16	-	N/A	N/A	45	263.68	31.98	301.22	1	-
1982	43	71	1	1	2	1	3	N/A	N/A	43	344.91	11.37	359.63	-	-
1983	53	88	2	1	1	5	2	N/A	N/A	52	374.40	19.36	407.53	2	-
1984	55	87	2	-	-	-	-	N/A	N/A	52	432.80	34.49	482.87	-	-
1985	56	82	4	-	3	3	1	N/A	N/A	53	487.38	46.63	588.73	1	-
1986	64	100	7	-	-	4	-	6	2	67	496.27	49.16	555.94	6	-
1987	84	116	4	-	4	6	3	13	6	72	468.29	65.48	544.61	3	-
1988	98	138	12	1	3	5	8	8	10	81	564.64	63.53	633.08	4	1
1989	99	137	7	1	-	4	2	10	15	77	639.44	87.20	741.00	7	1
1990	104	136	10	2	5	3	2	7	12	74	583.23	79.84	693.03	1	-
1991	117	160	4	-	1	3	-	16	5	74	543.62	46.15	608.48	2	-
1992	121	164	12	1	3	3	5	7	14	81	559.83	5.40	580.93	4	1
1993	129	183	11	-	3	-	1	9	5	76	592.26	3.15	597.89	2	-
1994	127	183	4	4	-	1	2	8	13	78	681.76	8.00	690.67	4	-
1995	131	199	6	2	1	3	1	11	12	79	N/A	7.63	763.91	4	-

*Information taken from WELS Statistical Reports, 1981-1994 and from Rev. Grundmeier (1995)

APPENDIX B



APPENDIX C



APPENDIX D*

Original Contract with Pyramid: \$234,049.00
Change Orders: \$ 6,997.40
Total Contract: \$241,046.40

Paid through Pyramid: \$187,962.10
Copeland Paving: \$ 15,000.00
Quadrants: \$179,731.87
Total Construction Cost: \$382,693.87

\$382,693.87
Less Settlement: \$110,000.00
Less Forged Checks: \$ 22,496.32
\$250,197.55

Total Construction Cost: \$250,197.55
Total Contract Amount: \$241,046.40
Congregational Cost: \$ 9,151.15
Attorney Fees: \$ 20,000.00
Architect Fees: \$ 11,320.00
Total Cost to Congregation: \$ 40,551.15

*Information from a letter to John Simmerer from John Meyer, dated December 24, 1992.

ENDNOTES

- ¹ WELS Book of Report and Memorials for the 44th Biennial Convention, 1977, p. 52.
- ² From a telephone interview with Rev. Robert Hartman on March 28, 1996.
- ³ Letter from Michigan District Mission Board to General Board for Home Missions for mission status/manpower for Detroit Metro area dated April 12, 1980.
- ⁴ Letter to Rev. Robert Hartman from Rev. Norman W. Berg, Executive Secretary for the GBHM, dated May 7, 1980.
- ⁵ Most of this paragraph was information from a telephone interview with Rev. Robert Hartman on March 28, 1996.
- ⁶ From a personal interview with Diane Johnson on March 9, 1996.
- ⁷ From a personal interview with Charlie Thropp on March 9, 1996.
- ⁸ Most of this information was take from the call letter to Rev. Joel Jeager from Clifferd Ross, president of Good Shepherd at that time, not dated, but must be from around the first week of November of 1981.
- ⁹ Information from Steering Committee notes I believe from October of 1980, but not dated (there are Steering Committee minutes dated March of 1981).
- ¹⁰ Letter to Rev. Herbert Kuske, Chairman of the Michigan DMB, from Rev. David Farley, dated January 1981.
- ¹¹ Letter to Rev. David Farley from Norman Berg, dated February 19, 1981.
- ¹² Letter to Rev. Larry Zwiieg, Associate Executive Secretary of the GBHM, from Rev. David Farley, dated February 21, 1981.
- ¹³ Steering Committee Minutes dated April 2, 1981.
- ¹⁴ June 1981 Newsletter.
- ¹⁵ Special Congregation Meeting Minutes, dated May 31, 1981.
- ¹⁶ Information from congregational records, received from telephone conversation with Rev. David Grundmeier on April 29, 1996.
- ¹⁷ Letter to GBHM from Michigan DMB for Good Shepherd, dated August 22, 1981.
- ¹⁸ Letter to Rev. Farley from Norman Berg, dated September 25, 1981.
- ¹⁹ Ibid.
- ²⁰ Minutes from a Congregational Meeting, dated October 18, 1981.
- ²¹ From a personal interview with Charlie Thropp on March 9, 1996.

22 Call letter to Rev. Joel Jaeger from Clifford Ross, President of Good Shepherd, not dated (see note on number 8, above).

23 Information for this paragraph is taken from the actual call list with "Pastor Yanka" written in dated December 13, 1981, and personal interview with Charlie Thropp on March 9, 1996.

24 Information here from a telephone interview with Rev. Gene Jahnke on April 11, 1996.

25 Church Council Meeting Minutes, dated July 1, 1982.

26 Author's own recollection and information from personal interview with Charlie Thropp on March 9, 1996.

27 From telephone interview with Rev. Gene Jahnke on April 11, 1996.

28 From Good Shepherd Newsletter, dated September 1982.

29 Letter to Rev. Larry Zwieg from Rev. Erhardt G. Schultz, Chairman of the Michigan DMB, dated November 9, 1982.

30 Form 220-A (Request for Authorization for Expenditure), dated November 17, 1982.

31 Information from personal interview with Rev. Gene Jahnke on April 28, 1996.

32 Letter from Rev. Gene Jahnke, dated January 26, 1983 (probably to the GBHM).

33 Ibid.

34 Letter to Rev. Erhardt Schultz from Norman Berg, dated February 21, 1983.

35 Letter to Rev. Gene Jahnke from Norman Berg, dated April 4, 1983; also information from a personal interview with Rev. Gene Jahnke on April 28, 1996.

36 Letter to Norman Berg from Rev. Gene Jahnke, dated April 13, 1983.

37 Information from a telephone interview with Rev. Gene Jahnke on April 11, 1996.

38 Building Committee Minutes, dated March 28, 1983.

39 Information taken from letter to the DMB from Rev. Jahnke, dated May 9, 1983.

40 Letter to Good Shepherd Lutheran Congregation from Rev. Erhardt Schultz, dated July 14, 1983.

41 Form 220-A (Request for Authorization for Expenditure - New Project) requested by congregation, approved by DMB, sent to GBHM, dated August 2, 1983.

42 Letter to DMB from Rev. Gene Jahnke, dated August 21, 1983.

43 Letter to GBHM from Rev. Erhardt Schultz, dated August 29, 1983.

44 Letter to Rev. Gene Jahnke from Rev. Larry Zwieg, dated October 3, 1983.

45 Building Committee Minutes, dated June 22, 1983.

- 46 Building Committee Minutes, dated November 10, 1983.
- 47 Information from personal interview with Rev. Gene Jahnke on April 28, 1996.
- 48 Letter to DMB from Rev. Gene Jahnke, dated March 5, 1984.
- 49 From a telephone interview with Rev. Gene Jahnke on April 11, 1996.
- 50 Form 109 (Standard Building Contract), dated May 11, 1984.
- 51 Letter to Rev. Gene Jahnke from Rev. Elton H. Huebner, Executive Secretary of the WELS Board of Trustees, dated May 24, 1984.
- 52 Project Description of WEF Unit for Good Shepherd by John Meyer, dated February 22, 1984.
- 53 Ibid.
- 54 Letter to Good Shepherd from Rev. Elton Huebner, dated May 23, 1984.
- 55 Letter to Rev. Walter J. Oelhafen, Chairman of the Michigan DMB, from John Meyer, dated October 29, 1984.
- 56 Ibid.
- 57 Letter to Rev. Elton Huebner from John Meyer, dated July 17, 1984.
- 58 Ibid. Also cross-reference with the letter to Rev. Oelhafen from John Meyer dated October 29, 1984.
- 59 Letter to Rev. Gene Jahnke from Rev. Elton Huebner, dated January 7, 1985.
- 60 Letter to Karen Tindale, Planning Clerk for the City of Novi, from Fred A. Belschner and David Endreszl of JCK and Associates, Inc. (consulting engineers for the City of Novi), dated January 21, 1985.
- 61 Good Shepherd Newsletter, dated February 1985.
- 62 Building Permit - City of Novi for Case Construction, dated March 21, 1985.
- 63 AIA Document A101 (Standard Form of Agreement Between Owner and Contractor) between Good Shepherd (and the WELS as majority owner) and Case Construction Co., Inc., dated October 23, 1984.
- 64 AIA Document G701 (Change Order #3), dated December 10, 1985.
- 65 Letter to Rev. Gene Jahnke from Rev. Elton Huebner, dated April 16, 1986.
- 66 Good Shepherd Newsletter, dated November 1985.
- 67 Letter to Gene Jahnke from Donald M. Saven, Assistant Building Official (City of Novi Board of Appeals), dated January 8, 1986.
- 68 Most of this information comes from a telephone interview with Rev. Gene Jahnke on April 11, 1996. Also some information is from a telephone interview with Loren Heintz on April 13, 1996.
- 69 Most of this information is from the author's own recollection.

- 70 Good Shepherd Newsletter, dated March 1988; also information from personal interview with Rev. Gene Jahnke on April 28, 1996.
- 71 Most of this information is from a telephone interview with Rev. Gene Jahnke on April 11, 1996.
- 72 Building Committee Minutes, dated November 30, 1987.
- 73 AIA Document A141 (standard owner/architect agreement), dated April 26, 1988.
- 74 Building Committee Minutes, dated December 29, 1987.
- 75 Letter to Good Shepherd from Rev. Peter Kruschel, Administrator for the WELS Board for Home Missions, dated February 13, 1989.
- 76 Letter to Karen Tindale from Fred Belschner, dated August 1, 1988. (cf #59)
- 77 For a detailed analysis of these changes and the revised site plan, see John Meyer's letter to Karen Tindale, dated November 9, 1988.
- 78 Letter to Brandon Rogers, of Brandon M. Rogers and Associates (also a planning consultant for the City of Novi), from John Meyer, dated August 24, 1988.
- 79 Letter to Karen Tindale from Fred Belschner, dated November 22, 1988.
- 80 Letter to Harold Peckham, architectural consultant for the WELS, from John Meyer, dated February 20, 1989.
- 81 Ibid.
- 82 Letter to Rev. Peter Kruschel from John Meyer, dated August 7, 1989.
- 83 Letter to Karen Tindale from Brandon Rogers, dated March 15, 1989.
- 84 Letter to Good Shepherd from Everette E. Bailey, Building Official for the City of Novi Board of Appeals, dated April 6, 1989.
- 85 Letter to William A Kahn, Fire Marshal for the City of Novi, from John Meyer, dated June 21, 1989.
- 86 Letter to Rev. Peter Kruschel from John Meyer, dated July 7, 1989.
- 87 Letter to Karen Tindale from Brandon Rogers, dated September 18, 1989.
- 88 Information from telephone interview with Rev. Gene Jahnke on April 11, 1996.
- 89 Letter to Irwin L. Goldfarb of Goldfarb Bonding Company from John Meyer, dated October 12, 1989.
- 90 Point seven of the Complaint by Good Shepherd vs. International Fidelity Insurance Company prepared by John Simmerer of Sullivan, Ward, Bone, Tyler, Fiott & Asher (our attorney), sent in a letter to Rev. Gene Jahnke dated March 11, 1992.
- 91 Letter to Richard G. Ward of Sullivan, Ward, Bone, Tyler, Fiott & Asher from John Meyer, dated February 25, 1991.
- 92 Information from telephone interview with Rev. Gene Jahnke on April 11, 1996.

- 93 Letter to John Azarovitz & Mike Brown from John Meyer, dated April 30, 1990.
- 94 Mediation Hearing, Circuit Court for Oakland County, dated December 1, 1992. For a complete breakdown of Pyramid's breach of contract and negligence see points 38, 40 and 44 of the Complaint filed by John Simmerer for Good Shepherd vs. International Fidelity Insurance Company, filed in March of 1992 (see #87 above).
- 95 Letter to Richard Ward from John Meyer, dated June 22, 1990 (a thorough breakdown of monies owed and to whom).
- 96 Letter to John Simmerer from John Meyer, dated March 21, 1991.
- 97 Letter to Richard Ward from Jeffrey Landis of Zemke and Landis, P.C. (attorney for International Insurance and Goldfarb Bonding) listing six points of contention of why they are not responsible for more than \$60,000 to complete the project, dated November 26, 1990.
- 98 Letter to John Simmerer from Jeffrey Landis, dated April 18, 1991.
- 99 Author's own recollection.
- 100 AIA Document G701 (Change Order), dated March 30, 1992.
- 101 Good Shepherd Newsletter, dated November 1991.
- 102 Point 25 of the Complaint by Good Shepherd vs. International prepared by John Simmerer sent to Rev. Gene Jahnke, dated March 11, 1992.
- 103 Letter to Rev. Gene Jahnke from John Simmerer, dated March 11, 1992.
- 104 Letter to Rev. Gene Jahnke from John Simmerer, dated June 14, 1992.
- 105 Letter to Rev. Gene Jahnke from John Simmerer, dated December 2, 1992.
- 106 Ibid.
- 107 Letter to John Simmerer from John Meyer, dated December 24, 1992.
- 108 From telephone interview with Rev. Gene Jahnke on April 11, 1996.
- 109 Call Letter to Rev. David Grundmeier from Charlie Thropp, congregational president, dated November 14, 1992.
- 110 Author's own recollection.
- 111 Information from a telephone interview with Rev. David Grundmeier on April 19, 1996.
- 112 Ibid.
- 113 Ibid.
- 114 Ibid.

115 Information both from telephone interview with Rev. David Grundmeier on April 19, 1996, and author's own personal knowledge.

116 Information from telephone interview with Rev. David Grundmeier on April 19, 1996.

TIMELINE FOR MAJOR EVENTS

- July 1980 - Pastor Farley arrives
- September 14, 1980 - First worship service
- May 3, 1981 - Charter Sunday
- November 15, 1981 - Pastor Farley's farewell
- January 5, 1982 - Pastor Jahnke accepts call to Good Shepherd
- March 3, 1983 - Purchase land at Nine Mile and Meadowbrook
- March 1985 - Parsonage is completed and moved into
- October 13, 1985 - Dedication of the WEF
- March 7, 1988 - Begin having two Sunday morning services
- October 13, 1988 - Dedication of the chapel
- January 3, 1993 - Pastor Jahnke's farewell
- January 24, 1993 - Pastor Grundmeier is installed
- May 5, 1996 - Good Shepherd celebrates its 15 Year Anniversary