

Pastor Guenter Kern and the Sad Events of His Resignation
from St. Matthews's Congregation in Iron Ridge, WI.

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Senior Church History

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In the Centennial Anniversary booklet of St. Matthew's Evangelical Lutheran Church in Iron Ridge, Wisconsin, there is a section on pages 13-14 which reads as follows:

In many ways the early 70's belie the events of the mid-70's. St. Matthew's membership was over 480 souls. School enrollment was in the 90's. Following the long vacancy, church attendance was at an all time high. Many of the financial problems had been hurdled. The overall economy in those years, particularly the farm economy, was strong. St. Matthew's prospered as well. The Lord in his all-knowing wisdom used this time to test St. Matthew's. Today, 10 years later, the year 1975 stands out as one of the saddest in the history of St. Matthew's.

Sad it was. A Christian congregation and its pastor parted ways. The congregation itself even split. A new congregation arose in this small town as if to rival the one already there. There were hard feelings among fellow Christians. There were divisions even in the town based on this turn of events.

But what really happened? Who was really at fault? Why did things happen the way they did? After researching this situation and talking to people directly involved, I will attempt to describe what actually happened and then take a look at some questions that will probably go unanswered forever.

Guenter H. Kern was born in Stuttgart, Germany, on August 30, 1937. He took theological courses at the Lutheran seminary in Bleckmar, which was operated by the Evangelical Lutheran Free Church in Germany. He enrolled

at Wisconsin Lutheran Seminary in the fall of 1962. After completing two years of study here, he attended Concordia Theological Seminary in Springfield, Illinois. He then served a vicarship for the Lutheran Church-Missouri Synod in Waterloo, Iowa, from 1965-1966. He re-enrolled at Wisconsin Lutheran Seminary in the fall of 1966 and graduated the following spring. In May 1967 he was assigned to be the pastor of St. Michaelis congregation in Milwaukee. He served this congregation until he accepted the call to be the pastor of St. Matthew's in early 1970. On February 1, 1970, Pastor Kern was installed at St. Matthew's by Pastor W. F. Schink.

It was not long after this that the members of St. Matthew's realized that Pastor Kern was truly an individual. A very good preacher, he seemed to do his own thing, even in areas of congregational decisions. For example, without the congregation's directive he had his confirmation class memorize from a contemporary English translation of the Bible. (The congregation had been using the King James Version.) Pastor Kern also stopped making the sign of the cross during the regular worship service without explaining to the members why he was doing so. At one time he took down the statue of Jesus from the altar of the church, again without explanation.

Pastor Kern also let it be known that during his time off from his work, he would not make himself accessible to

the congregation. Several members who were interviewed agreed that not only was he not accessible during his time off, but he refused to carry out pastoral duties during those times. As one member put it, his attitude was very "professional," meaning that he gave the impression that as the pastor of the congregation, he was entitled to his time off no matter what the circumstances. More than one person I talked to hinted that Pastor Kern rubbed people the wrong way either by what he said or the way he said it, whether knowingly or unknowingly. One person said, "He was hard to deal with."

But to keep things in perspective, these things just stated are adaphora. In his Word God does not give specific commands regarding what kind of Bible translation to use, whether or not to make the sign of the cross in a worship service, or how to decorate the front of a church. Even in the list of qualifications for an overseer in 1 Timothy 2 and Titus 1, Paul does not include tact. One thing can be seen, however. Pastor Kern was contributing to a loss of confidence by his members, whether it was by a lack of tact or a lack of pastoral common sense. One pastor who was familiar with the situation said, "A lot of practical things he did in an unbrotherly way." The groundwork for a controversy had been laid.

Late in 1973 or early in 1974 Pastor Kern conducted a Bible class on the book of Revelation. Throughout this

course he made it known to his members that he was using Hal Lindsey's book, The Late Great Planet Earth as a source. According to a member of St. Matthew's who attended this Bible class, Pastor Kern said that from the Bible one could determine when the world would end. He apparently said that the countdown to Judgment Day started when the Jews went back to the land of Israel in 1948. When asked directly if he could determine when the world would end, Pastor Kern said, "The world will end in the year 2008."

From this time on it seems as though many people in the congregation started to lose confidence in Pastor Kern. Some members brought tape recorders to church in order to record his sermons. Several parents of the confirmation class attempted to sit in on his classes, but Pastor Kern did not allow it. As time went on, some parents even went to the school to prevent their children from entering Pastor Kern's instruction class.

The events between the time of the Bible class on Revelation and October 1975, when Pastor Kern resigned, are almost impossible to reproduce. Several people I talked to kept a file of what happened but in recent years had thrown it away. Also, after fifteen years people's recollection of events is not always accurate.

Besides the statements made about the end of the world in the Bible class on Revelation, other instances of false

doctrine are hard to substantiate. More than one person said to the effect, "There were things that didn't sound right in his sermons." A few examples of statements that people did recall are the following: According to Pastor Kern the Pope was an erring Christian and not the fulfillment of the Bible's prophecy of the Antichrist. In explaining that God answers prayers without us always knowing when, Pastor Kern described it as our prayers being put into a fish bowl and God randomly picking one out from time to time. He said that he would rather "put the fear of the Lord into people than the love of the Lord." Finally, this statement, which can be substantiated, came from Pastor Kern, "After all, it doesn't matter what you believe, as long as you're sincere." What it seemed to boil down to was the fact that he was not true to God's Word concerning the doctrine of the Antichrist and that he had millennialistic leanings.

While this was going on (probably sometime in 1974), some members of the congregation approached the district president, Pastor George Boldt, and the circuit pastor, Pastor Erwin Schewe, because of the false doctrine being taught. Pastor Boldt encouraged these members to follow the course of action that Jesus lays out for us in Matthew 18. Pastor Schewe also met with some members on several occasions. Here again it is virtually impossible to piece together exactly how and when things happened, since Pastor

Boldt died in June of 1983, and no records of his dealing with the situation could be found.

What is known is that two women of the congregation (one, a graduate of Dr. Martin Luther College in New Ulm, Minnesota, and the other, a recent adult confirmand) were instrumental in pursuing an end to the false doctrine taught in their church. It is plain to see from talking to either of these women that their only concern was the false doctrine taught by Pastor Kern. It was not a result of a clash of personalities, of which they were accused.

By this time there seems to have been several groups in the congregation in relation to Pastor Kern. It seems that about one third of the members backed him completely. This group was made up of mostly older members who still spoke German and apparently appreciated Pastor Kern more than others because he was from Germany and undoubtedly did a fine job of conducting the German services. (One of the reasons St. Matthew's had called Pastor Kern was because they still wanted German services.)

Another third of the congregation seems to have lost confidence in Pastor Kern. Whether this was the result of his false doctrine or his way of doing things, one cannot say. It is probably safe to say that some in this group were genuinely upset with his inability to teach God's Word truly and purely, while others were so upset with things he had said or done that they had lost all confidence in him.

Based on my interviews, I would guess that approximately one third of this group was only concerned with the destructiveness of the false doctrine they were hearing.

Finally, a third group seemed to avoid taking sides, being concerned only with the good of the congregation. It probably was not hard to see what this was doing to the congregation at the time. With a congregation divided toward its pastor, inevitably there is going to be a parting of company somewhere along the line.

Meanwhile another piece in the puzzle is the situation which developed between Pastor Kern and the faculty of St. Matthew's school. The two women of the congregation already mentioned were not the only ones to speak up about Pastor Kern's teachings. The principal of the school initially approached him on the subject. According to his account, Pastor Kern said something to the effect, "If my teaching offends you, I'm sorry for teaching it." In reality, however, he did not retract what he had said or admit that what he said was unscriptural. This faculty member said that Pastor Kern was so elusive when it came to discussing his teachings that it was impossible to "nail him down" on some false doctrine. The obvious difference of where they stood concerning God's Word (from the faculty's point of view), along with the difference of personalities, caused an alienation between the faculty and Pastor Kern. The faculty let Pastor Kern know that they

could not back his teachings, since he was not being faithful to God's Word. Pastor Kern then told the faculty that he could not commune them because they were no longer part of his fellowship. This happened during Lent of 1975. Consequently, the faculty of St. Matthew's school did not receive communion for several months.

Prior to the first quarterly voters' meeting of 1975, Pastor Boldt, Pastor Schewe, and the two vice-presidents of the district, Pastor Dietrich Kuehl and Pastor Winfred Nommensen, met with Pastor Kern twice. At least one of these meetings was held at Good Shepherd Lutheran Church in West Allis. No record of this meeting, however, could be found. At one of these meetings Pastor Kern admitted that some of his statements were poorly worded. The district praesidium accepted this but suggested that he publicly apologize to the two women mentioned above.

Pastor Kern apologized to them in a letter dated April 11, 1975. This was sent to all the members of the congregation. It also says that District President Boldt was invited to serve as mediator at the quarterly voters' meeting to be held April 16, where the whole matter would be brought up. (Please see Appendix 1.)

On April 16, 1975, at the congregation's first quarterly voters' meeting with 75 members present, we find a clear division of feelings toward Pastor Kern. The minutes of that meeting read, "There was a discussion of

the findings of the Southeastern Wisconsin [District] Praesidium of the charges brought against the Pastor, with Reverend Boldt and Reverend Nommensen present." These "findings" apparently are what Pastor Kern mentioned in his April 11 letter, namely, "It was discovered that the pastor had made statements that should have been worded more accurately." According to Pastor Nommensen, Pastor Kern apologized for misspeaking. Pastor Kern said that he really did not believe the things he had said, that he withdrew his errors, and that he would correct them. Consequently, at this meeting Pastor Boldt encouraged the congregation to drop the matter and put their confidence in Pastor Kern again as their pastor.

The minutes go on to say that a motion was made "to accept the letter of apology of Pastor Kern [to the two women who had approached him concerning his teachings] and drop the matter." This refers to the April 11 letter. This motion was not carried. The minutes go on, "After discussion a ballot vote was taken on the matter." With 44 votes to accept the motion, 26 votes against the motion, and 4 votes blank, the motion was finally carried.

After a motion was made and seconded to adjourn the meeting, this matter came up again. The minutes read, "After lengthy discussion a motion was made [and] seconded that the School Board recommends that Pastor Kern resign immediately. Motion made, seconded that we vote on the

School Board's recommendation for the resignation of Pastor Kern immediately." After some discussion a ballot vote was taken. With 34 votes to accept the motion and 35 against, the motion was defeated. Three votes were blank.

The congregation's minutes record no mention of this situation again until the third quarterly voters' meeting of that year. (Incidentally, the congregation's minutes from 1970 until the April 16, 1975 meeting could not be found.)

The Sunday before the third quarterly voters' meeting the members of St. Matthew's again received a letter from Pastor Kern. In this letter, dated October 10, 1975, he mentioned that our district praesidium suggested that he submit his resignation. (Please see Appendix 2.) According to Pastor Nommensen, Pastor Boldt made this suggestion because not only had Pastor Kern lost the confidence of his people but he also did nothing to regain it. It would be this meeting where the situation finally was settled.

The meeting was held on October 15, 1975, with 89 voting members and Pastor Schewe and Pastor Kuehl present. According to the minutes of that meeting, there was a discussion of the district president's suggestion that Pastor Kern submit his resignation. A motion was made and seconded that St. Matthew's withdraw their call to Pastor Kern or that he resign immediately. A ballot vote was

taken with the results: 49 votes for the motion, 39 votes against the motion, and 1 vote blank. The motion was carried.

And so Pastor Guenter H. Kern resigned as pastor of St. Matthew's. According to the 1976 proceedings of the Thirtieth Biennial Convention of the Southeastern Wisconsin District, Pastor Kern also resigned from the Wisconsin Evangelical Lutheran Synod (p. 17). A sad situation had a sad outcome.

Quite obviously many members of St. Matthew's still backed Pastor Kern. According to one such member, 41 followers of Pastor Kern met at St. Luke's Lutheran Church in Knowles, Wisconsin, on November 1, 1975, for the purpose of organizing a new congregation. (During 1975 Pastor Kern had been serving St. Luke's as vacancy pastor.) They chose the name Our Savior's Mission for their congregation and began worshiping in the gymnasium of South View School on Highway 67, between Iron Ridge and Mayville. By September 5, 1976, they had built a new church in Iron Ridge, less than one quarter mile from St. Matthew's. This congregation was a member of the then-American Lutheran Church.

Although probably every one of the 41 followers of Pastor Kern would deny that this church was built so close to St. Matthew's for the purpose of rivaling it, the impression the community takes can hardly be anything but

this. In November of 1975, Pastor Boldt sent Pastor Kern a letter stating that by setting up an "opposition altar" and meddling in his former congregation he had placed himself outside of the fellowship of our synod. This letter also invited Pastor Kern to attend a meeting with the district praesidium to give his side of the story. (Please see Appendix 3.) This meeting never took place.

Pastor Kern served this congregation, along with St. Michael's Lutheran Church, Town of Hubbard, until July 15, 1983. After that he served a congregation in Wishek, North Dakota, until 1986. For the past five years he has been Senior Pastor at Cross Lutheran Church in Winnipeg, Manitoba, Canada. Cross Lutheran is a member of the Evangelical Lutheran Church in Canada.

After over fifteen years of letting the dust settle, one should be able to look at the situation more objectively. From my vantage point of simply being an onlooker who can only imagine the emotional impact on the members of St. Matthew's, I will try to answer some difficult questions.

First of all, who was at fault? Human nature loves to ask this question because human nature loves to point the finger at someone else. So no matter whom you would ask, somebody else would be at fault. Instead, let's look at the situation with the help of hindsight to see if it could have been avoided.

Once Pastor Kern got to St. Matthew's the situation was almost inevitable. A pastor who by his own admission does not believe certain teachings of the Bible ministers to Christians who are committed to God's Word. The clash is inevitable.

You are probably now asking how could he be their pastor in the first place if his confession was clearly different from the confession of the members of St. Matthew's. Good question. A better question is: Didn't our seminary recognize the difference in confessions? Obviously not. Why? Pastor Kern was a quiet man; his classmates describe him as "one who kept to himself," "didn't mix with others," "quiet," and "a loner." (He seldom attended pastoral conferences.) He also was willing to be part of a church body which stood for something that he, at least to some extent at first, did not believe. According to two seminary professors who remember Pastor Kern, he never gave the impression that he did not believe what was being taught while at the seminary. The seminary simply has to trust a man's confessional honesty; if he does not say that he does not believe something, the seminary can only assume he is being honest with them.

Pastor Kern's distaste for synodical officials is apparent. His conduct toward them is hypocritical. "I tell them what they want to hear," he told some members of St. Matthew's. On one hand you would expect our seminary

to recognize a potential problem; on the other hand you cannot blame them. The facts indicate that Pastor Kern was not being completely honest.

I asked everyone I interviewed, "Did the congregation deal fairly with Pastor Kern?" Naturally, I received the answer corresponding to the side of the fence to which the person belonged. To find the objective answer one has to step back and look at the big picture. The two women who were most instrumental in pursuing the matter should be commended, although many people seem to think that they were unfair to Pastor Kern. Anyone who thinks that their action was the result of a personality clash or that they simply wanted Pastor Kern gone is sadly mistaken. It is clear that their only motive was to rid their congregation of false teaching, not to grind an axe with an individual. These women did this in the face of modern-day persecution -- hate mail and nasty phone calls. While one is grateful for what they did, one might ask, "Were they the only ones?" Where were the leaders of the congregation -- the church council, the elders, etc.? Why didn't more people hear what Pastor Kern said in the Revelation Bible Class? No, the two women were not the only ones concerned about God's Word, but it seems they were made public scapegoats for the community. In addition, did the followers of Pastor Kern think that his false teaching was no big deal? I cannot say. Were they in the Revelation Bible Class?

Some were; some were not. Is there a correlation there? One seems to think so. Did the congregation deal fairly with Pastor Kern? Based on the facts I found, yes. Did they deal fairly with each other? No.

I also asked those I interviewed, "Were our district representatives fair in their dealings with Pastor Kern and with the members of St. Matthew's?" Here again, it depends on whom you talk to. One group says they sided with Pastor Kern; another says they were prejudiced against him; a neighboring pastor who knows them said, "They were not hatchet men," using an understatement to stress that they were caring individuals; Pastor Kern said they were "rude" and "shrewd." The truth is: they dealt with the situation according to Matthew 18:15-17 and in a loving way. Some members of St. Matthew's thought the praesidium was too slow in taking action, but one needs to remember that what Pastor Kern said to the district praesidium was not what he was saying to the people of St. Matthew's.

It perhaps has become apparent to you already that in this situation there was a great deal of misunderstandings. This is an understatement. Whenever there is dissension, it is often the result of a lack of communication or a misunderstanding. This was no exception. From talking to members of St. Matthew's or people indirectly involved in the situation, I found that a common misunderstanding was that Pastor Kern left because of a personality conflict

with some members. This is clearly not the case. Pastor Kern resigned because he had lost the confidence of the people by teaching false doctrine. His view of the pastorate, the way he did things, and his lack of tact alienated the people, but the false doctrine was the basis for the loss of confidence.

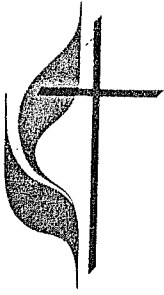
Another misunderstanding that is worthy of repetition is that the two women wanted Pastor Kern out because they did not like him. To support this wrong idea several people brought up the fact that these women brought tape recorders to church to record Pastor Kern's sermons.

Granted, this hardly gives any other impression and was very disturbing to other worshipers, but the two women had a sincere concern for the truth and were simply trying to verify their claims.

Was Pastor Kern misunderstood? I don't think so. Pastor Kern is a millennialist. He told me so. (Before I concluded my research, I talked to him to get his side of the story.) He told me that he believes Jesus will set up an earthly kingdom on this earth and reign for a thousand years. He said that he does not believe what the Wisconsin Evangelical Lutheran Synod confesses about the Bible's teaching of eschatology. He accused the Wisconsin Synod of worshiping Martin Luther; he said our Bible interpretation is outdated; he said that he has outgrown the Wisconsin Synod dogmas; finally, he said he considers the Wisconsin

Synod more of a cult than a church. When Pastor Kern said things like, "The world will end in the year 2008" and "I tell them (synodical officials) what they want to hear" he was not misunderstood.

To say that the events described in this paper are sad hardly does justice to what the people of St. Matthew's went through in those years. But our Savior, the Lord of the Church, heals the wounds of his people. Through the service of Pastor Eugene Kitzerow, who served as St. Matthew's vacancy pastor from October 1975 until June 1976, Pastor Douglas Semenske, who served them from June 1976 until June 1980, and Pastor Philip Birner, who served from July 1980 until the time of this writing, our gracious God sent healing to the congregation. It seems as though the bitterness, the hurt feelings, and the pain of remembering what happened have subsided. The forgiving love of our Savior -- not time -- heals all wounds.



ST. MATTHEW
LUTHERAN
CHURCH

P.O. BOX 162 • IRONRIDGE, WISCONSIN 53035 • PHONES: (414) 387-5807

April 11, 1975

(414) 625-3534

Dear Fellow=Member of St. Matthew's:

Since last fall complaints about your pastor's handling of his office were received by the Conference Visitor and the District President from several members of our congregation and the entire faculty of our School.

Because of the seriousness of the accusations the District President found it necessary to arrange two meetings between the Southeastern Wisconsin District Praesidium and your pastor. During these meetings the Praesidium and your pastor went carefully through every one of the charges that were made against him. It was discovered that the pastor had made statements that should have been worded more accurately. There was in particular one statement where the pastor said in Adult Bible class that "The pope is O N E of the antichrists," whereas our confessional writings state that "The pope is T H E antichrist."

In order to resolve this matter the District Praesidium recommended that your pastor should publicly apologize in a congregational letter to Mrs. Glenn Moldenhauer and to Mrs. Marion Reisetter for the disturbances he has created in them by this incorrect statement concerning the papacy, and for failing to express himself clear enough in other statements made during Adult Bible Class meetings. Your pastor sincerely apologizes herewith and hopes that he will be forgiven by these two ladies.

We must sorrowfully acknowledge, however, that this matter has caused division within our congregation. In order to dispose of misinformations circulating in our congregation, the District Praesidium advised us to bring the matter before our next Quarterly Meeting which will be held on Wednesday, April 16 at 8:00 P.M. An offer to serve as a mediator at our Quarterly Meeting was received from President Boldt, and our Church Council voted unanimously last Wednesday to send an official letter of invitation to the District President.

All voting members of our congregation are urged to attend this meeting so that we can make a joint effort to reconcile our differences and are enabled again to serve our risen Lord and Savior Jesus Christ without hinderances due to unsolved problems in our midst.

(Yours) ~~(in)~~ Christ,

St. Matthew's Lutheran Church
Rev. Guenter H. Kern, Pastor



ST. MATTHEW
LUTHERAN
CHURCH

P.O. BOX 162 • IRONRIDGE, WISCONSIN 53035 • PHONES: (414) 387-5807
(414) 625-3534

October 10, 1975

Dear Fellow-Member of St. Matthew's:

There is quite a number of people in our congregation who are dissatisfied with the performance of my services here at St. Matthew's, particularly with my sermons, but also in other areas of my ministry. Their complaints were again filed with the Dodge-Washington Circuit Pastor and the President of the Southeastern Wisconsin District of our Synod.

In order to restore peace in Iron Ridge our District Praesidium suggested that I submit my resignation to St. Matthew's congregation. Yet neither the divine call extended to me by St. Matthew's on December 8, 1969, nor the constitution of our congregation provide justification for such an action on my part.

In no way, however, do I want to become a stumbling-block for any believer in our Lord Jesus Christ. Our Lord has instituted the preaching and the teaching ministry in order to bring people to faith in Him. If my preaching ministry does not serve you in its God-intended way, you should terminate it. Our constitution gives you that authority in paragraph 9, under "Removal from Office," where it says: "All officers of the congregation can be released of their duties, according to Christian form and order, if sufficient reason is presented. Sufficient and urgent causes for relieving a pastor or a teacher of his or her duties are persistent adherence to false doctrines, willful neglect of duty, or a scandalous life." Since God's Word tells us, "Let all things be done decently and in order" (1 Cor. 14:40), it is your duty to decide whether or not there is sufficient reason for my removal from office.

The time has come to settle this matter in a God-pleasing way and our Quarterly Meeting on Wednesday October 15, 1975 at 8:00 P.M. is the place. Under the present circumstances neither our congregation nor its pastor can function fully to the Glory of God. All voting members of our congregation, all male members 18 years of age and over, should attend this meeting and make their opinion known, and according to our constitution, paragraph 11, "...the majority rules."

Yours in Christ,

Guenter H. Kern, Pastor

November 7, 1975

The Reverend Guenter Kern

P. O. Box 162
Iron Ridge, Wisconsin 53035

Dear Pastor Kern:

Before your resignation from St. Matthew's Ev. Lutheran Church, Iron Ridge, Wisconsin, your name had been used on congregational lists in various areas of our synod. When the announcement of your resignation was made, I stated that you were still eligible for a call. In spite of the past in which statements you had made caused a turmoil I still believed you were one in spirit with us.

Subsequent events have changed that belief. If the newspapers of the Iron Ridge area are correct that you are serving a congregation of people who are not yet transferred from a Wis. Synod congregation and are setting up an opposition altar, and if the reports are correct that you are visiting the people of St. Matthew's Ev. Lutheran Church after you have resigned as their pastor and thus are instrumental in causing more trouble and dissension, then you certainly show that you lack the brotherly love necessary in doing the Lord's work together with us and have become guilty of being a busybody in other men's matters (1 Peter 4.15.) If the newspaper accounts are correct and also the accounts of your activity among the members of St. Matthew's, Iron Ridge, Wis. after your resignation are factual, you certainly must realize that you have placed yourself outside of our fellowship, and are no longer a member of the Wisconsin Ev. Lutheran Synod. Perhaps you prefer it this way. The proper announcements to this effect will then be made.

The people who have organized this new independent Lutheran congregation also must be aware of the fact that they too have left our synod. I had consistently defended your right to serve the Knowles congregation on the basis of the vacancy call you had there, if Knowles wanted to continue with that arrangement. If you are no longer a member of our Wis. Ev. Lutheran Synod, the congregation at Knowles will have to make a decision regarding their future. It certainly must realize that it cannot remain with us and be served by a pastor who is not one with us.

If our information is incorrect and the facts as listed in paragraph 2 do not correctly present the picture we shall be more than happy to hear your side of it at a special meeting of our praesidium on November 13, 1975 at the Synod Administration Building, 3512 W. North Ave., Milwaukee, Wis., 53208, at 4:00 P.M.

When the Apostle Paul admonished the Galatians about accepting salvation by works of the law, he told them, Galatians 5.8 - "This persuasion ~~cometh~~ cometh not of him that calleth you." Don't deceive yourself that activities in setting up an opposition altar and also in meddling in a congregation where one is no longer the pastor, is of God. The devil delighteth in dissension.

I would appreciate the facts of the matters. Common honesty would dictate this. We will be awaiting our meeting on November 13, 1975.

Sincerely,

George W. Boldt

cc: E Schewe
D Kuehl
W Nommensen
E Kitzerow
K Schultz