

" HISTORY OF ST. PETER EVANGELICAL LUTHERAN CHURCH OF GLOBE, AZ."

Church History
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"History of St. Peter Evangelical Lutheran Church of Globe, Az."

On May 20th, 1987, the Seminary faculty, student body, the Conference of Presidents, wives, children, and other family members and friends gathered together in the rather new Seminary gymnasium / auditorium for the Call Day service. On this day I would learn that the members of the COP had been led by the Holy Spirit to assign me, for my vicarage year, to serve the congregation of St. Peter Evangelical Lutheran Church which is located in Globe, Arizona. I still remember the day vividly, sitting next to my wife, Stephanie, and looking at the service program. On the service program there was a list of the twelve districts written down, and about five minutes before my name was called out my wife pointed to the list on the program and put her finger on the AZ. / CA. district. It was not that she had a vision or anything like that, for it was nothing more than a hopeful wish that we might have the chance to go out West. Then the time came when my name was called out. President Mischke announced my name, said the name of the church and then said Globe. Then it seemed like he paused for five minutes before he announced Arizona.

Globe, Arizona ! Where in the world was Globe, Arizona? I had heard of Phoenix and Tucson but never Globe. What is sort of ironic about that statement is that about 70 years ago it would have been turned around and people would probably have asked, "Where is Tucson or where is Phoenix? I have heard of Globe but not those towns."

In the late 1800's and early 1900's Tucson and Phoenix were nothing more than a stop for the stage, train, or pony express while Globe was the big town of that time. What made Globe, a town nestled in the Superstition and Pinal mountains, the big town of that time? The mines, the gold and silver mines as well as the copper mines, were the big industry in and around Globe and was what attracted all sorts of different people into Globe.

It was in this town of Globe, a town which was full of genuine cowboys and indians - rough men who loved to drink in the saloons and to get into fights, that the Holy Spirit saw fit to direct some men to this town so that the Gospel message might be proclaimed. What follows is a brief history of the Lutheran Church in Globe which is known at this time as St. Peter Ev. Lutheran Church.

Part I. - J.F.G. Harders

Pastor H.C. Nitz, who was pastor at the church in Globe from 1919 to 1922, in writing his book TROPHIES IN GRACE, which describes the Lord's work in and around Globe in the early 1900's, began his book with the following description:

"Globe, Arizona, has but one fairly level street, an old ox-and-mule trail, on both sides of which most of the shops are located. This street, ironically called Broad, is the floor of Pinal Creek Canyon. Numerous small canyons empty into Pinal Creek from both sides.

Some of these canyons have been turned into steep streets that lead to the residence sections sprawling over the numerous hills that tower over the business district.

One of these side streets is called, with grim poetry, Graveyard Canyon. It leads to the city cemetery, located on a stony, windswept foothill of

the Pinal Mountains.

Formerly fresh graves were a frequent sight on this burial ground. that was before the Old Dominion Mine petered out and no longer demanded its heavy toll of accidental deaths. And many are buried there who met death at the hands of Cain. 'Hell's Forty Acres' was the name once given to the area on which Globe is built. As late as 1916, there were three murders on Broad Street in one week.* 1

In this very cemetery one could once find a piece of pine board with the inscription:

J.F.G. Harders
Died April 13, 1917
Age 57

Johann Friedrich Gustav Harders, or simply Gustav Harders as he preferred to be called, was a native of Germany. he had been born and received his education in Kiel. After having taught in a school in Russia for a little while he decided to leave and to emigrate to America.
2

It is quite apparent, and with the benefit of a historical view, we can see that the Lord was not simply blessing Harders with a good education but that he had a specific purpose in blessing Harders with a Christian family and a good education. For when Harders reached America he headed toward Milwaukee, Wisconsin, because his schooling in Germany had qualified him for seminary work. He was led to enroll in the Lutheran Theological Seminary, which at that time was located in Milwaukee.
3

The courses and education he received at the seminary must have been quite different and more intense than today. for it was reported that only after two years of study he graduated from the seminary. Although one of the reasons given for an early graduation was because of the scarcity of pastors out in the

field. Gustav Harders received his first call to serve the newly founded Jerusalem congregation located right in Milwaukee. He served this church as pastor for twenty years, and under his energetic labors the church grew to be one of the largest congregations in Milwaukee.

After twenty years of faithful work for his Lord, Pastor Harders began to feel the effects of the Wisconsin climate and his voice began to fail. Under the directions of his doctor he took a leave of absence and went out West, first to Colorado. He recovered and returned back to his Jerusalem church, but the health problems once again came back. Jerusalem church once again granted a medical leave of absence to Harders. The year was 1904 and this time Harders sought recovery in ~~the~~ Arizona. Once again we see the faithful Lord keep his promise, "WE KNOW THAT IN ALL THINGS GOD WORKS FOR THE GOOD OF THOSE WHO LOVE HIM, WHO HAVE BEEN CALLED ACCORDING TO HIS PURPOSE" (Rom. 8:28). For because of his "thorn in his flesh" Harders seeking recovery in Arizona would be the beginning of a truly blessed ministry of a pastor in Arizona.

Part 2 - The Early Years in Globe

Pastor Harders, on his second medical leave, headed for Arizona and found himself on the lower Apache Reservation, which is now called the San Carlos Reservation, assisting Pastor Carl Guenther with mission work among the Apaches. It was now in the year 1905 and while Pastor Harders was helping with the proclaiming of the Gospel message on the reservation around San Carlos and Peridot that the few Indian farm fields were rendered partially useless by floods.

Because of the ~~raids~~^{floods} and crop failures in 1905 many Indians of San Carlos and Peridot left their homes and moved to Globe and the neighboring community of Miami, where they could find work.

The Indians movement had been noted by the Lord's workers on the reservation mission, but because of the time consuming, demanding, and often difficult travel from the mission base to Globe and the surrounding area it was next to impossible to be able to properly serve those Indians who had moved to Globe.

It was at this time that Pastor Harders deemed it necessary to follow after these people, and so to serve them the best he could he left the mission base on the lower reservation and located himself in the rough, wild, and rugged community of Globe. During this time of service to the Lord and the church in Arizona Pastor Harders' health had benefitted from the Arizona climate and he once again found himself healthy. Since he was only on a medical leave of absent he knew it was his duty to return back to his Jerusalem church in Milwaukee.

After Harders left Globe to return to his congregation in Milwaukee, Pastor Heinrich Haase, who was missionary up on the upper Apache Reservation at East Fork, replaced Harders in Globe. Many of the people around Globe must have begun to raise their eyebrows at this time and be wondering what was going on. For shortly after settling and beginning his work in Globe Pastor Haase began to get ready to leave. He had received and accepted a call to the Minnesota Synod. With the approval of the Mission Board, Haase left for his new congregation in Minnesota.

Now the Mission Board had the job of filling once again the

vacancy in Globe. After much deliberation the Board, in view of Harders' previous service, knowledge of the area, and once again that "thorn in the flesh" that had earlier forced Harders out of Milwaukee, extended the call to Pastor Harders. But the call was not simply to be the missionary serving Globe but it also included Harders being the Superintendent of all Indian Missions in Arizona. "Globe thus became the Indian Mission headquarters..."

The Lord moved hearts in such a way that the Jerusalem congregation granted a peaceable release to their pastor. In September of 1907 Pastor Harders was commissioned by his congregation for the service in the Indian missions and he left for the field in Arizona with his family. It was clear that the Holy Spirit had correctly directed the Mission Board in extending the call to Harders. Pastor Harders had been gifted with a deep knowledge of the Gospel as well as an uncanny insight into human nature. Harders not only had the gift of great insight into human nature but also "an affinity for dark-skinned people. When a troupe of Indians, Mexicans, Negroes, Japanese, or Filipinos would appear in the nearby amusement park, he would unfailingly befriend them." Both of these gifts would come into play while in Globe, for nearly every nationality was represented there because of the rich mines which drew people to Globe and the surrounding areas.

Pastor Harders also had a rare sacrificial zeal for souls, and he, like the Apostle Paul, became all things to all men. There are many instances which could be stated to show his great willingness for self-sacrifice but what I consider to be one of

the most important and having the longest effect and benefit for the work in Globe (speaking material here - understanding that his greatest work was proclaiming the Gospel) was his willingness to use his own personal funds for the purchase of a house and later land and material for a chapel. Since the cost of rent for a house was astronomical and a passing opportunity arose to buy a piece of land with an existing house, Harders, with his own funds, purchased the land with the house at the intersection of Apache and Devereaux streets. It is on this very spot where the church is still located today.

Pastor Harders did not stop there, for he recognized the importance and need for a chapel for worship services to be held. He sent a request to the mission board, but for whatever reasons, the funds were denied at that time. Pastor Harders was not one to argue and fight with the Board, so he accepted their response but went ahead with constructing the chapel.

Construction began on the chapel as well as a mission school building in the year 1910. At this time Pastor Harders was no longer on his own. During one of his early journeys Pastor Harders became acquainted with a theology student by the name of Emil Recknagel, who studied in St. Louis, Missouri at Concordia College. Recknagel had expressed a great love for the Indian missions, and so upon inquiry the faculty at St. Louis gave Mr. Recknagel a good recommendation. By the Lord's grace and favor the mission work in Globe was seeing great success, and with this success so increased the load on Pastor Harders' work. This fact now gave need for the Mission Board to be led to call Pastor

Recknagel to assist Pastor Harders with the work in Globe.

The Lord had so blessed the work of the Gospel in Globe that already by the year 1909 the group of believers in Globe were ready to be formally organized. On May 30th, 1909 the charter and constitution was adopted and signed. The wording of the first constitution was very short and simple so the Indians could understand, but yet it was worded in such a way that it called upon those signing it to make a clear doctrinal confession. This is the text of that first constitution:

"In the name of God the Father, the Son, the Holy Ghost. Amen.

I believe that the Bible is the Word of the true God. I believe that the teachings of the Lutheran Church are correct. I am baptized.

I promise to attend church services as often as I can.

I promise to go regular to the Lord's Supper.

I promise to lead a Christian Life.

I promise to educate my children in the Christian way.

I promise to help as much as I can to keep up the church and all what belongs to it.

I promise never to join a lodge or secret society.

This all I want to do with the help of God, the Holy Ghost. So I wish to be a member of this congregation of the Lutheran Church. Therefore I here sign my name: May 30, 1909." 20

To this first constitution 15 original autographs were added, plus 21
17 more names were signed by proxy in Pastor Harders hand.

It was in the following year after the first constitution that the first chapel and school were built. The laborers were Pastors Harders and Recknagel along with five Harders sons, Hans, 22
Claus, Rudolf, Jens, and Entred. Not only was Harders a man filled with a self-sacrificing zeal but he was also quite resourceful. Since the Mission Board unfortunately had to refuse funds at the time for building Harders had to come up with

different plans, which he did. Both the chapel and the school were constructed largely with used materials that were obtained according to the builders means. Shipping crates were procured from the railroad and local merchants, for flooring, walls, and seating. Cracks between the wall boards were filled with cut, unrolled and pieced together tuck cans. The bell in the first chapel was taken from an old locomotive engine. ²³ That very same bell still hangs in the bell tower and is used every Sunday to announce the beginning of the worship service.

With having a church building and a formal congregation they needed a name for the church. Knowing the background of Pastor Harders the congregation took for itself the name: "New Jerusalem Evangelical Lutheran Apache Indian Congregation."

Of all the Mission work done in the early years in Globe the one area which reaped the most success by our God was the mission school. In its peak years the records show that in 1912 and 1913 there were as many as 36 students in attendance at the one room school. The teaching staff throughout the school's existence included: Miss Irmgard Harders, Hilda Harders, Klara Kinderer, Maria Kieckbusch, Mr. H.G. Gurgel, Pastors A. Uplegger, H. Rosin, and H.C. Nitz. ²⁴ No two of these, however, taught simultaneously.

Even to this day our church schools in Apacheland are seen as one of the most important links in the spreading of the Gospel and strengthening the faith of the Apaches. In the years that the school was operated in Globe it served as an outreach and evangelism tool. Pastor Nitz in his book "TROPHIES OF GRACE" records the story of Clinton, a young Indian man, who was led to the Gospel truth and became a child of God by the Lord using the

Mission School as his tool of grace.

When Clinton was a young boy he lost one of his arms in a train accident. He was released from the Government boarding school, the reason and thought being, "Why bother with a cripple when there were more than enough children to fill the school?"²⁵ Because of his ^dhandicapp Clinton did not have a happy childhood. He was left out of games and as he grew older he was unable to earn spending money as his companions were. He was lonely but he made the best of it by trying to improve his reading and writing skills.

When Clinton was twenty-two years old the Mission School in Globe was opened up and he was one of the first to apply. He was accepted and attended the school for about half a year, but because of the great age difference between him and the other^e students he was dismissed. But even after he was dismissed he attended the church services. Finally after a number of years he came and asked to be baptized. And all of this came about because the Lord gave Harders the spirit and devotion to open the mission school.

The school did not only reap blessings and benefits for the Apache children and their parents but the Lord saw fit to use it in another way as well. We see this in a description of one of the childrens' Christmas programs by Pastor Harders...

"They sang and so dearly they sang, our red children. And they have sung themselves into the hearts of a much whiter folk, who had so far looked down only with contempt on the "Red Savages." We had specially invited the white people of the town to take part in our school children's Christmas examination service.... The older Indians upon our request stayed away on Sunday morning and the

chapel was filled up to the last seat with white people. The children sat in the new addition in front of the altar. And now they sang, individually and in chorus. They told the Christmas story, recited many treasured Bible passages and portions from our Catechism, answered questions from their teacher, and behaved themselves as well as civilized children in their schools. After the service not one of those present left the mission station without expressing the appreciation and joy they had over the work which was done by the children... One man who had worked many years at the San Carlos Agency said, 'One does not see such children as these in the San Carlos Boarding School. They are ten years old before they are in school, and you have your children starting with four years old. What are you doing with the children?' I answered him, 'We aren't doing anything with the children. God's Word does it all, the Spirit of God's Son, Jesus Christ, refreshes men's hearts like waterbrooks.' 26

All during the years Pastor Harders served in Globe he was troubled with health problems, that same "thorn in the flesh" that had caused him to come to Arizona, that increasingly impaired his ability to speak. 27 By late 1916 Pastor Harders' illness left him virtually mute. It was finally at this time that he once again sought help from the mission board. He called upon the seminary faculty in Milwaukee to see if any student would consider becoming Pastor Harders' assistant. In that day and age it was a weighty request. The course of study for the student would have to be left incomplete, he would have to leave the stability of home in the mid-west and travel into an unfamiliar land of untold difficulties. Several young men, it is known, wanted to go, but parents discouraged them. But there was one to whom his parents gave their consent, Alfred Ulegger. 28

Shortly before Christmas of 1916, Student Ulegger was called and accepted the call to help missionary Harders, especially in

the school. He was ordained in Milwaukee by his father, Prof. F. Uplegger, a past member of the Mission Board, and A. Uplegger left for Globe just after the New Year.

When Pastor Uplegger arrived in Globe, in January of 1917, he was met at the train by the Harders family. At that time he was told that Pastor Harders' condition had worsened. The family suggested to Uplegger that he might want to simply return back to Milwaukee since Harders would not be able to assist in guiding him with his first call. Uplegger however had the zeal and courage of a true missionary and expressed his desire to stay.

It was only four months later on Friday, April 13, 1917, just five days after Easter that Pastor J.F.G. Harders was called home to the waiting arms of his beloved Lord and Savior. Thus ended his time of grace on this earth, but during his time he ran the course that God laid before him with all his heart and energy. It was because of his great love for the true God and the desire to spread that saving message, as well as his love for all people - and especially of the Indians, that a church still stands in Globe, Arizona which God has blessed with the preaching and teaching of the true Word for over 80 years.

I feel the best way to end this section is to quote Pastor Harders' own self-analysis from his book La Paloma.

*He was clearly the right man for the Indians. He had always been interested in the poor and humble, the despised and neglected. He had never cared for high society, and formality, silk hats and stiff shirts; starched cuffs, he thought, were created by God in a moment of anger! City life and banquets, politics in church and state he abhorred. He felt at home among these children of nature. His sympathy went out to these people in their wretched teepees. He felt at home with their simple way of

living, and their naturalness.

For years he had been a preacher in the civilized East, although a very inadequate one. He simply did not fit into that picture. He had never learned to adapt himself to proper association with his parishioners and with his fellow ministers. He was just not their man. But, as already stated, he was just that for the Indians. Not that he could convert them to Christianity overnight, as he soon realized. He would have to be satisfied to lay the groundwork for the coming generation. But he succeeded in doing what was essential for a beginner in this work: to gain the approval, confidence, and love of the Indians to such an extent that he could more or less influence their behavior." 31

PART 3: POST-HARDERS' YEARS

it is quite evident that much emphasis and time has been given to the ministry and life of Pastor Harders while he was in Globe. But I feel it is justified, for by the power of God it was because of Harders' love, zeal, willingness for sacrifice, and great determination that the work of the Lord might be carried on in Globe. He served as a great model for the pastors who would follow him and there were pastors who would follow him. ~~and there were pastors who followed him~~ For although Pastor Harders was now gone the need for the Gospel message to be proclaimed in this area was not.

Soon after Harders fell asleep in the Lord, the Mission Board called candidate H. Rosin from the seminary to assist Pastor Uplegger. Rosin accepted the call and was then ordained as missionary to Globe. In the following years there would be a lot of movement in the mission field around Globe. Soon after Pastor Rosin became settled in Globe, Missionary Fischer found it necessary to leave the Apache mission station at Peridot in 1918.

The Mission Board was then led to request that Rosin move to Peridot (about 25 miles east of Globe) and to continue to serve the field there.

33

Once again Pastor Uplegger was left alone in Globe to carry on the work there. By no fault of his the mission school for which Pastor Harders had labored with devotion died with him. It was closed because, "the attendance grew so small, due to the moving away of the Indians to road camps." IT was at about this time that many of the gold and silver mines had run dry in and around Globe and the Indians moved on to the road camps to work on the newly started Roosevelt Dam and also the Apache trail, a road which ran through the Superstition Mountains to make it possible to get supplies to the crews working on the dam.

34

It was also around this time that Missionary Uplegger was also relocated on the Lower reservation at San Carlos to uphold the faith because opposing missionaries threatened to break in (the Roman Catholics). This now left Globe vacant.

Globe remained vacant for about a year until the seminary was ready to graduate the class of 1919. Out of this class, candidate H.C. Nitz was called in June. When he arrived in Globe he reopened the preaching station but the mission school did not re-open since former pupils had either died of the flu or had been transferred to the Rice School in San Carlos, as well as the fact that many families had moved away from Globe.

Pastor H.C. Nitz showed the same love for the Indians and had the same courage and adventurous attitude as Missionary Harders. This is evident from many of the stories related in his book.

"TROPHIES OF GRACE." Although he had been called to Globe, to properly carry out his task, it was evident that Pastor Nitz, like Harders, would have to spend many hours and days away from Globe and travel to the different work camps to minister to the people. He relates in his book of one such adventure. It got off to a slow start, taking a couple of weeks to finally find a ride out of Globe on one of the construction supply trucks. It was a long, hot, noisey, and dusty ride which took most of the day to travel. (It is about 18 miles from Globe to Roosevelt Dam on the road, ~~and~~ with about half of it going through mountains.) When they arrived at the camp he was invited to supper at the construction camp. he ^agaily accepted since he could not reach the Indian camp, which was across the river, until morning because the bridge was not yet complete and the ferry was on the other side until morning. He asked the foreman permission to sleep in one of the trucks and instead was invited to sleep on a spare bunk. The next couple of days he ministered to the Apaches along the trail, received some more welcome hospitality from strangers and eventually made it back to Globe. (A Summary of pages 18-28 from "TROPHIES OF GRACE")

It was because of such expeditions to minister to the Apaches that the other Lutherans in the Globe - Miami area around the year 1919 also felt compelled to ask the Synod for a pastor who would serve them apart from the Apache Indian Mission. The first pastor to serve this group of Lutherans was the Reverend E.A. Sitz. ³⁵ So for a short while the church in Globe once again had two pastors working out of the station. And it was only for a short time, because only a half year later the congregation in Globe saw

Pastor Sitz headed up to the Upper Apache Reservation to do mission work in the Apache Mission at Whiteriver, to where he later accepted a call to continue his work there.

So once again the congregation in Globe was served by a pastor whose main call was to the Apache Indian Mission, Pastor Nitz. A couple of other men, Pastor Zimmerman (1920-1923) and Pastor Arndt (1923-28), were called to serve the congregation, but the group was not able to become established on their own.

After Pastor Arndt left after a short pastorate the congregation was officially placed under the supervision of the Indian Mission. ³⁶ It was about twenty years earlier that Pastor Uplegger had helped Harders in Globe as well as continuing to minister to the Indians on the Lower reservation around San Carlos and Peridot. This arrangement lasted for the next thirteen years until 1941.

PART 4: 1941 - TO THE PRESENT

During those thirteen years between 1928 to 1941 in which Globe was served by vacancy pastors from the Indian Reservation not to many new develop^{ments} or great steps were made in Globe. The only significant thing that took place during those years was that the buildings which Pastor Harders had built for the church and school of the Indian Mission began to disappear. In fact it was as early as 1923 that the New Jerusalem Church building was torn down. The building that had served as the school was used as a worship facility until around 1941 when it too was finally torn down. After the school building was torn down the worship services were then conducted in the Seventh Day Adventist Church,

this arrangement lasted for the next 9 years.

One other change should also be noted; and that deals with the make-up of the population around Globe. It was mentioned before that it was because of economic reasons that brought the Indians to Globe and it was because of economic conditions that also led them out of Globe. Eventually the road camps where the Indians found alot of employment disappeared with the completion of the Apache Trail and Roosevelt Dam. Many of the Indians then returned to the reservations where they received government support and where it did not cost them anything to live on the land. Thus the people found in Globe at this time were whites, some Mexicans, and just a few Indians. The same applied to the make-up of the congregation in Globe.

It was this congregation then in 1941 that issued a call jointly with the Southeast Wisconsin Mission Board. Pastor Marvin Volkman was sent this call and he was led by the Holy Spirit to accept it. Pastor Volkman served the congregation in Globe from 1941-1945. During his years there he had the weighty task of bringing the flock back together into a solid congregation. Under his pastorate the congregation began looking to the goal of organizing under a constitution as well as to begin a building fund for a future chapel building of their own. But Pastor Volkman only had the opportunity to work on the foundation of these goals because he left before these goals became reality.

In 1945 Globe once again found itself in the position of needing to call a pastor. It was at this time that Pastor Norman Berg was called to serve Globe. He served Globe from 1945-1950.

It was during his ministry in Globe that the goals which the congregation had set up while Pastor Volkman was there became a reality. The first goal was met on April 1, 1949 when the congregation finally adopted a constitution. It had been forty years earlier that Pastor Harders had drawn up the first constitution and had affixed the name: "New Jerusalem Lutheran Church." Article 1 of the 1949 Constitution reads: "THE NAME OF THIS CONGREGATION SHALL BE ST. PETER'S EVANGELICAL LUTHERAN CHURCH OF GLOBE, ARIZONA." Although the name of the church changed the goal and spirit that was present when Pastor Harders came to Globe was still present at this time.

An example that the spirit of Pastor Harders was still present was seen on July 22, 1948, when ground was broken for the new church building and the second goal became a reality. It was a month earlier on May 28, 1948 that both the building plans and loan application were approved by officials of the Wisconsin Synod. The church building, having a distinct south-west style, was designed by Pastor Berg. Since all but about 10% was donated labor by members and the Pastor, the erection of the chapel moved slowly. On August, 1949, the cornerstone of the building was laid and in March 26, 1950, the church building was dedicated.

St. Peter's Evangelical Lutheran Church of Globe, Arizona now had a constitution and a church building. They also once again had a vacancy and called Pastor Marcus Bauman. Pastor Bauman served the church in Globe for two years (1950-1952) and then he too left.

St. Peter's now extended a call to Pastor Eugene Hartzell. He was ordained and installed at St. Peter's on June 29, 1953.

Pastor Hartzell served the church in Globe from 1953 - 1958 when he then took a call to be a missionary on the Apache Reservation. While he was at Globe, Pastor Hartzell was also involved in building projects. In the late part of 1953 the congregation accepted a loan under the new synod parsonage plan and in 1954 the present parsonage was built under the direction of Pastor Hartzell. Two years later the congregation received a loan from the Church Extension Fund to build the Sunday School rooms and fellowship hall. All of these buildings are still standing and being used for their original purpose.

Pastor Hartzell was not limited only to Globe when it came to preaching the Gospel. Pastor Hartzell writes in a letter the reason why some of his work found him outside of the Globe area.

"It was not long after I got to Globe that it was decided that Pastor Francis Machina, who was at Safford - Morenci, and who had taken a call, would not be replaced but that I would take over those two congregations. This arrangement lasted for many years."

Pastor Hartzell goes on his letter to describe a typical week for him after this arrangement was put into practice.

"My schedule for most of those years was, on Sunday; pick up Sunday School kids around the Globe area, have Sunday School in Globe before church, then the Worship Service. As soon as that was over I left for Morenci often stopping on the way for Instruction Classes and Confirmation in various places. We had Church in Morenci (actually what they called Stargo) in the late afternoon, and then back to Safford to worship in the evening. (At Safford we at first worshipped in rented space for a year or so, but then built a church). I slept on the Chancel floor, my family with me some times, later I got a folding cot to sleep on. Monday I went back to Morenci, made calls, had Sunday School Teachers meeting and instruction class when there were young people to instruct. I went back to Safford again for Monday night. Then on Tuesday I

repeated the routine there and ended up with Sunday School Teachers meeting and Bible Study on Tuesday evening, and then headed back to Globe, arriving before midnight. The rest of the week, Wednesday to Sunday I worked in Globe, making occasional trips to Superior and Winkelman to baptize, visit, instruct, and keep in touch with need for and possibilities for expanded work there."

Pastor Hartzell also had involvement and contact with work being done on the Apache Reservation, and one of those contacts involved a duty he enjoyed doing with Missionary Uplegger. He writes:

"For a couple of years during our stay at St. Peter's Pastor Uplegger and his wife, Irma, came to Globe during the school year once a week for Release time classes. All of his High School students in his church at San Carlos attended school in Globe. So once a week he would come to town and he and I would go down to the school in our cars and pick them up and bring them up to the church where Pastor Uplegger would have Confirmation Class with them. This was a good program - or at least I felt good about my part in it. The kids were happy for the break in routine from school and were well behaved. Though Alfred did most of the work, it was a joint venture of two WELS pastors in Kingdom work."

As was already mentioned, after Pastor Hartzell had been in Globe for about five years he received a call to work on the Upper Apache reservation and was led to accept the call. After Pastor Hartzell left two other pastors served Globe for the next seven years. Not too much changed during this time. Globe was still involved with a tri-parish with Safford and Morenci and would be until 1981. One thing that changed in the routine for Pastor Richard Paustian (1962-1965), was that in making it more convenient for serving all three congregations a plane was rented on Sundays to fly the pastor to Safford to help save time. But still the pastor would not be back to Globe until Wednesday,

usually returning on the bus from Safford.

After Pastor Paustian left in 1965 the records of St. Peter's show that the next person to serve the congregation was Vicar Harold Sturm. In a letter he writes the reason why a vicar was called to serve the tri-parish of Globe, Safford and Morenci.

He writes: "The reason that they chose to go with a vicar in 1965-66 was because there were so many vacancies at that time that the conference of presidents decided to fill some of these vacancies with a vicar for a year. Our class was also the first class from the Seminary for whom vicaring became mandatory. So needless to say, my vicaring year was not the normal kind of one."

After Vicar Sturm returned to the Seminary for his final year a Pastor Paul Seiltz was called to serve the congregations and served as pastor for the tri-parish from 1966 - 1969. After he left another graduate, Pastor Mark Hallemeier, was assigned the church in Globe. During his years there, 1966 - 1972, the member who used to fly the pastors from Globe to Safford left the area. So now it was back to driving the route, which was close to 120 miles round trip. In 1972 Pastor Hallemeier received the call to be pastor of Grace Lutheran Church in Tucson, Arizona. He accepted the call and is still serving that congregation today.

After Pastor Hallemeier left Globe got out of the rut of calling a graduate. This time they pulled a vice versa on the Synod Mission Board and instead of the Board calling a pastor away from Globe into the mission field, the congregation called Missionary O.E. Wraalstad, who had been a missionary over in Africa for a number of years. He served the congregation in Globe for one of the longest terms, remaining there for about seven years (1973-1980), until he took the call to serve the Apache

Mission station in Cibequie up on the Upper Reservation.

The members in Globe must have felt that one of the reasons why they couldn't keep a pastor for more than 4 years on the average was because of the tri-parish challenge with the great amount of distance between them. This is surmized from the fact that after Pastor Wraalstadt left, at their yearly meeting in 1981, the voting members agreed to call their own pastor and become a self supporting congregation. Pastor George Pavia was assigned and served the congregation for two years, from 1981-1983. During his ministry at St. Peter's he saw the church grow to almost 1000 members and to enjoy average attendance on Sundays in the 90's. But this did not last. For just as it was economic reasons that caused the mission school to close down in the early 1900's, it was for that very same reason that many members moved away from Globe.

The Copper Mines in Globe, which is about 80% of the work force of Globe, came upon hard times and there were a number of layoffs. This affected members of St. Peter's so that many of them had to move to where the jobs were. So when Pastor Pavia took the call to Texas the membership in Globe had decreased so much and the financial situation was to the point that the congregation was led to call a semi-retired man to serve them. Pastor G. Bernthal served the church from 1984-1985, close to a year and a half. He then recieved another call and took it to be the pastor in Nevada, right near Las Vegas. The church in Globe was now once again vacant.

The congregation now looked to the Apacheland missionaries on

the Lower Reservation and called Pastor L. Pontel, from Peridot to serve as their vacancy pastor. He served as vacancy pastor for about a year and a half when the congregation then had the opportunity to call a Vicar once again to serve them. I had the privilege to serve the congregation of St. Peter's for a year (1987/1988). Pastor Pontel was still the vacancy pastor as well as my supervising pastor, which afforded me the opportunity to do some work with him out on the reservation.

For the following year St. Peter's has once again been served by a Vicar, Steven Karrs. The future outlook for St. Peter's at this time does not look to promising. Because of the smaller classes now at the Seminary they will more than likely not be assigned a vicar. Nor are they ready to support a full time pastor at this time. We received a letter from one of the members about two months ago and she mentioned that there is even talk about having to close the doors because of the financial outlook.

Only the Lord knows what is in store for St. Peter's church and its members. It has been more than 80 years since Pastor Harders first came to Globe to carry on the work of the Lord. I pray that this mission might still be carried on in the same spirit and zeal that Pastor Harders brought with him when he came to this lowly mining town. The need for the Gospel to be preached in all its truth and purity is there in Globe today more than it ever was, may God grant that that need be fulfilled.

END-NOTES

- 1) Henry Nitz, **TROPHIES OF GRACE.** Northwestern Publishing House, Milwaukee, Wi. 1962. pg.1
- 2) Ibid., pg.3
- 3) Ibid., pg.3
- 4) Ibid., pg.3
- 5) John P. Koehler, **The History of the Wisconsin Synod.** Sentinel Printing Company. Sauk Rapids, Minnesota. 1981. pg.202
- 6) Ibid., pg.202
- 7) Ibid., pg.203
- 8) Pastor Leonard Bernthal, "St. Peter Lutheran Church - 75th Anniversary." pg.1
- 9) Pastor George Pavia, "Translation of Jubilee Booklet of the 25th Anniversary of the Evangelical Lutheran Indian Missions." pg.1
- 10) Bernthal, pg.1
- 11) Pavia, pg.1
- 12) Ibid., pg.1
- 13) Ibid., pg.1
- 14) Bernthal, pg.1
- 15) Koehler, pg.203
- 16) Nitz, pg.4
- 17) Ibid., pg.4
- 18) Pavia, pg.1
- 19) Ibid., pg.1
- 20) Bernthal, pg.2
- 21) Ibid., pg.2
- 22) Ibid., pg.2
- 23) Ibid., pg.2
- 24) Ibid., pg.3
- 25) Nitz, pg.52
- 26) Bernthal, pg.2
- 27) Ibid., pg.3
- 28) Ibid., pg.3
- 29) Pavia, pg.2
- 30) Ibid., pg.2
- 31) Gustav Harders, **LA PALOMA.** Northwestern Publishing House, Milwaukee. 1968. pg. 23
- 32) Pavia, pg.2
- 33) Ibid., pg.2
- 34) Bernthal, pg.5
- 35) Ibid., pg.5
- 36) Ibid., pg.5
- 37) Ibid., pg.5
- 38) Ibid., pg.6

39) Bernthal, pg.5

40) Ibid., pg.6

41) Ibid., pg.6

42) Ibid., pg.6

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