

Consensus

Volume 36

Issue 1 *History of the Lutheran Theological Seminary
in Saskatoon*

Article 4

5-25-2015

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Recommended Citation

Jensen, Gordon A. (2015) "The Beginnings of Lutheran Theological Seminary Saskatoon," *Consensus*: Vol. 36 : Iss. 1 , Article 4.
Available at: <http://scholars.wlu.ca/consensus/vol36/iss1/4>

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The Beginnings of Lutheran Theological Seminary Saskatoon

Gordon A. Jensen¹

On November 20, 2013¹ Lutheran Theological Seminary Saskatoon commemorated the 100th anniversary of its founding. This seminary on the prairies was the result of a vision, fueled by a recognized need, by some people in the church that, in the eye of the casual observer, had no basis in reality and no possibility of becoming a reality. The very thought of establishing a Seminary in western Canada – with an initial proposed budget of \$620 per year,² and supported by a church body that had only 18 pastors, 51 congregations, and 4000 members³ when they first proposed the idea of a seminary in 1907, seems unthinkable today. But the leaders of the ‘German Evangelical Synod of Manitoba and Northwest Territories,’⁴ did not know that such a vision was absurd. They did not just dream about building a seminary, they went out and did it.

The seminary originally began in the parsonages of Pastor Jürgen Goos of Spruce and Pastor Thomas Hartig in Strathcona (South Edmonton) in the summer and fall of 1913.⁵ By late fall, they had managed to rent a house near Trinity Lutheran Church. As George Goos describes it, “a residence was rented in Strathcona (South Edmonton) at the top of the hill west of Mill Creek on 89th Avenue and the College was officially opened on Nov. 20, 1913.”⁶ They began with three students from Spruce Grove, Ernst and Adelbert Goos and George Weidenhammer,⁷ and one other student from Strathcona. However, by the summer of 1914, when the Goos family moved to Saskatoon, students Adelbert and George were determined to have enough training to move out to Ontario to attend Waterloo Lutheran Seminary, which had been founded just two years earlier.

The seminary of the Manitoba Synod began that November day in 1913 with one fulltime faculty member, Pastor Goos, and four assistants. The school, which in these first few years was technically a preparatory school for students planning to go seminary elsewhere, began offering its courses in their rented house near Trinity Lutheran Church in Edmonton, where Pastor Thomas Hartig served as pastor, and where the offices of the Synod of Alberta and the Territories exist today.

In those days, as it is once again today, a seminary professor – and even the president! – had to teach a variety of classes. Thus, Pastor J. Goos took it upon himself to teach Church Doctrine, Church History, Old Testament, and Practical Theology.⁸ Assisting him were Thomas Hartig; Heinrich W. Harms of St. John’s Edmonton; and Th. Hempel, who had just arrived from Dresden, North Dakota, and who would take up duties at St John’s Lutheran in New Sarepta.⁹ Each of these pastors taught theology courses, while, Mr. Solheim, from the United Norwegian Lutheran Church in America, taught English.¹⁰ The involvement of Mr. Solheim was no doubt a show of inter-Lutheran hospitality, and would foreshadow the cooperation between the German supported ‘Lutheran College and Seminary’ and the Norwegian supported ‘Luther Theological Seminary’ that would begin in Saskatoon in 1939.

¹ The Rev. Dr. Gordon A. Jensen is the William Hordern Professor of Theology at Lutheran Theological Seminary in Saskatoon. An earlier version of this paper was given at the 100th Anniversary Celebrations of LTS at St. Matthew’s Lutheran Church in Spruce Grove, Alberta, where LTS began in the summer of 1913.

Kropp Seminary – the Model for Goos’ Vision

This dream for a seminary in Western Canada didn’t start with Jürgen Goos, however. One could trace it back to a seminary formed in the little village of Kropp, Germany, by Pastor Johannes Paulsen. This seminary, called Ebenezer Lutheran Theological Seminary, was set up on the request of the General Council (the oldest of the three major organizations of Lutheran church bodies in North America) to train German speaking pastors for the ‘mission fields’ of Canada and the United States.

The Need for German Speaking Pastors in North America

One of the problems that the General Council faced was that many of the long-established Lutherans in North America, especially along the east coast of the United States, had long ago switched to using English only in their churches. As a result, almost all of the students that came to the main seminary of the General Council in Philadelphia could speak only English, and instruction was exclusively in English by 1875.¹¹ However, beginning in the 1880s, there were thousands of German-speaking people flooding into Western Canada. Most of these were known as the “Russian Germans” – Germans who had left war-ravaged Germany in the 17th and 18th centuries, and had settled in German colonies in Russia. They had been promised all kinds of privileges by the Czars Katharine the Great and Peter the Great, who desperately wanted trained tradespeople in Russia to help the country catch up with the modern world. Among those promises were religious freedom, the right to use the German language, political freedom, freedom from military service, and lower taxes. In exchange, they were to train the local population in the trades and agricultural practices. When those promises were withdrawn, the German communities in Russia began flooding to Western Canada and South America, where the land and climate would be similar to what they had been used to. As these Russian Germans moved westward, the General Council of the Lutheran church realized that it was ill-equipped to provide these people with German speaking Lutheran pastors.

The General Council decided to act quickly to address this need. In 1882, after visiting North America and talking with the officials from the General Council, Pastor Paulsen set up Ebenezer Seminary in Kropp, Germany. This seminary was unique in that it was designed specifically to train pastors for these German speaking Lutherans in North America. The Kropp Seminary soon began sending a handful of pastors into the field. However, in 1888, the General Council suspended its agreement with Pastor Paulsen and the Kropp Seminary for a short period of time. The General Council insisted that all the pastors graduating from the Kropp Seminary must spend another year of seminary training in Philadelphia before they could serve a parish.¹² Pastor Paulsen vehemently disagreed, however, and so the formal relationship was cancelled. But the decision of General Council was basically ignored by the German Lutherans in the west who were looking for pastors for their fledgling congregations. By the time General Synod had cancelled the agreement with Kropp, the German Lutheran congregations in the mission fields of Western Canada had discovered a seminary where they could get a German speaking pastor. Thus, the flow from Kropp Seminary continued until it closed its doors in the 1932.

The influence and vision of the Ebenezer Seminary in Kropp, however, was carried over into the Manitoba Synod, of which St. Matthew’s Lutheran Church in Spruce Grove was a founding member. Kropp was their seminary. In fact, for 35 years, St. Matthew’s congregation was served by graduates from this German seminary. Pastor Goos had been

trained there, as had his predecessor, Pastor Runge.¹³ Other pastors trained at Ebenezer Seminary in Kropp also followed Goos: Pastor Gerhard Daechsel from 1913-1914, and Pastor Gustav Poetzsch (1915-1935).¹⁴ By 1930, over 200 pastors trained at Kropp came to North America, and many of them came to Western Canada.¹⁵

A Seminary that Focussed on Mission

What is striking about the seminary at Kropp was that their focus was on the mission of the church. They were committed to rigorously training pastors for a ministry in places like western Canada, where the Lutheran church was just coming into being. This seminary trained their pastors with few resources, unlike the university-connected seminaries of the state church in Germany. This training would stand them in good stead, when these pastors found themselves trying to meet the needs of an exploding immigrant population in Canada, with little help from the church bodies in the east. As a result, without pastors or other support,¹⁶ the life-span of many Lutheran congregations was not very long. The congregation at St. Matthew's, for example, had first tried to establish itself in 1889 in Dunmore, AB, just east of Medicine Hat, but two years of drought and wind convinced them to move north to the 'Meadow of Hope' (*Hoffnungsaue*), which they first called this place. But despite all these changes, the pastors appeared to willingly go 'along for the ride.' The missionary pastors from Kropp were nothing, if not adventurous!

Pastors Goos and Hartig, two of the first teachers of the western Canadian seminary, had also learned this missionary spirit at the Kropp seminary – and this spirit was finely honed in their parishes after their training. Their training had taught them to do so many things with very little for so long that they now felt they could do anything with nothing. It was this spirit that made it possible to survive. Moreover, it was this model for training people for Western Canada that the Lutheran College and Seminary wanted to emulate. This very practical training had equipped Pastors Goos and Hartig to embark upon what seemed an impossibly audacious task of training people from within the Manitoba Synod for the same kind of ministry, instead of having to rely on distant or even foreign seminaries.¹⁷ Experience in a seminary like Kropp helped the founders of the Lutheran College and Seminary to have a commitment and a vision for theological education in the 'frontier setting' with which they were faced, without most of the resources that other seminaries would normally expect as a given.

The Importance of a Network of Pastors with Shared Values and Mission

Kropp Seminary also passed along to the fledgling church in Western Canada the important role the ministerium played in making ministry in this mission field successful. The school had deliberately developed a sense of camaraderie among the students and alumni of the school. These were people who had shared common experiences and training, and for the same purposes. The graduates of Kropp Seminary gravitated toward each other, and relied on and trusted each other in doing their missionary and pastoral work. This 'network' that developed among the alumni helped these pastors from a foreign land survive – and stay – in these western Canadian mission fields at a time when a majority of pastors felt isolated and cut off from their network of support. This sense of the 'network' of colleagues, or 'ministerium' was also fostered in the new seminary by Pastor Goos. It was crucial in order to survive in ministry.

The Manitoba Synod – Sharing and Nurturing the Vision

Pastor Jürgen Goos' vision for a seminary began with 'The Evangelical Synod of Manitoba and Other Territories.' The idea for a seminary on its own soil was the vision of the Manitoba Synod from the very beginning of its existence. For example, Martin Ruccius, the first president of the Manitoba Synod, and who served at Trinity in Edmonton from 1904-1909,¹⁸ had been talking about the need for a seminary in western Canada as early as 1900.¹⁹ To any sane mind, however, this was nothing but a pipe dream. Common wisdom said that a small, fledgling church body could not afford a seminary. But the Pastors of the Manitoba Synod did not know that such dreams were impossible, for they were young, idealistic pastors. As Ernst Goos, in his book on the history of the Manitoba Synod sagely notes, all of the pastors who formed the Manitoba Synod in 1897 had graduated less than 6 years earlier.²⁰) They were still idealistic rookies.

The Need to Train Pastors Locally – the Perennial Problem in Canada

The Manitoba Synod had been formed as an offshoot of the Canada Synod, centred in Ontario. The Manitoba Synod, Canada Synod and Nova Scotia Synod were all a part of the General Council, an umbrella organization of Lutheran Churches in North America. Pastor Goos had actually come out of the Canada Synod, serving first in the Muskoka region of Ontario since 1887.²¹ There had been talk in the Canada Synod of the need for a seminary on Canadian soil for some time. In fact, eight years before Goos arrived in Canada, the Canada synod had formally requested permission to set up a 'modest' seminary in Toronto or Montreal, so that future pastors could get "appropriate German Lutheran education."²² – and they weren't far from Gettysburg, Philadelphia, or Chicago!

There were four main reasons given for a seminary on western Canadian soil. Not surprisingly, since the pastors of the Manitoba Synod were mostly young idealists, these reasons were also idealistic, in many ways. But their reasons for a seminary in Western Canada were also eminently practical.

First, there was a desire and need for an indigenous Canadian church. The Lutheran pastors and congregations in Western Canada were discovering that there were some significant differences in mindset between Canada and the United States context. It was not just the members of the Manitoba Synod who recognized this, however. In the founding convention of the Canada District of the Lutheran Church-Missouri Synod, the newly elected president declared "We in Canada are confronted with many conditions that are different from those facing our brethren beyond the border. Because of political and geographical differences between us and the States there is a certain antipathy in our congregations toward what members feel is 'foreign'."²³ Even for the Canadian members of the LC-MS, the States were 'foreign.' It was argued by many that only by having a seminary in Canada could the church train people for ministry in Canada.

Second, it was difficult to get Lutheran pastors from the United States to serve congregations in the Canadian west. As Threinen notes, "It was not unusual for a particular congregation to be without a resident pastor for a decade at a time."²⁴ As a result, congregations often switched denominations, according to who could speak German and provide pastors quickly. This was a perennial problem, which goes back to the presence of the first Lutherans in Canada. The Church of England, for example, gained many former Lutheran Congregations, including St. George's Lutheran in Halifax.²⁵ This congregation had been formed in 1752 by German Lutheran mercenary soldiers who had fought for King

George II of England, successfully capturing Ft. Louisburg from the French in 1748. As a reward, they were given land in what is now Halifax. It might seem strange to hear about German soldiers fighting for the King of England, but we must not forget that King George II was from the house of Hannover, in Germany. After trying for 32 years of trying to get a Lutheran pastor, the congregation gave up and turned to the Church of England, and the oldest Lutheran congregation in Canada became one of the oldest Church of England (Anglican) congregations. Many, many Lutheran churches in the Maritime Provinces and Ontario became Church of England congregations simply because they gave up on the idea of getting a Lutheran pastor. Moreover, many of the United Empire Loyalists that fled to Canada during this time, because of the American Revolution, were German Lutherans sympathetic to the King of England. In Eastern and Central Canada, therefore, one of the main reasons they wanted a seminary in Eastern Canada was so that they would not lose their congregations to other denominations because of their own chronic shortage of pastors.

Many Lutheran congregations that belonged to one branch of the Lutheran family thus were quite open to the possibility of switching to another branch of the family simply in order to get a pastor. Threinen states that because the Manitoba Synod could not always provide pastors for its congregations in a timely manner, many were lost to the Ohio Synod, which had a seminary in nearby Minnesota.²⁶ Nor did it help matters that the policy of the president of the Canada District of the Ohio Synod, Pastor Gerhke, felt that any congregation without a pastor was a 'fair game' for his church body.²⁷

Third, the Synod needed pastors that would stay in Western Canada. One of the big problems is that pastors that came from more southern climes were not ready for the rigours of life on the prairies. The majority of pastors who came to Western Canada stayed less than five years.²⁸ For example, one pastor, after a brief stint in Saskatchewan, headed back to Michigan, claiming that his little rural parish was "suitable only for wolves and bears."²⁹ Another pastor revealed how unprepared he was for Western Canada when he described his initial trip to his new parish this way: "Millions of mosquitos filled the land. How many I swallowed before I could get my pipe lit, I cannot say."³⁰ A pastor who had been raised on these prairies would not have even noticed the mosquitos. Moreover, in reading the annual reports of the Canada District of the Ohio Synod, the third German-language Lutheran church body in Western Canada, one is also struck at the number of pastors who left to go back home in the United States after a short time in Canada.³¹ What is surprising is that most of the Ohio Synod pastors had been trained in nearby St. Paul, Minnesota. Evidently, Canada was much too far north for their liking. As one historian notes, "Canada was thought to be a second Greenland, 15 miles away from the North Pole!"³² What is remarkable about the Manitoba Synod pastors, however, was the high percentage that stayed. Their pastors tended to stay in Canada – unless they became even more adventurous and became missionaries overseas.

Fourth, the immigration boom at the beginning of the 20th century meant that the Lutheran church bodies needed even more pastors to serve all the newly developing congregations. From 1901-1910, the German population of Alberta increased by 470%, in Saskatchewan it increased 570%, and in Manitoba, the German population increased 150%.³³ Clearly, lots of pastors for the Lutherans among these immigrants were desperately needed. This forced the Manitoba Synod to look around. Seeing shortages of pastors, and delays in getting German speaking pastors from overseas, they realized that

Kropp could not solve the problem of the supply of pastors. There were never enough recruits and some found it difficult to adjust themselves to the conditions of the field. Opportunities to serve Eastern Canada and in the United States prevented many from coming west, and enticed others to leave the field. The possibility of establishing [their] own training school, where men of the field could be trained for the ministry, was discussed at conferences and synodical conventions.³⁴

What the Manitoba Synod did not know in 1907 was that when the 'Great War' broke out a few years later, they would not be able to get any pastors at all from Germany. Without being fully aware of it, they were nearing a crises moment in the life of their church. Thus, when the Synod decided to establish a seminary in western Canada, even they did not know how crucial this decision would be for their survival. As Ernst Goos notes:

At the convention of Synod in 1907 a resolution was passed to appeal to the General Council for assistance. It is pointed out that the names of congregations and preaching places, formerly enumerated in the statistical tables, are no longer on the roll. They have been lost to other synods, which have seminaries closer to the field than the General Council. A special commission, convened by the president of the General Council, Dr. Schmauk, voted favorably on the question, whether it would be advisable for the Church to establish a training school on the field of the Manitoba Synod, and at its meeting in Reading, PA, in 1910, the Home Mission Board of the General Council promised Pastor Ruccius, who was attending the conference to appeal for the establishment of a pros-seminary or college, financial support. It was probably with these encouraging promises in mind that at the convention of [the Manitoba] Synod at Winnipeg, Man, in 1911, President Ruccius in his report to Synod made this pointed statement: "I consider the time of discussion to be past, the time for action [is] at hand; or, I fear, this project will be forever dropped."³⁵

Not even he realized how crucial this decision was for their future, however. Not knowing what lay ahead, however, and due to few resources presently available to them, the 'project was almost dropped.' But those with a vision, including Pastors Goos, Ruccius, Hartig and Harms, did not give up.

To facilitate making the dream a reality, on January 2, 1913, Pastor Goos, who had been elected the president of the Manitoba Synod at the 1911 Synod convention in Winnipeg, sent out a letter to the pastors and congregations of the Synod. He proposed that every confirmed member in the Synod contribute one dollar to establish the proposed seminary.³⁶ Then, at the Manitoba Synod convention in Rosthern, Saskatchewan, held in the summer of 1913, the Synod took the plunge. Despite all the challenges, they decided to move ahead and start the seminary. At that meeting, they elected Pastor Jürgen Goos to be the director of the seminary. General Council, meeting that fall in Toledo, Ohio, endorsed the project and promised assistance.³⁷

Now that they had a president for the seminary, the Manitoba Synod had to decide where it should be located. It was decided, according to Lenz, that "The Territory of the synod extended over the three Prairie Provinces and so it was thought wise to move the site of the seminary to Saskatchewan. Edenwold, Rosthern, and Saskatoon vied for the

honour. Saskatoon was chosen and building was begun on land donated by a Mr. Sommerfeld.”³⁸

As newly elected President of the seminary, Pastor Goos and his family began to plan for what lay ahead. Right after he got back from the convention in Rosthern in the summer of 1913, he began teaching students in the parsonage at Spruce Grove, while Pastor Thomas Hartig, from Trinity Lutheran in Edmonton, did the same. They also began to scout around for a temporary place to begin classes, and in November, Goos had resigned from the Parish at Spruce Grove and moved to Strathcona into the house on 89th Avenue.

Meanwhile, plans for a new, permanent facility for the Seminary began. In the summer of 1914, they began construction of the new seminary on 8th Street in Saskatoon. By February, the Goos family was able to move into one part of the building, while the rest of the facility was finished. Finally, in an incredibly short two years, the new seminary building was dedicated July 15, 1915.³⁹ The incredible, audacious vision of Jürgen Goos and the other young pastors on the frontiers had come to fruition.

The vision of these early pioneer pastors was reaffirmed in 1932, in the heart of the depression. Despite a severe shortage of financial resources, the United Lutheran Church of America, of which the Manitoba Synod was now a part, decided to assume “undivided support of the Seminary at Saskatoon.” The reasons given were simple: the seminary “trained [pastors] from the field, on the field, and for the field” in which the church operated. This is encapsulated the vision of the founders of the seminary and the Manitoba Synod perfectly. Further, the ULCA Commission that examined the viability of the seminaries in Canada reiterated the declaration, “No church is greater than its schools.”⁴⁰ They understood, even in the midst of those dirty thirties, that to give up on training pastors locally for ministry in this church would be to turn their back on the future of the church.

The Seminary as a Part of the Vision for Ministry in the Parish

The development of a seminary that could provide first-rate academic training was an important component of the vision that Pastor Goos and his colleagues had. But he was not interested in developing an academic institution simply for the sake of academics. Rather, these visionaries understood that the purpose for a seminary was, first and foremost, for theological training so that the graduates of the seminary could effectively serve in parish ministry. That is why they needed a seminary in Western Canada, in the midst of the church that needed pastors. Moreover, the vision for Ruccius, Goos, Harms and others in the Manitoba Synod was that its graduates would be able to serve effectively as soon as they were in the parish. They wouldn’t need a few years to acclimatize to the weather or to the homesteading conditions of the churches on the prairies. They wouldn’t need to learn how to take what they had learned in seminary and apply it in the parish, for they had taken what they had first learned in the congregations to the seminary with them.

The church had learned, from their experience of people coming into this ‘strange land’ that the cultural differences and unrelenting climate were not kind to people not accustomed to it. Too many pastors from ‘the south and the east’ simply left after a year or two, unable to adapt. But for those students who had grown up in this environment and were already grounded in the culture and acclimatized to the weather, it was simply what

they had expected. This was their land, their church, their family. They had a point of departure to relate to.

Thus, the focus of their study was not primarily an academic study of theology and the Bible, isolated from the congregations. Rather, it was focussed on an academically rigorous study that was geared toward the teaching and preaching the faith in the parishes that they knew and in the land they had grown up in. This legacy, of training people first and foremost to be effective pastors in the parish, is still a central focus of Lutheran Theological Seminary today, one hundred years later.

Endnotes

¹ There is some debate as to when exactly the seminary first opened: November 13th or November 20th of 1913. On the one hand, Fred Lenz, in his *LCS/LTS: A Brief Historical Sketch* (n.p.; 1972), 2, and Jürgen Goos' grandson George Goos, *The Family of Jürgen Goos and Louise Schierholtz* (www.georgegoos.pressbooks.com/chapter.alberta/, accessed November 8, 2013), state that the first classes were held on November 20, 1913. Ernst Goos, on the other hand, and one of the original students, fixes the date as November 13th, 1913. Ernst Goos, *An Historical Review of the Lutheran College and Seminary On the Thirtieth Anniversary of its Founding*, (n.p., October 13, 1943), 3. Yet Ernst Goos gives the date as November 20th in his book, *Pioneering for Christ In Western Canada: The Story of the Evangelical Lutheran Synod of Manitoba and Other Provinces*, (n.p.:1947), 20. To further confuse matters, Eylands also gives a different year for the beginnings of the seminary, reporting that it began in the summer of 1912 in the parsonage at Spruce Grove. Valdimar J. Eylands, *Lutherans in Canada* (Winnipeg: The Icelandic Evangelical Synod in North America, 1945), 256.

² Ernst Goos, *Pioneering for Christ*, 22. This amount was calculated by Martin Ruccius, president of the Manitoba Synod, in 1911.

³ Ernst Goos, *Pioneering for Christ*, 14. According to S.E. Ochsenford, *Documentary History of the General Council of the Evangelical Lutheran Church in North America* (Philadelphia: General Council Publication House, 1912), 518, there were 18 pastors, 51 congregations, and 4000 members of the Manitoba Synod in the 1907 census.

⁴ The 'German Evangelical Synod of Manitoba and Northwest Territories' underwent a couple of name changes. With the formation of the provinces of Alberta and Saskatchewan in September of 1905, it changed its name to 'The Evangelical Lutheran Synod of Manitoba and Other Provinces,' and in 1947 it became 'The Synod of Western Canada.' I will simply refer to as the 'Manitoba Synod' in this article. For further information, see Ernst Goos, *Pioneering for Christ*, 12-13; Ochsenford, *Documentary History of the General Council*, 292; and Abdel Ross Wentz, *A Basic History of Lutheranism in America*, Revised edition (Philadelphia: Fortress Press, 1955), 282.

⁵ Ernst Goos, *Pioneering for Christ*, 20. In Walter Freitag, *The First One Hundred Years: A History of St. Matthew's Evangelical Lutheran Church, Spruce Grove, Alberta* (Edmonton: CentralWeb Colorpress, 1991), 25; Lenz, *LCS/LTS: A Brief Historical Sketch*, 2; and Eylands, *Lutherans in Canada*, 251, Pastor Hartig's First name is listed as Thomas; however, in Norman J. Threinen, *A Religious-Cultural Mosaic: A History of Lutherans in Canada*. Lutheran Historical Institute Monograph Series , No. 1 (Vulcan, AB: Today's Reformation Press, 2006), 103, he refers to him as Theodore. Almost everywhere else it he is listed simply as Th. Hartig.

⁶ George Goos, *The Family of Jürgen Goos and Louise Schierholtz*, chapter 8. Note: while this record states that the house was on 98th Avenue, on the hill overlooking Mill Creek, there is no 98th Ave in near proximity to the west side of Mill Creek in Strathcona. I suspect the numbers were transposed.

⁷ Walter Freitag, *The First One Hundred Years: A History of St. Matthew's Evangelical Lutheran Church, Spruce Grove, Alberta* (Edmonton: CentralWeb Colorpress, 1991), 26; 66n.19. Freitag gets his information from St. Matthew's Records, Book 1, p. 19, "Annual Meeting of November 19, 1913. Ernst Goos, in his work, *An Historical Review of the Lutheran College and Seminary*, 3, notes that there were a total of four students that started classes in November of 1913.

⁸ Archives of the Evangelical Lutheran Church in America. "Record of Deceased Members of the United Lutheran Church in America," and "Lutheran Bureau of the National Lutheran Council," NYC. Accessed from <http://timgoos.ca/wp-content/uploads/2013/01/B1T8P1.pdf> November 11, 2013.

⁹ Ernst Goos, *Pioneering for Christ*, 47.

¹⁰ Mr A.H. Solheim was one of the original teachers at the Camrose Lutheran College that had formed in Camrose, AB in 1911, as noted by George O. Evenson, *Adventuring for Christ: The Story of the Evangelical Lutheran Church of Canada* (Calgary: Foothills Lutheran Press, 1974), 75. It is not clear if this was the same Mr. Solheim that taught with Pastor Goos, or one of his relatives. Mr. Solheim is mentioned as the English teacher for the seminary in Freitag, *The First One Hundred Years*, 26; and Goos, *Pioneering for Christ*, 20.

¹¹ E. Clifford Nelson, *The Lutherans in North America*, Revised Edition (Philadelphia: Fortress Press, 1975), 276.

¹² E. Clifford Nelson, *The Lutherans in North America*, Revised Edition (Philadelphia: Fortress Press, 1975), 285. See also, Oscar L. Arnal, *Toward and Indigenous Lutheran Ministry in Canada: The Seventy-Five Year Pilgrimage of Waterloo Lutheran Seminary, (1911-1986)*, (Waterloo: Waterloo Lutheran Seminary, 1988), 19.

¹³ Freitag, *The First One Hundred Years*, 22-4.

¹⁴ Freitag, *The First One Hundred Years*, 27-31.

¹⁵ Nelson, *The Lutherans in North America*, 285.

¹⁶ Because of the chronic shortage of pastors and the constantly shifting migrations of settlements in the Canadian West, it has been calculated that in some synods, "the rate of congregational dissolutions was high, sometimes up to 95 percent." Nelson, *The Lutherans in North America*, 364.

¹⁷ It was not coincidental that two of the first presidents of Waterloo Lutheran Seminary, Ottomar Linke and Emil Hoffman, as well as one of the most influential professors, Dr. Otto Heick, were also trained at Kropp. Arnal, *Toward and Indigenous Lutheran Ministry in Canada*, 20. Their training was easily adapted to the Canadian context.

¹⁸ Eylands, *Lutherans in Canada*, 248.

¹⁹ Walter Freitag, *The First One Hundred Years: A History of St. Matthew's Evangelical Lutheran Church, Spruce Grove, Alberta* (Edmonton: CentralWeb Colorpress, 1991), 25. Freitag notes: that "Pastor Ruccius himself tells us that he brought up the matter of establishing the school on the territory of the synod at the convention in 1900." Freitag is quoting from the May 1938 issue of the *Synodalbote* (Church Messenger).

²⁰ Eylands, *Lutherans in Canada*, 254. He states that when the Manitoba Synod began in 1897, progress was "slow and full of difficulties. New settlements sprang up everywhere, and with them came of course new possibilities for fruitful mission work. But the young Synod was not equal to its task. The means were very limited, and the leaders all young and inexperienced; none of them had been in the ministry more than six years, and none had any experience whatever in church work under such conditions as now faced them."

²¹ Freitag, *First One Hundred Years*, 24. Goos had been ordained in the Canada Synod on June 9, 1887 in Sebastopol, Ontario, after arriving in Canada from Kropp Seminary.

²² Arnal, *Towards an Indigenous Lutheran Ministry in Canada*, 20.

²³ "Proceedings of the Canada District, Lutheran Church-Missouri Synod, 1879," 5. Translated by Norman J. Threinen, in "Pivotal Points in Early Canadian Church History," *Consensus: A Canadian Lutheran Journal of Theology* Vol. 13, no. 2 (1987), 28.

²⁴ Threinen, "Pivotal Points," 27.

²⁵ Threinen, *Religious-Cultural Mosaic*, 18-19.

²⁶ Threinen, *Religious-Cultural Mosaic*, 92,102.

²⁷ Threinen, *Religious-Cultural Mosaic*, 93.

²⁸ Norman J. Threinen, *A Sower Went Out: A History of the Manitoba and Saskatchewan District of the Lutheran Church-Canada (Missouri Synod)*, (Regina: Manitoba and Saskatchewan District, 1982), 53.

²⁹ Threinen, *A Sower Went Out*, 19.

³⁰ Threinen, *A Sower Went Out*, 20.

³¹ Arnold Fricke, *An Historical Survey of the Canada District of the Evangelical Lutheran Synod of Ohio and Other States*. This is a translation of *Geschichtlicher Ueberblick: des Zwanzigjährigen Bestehens des Canada Districts der Evangelische-Lutherischen Synod von Ohio und anderen Staaten* (Regina: Western Printers Association Ltd, 1926). Fred Lenz, trans. George O. Evenson, ed.

³² Arnold Fricke, *An Historical Survey of the Canada District of the Evangelical Lutheran Synod of Ohio and Other States*, 3. This is a translation of *Geschichtlicher Ueberblick: des Zwanzigjährigen Bestehens des Canada*

Districts der Evangelische-Lutherischen Synod von Ohio und anderen Staaten (Regina: Western Printers Association Ltd, 1926). Fred Lenz, trans. George O. Evenson, ed.

³³ Goos, *Pioneering for Christ*, 16.

³⁴ Goos, *Pioneering for Christ*, 19.

³⁵ Goos, *Pioneering for Christ*, 19. One of the interesting points was that this seminary was to be supported by the Home Mission Board of the General Council, rather than the Board of Education. One of the reasons for this was that almost all of the 52 congregations in the Manitoba Synod at that time were mission congregations, still relying on financial support from the General Council. However, the other part to this was that it imbued the seminary with a mission focus.

³⁶ Goos, *Pioneering for Christ*, 30.

³⁷ Ernst Goos, *An Historical Review of the Lutheran College and Seminary*, 3.

³⁸ Lenz, *LCS/LTS: A Brief Historical Sketch*, 2.

³⁹ Goos, *Pioneering for Christ*, 20.

⁴⁰ Goos, *An Historical Review of the Lutheran College and Seminary*, 5, 7. The commission members included Dr. E.B. Burgess, Dr. E.A. Tappert, and Dr. Gould Wickey – all very prominent leaders of the church and proponents of first rate theological education.