

**ST.
PETER'S
LUTHERAN
CHURCH**

LEBANON, WI

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140TH ANNIVERSARY STORIES

CHARLES E. WERTH — ANFRAC TUOUS FOLKLORIST & HISTORIAN

Author's Preface

Facts should never get in the way of a good story. That maxim was coined by Oscar Wilde. To an historian and folklorist, St. Peter's Congregation represents myriad stories that illuminate the religious, social, linguistic, and ethnic saga of this rural Wisconsin community. From my perspective, THE STORY OF ST. PETER'S is a collection of noteworthy anecdotes, historical facts, and lingering unsubstantiated legends.

Although I style myself as a folklorist, I am of course deeply interested in historical facts. However I find little excitement in the recitation of unadorned historical facts such as:

- On August 6, 1881, 185 people from 52 households gathered to separate themselves from Immanuel Lutheran Church of Lebanon in order to form a new congregation.
- This group of 52 families were interrelated by marriage and by places of origin.

The **stories** behind the **history** are much more intriguing!

Research for compiling these 140th anniversary stories derives from my own experience and from ancestors who were members of St.

Peter's, dating back to the official founding of the parish in 1881. I was reared with stories about St. Peter's shared with me by my father, Edgar Werth, and my grandfather, Emil Schoenike. During my seven-year tenure as pastor of St. Peter's, I researched dozens of years of voter's meeting minutes—transcribed for me from *Kurrentschrift* (German cursive) by Erika Staerk. As a result, I have amassed what is arguably the largest and most accurate compilation of primary resource narrative and oral history to substantiate THE STORY OF ST. PETER'S. **I promise that the facts did not get in the way of the good stories!**

Chuck Werth



Chuck & Ruth Werth during their years at St. Peter's—1999-2006

From the Beginning

THE STORY OF ST. PETER'S begins in 1843 with the arrival of the first European settlers in Lebanon. The St. Peter's saga takes a twist in February of 1859 when the articles of incorporation were drafted and signed for *der Evangelische Lutherische Kirche St. Petri die unveränderte Augsburgische Confession*, (The Evangelical Lutheran Church of St. Peter of the Unaltered Augsburg Confession) in Trechel, Township of Lebanon, Dodge County, Wisconsin. The articles of incorporation were drafted twenty-two years and five months before the historical founding of the congregation!

THE STORY OF ST. PETER'S predates *THE HISTORY OF ST. PETER'S* which is recorded to have begun on August 6, 1881.

Set at the edge of the Kettle Moraine, the Township of Lebanon was founded by Pomeranian and Brandenburger Lutheran *emigres* beginning in 1843. These two

groups of settlers came from states in the *Germanies*.

Recall that there was no "Germany" in 1843. The German Confederation, created in 1815, was a collection of 39 kingdoms, duchies, and free cities that varied in size, government, economy, religion, and German dialects. The only thing Pomeranians and Brandenburgers held in common was their attachment to the Lutheran faith. Even in this they did not agree!

Lutheranism became the state religion endorsed by the kings, princes, dukes, and the aristocracy (*Junkers*) in the German Confederation. However, the Reformed Church—followers of John Calvin—also flourished as a minority church within those realms. After 1817—the 300th anniversary of the Lutheran Reformation—north German Lutheranism was fractured into two parties. The dominant group

was composed of the congregations and pastors that embraced the edict issued by the King of Prussia in 1817 to unite the Lutheran and Reformed churches forming the Evangelical Church of the Prussian Union. A reactionary faction of pastors and congregations independently identified themselves as **Old Lutherans**—also known as authentic Lutherans—refusing to join the Prussian Union. Prussia's king, Frederick William III, was determined to unify the Protestant churches, to homogenize their liturgies, organization, and even their architecture. The main effect was that the government of Prussia had full control over church affairs, with the king recognized as the leading bishop. Old Lutheranism emerged in opposition to this forced unification, and as a corrective to Rationalism, which dominated the State Church in the northern German states.

While Old Lutheranism embraced anew the heritage of the Lutheran Reformation, it soon split into two sects.

One faction espoused a Lutheranism based on Scripture and the reasoned doctrinal statements contained in the *Book of Concord*, which included in its pages the historic doctrinal standard of the Lutheran Church recognized as authoritative in Lutheranism since the 16th century. This historic and classical form of Lutheranism was embraced by the Brandenburgers who settled in Lebanon.



The other faction was the Pietists, who combined an emphasis on biblical doctrine with particular stress on individual piety and living a *vigorous* Christian life. This *vigorous* Christian life was dominated by strict rules and the need to experience personally a life-changing encounter with God. Pietism was rampant in Pomerania and was embraced by the Pomeranians who settled in Lebanon.

These two groups—the classical Old Lutherans and the Old Lutheran Pietists—vigorously opposed each other in the homeland!

Long before their religious differences arose, Brandenburgers and Pomeranians were mortal enemies. They had been warring enemies for seven hundred years. Starting in the 12th century, the Electorate of Brandenburg was in conflict with the neighboring Duchy of Pomerania.

Nonetheless, these two groups, before leaving the fatherland, covenanted to settle side-by-side in the Wisconsin Territory on land chosen by Brandenburg scout, who had been dispatched in 1842. The agreement envisioned a German-speaking, Lutheran utopia that would avoid assimilation into the English-speaking America that surrounded them. Preservation of German culture, language, religion, and detachment from the secular influences of their Yankee, Scottish, and Irish neighbors were their primary concerns.

Each had a distinctly different understanding of Lutheranism. Classical “Old Lutheran” Repristination Theology (i.e., restoration of earlier norms) versus emotional “Old Lutheran” Pietism

Lebanon’s Pomeranians spoke Low German dialects (*Plattdeutsch*) like *Mecklenburgisch-Vorpommersch* and *Westhinterpommersch*. Lebanon’s Brandenburgers spoke dialects more reflective of High German (*Standardhochdeutsch*) like *Mitteldeutsch* or *Oderbrüchisch*. They could barely understand one another!

There was a huge economic gap between the relatively affluent Brandenburgers, who were landowners and tradesmen in the homeland, and the Pomeranians, who were impoverished peasants barely staying alive as serfs under the Prussian *Junkers*.

“In Lebanon, every family owns their own threshing machine, and every family has their own congregation. That’s the only way we get along.”

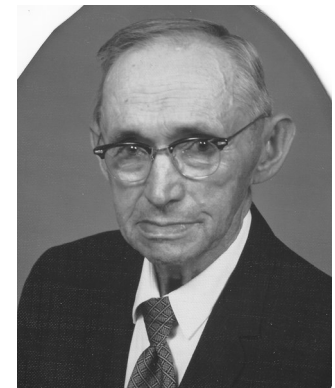
This pipedream of a German Lutheran paradise was supposed to be realized by establishing a single Lutheran parish, Immanuel. By isolating the children in a Lutheran parochial school in Lebanon (today’s Old Lebanon) with satellite campuses in the village of Trechel (today’s New Lebanon) and on The Sugar Island. They would be governed as a theocracy, where the pastor of Immanuel would handle all spiritual, legal, and cultural disputes.

The fantasy was shattered within 18 months of their arrival!

Between 1844 and 1913, Immanuel Congregation—

founded in 1843, the parish that was to be the nucleus around which the future of Lebanon orbited—had experienced repeated disagreements resulting in the formation of 10 congregations in and around Lebanon. (See the list and map on page 5.)

It was my grandfather, Emil Schoenike, who often repeated the observation made by his grandfather, Gottlieb Karl Schoenike and other patriarchs: “In Lebanon, every family owns their own threshing machine, and every family has their own congregation. That’s the only way we get along.”



There are those who infer that Lebanon’s first Lutheran settlers were cult like.

A cult is a relatively small group of people having religious beliefs or practices regarded by others as strange or as imposing excessive control over members.

Generally, the leaders of a cult oppose critical thinking and seek to isolate members from outside influence. Followers are penalized for leaving. The leaders invoke special doctrines outside of Scripture and demand inappropriate loyalty. Furthermore, they are likely to impose extra-biblical boundaries on behavior. Lastly, they tend to shun involvement in organized church bodies.

The four pastors who shaped the early ecclesiastical history of Lebanon exhibited all of these tendencies.

They refused to have their authority questioned, sought to isolate their followers even from other Lutherans in Wisconsin, used excommunication as a tool to maintain control, tended to create doctrines that were outside the realm of Scripture, demanded absolute obedience, created strict rules of behavior, and shunned involvement in synodical organizations.

Synods are a "plague of priestly hierarchy intent upon cultivating a Lutheran papacy."

Three pastors had been involved in organizing the emigration to Wisconsin, and when they arrived in America, they each exercised pastoral influence over the Lebanon flock.

Pastor Gustav Adolf Kindermann, assumed the role of pastor at Immanuel for nearly a year before Immanuel called a resident pastor from Missouri, Karl Ludwig Geyer. Kindermann would, however, not relinquish control to Geyer. He led a group of Immanuel members to form Kripplein Christi congregation in opposition to Immanuel. While Kindermann was the most emotionally stable and confessionally grounded of the three emigration leaders, he was very indecisive and dreadfully neglectful of his Lebanon flock.

Pastor Lebrecht Friedrich Ehregott Krause attempted to circumvent Kindermann and assume authority. While some at

Immanuel were attracted to his dictatorial efforts at enforced conformity through the use of excommunication, the Lebanon flock quickly grew distrustful of his temper tantrums and claims that he was able to "hear the devil talking" to him. He was never formally recognized as pastor of Immanuel congregation.

Pastor Karl Wilhelm Ehrenström had been slated to shepherd the Lebanon flock before the emigration. His departure from Prussia was delayed when he was imprisoned for his illegal activity in planning the emigration. When he finally arrived in Lebanon, Kindermann and Krause had already created havoc in Immanuel congregation. Ehrenström attempted to wrest the congregation from Pastor Geyer. He insisted that every member of the congregation must learn the Greek language to read the New Testament. Shortly after his arrival in Lebanon, word from his former congregation in Buffalo, New York reached Immanuel. He had excommunicated the majority of members in that congregation when they failed to resurrect his wife from the dead during a week-long prayer vigil. He attempted

to part the waters of Lake Erie so that his followers would not need to travel via sailing ship to Wisconsin!

While nearly all Immanuel members recognized that Ehrenström was emotionally and spiritually unstable, deceitful, and sociopathic, a small group supported him in organizing a commune where the members turned over all their money and possessions to him for the "common good." He stole their money and abandoned them by heading to the California gold rush.

The first resident pastor of Immanuel, Karl Ludwig Geyer, was ordained and installed in 1844. He was a Saxon who came to this country with the group that formed the Missouri Synod. Geyer joined the Missouri Synod at its founding convention in Chicago in 1847. Immanuel congregation joined the Synod in 1854.

Geyer was imperious and looked down on the Brandenburgers and the Pomeranians of Lebanon. In his early thirties when he came to Lebanon, Geyer soon chose 19-year-old Johanna Maria Schwefel to be his bride. The wedding was scheduled for January of 1846. The looming question



This "house-barn" was built to house the Ehrenström commune.

remained, where to find a sufficiently orthodox Lutheran pastor to perform the wedding?

Geyer considered himself the only orthodox Lutheran pastor in the Territory of Wisconsin; neither Kindermann nor Krause would do. Geyer learned of a Norwegian Lutheran pastor about 50 miles from Lebanon. Pastor Geyer made the grueling journey on foot in the winter to examine the Norwegian pastor's doctrine to see if he was

pure enough to perform the wedding. After an extended interview, Geyer concluded the Norwegian pastor did not prove satisfactory. He was not orthodox enough to preach at Immanuel.

The marriage did take place, as scheduled, on January 6, 1846, at the service for the Epiphany of Our Lord. Pastor Geyer preached his own wedding sermon, based on the Epiphany Gospel. At the close of the service, his layman

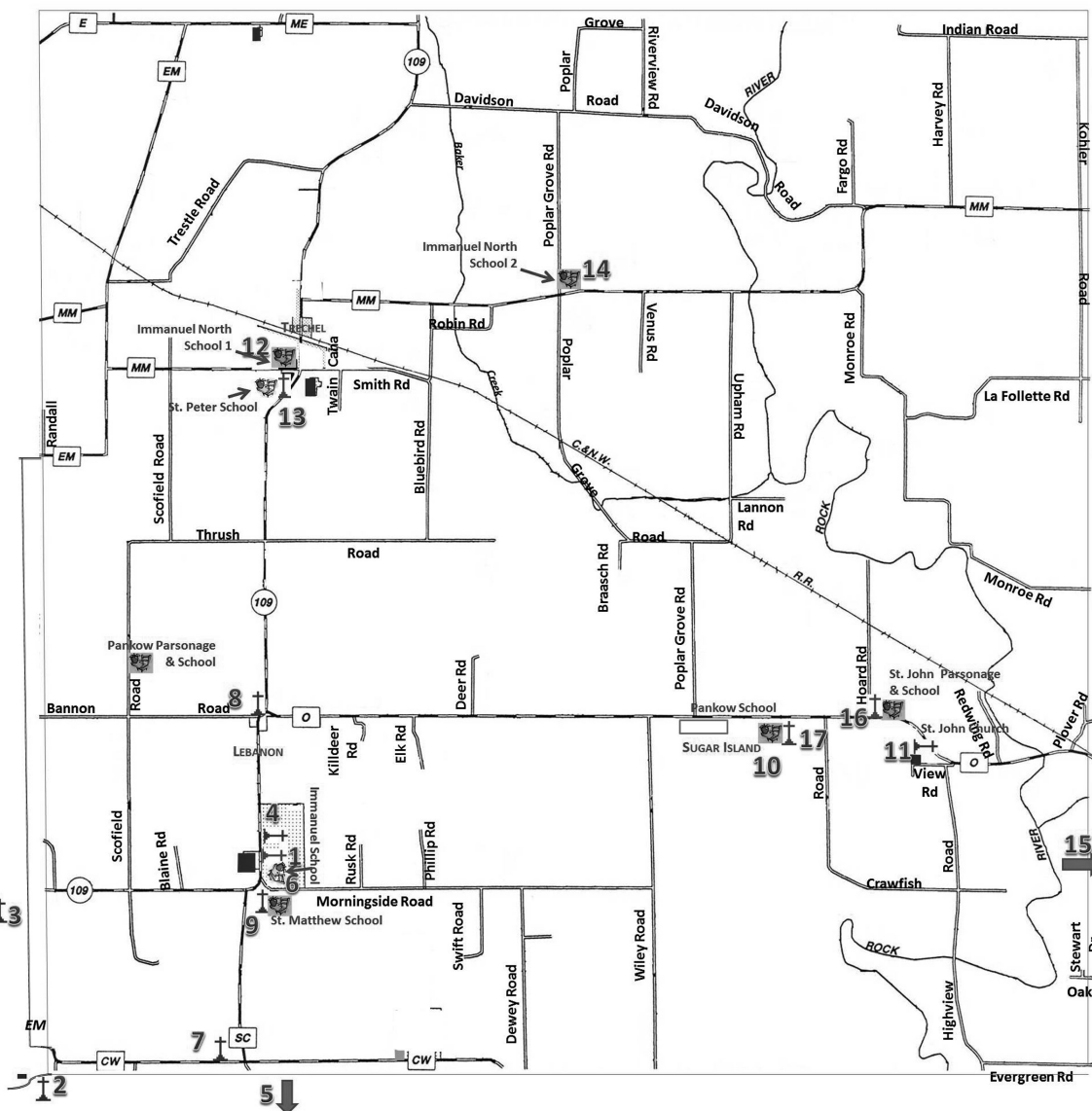
brother-in-law, Johann Michael Hoeckendorf, read the Lutheran marriage rite and a prayer. Then, Lebanon's justice of the peace, Benjamin Larobe, performed the civil marriage. Pure doctrine was preserved, legal technicalities were satisfied, and the happy couple began their 46-year marriage.

One chronicler of those early years suggested that all of the Old Lutheran pastors, including Geyer, had become infected by the "plague of priestly hierarchy intent upon cultivating a Lutheran papacy." As model cult leaders, they used their presumed authority to impose their will through intimidation and church discipline.

These four pastors left a lasting imprint on all the churches of Lebanon. Their legacy includes lingering suspicions about membership in synods, doubts about the reliability of pastors, persistent theological confusion, inconsistency in doctrine and practice, and mistrust of ecclesiastical leaders.

"With all the church squabbling that goes on, it would be better to name it Babylon than Lebanon!"

John Philip Koehler



1. Immanuel—1843
2. Kripplein Christi—1844
3. Ehrenström's Commune—1847
4. St. Paul, Ixonia—1849 *temporary location*
5. St. Paul, Ixonia—1849 *permanent*
6. Immanuel School

7. Lebanon Baptist—1849
8. Pankow's St. Paul, Old Lebanon—1849
9. St. Matthew, Old Lebanon—1857
10. Pankow's Sugar Island School—1857
11. St. John, The Sugar Island—1859
12. Immanuel Northern District School—1859

13. St. Peter, Trechel—1881
14. Immanuel Northern School—1882
15. St. John, Ashippun—1889
16. St. Mark, The Sugar Island—1906
17. St. Paul, The Sugar Island—1913

Theocracy Crumbles

Recall that the founders of Immanuel congregation envisioned a theocracy with the pastor of Immanuel as the arbiter of all things judicial. Pastor Geyer and Colonel (*Oberstleutnant*) Johann Michael Hoeckendorf, who married sisters, ironically became the prime actors in the destruction of the utopian theocracy.

Hoeckendorf was born in 1807 in the Oderbruch, Brandenburg, Kingdom of Prussia. Hoeckendorf held the rank of Lieutenant Colonel (*Oberstleutnant im preußische Artillerie*) in the Prussian artillery. He joined with the Brandenburgers emigrating to America in 1843 and settled just south of Lebanon Township, in the Town of Ixonia.

Marriage to sisters and a shared dislike of Erdmann Pankow were the only points of commonality between Hoeckendorf and Geyer. Hoeckendorf exuded the requisite authoritative comportment for a Prussian military officer. Geyer, a well-educated Saxon, oozed the haughtiness of a hyper-orthodox theologian and curate. The two men could scarcely tolerate one another. Both considered themselves higher-born and more intelligent than the other; and certainly, superior to any settlers in Lebanon, except for Erdmann Pankow. Hoeckendorf and Geyer each presumed himself to be the natural leader of the settlement.

Sometime after Geyer arrived in Lebanon in November of 1844, a dispute arose between two neighbors, both members of Immanuel. The placement of a line fence between land belonging to Herman Grube and Carl Lettow was the

issue. As a Lutheran theocracy, such issues were brought first to the pastor and then to the congregation for resolution. The Grube/Lettow dispute ultimately reached a congregational voter's meeting. It languished there for 3 years, from the fall of 1844 to the spring of 1847. The neighbors were so furious with one another that they refused to reconcile. Herman Grube wanted Carl Lettow to be excommunicated from Immanuel. Pastor Geyer, along with most members of Immanuel congregation, would not agree to his demand.

In 1848, Herman Grube joined the newly formed Pankow church, which resulted from Pankow's excommunication by Geyer for playing "frivolous and racy music" on his violin. A group of Brandenburgers left with Pankow and, without any ecclesiastical authority, ordained Erdmann Pankow as the pastor of St. Paul's Church of Lebanon, one-half mile north of Immanuel.

Even though he was not excommunicated, Carl Lettow left Immanuel and joined Kripplein Christi congregation, 2.5 miles southwest of Immanuel.

Hoeckendorf had cultivated his own group of Brandenburgers, who agreed with Hoeckendorf's frequent criticisms of Geyer and especially Geyer's handling of the Grube/Lettow controversy. Sixteen families left Immanuel congregation and, taking their lead from the Pankow followers, they founded St. Paul's Church, three miles south in the township of Ixonia and ordained Hoeckendorf

as their pastor, again without any ecclesiastical authorization.

The experiment with a theocratic legal system failed miserably. Henceforth, legal issues were handled by the justice of the peace, not the pastor!

Lebanonism!

In the 1920s, Wisconsin Synod historian John Philip Koehler invented the term "Lebanonism" to describe the unique penchant for squabbling and confused synodical loyalties that over-shadowed Lebanon's multiple congregations. He concluded: "with all the church squabbling that goes on, it would be better to name it Babylon than Lebanon!"

Initially, a major factor in the squabbling was a distaste for synodical entanglements shared equally by Brandenburgers and Pomeranians. However, by the time Koehler penned those words in the 1920s, the congregations of Lebanon had formed deeply entrenched loyalties to the Missouri Synod, Wisconsin Synod, Ohio Synod, and Buffalo Synod.

Carl Ludwig Geyer arrived in St. Louis in 1839 as part of the Saxon emigration. He was a cousin of the Missouri Synod legend, C. F. W. Walther—Synod President and Seminary President. In 1844, Pastor Kindermann advised that Immanuel congregation appeal for a candidate to be assigned by the Saxons in Missouri to serve Immanuel in Lebanon. Dr. Walther and his colleagues ordained Geyer in St. Louis, and the newly minted pastor

arrived at Lebanon in late October of that year.

Before Geyer preached his first sermon on November 24, 1844, Immanuel congregation experienced the first of its many squabbles and divisions. Pastor Kindermann changed his mind about the authority of a congregation to call a pastor. He was persuaded by the episcopal notions of the Buffalo Synod that only a bishop could appoint someone to be the pastor of a congregation. Some 20 Pomeranian families, all followers of Kindermann, started their own congregation, Kripplein Christi, about 2½ miles south and west of Immanuel's property and joined the Buffalo Synod.

When Walther called for a convocation in Chicago in 1847 for the express purpose of forming a synodical organization among the "orthodox" Lutherans in America, Immanuel sent Geyer and Hoeckendorf along with Karl Ludwig and Friedrich Wagner (whose wife was Hoeckendorf's sister). Immanuel was one of only three congregations from the Wisconsin Territory to be represented at the founding convention of The German Evangelical Lutheran Synod of Missouri, Ohio, and Other States.

Lebanon's Pomeranians and Brandenburgers both were wary of any formal church organization. The recent experience with Kindermann raised anxiety about control by bishops or outside authorities. The delegates chose not to join the new organization. Hoeckendorf was prepared to exploit that caution and upstage Geyer. The aggressive former artillery officer was a fluent orator, so naturally, Hoeckendorf spoke freely and frequently at the Chicago meeting. Upon the delegates' return to

Lebanon, Hoeckendorf reported that, "Since the entire nature of a synod was not apostolic and was dangerous to the church, the church is preserved not through customs and practices, but by the Word of God." He concluded, "[through organizations like a synod] was the Papacy created."

His voice prevailed. Pastor Geyer joined the Missouri Synod shortly after the conference. Hoeckendorf's report to Immanuel congregation made a strong case against synodical entanglements. Immanuel congregation waited until 1854 to join the Missouri Synod.

Ironically, Geyer subscribed to the congregational polity espoused by the Missouri Synod, but he conducted himself according to the episcopal polity of the Buffalo Synod: "expecting his congregation to be faithful and obedient to him in all things which are not opposed by the word of God." Six-times in his sixteen-year pastorate, Immanuel splintered, largely due to Geyer's judgmental attitude and imperious bearing. Twice, he was censured by his Missouri Synod superiors for uncharitable actions toward his detractors.

The Missouri Synod chastised Geyer for excommunicating Erdmann Pankow, after Pankow was accused of playing "frivolous and racy music" on his violin. Pankow was Immanuel's first full-time schoolteacher and lived on the second floor of the newly constructed schoolhouse. Allegedly, while practicing the violin in the residence above the schoolhouse, three Immanuel members, digging a new well for the school, were seduced into dancing to the nefarious

tune that Pankow was playing. The protracted ecclesiastical wrangling lasted almost 7 years. Geyer was called-to-account at the 1855 convention of the Northern District of the Missouri Synod. However, by that time, Pankow's supporters had ordained him and founded their own congregation, St. Paul's of Lebanon. Pankow and St. Paul's never joined any of the multiple synods sprouting in the Midwest.

Geyer was disciplined again in 1858 after he excommunicated the teacher who succeeded Pankow. Teacher Wetzel objected to Geyer's insistence that members of Immanuel must make private confession to the pastor and receive private absolution before they could receive Holy Communion. Wetzel called this a "papistic practice that was contrary to the doctrine and practice of the Missouri Synod." Wetzel and more than a dozen families sought pastoral support from Pastor Bading at St. Mark's Church in Watertown. In 1857 St. Matthew's Church of Lebanon Center was founded and built just 300 yards south of Immanuel Church. They joined the Wisconsin Synod.

Despite their pastor's misconduct, Immanuel remained a congregation in-good-standing of the Missouri Synod. However, another controversy would arise in the late 1870s which would change all that. It is in the midst of that dispute that St. Peter's would be chartered officially.

By the 1870s, synodical membership among Lebanon's churches had become a badge of honor to be ruthlessly defended. We shall see the consequences in the chapter on the *Predestination Controversy*.

Founding 1859 or 1881

While there are two separate dates recorded for the founding of St. Peter's, there really is no mystery. The official and historically accurate date is August 6, 1881. On that day, 185 people from 52 households gathered to separate themselves from Immanuel Lutheran Church of Lebanon to form a new congregation. The events leading to the separation are explicated in the chapter entitled *Predestination Controversy*.

Establishing a congregation in Trechel (New Lebanon) had been under consideration since 1857. By that date, Immanuel had undergone six major controversies resulting in the establishment of six congregations in and around the township of Lebanon. Five of the six congregations—including Immanuel—had established parochial schools.

Walking to Immanuel school at the south end of the township presented a challenge for Immanuel students coming from all corners of the township. The newly founded opposition congregations, located northeast of Immanuel on The Sugar Island, south in northern Ixonia, and southwest in Emmet, threatened to draw even more families out of Immanuel—not over theological issues but for the convenience of school-aged children.

Immanuel responded by establishing satellite campuses, each with their own building, to accommodate a school room and second story living quarters for the teacher. The first was established in Trechel (New Lebanon) in 1857, called the Immanuel Northern School. It stood on the lot later occupied by

the St. Peter's parsonage. There is an indentation in the ground behind the current garage. That indentation is an outline of the school foundation.



Early St. Peter's services may have been held in this house on the Friedrich Uttech farm.

The second was established on The Sugar Island in 1859 on a hill overlooking the Rock River. The regular flooding of the Rock River and the Great Marsh surrounding The Sugar Island made travel on and off the island unpredictable. Children would need to be brought across the marsh by boat. Church attendance at Immanuel, by people living on the island, also required use of a boat when the water was high.

Almost immediately after his Lebanon congregation was founded, Erdmann Pankow established a satellite school on The Sugar Island, and he also began to hold worship services twice-a-month in the island school building. Immanuel chose to imitate Pankow and equipped their Sugar Island building as both a church and school. Worship ser-

vices were conducted twice a month in the school building by Immanuel's pastor. Late in 1859, Immanuel's Sugar Island school chose to incorporate as a "daughter" congregation of Immanuel called St. John's. They immediately called their own pastor. Like Immanuel, this was a Missouri Synod congregation.

At that same time—between 1857 and 1859—there are indications that services were being held in Trechel (New Lebanon) either in the Immanuel Northern School or in the home of Johann Friedrich August Ferdinand Uttech, ¼ mile east of the Northern School.

In February of 1859 articles of incorporation were signed by Friedrich Uttech, Carl Maas, and William Braunschweig for the Evangelical Lutheran Church of St. Peter. A Quit Claim Deed was also drafted on that date from August Neitzel to the "trustees" named above for St. Peter's "now assembling at the house of Friedrich Uttech." The deed is for the property on which St. Peter's current church is located.

Between 1859 and 1881, it would appear that occasional worship services were held either in the Immanuel Northern School or the Uttech home.

Whatever may have transpired earlier, those un-reported events set the stage for the ultimate founding of **The Evangelical Lutheran Church of St. Peter, U.A.C. in Trechel, Town of Lebanon, Dodge County, Wisconsin** on August 6, 1881.



The old house, far left, on the Friedrich Uttech farm may be the site of St. Peter's first services. A descendant of Friedrich Uttech, Ray Werth, Jr., still owns a portion of the farmland. Edgar Werth sold part to Don Kuehl in 1967. Chuck Werth, great great grandson of Fred Uttech, lived on a portion of the farm until 2018. Descendants of Fred Uttech have owned parts of the farm since 1849.



This composite photo attempts to illustrate what the Immanuel Northern School, which became the first "church" for St. Peter's, may have looked like. It is placed approximately where the original building stood. The house on the right was the pastors' (parsonage) residence from 1892 to 2000.

Predestination Controversy

Lutherans historically hold to unconditional election to salvation called "Predestination," "Election by Grace," *Gnadenwahl*. They stress that there is a distinction between God's pre-knowledge and Predestination. Pre-knowledge means that God knows all before it happens—this has to do with all people. But God's eternal election (Predestination) concerns only those who believe. It is an election in Christ. Therefore, "Many are called, but few chosen," (*Mt. 20:16*) means that God wants to save everybody. However, some people do not want to listen. They despise God's word. God does not predestine anyone to damnation.

This had been the doctrinal position of the more conservative midwestern Lutheran synods. These synods formed a loose confederation to support one another in various ways. The cardinal principle was complete agreement on every point of theology and practice. A practice to which they all adhered was "close" or "closed communion"—the policy of sharing the Eucharist only with those who are baptized and confirmed members of one of the congregations with which the synod has formally declared altar and pulpit fellowship (i.e., agreement in all articles of doctrine).

The Evangelical Lutheran Synodical Conference of North Ameri-

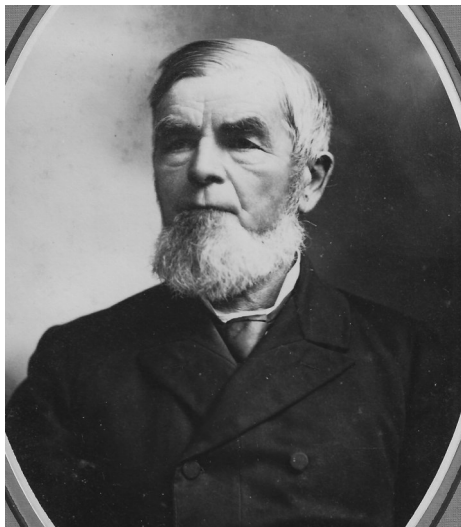
ca (*Die Evangelisch-lutherischen Synodal-Conferenz von Nord-Amerika*), often known simply as the Synodical Conference, was an association of Lutheran synods that professed a complete adherence to the Lutheran Confessions and doctrinal unity with each other. It was formally organized on July 10–16, 1872, in Milwaukee, Wisconsin, by the Illinois, Minnesota, Missouri, Norwegian, Ohio, and Wisconsin synods. The member synods agreed to work together in matters relating to Christian evangelism. This included sharing clergy, sharing educational facilities, and cooperation in mission work. Several synods merged with each other after the founding of the Conference.

The Rev. Dr. C. F. W. Walther



Dr. C. F. W. Walther—the first president of the Missouri Synod and its most influential theologian—was the dominant force in the Synodical Conference. In 1878 he presented a lecture on Predestination. It caused a huge stir among the theologians and pastors of the Synodical Conference. Within a year, Walther's nuanced teaching on God's process of electing people to salvation had spread like a wildfire across midwestern Lutheranism. The Ohio and Norwegian synods contended that God elects people in view of the faith God foresaw they would have (*intuitu fidei*), while the Missouri and Wisconsin synods held that the cause is wholly due to God's grace. Within the Missouri Synod there were many theologians and pastors who could not reconcile Walther's revisionist thinking with the Scriptures or the Lutheran Confessions. Among those within the Missouri Synod who opposed Walther most vociferously was Dr. Friedrich Augustus Schmidt, a professor at Concordia Seminary, St. Louis. He was supported in this view by his brother-

in-law, Dr. Heinrich August Allwardt, the pastor of Immanuel Lutheran Church in Lebanon.



The Rev. Dr. Heinrich August Allwardt

The controversy was heated and filled with rancor. Each side doubted that the other would be found in heaven!

As a result of the controversy, the Ohio Synod withdrew from Synodical Council membership in 1881, and the Norwegian Synod withdrew in 1883.

In 1879, Immanuel congregation was the largest and most influential congregation in Lebanon. Pastor Allwardt was a prominent figure in the Missouri Synod. When he and Dr. Walther took opposing views on the doctrine of Predestination, it was bound to have repercussions on Immanuel and St. John's Sugar Island as sister congregations. The controversy also affected St. Matthew's of Lebanon, a Wisconsin Synod congregation, and the Pankow congregations in Lebanon and on The Sugar Island, which leaned toward the Wisconsin Synod but never joined.

A series of pastoral conferences were held throughout the United States to debate the two positions on Predestination. The majority of Missouri Synod pastors had an allegiance and loyalty to Dr. Walther since most had been his students at Concordia Seminary, St. Louis. He was widely adored by the congregations of the Missouri Synod. His articles in *Der Lutheraner* (*The Lutheran*) and *Lehre und Wehre* (*Doctrine and Defense*) were received with approbation.

Ultimately, all pastors rejecting Dr. Walther's interpretation of Predestination were removed from the clergy roster of the Missouri Synod. However, under Missouri's unique understanding of Church and Ministry (*Kirche und Amt*), the Synod can not rescind a pastor's call, only a congregation can do that. On June 25, 1881, at a congregational meeting at Immanuel, the Missouri Synod Northern District President Strassen declared: "Everything possible has been done, Pastor Allwardt has broken his vow of ordination, and is expelled from the synod. It is the duty of the congregation to declare that Pastor Allwardt is no longer the pastor of Immanuel congregation."

Immanuel congregation refused to comply with the District President's directive. Pastor Allwardt was officially removed from the clergy roster of the Missouri Synod on August 27, 1881. Immanuel congregation voted to leave the Missouri Synod. Shortly thereafter, they voted to unite with the Evangelical Lutheran Joint Synod of Ohio and Other States.

Between June 25th and August 27th of 1881, approximately 25% of the member families of Immanuel congregation met to discern the

course of action they would follow. The group encompassed many of the same families that had first considered formation of a daughter congregation of Immanuel located in the village of Trechel (New Lebanon). Prior to Dr. Allwardt's official suspension this group of 52 households (185 people) decided on August 6, 1881, to reactivate the previously incorporated *der Evangelische Lutherische Kirche St. Petri die unveränderte Augsburgische Confeßion*, (**The Evangelical Lutheran Church of St. Peter of the Unaltered Augsburg Confession**) in Trechel, Township of Lebanon, Dodge County, Wisconsin.

Initially, this group of Missouri Synod loyalists asked to use Immanuel's church building on Sunday afternoons for worship. Immanuel rejected their request. Both of Immanuel's teachers chose to resign their calls and remain with the Missouri Synod. Teacher Falk, who lived in and taught at Immanuel's Northern School invited the newly formed St. Peter's congregation to worship in the school building (located north and west of the spot where the St. Peter's parsonage was built in 1892). St. Peter's ultimately laid claim to the school and surrounding property. Im-

manuel was forced to build another Northern District School (at the northeast corner of County MM and Poplar Grove Road).

District President Strassen, who was pastor at St. John's Watertown, served as St. Peter's vacancy pastor for two years until The Rev. Max Albrecht was called in 1883.

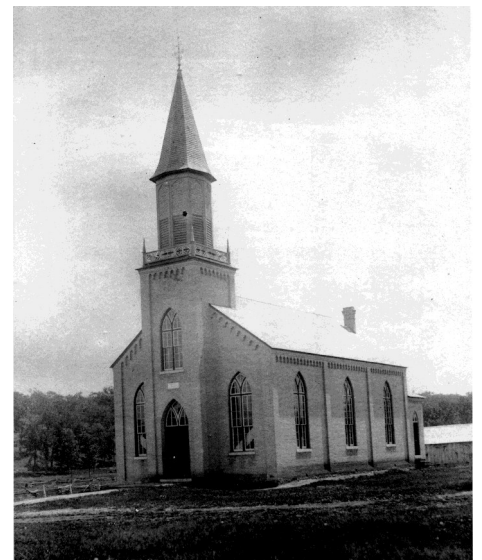
St. John's Sugar Island remained with the Missouri Synod. The Pankow congregations remained independent, and St. Matthew's remained with the Wisconsin Synod.

The church was constructed in 1883, the parsonage in 1892. The Highway 109 (County R) ran on the west side of the church, continued between the church and the parsonage, then turned left into the village. The highway was rerouted to the east side of the church in the 1920s.



The Immanuel Northern School probably looked very much like this. It was appropriated by St. Peter's congregation. Between 1883 and 1892 this would have been home to the St. Peter's pastor who doubled as school teacher. The main floor was used as classroom and church.

The steeple was struck by lightning in the summer of 1931. It was the quick thinking of Lebanon Volunteer Firefighter Roy Krebs that saved the church from burning to the ground. While the other firefighters were training their hoses on the exterior of the belfry, Krebs took a hose and climbed the two flights of stairs to fight the fire from the inside. Charred roof boards on the western slope of the roof are still visible today from the inside of the belltower. The graceful belfry tower was replaced with a stubby brick belfry.



Unique Constitution

The new St. Peter's congregation, at its founding, adopted a constitution like no other in the entire Missouri Synod. ARTICLE XI: PROPERTY RIGHTS remains in the current constitution and is one of the unalterable elements of the constitution.

"In case of a division or split of the congregation, all the property and real estate of the congregation shall remain in the exclusive possession of that part of the congregation (even though it may be the smaller part) which shall remain true to the doctrine of God's divine Word and the Confessions of the Lutheran Church, as set forth in this Constitution Article III. That part of the congregation on the other hand (even though it may be the larger) which departs from the true doctrine of God's divine Word and the Confessions of the Church, be this in doctrine or practice, shall forfeit all its rights to the property and real estate of the congregation."

The decision, however, as to which part of the congregation remains true or departs from the doctrine of God's divine Word and the Confessions of the Lutheran Church shall in no case be placed into the hands of the civil courts, but into the hands of a court consisting of two or three pastors of our Lutheran Church—Missouri Synod and two or three Lay-members of said pastors' congregation."

That latter paragraph is unique to St. Peter's when compared with the constitutions of all other congregations in The Lutheran Church—Missouri Synod! At the time of St. Peter's founding, the charter members shed their suspicion of synodical organizations which had been a hallmark among the Pomeranian and Brandenburger patriarchs. St. Peter's founders made sure that this congregation would never be able to leave the Mis-

souri Synod, even if the Missouri Synod itself were to lose its moorings. Property ownership would be decided by two or three neighboring LCMS pastors or two or three lay members of neighboring LCMS congregations.

It is difficult to envision a circumstance wherein three LCMS pastors or members from three different neighboring LCMS congregations would vote to release the St. Peter's property to any group of members seeking to leave the Missouri Synod! St. Peter's secured its attachment to the Missouri Synod with absolutely unalterable certainty.

Pastor John Strassen of St. John's Watertown served as vacancy pastor of St. Peter's from 1881-1883.



Max John Frederick Albrecht, St. Peter's first resident pastor



Trechel to Lebanon

The village that today is called Lebanon or New Lebanon, or Lebanon Station was originally Trechel, named after the village in Pomerania from which Uttechs and Neitzels emigrated to America. Lebanon, or Lebanon Center (Old Lebanon) was the original hub of the community with the first store, hotel, and post office.

In 1910, the Chicago and Northwestern routed their rail line through the village of Trechel. The railroad promptly renamed it Lebanon Station. Passenger traffic required a depot and a hotel. By 1920 Lebanon Station boasted a meat market, two grocery stores, a dry-goods store, a hotel, lumber yard, stockyard for shipping cattle to market, a grain elevator & feed mill, an icehouse, a farm implement dealership, a blacksmith shop, a hardware store, and three taverns.

An Uneasy Relationship

The founding of St. Peter's resulted in a major rift in the Lebanon community that affected families for decades. Naturally, Immanuel resented St. Peter's appropriation of the Northern District School building. St. Peter's was possessed of an unwavering loyalty to the Missouri Synod. Immanuel espoused an equally unassailable attachment to the Ohio Synod.

When previous controversies at Immanuel resulted in the founding of opposition congregations, those separations were somewhat more amicable. One finds little evidence to suggest that Kripplein Christi and Immanuel had much interaction after Kripplein Christi was founded. Members of the Ehrenström commune were welcomed back to Immanuel when the experiment with "commonism" failed (see *Acts* 4:32-37). Geography accelerated the southward growth of St. Paul's Ixonia. The



Erdmann Pankow, the first full-time teacher for Immanuel congregation who was excommunicated by Pastor Geyer for playing "frivolous and racy music" on his violin, was the voice of sanity for Lebanon's Lutherans from 1848 to 1906.

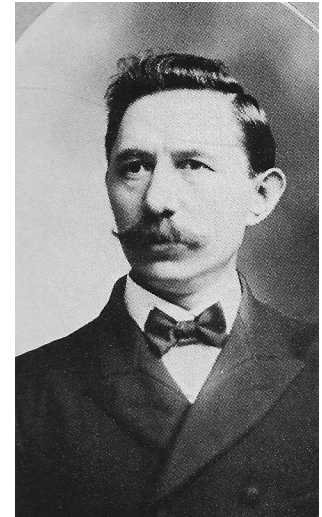
Pankow congregations coexisted with Immanuel after the departure of Pastor Geyer. Following the retirement of Erdmann Pankow in 1906 most of his congregants returned to Immanuel. Relationships with Lebanon Baptist Church were limited. St. John's of Sugar Island focused its attention on the east side of the Rock River resulting in the founding of St. John's Ashippun in 1885 and the closure of St. John's Sugar Island in 1906.

Even though St. Matthew's of Lebanon was within shouting distance of Immanuel, harmony appears to have existed between Immanuel and St. Matthew's. There is one possible exception. After the Lebanon Cornet Band was organized as Immanuel's church band in 1890, it is rumored, that for a time, the band had the unfortunate habit of conducting marching practice on Sunday mornings at precisely the time St. Matthew's was holding services. The marching route purportedly included a loop around St. Matthew's!

The rapport between Immanuel and the Pankow congregations, St. Matthew's, and Lebanon Baptist was so amicable that the Immanuel Cemetery was subdivided into four sections. Members of all four churches were buried either in their respective congregational quartile or in family plots that allowed for "mixed" burials.

In 1906, St. Peter's called the Rev. John Fredrick Gerike as their pastor. He was a staunch supporter of the Missouri position on Predestination. Heated local debates

John Fredrick Gerike



between Immanuel and St. Peter's were raging.

In 1908, Dr. Allwardt published a booklet entitled *Die jetzige Lehre der Synode von Missouri von der Ewigen Wahl Gottes* (*The Current Missouri Synod Doctrine on God's Eternal Election*). Pastor Gerike immediately penned a defense of the Missouri Synod doctrine entitled, *A Dialogue on the Doctrinal Differences Between the Synodical Conference and the "Lutheran" Synergists*. Pastor Gerike wished to convene a "Lebanon General Conference" with area Lutheran pastors of all synods to debate Walther's interpretation of Predestination. Gerike's pamphlet was an *ad hominem* directed against Dr. Allwardt. In April of 1910, Pastor Allwardt died before he was able to respond to Gerike's efforts at discrediting him.

Pastor William Lange was called by Immanuel to succeed Dr. Allwardt. He took up the mantle of his predecessor and circulated a pamphlet entitled *Wer hat Recht*

(*Who is Right?*). Lange adopted the same condescending and scurrilous language that Gerike had used in his pamphlet.



Pastor William Lange

The two pastors attacked each other with bitterness, each taking a hardline stance in defense of their respective synodical teachings. Unfortunately, whatever kernels of edification might be found in either Gerike's or Lange's pamphlets, it is lost amid the rancorous name-calling in which each engages.

This was not just a theological debate or a difference in pastoral practice. The members of St. Peter's and Immanuel were fed a steady diet of preaching and teaching designed to promote animosity between the two congregations. It directly affected the people in the pews and their personal lives.

On January 4, 1912, the annual voter's assembly of St. Peter's was compelled to vote on whether or not the congregation would acknowledge an engagement and ultimately a marriage between a member of St. Peter's and a member of Immanuel. Originally the issue was voted on at a voter's assembly on May 10, 1907, and had been debated a number of times in the five-year interval. The actions

of the 1907 meeting were reaffirmed, and the following policies remained in-force at St. Peter's.

"St. Peter's will not announce the impending marriage (publish the banns) of a couple when one is a member of St. Peter's and the other a member of Immanuel – a heterodox (false-teaching) congregation.

*If a St. Peter's member, prior to the wedding, indicates that he/she will be joining Immanuel congregation, the wedding ceremony **may not** take place at St. Peter's church.*

Since engagement is tantamount to marriage, if a St. Peter's member is engaged to a member of Immanuel or any other heterodox congregation and the St. Peter's member indicates that he/she will be joining the heterodox congregation after the wedding, the St. Peter's member will be denied communion and considered "a member in name only.

If the St. Peter's member follows through with her/his intentions to join a heterodox congregation, and then at some later point wants to return to St. Peter's, that individual will need to appear before the congregation and seek forgiveness from the congregation for the transgression of affiliating with a heterodox congregation."

Here are some direct quotes from the minutes of the January 1912 meeting:

So long as the Ohio Synod holds to the doctrine that personal salvation is not simply by God's election to grace but depends upon some action of the person (intuitu fidei), and so long as the Ohio Synod continues to call a Missouri Synod pastor a devil disguised as a wolf because he teaches that personal salvation is God's decision alone and not dependent upon any action of the person, we cannot accept them as an orthodox church body. As a result, we cannot sit-by silently when someone leaves our

church and joins one of their churches. Marriage is not a reasonable justification for leaving an orthodox congregation. If someone wants to marry a person from the Ohio Synod, he/she should ensure that after the marriage the member of the Ohio Synod will join St. Peter's. Then, of course the pastor of St. Peter's will officiate at the wedding in our church.

Policies of this kind most certainly shaped the thinking of generations of St. Peter's members. Even after the Predestination Controversy was a distant memory, unpleasant feelings festered between the members of St. Peter's and the members of Immanuel.

The establishment of Lebanon Lutheran School as a joint venture of Immanuel and St. Peter's marked the end of over 100 years of discord between the two congregations. It was an almost unimaginable accomplishment in light of a century of ill-will and defamatory language between the two congregations, most often provoked by the pastors.

Perhaps the pinnacle of this new reality came in 2000, when inter-communion between St. Peter's and Immanuel became accepted practice for the sake of a spirit of unity and love among students and parents from both churches. Also, during the time when Pastor Jim O'Reilly-Christensen and Pastor Werth served Immanuel and St. Peter's, the two pastors made emergency pastoral calls and hospital visitation for each other during vacation times or other absences from the community, and each performed funerals for the other during times of absence or vacations.

We moved far beyond calling each other insulting names!

Practical Theology

St. Peter's, like all the congregations in Lebanon, has undergone eras of strain and aspiration (*Sturm und Drang*). Each era resulting in waves of nuances in theology and practice generally followed by periods of theological repristination and reactive practice.

Over the course of its history, St. Peter's has not always walked in lockstep with every doctrine and practice of The Lutheran Church-Missouri Synod. In this chapter of *THE STORY OF ST. PETER'S* we will look at examples of times when St. Peter's congregation has operated at the margins of the doctrine and practice of the Missouri Synod if not actually outside those parameters.

In dealing with its third pastor, St. Peter's certainly was not in agreement with the Missouri Synod's doctrine of Church and Ministry, nor was the congregation willing to abide by the accepted practice of the Synod with regard to conflict resolution.

St. Peter's Lutheran Church of Lebanon vs. The Rev. Herman August Brandt: A CASE STUDY IN LUTHERAN ACRIMONY

This is a synopsis of a paper I will be publishing on my website
<https://lebanonwisconsinhistory.net/>
 and producing a documentary video on my YouTube channel
 Lebanon Wisconsin History Channel
https://www.youtube.com/channel/UCP_R-7F8_wHUCJfB9lDbDZg/

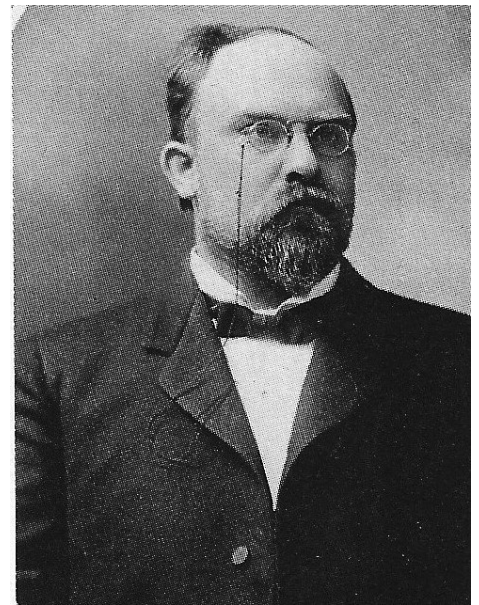
This story unfolded in a series of special meetings held at the Evangelical Lutheran Church of St. Peter in Trechel (New Lebanon),

Wisconsin between November 2, 1905, and December 17, 1905.

A bitter dispute had arisen between pastor and congregation, allegedly, because Pastor Brandt consented to preach at a festival service at Trinity Lutheran Church in Cincinnati, Ohio without first seeking permission from St. Peter's voters. Trinity was a sister Missouri Synod congregation that had been placed under suspension.

Brandt rejected any suggestion that he needed the permission of St. Peter's congregation. Based on the comments in the minutes of the series of meetings held at St. Peter's, not only did the congregation reject Brandt's opinion on this matter, but it is also evident that most of the congregation was interested in only one thing: removing Brandt from the pastorate at St. Peter's! The Cincinnati affair simply provided the means to achieve the desired end. A litany of insinuations peppers the minutes with the unmistakable taste of vendetta. Conversely, Brandt's comments and conduct suggest that the animosity was reciprocal.

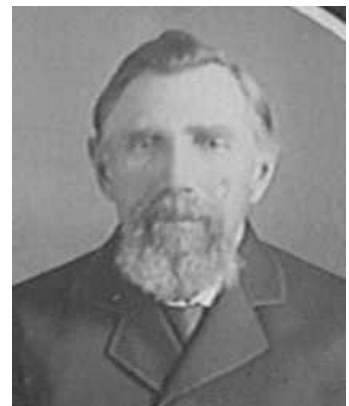
St. Peter's congregation ignored the directive of Missouri Synod Northern District President Seuel to engage in a process of arbitration. Given the congregation's non-compliance with his request, after more than two weeks, President Seuel had no choice but to call a meeting at St. Peter's for November 2, 1905, involving District officials, neighboring Missouri Synod pastors, and the voters of St. Peter's as a kind of church tribunal.



Pastor Herman August Brandt
Pastor of St. Peter's 1895-1905

The District President's comments leave the impression that Pastor Brandt had tried to seek reconciliation, but those efforts by Pastor Brandt were judged "insincere" by the congregational leaders.

Prominent members of the congregation began leveling a series of charges against Pastor Brandt. Carl Ferdinand Frederick Gnewuch accused the pastor of "preaching sermons that are filled with empty words and sarcastic remarks. There is *nonsense* in his sermons!"



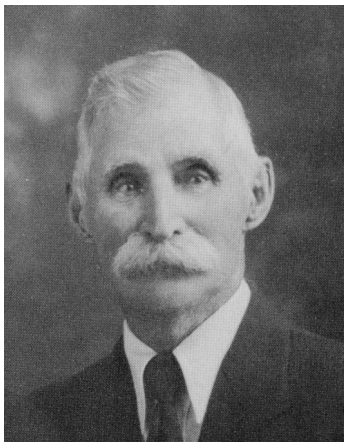
Carl Ferdinand Frederick
Gnewuch

When the Synod officials found no evidence to support these accusations, Gnewuch's son, Ferdinand Frederick Herman Gnewuch demanded that his name be removed from the congregational roster in protest. "My patience is at an end because the pastor has not been dismissed from office." He walked out of the meeting.



Ferdinand Frederick Herman Gnewuch

Carl Gnewuch's son-in-law, Carl William Schwefel, accused Brandt of embezzling offerings. While he withdrew that accusation a few moments later, he refused to shake hands with the pastor because to do so would imply that all his other grievances against the pastor would be forgotten.



Carl William Schwefel



Wilhelm Friedrich Braasch, Sr.

Wilhelm Friedrich Braasch, Sr. opined: "It should be easy to prove that congregational confidence is gone. Here sit many fellow members who feel the same way as I, but they cannot speak freely. I wish that I could say more than I am able. It is false for the pastor to say that everything is alright simply because people continue to attend worship services. I come to church every Sunday, but my confidence in the pastor is gone. This congregation was like a tree in full bloom when Pastor Brandt arrived. But in a few short years, everything is going backwards. And why? Our pastor is never satisfied with what the members give him. If he gets something, the next time he wants more."



Pastor F. H. Eggers

The Missouri Synod officials pleaded with the congregation to remain patient for a little while longer. Most of the congregational members did not accept that admonition. Pastor Nammacher from St. John's Ashippun admonished them to proceed in a loving fashion following Christ's example.

Most of the assembled members shouted, "No. No more patience, this is the end of it."

F. H. Eggers, secretary *pro tempore* for the meeting noted, "Nothing could be done, and it was moved and approved that the meeting be recessed and rescheduled. The meeting ended with the Lord's Prayer." Eggers was the pastor of St. John's in Watertown and Circuit Visitor.

The recessed meeting was continued on November 22, 1905. Pastor Brandt refused to attend the meeting, certain that his divine call would be rescinded. He sent a written message: "Many members stay away from these meetings because according to Ps. 105:15 these people desire to keep their consciences unblemished. For justifiable reasons, the writer of this letter refuses to attend the meeting. Instead, he will perform his Godly ministerial work. 'Be not deceived, God is not mocked' Gal. 6:7."

Excerpts from Pastor Brandt's letter to the District President were also read into the record.

For a number of years already, Mr. Gnewuch has been the ringleader of a mob that has regularly criticized my sermons as devoid of content and filled with sarcastic remarks. At a meeting on August 20, Gnewuch's son-in-law scolded me in front of the voters. At the November 2 meeting the liars showed themselves and revealed to you how malicious and despicable

they are when they in criticize my preaching, and they admitted that they have harbored these disparaging judgments for years.

Carl August Heinrich Christian and Wilhelm Braasch accused me of being responsible for the congregational debts which we had not been able to pay-off. In reality, the failure to pay the congregation's debts was the fault of a few lazy, miserly people who have not paid their dues for more than two years.



Carl August Heinrich Christian

The meeting ended with a unanimous vote by the 40 members present to rescind Pastor Brandt's divine call, to demand the return of all congregational property under his control, and to permit him to remain in the parsonage until a new pastor was called.

Most of the substantive observations made by Pastor Brandt can be corroborated by reading the congregational minutes from 1895 to 1905. Animosity was brewing for a long time. It is impossible to ignore the congregation's unreasonable treatment of Pastor Brandt during the years of his pastorate at St. Peter's.

The record of what became of Pastor Brandt is not clear. He moved his family to Pleasant Township, Allen County, Indiana where his youngest child, Traugott Benjamin Brandt, was born in 1909.

Rev. Brandt is identified as a Lutheran clergyman in the 1910 census, but living on a farm, with no indication that he was serving a congregation.

He died on the 20th of September 1938, in Roseville, Macomb County, Michigan.

Twenty-four years earlier St. Peter's congregation swore undying allegiance to the Missouri Synod's doctrine and practice, but in this debacle, the voters chose to ignore the protocols of the synod's constitution and flouted the synod's doctrine of Church and Ministry. There is no evidence that St. Peter's congregation was ever censured or sanctioned for its refusal to operate within the guidelines of the Synod.

Brandt was succeeded by Pastor John Frederick Gerike. His ministry is an example of repristination—a return to lockstep adherence to every doctrine and practice of the Missouri Synod.

Gerike was followed by Pastor Carl Bretscher who would be classified as more progressive in his theology and practice. However, he met with Lebanon stubbornness when he dared to ask for a modest raise since he was teaching school and pastoring the congregation. The congregation gave him a raise but decreased his "firewood allowance." Nonetheless he served the



Carl August Bretscher

congregation for 10 years.

From its founding in 1881, St. Peter's pastors were required to teach all eight grades in the parochial school as part of their office, largely because of the frugality of the congregation which refused to call a fulltime teacher for the school. In 1921 the congregation finally called a full-time teacher and released the pastor from this obligation. Voter's minutes for the first 40 years of St. Peter's history record regular appeals from the pastors either for a raise in salary or the calling of a full-time teacher. And regularly, the voters refused. They would allow the pastors to rearrange the schoolyear so that the pastor did not need to teach between the Christmas Holy Days and Easter. Until the 1930s, St. Peter's marked Christmas Day, The Feast of St. Stephen (Dec. 26), The Feast of St. John (Dec. 27), and The Feast of the Holy Innocents (Dec. 28), St. Sylvester Eve (Dec. 31), The Feast of the Presentation (Jan. 1), and the Feast of the Epiphany (Jan 6) with full services and preaching. The schoolyear was also arranged to accommodate planting and harvest seasons when the children would be needed on the farm. Confirmation could take place anytime during the year based upon when the pastor was able to wedge instruction classes into the preaching and teaching schedule.

Pastor Theodore Eggers—St. Peter's longest tenured pastor (20 years) — was a stabilizing force at St. Peter's. He was a middle-of-the-road pastoral figure. It is no exaggeration to suggest that he was the most popular pastor ever to serve St. Peter's.

During the seven years in which Pastor Reitz (5 years) and Pastor Boerger (2 years) served St.



Pastor Theodore Eggers

Peter's, many progressive strides were made in the congregation and obsolete traditions were cast aside. Some of the practices they introduced met with vocal opposition. Some of those stories follow in the chapter on *Anecdotes and Stories*.



Pastor Reitz



Pastor Boerger

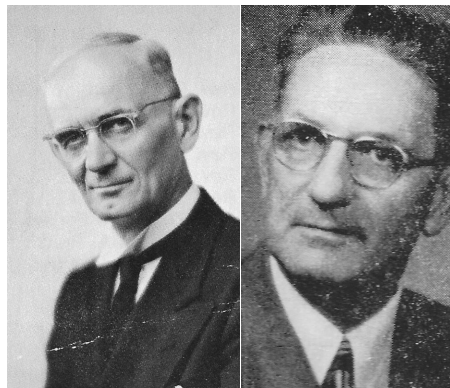
The fourteen years of the Laabs, Hoffmann, and Broecker eras can be described as a time of reprimation.

Pastor Jordan's arrival in 1969 breathed new life into the parish. During Pastor Seegers' tenure, The Lutheran Church—Missouri Synod was embroiled in the most vicious fight since the Predestination Controversy. For a seminary student like me who willingly entered into the midst of that controversy in 1973 on the side of the dissenters, Pastor Seegers was an inspiration, able to support a rebel activist like me while steering a steady course for St. Peter's.

Another historian will need to provide the analysis of the past 40 years. As one who served as the

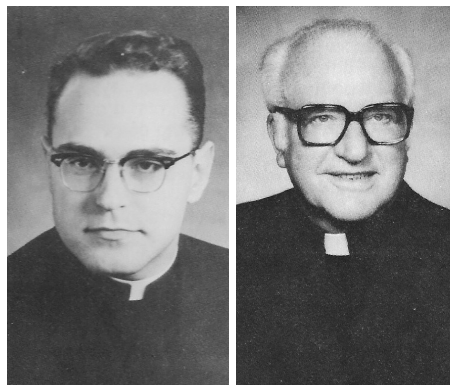
pastor of St. Peter's during that time, I lack the objectivity to review such recent history. Nor can I provide an unbiased perspective on the history of relationships between the congregation and its pastors during the last 40 years. I will, however, offer some personal reflections in my closing chapter.

It is best left to a dispassionate researcher to assess the last four decades. Non-clergy researchers could provide evenhanded conclusions after scouring the minutes of 140 years of voter's meetings. Perhaps they could arrive at some global conclusions about clergy/congregation relations at St. Peter's.



Pastor Laabs

Pastor Hoffmann



Pastor Jordan

Pastor Seegers

Resident Pastors of St. Peter's

	Arrv.	Dept.	Tenure
Albrecht	1883	1888	5
Proehl	1889	1895	6
Brandt	1895	1905	10
Gerike	1906	1913	7
Bretscher	1914	1923	9
Eggers	1924	1944	20
Reitz	1944	1949	5
Boerger	1949	1951	2
Laabs	1951	1955	4
Hoffman	1956	1962	6
Broecker	1963	1967	4
Jordan	1969	1972	3
Seegers	1973	1980	7
Haack	1980	1986	6
Stauffer	1987	1999	12
Werth	1999	2007	8
Kelling	2008	2014	6
Bergelin	2015		

Average stay - 7 years and 1 month

Median stay - 6 years

Most Frequently Occuring Number 6 years



This cut-out, in the balcony rail was created to accommodate the organ bench for the pipe organ located on the rear wall of the balcony. The organist had his back to the congregation. The organ case extended to the north wall. To get from the east side of the balcony to the west, one had to go down the steps and walk up on the other side. The two holes held stands for kerosene lamps that illuminated the music rack.

German or English

Der Herr segne dich und behüte dich;
der Herr lasse sein Angesicht
leuchten über dir und sei dir gnädig;
der Herr hebe sein Angesicht über dich
und gebe dir Frieden.

For the first six years of my life (1950 to 1957), I heard those words from *der Hauptgottesdienst* (*Divine Service*) chanted in German at St. Peter's Evangelical Lutheran Congregation in Lebanon, Dodge County, Wisconsin. It is the familiar Aaronic Blessing (*Numbers* 6:24-26) used traditionally at the end of the *Divine Service*. Not until March of 1957 did my parents begin to regularly attend English services. That was because my grandfather, Edward Werth—with whom we lived from my birth until 1957—insisted that God understood only German; therefore, to worship God in English was *unnütz* (useless or pointless). He was clearly not alone in holding to that notion. The rationale for this bizarre belief was based upon the words of Genesis 3:9, "But the Lord God called to the man, and said to him, 'Where are you?'" In the Luther Bible 1545, God asks the question: "Wo bist du?"—proof positive that God speaks German!

For the congregation, the transition from all German to all English services was very slow. The first mention of an English service in the voter's minutes is on December 3, 1928. As of that date, all services were in German, confirmation instruction was conducted in German, and all instruction in the school was in the German language. Yes, math and geography were taught in German! It was the common practice at that time for

the youth to be confirmed in the 7th grade so they could attend the nearest public school to learn some English. There were six district public schools (English schools) in Lebanon.

There were numerous debates at voter's meetings as to whether it was permissible for a St. Peter's parent to allow their child to attend English school. Perhaps one year was acceptable, but more than that might endanger the faith of the child by exposure to worldly influences. There are instances recorded in the minutes where parents were summoned before the voters to explain why their children were not attending the German parochial school.

At the December 1928 meeting it was decided tentatively to hold an English service once per month on a Sunday evening. At the end of a one-year trial period the voters would reconsider the question.

On July 5, 1929, the annual Mission Festival was observed with German services in the morning and afternoon and an English service in the evening. Holding a morning and afternoon service on Mission Festival Sunday had been a tradition for decades. The English service in the evening was a novelty.

The monthly evening service in English was re-affirmed in each year through 1934. It is interesting to note that the voter's determined that an offering should be received at these evening services. That was unusual since offerings were not received in the German morning services. Members paid their annu-

al "dues"—as they were called—directly to the treasurer. There was a coin box on the wall of the entry hall into which money was deposited at the quarterly or monthly communion services for purchasing wine and wafers. The receiving of an offering at the evening English services suggests that there were many non-members attending. It would appear that the congregation did not want to miss the opportunity of receiving offerings from visitors!

In October of 1935, the decision was made to have two services once a month, the early service in the English language and the late service in German.

In 1937 the voters agreed to hold an English service on the third Sunday of each month with no German service on those Sundays. That arrangement continued in 1938, with the exceptions of April when Easter fell on the third Sunday of the month and May when Confirmation was scheduled for the third Sunday. The German service was moved to the fourth Sunday for those two months.

Religious instruction, in the German language only, had become problematic by 1939. Children preparing for confirmation were given the choice of being instructed and confirmed in German or in English.

Most families owned hymnals and brought them to church. Hymnals were customarily given to a confirmand by his/her parents—usually with the confirmand's name and date of confirma-

tion engraved on the cover. Until the late 1930s the gift would have been a German hymnal. By April of 1940 it became necessary to purchase English hymnals for use by those who did not yet own English hymnals. Two dozen English hymnals arrived in January of 1941.

In 1942 it was decided to offer communion in the English service. On the first Sunday of the month there would be an English and a German communion service: English 8:45 AM; German 10:00 AM. A second English service—non-communion—was introduced on the third Sunday of the month. Communion was celebrated once a month on the first Sunday.

By a vote of 24 to 19, it was decided in 1943 to conduct all religious instruction in the English language, however, students continued to be required to learn to read German.

Language votes, taken during the Second World War, involved heated debates. One member of the congregation, whose son was serving in the U.S. Army in Germany, objected strongly to any use of the English language in worship or in school for the duration of the war. It was his contention that since his son had been instructed and confirmed in the German language and, prior to the war, had always worshipped only in German, it would be a disservice to him were he to return home to a congregation where English had become the norm. German should be preserved for the sake of servicemen! Admittedly, the argument made no sense whatsoever. It was thoroughly rejected time and again.

Festival services, Christmas, Easter etc., were celebrated only in the German language until 1945. That year it was decided to have an

English and a German service for all high festivals. That same year the principal was given permission to determine how much of the school Christmas program would be in German and how much in English.

In 1946, for the first time some German services were moved to the evening.

The congregational constitution was rewritten in English in 1949, and henceforth meeting minutes were recorded in English.

By 1957 there were more services in the English language than in German.

With the departure of Pastor Hoffmann in 1962, the elders were having difficulty finding a vacancy pastor in the area who was able to preach in German. Pastor Carl Broecker, a WELS pastor from St. John's, Ixonia, was called in 1963. He was fluent in German. During his four-year tenure, German services continued, but the frequency continued to decrease, and the attendance also declined.

Nonetheless when Pastor Broecker left in 1967, the congregation still insisted that his successor would need to be able to preach in German. They were unable to find a vacancy pastor capable of preaching in German, so the congregation went without any German services for over a year. The last pastor to conduct German services was Pastor Horst William Jordan, who had been born in Germany and emigrated to the United States as a child. He served the congregation from 1969 to 1972. With his departure, German services were discontinued.

St. Peter's was the last Missouri Synod congregation in the area to cling to German services.

Stories

CAN A MEMBER OWN AND OPERATE A TAVERN?

That question was first raised at a voter's meeting in 1887. The question wasn't answered then and has never received a definitive answer. It was one of the Pomeranian Pietists in the congregation who broached the subject. While the Pietists did not object to drinking beer, hard liquor was anathema. It was his opinion that owning an establishment serving beer and liquor was not a fitting profession for a Lutheran. A member had bought a tavern in Watertown and Wilhelm Braasch argued that the man should be excommunicated. The majority of voters disagreed. After the end of Prohibition, the question came up again, but rejoicing over the availability of beer far overshadowed any lingering Pietistic reservations.

SEPARATION OF THE SEXES

From the time the church was built in 1883 until 1947, men and women did not sit together in church. The balcony was reserved for the men and older boys. They would be dismissed from church first so they could go out and get the horses and buggies ready for the women and children. Older men who couldn't walk up the steps anymore were permitted to sit at the rear of the main floor. The three elected elders (*vorsteher*) also sat at the rear of the main floor.

Pastor Reitz was not happy when he learned about this practice upon his arrival in 1944. He and my father, Edgar Werth, were kindred spirits when it came to challenging entrenched ridiculous

Stories

rituals. When my parents were married on October 11, 1947 (Edgar Werth & Elsie Schoenike, also a third-generation member of St. Peter's) they decided that they wanted to sit together in church. After consulting with Pastor Reitz, Dad & Mom sat together downstairs on Sunday, October 12, 1947. This rebelliousness did not go unchallenged. Grandpa Werth was scandalized—he was infamous for his angry outbursts. August Raether formally asked that my parents be placed under church discipline. Grandpa calmed down and the elders of St. Peter's refused to entertain Raether's request. Before long families were sitting together in church.

The custom did not die quickly. Grandpa Werth sat upstairs even after he had to be carried up and down the steps to the balcony. Well into the 1970s there were a few men who would not sit downstairs with their wives. The last holdout died in 2005 never having sat downstairs in the 70+ years of his life.

COMMUNION CHAOS

Minutes of the voters meeting on January 16, 1949, detail a heated argument over the issue of having ushers for communion services. The debate was precipitated by a request from Pastor Reitz. He had grown weary of the irregular way communicants came forward. There was no kneeling rail in those days. It was possible for six people to kneel on the semicircular lowest chancel step. There was no kneel-

ing pad either—tough Germans eschewed such cushy accessories.

When distribution of communion was to begin, people would come forward randomly from anywhere in the church. Ten people might crowd together followed by two people—usually because no one wanted to commune beside them. Then eight people might come forward followed by three, etc. Pastor Reitz disliked both the discrimination and the lack of dignity resulting from this unshepherded chaos.

He requested that ushers be enlisted for communion Sundays who would ensure that six people were ready to receive at the same time. The motion passed, but with significant vocal opposition. Once again, my father, Edgar Werth, was more than willing to get involved. His brother-in-law, Hilbert Schoenike, was equally willing to stir things up a bit. At the next communion Sunday, when distribution was to begin, Dad and Uncle Hilbert walked to the front pew and joined hands, waiting for six people to line up for receiving communion. Grunts could be heard throughout the church. Several people tried to push their way through, but Dad and Uncle Hilbert wouldn't let them through. Some stomping of feet could be heard. The same people who had raised a ruckus over the issue of men and women sitting together were the most vocal. After a few months the furor died down, and before long communion attendance became a dignified, orderly, and predictable process.

AIRING DIRTY LINEN IN PUBLIC

Beginning in the 1930s, voter's meetings began to calm down.

However, a new and annoying routine became prevalent in the congregation. Rather than engaging in free and open debate at voter's meetings, dissenters would sit tight-lipped when controversial issues were raised. They would vote "no" on the losing side and pout in silence.

Once the meeting was over, the dissenters would repair to the five bars in the two Lebanons. There they would broadcast their grievances quite loudly for all to hear. It was an unfortunate practice that was not limited to St. Peter's. The pastors would frequently hear uncharitable comments that were overheard at the bars, in other Lebanon business establishments, or the fire department meetings.

Again, it was the young rebels, like Edgar Werth, Hilbert Schoenike, Donald Maas, and Edgar & Ewald Braasch, who brought this to the attention of the assembled voters. It did not sit well with some of the older ossified members. A roaring chorus of boos arose along with loud foot stamping on the uncarpeted wooden floors of the church. The practice abated for a time in the 1950s and 60s, but it has a tendency to resurrect itself when dissatisfaction with the contemporaneous pastor begins to rear its ugly head.

PASTOR'S SALARY REDUX

Pastor Proehl asked for an increase in salary in 1894, one member responded, "If he gets a raise, I'm reducing my contributions." He did receive a modest salary increase in 1895, but the voters decided to reduce the pastor's oat supply for his horse. Proehl was considered one of the popular pastors!

INSURANCE IS EVIL

For years there were theological debates at voter's meetings about purchasing insurance for the church premises. Some suggested that insuring property through a "worldly" insurer demonstrated a lack of faith in God. "God will provide" was the mantra. Then along came Church Mutual Insurance Company out of Merrill, Wisconsin, organized by Lutheran businessmen. Insuring church property was suddenly kosher, and St. Peter's voters authorized the purchase of insurance.

Sermons were preached regularly, even as late as the 1950s, by St. Peter's pastors condemning the purchase of life insurance. Owning life insurance was viewed as a sign of weak faith. "God will take care of my family when I die." However, as Aid Association for Lutherans (Thrivent) grew in popularity and began to make larger and regular grants in support of congregational ministries, the anti-insurance sermons ended, and AAL repre-

sentatives were permitted to make presentations on the benefits of fraternalism. The congregation gratefully accepted the ubiquitous AAL napkins and placemats.

HIDE THE MONEY

Several weeks before confirmation Sunday, the congregation could expect at least one sermon on the wickedness of gambling. Such was the case because Sheepshead games were certain to be played at confirmation parties, and the pastor would make his rounds of those parties.

In many a household, a lookout would shout "hide the money, the pastor is coming." 10-20-30 double on the bump games were turned into leisurely games played only "for the pure enjoyment of one another's company."

Again, my dear father, ever the rebel, made it clear that at our house Sheepshead was played for money, even when the pastor was present!

CONCLUDING THOUGHTS

I have made an effort not to repeat a great deal of the fine material found in the Centennial book prepared in 1981 by **Ruth Dede** and the subsequent history authored by **Marilyn Koepsell**. These thoroughly researched and well-written accounts I commend for your perusal.

When I comment that "I am related to essentially everyone in Lebanon," I mean it quite literally. The membership history at St. Peter's is but one slice of that complex of inter-relationships. As I prepared some anecdotes for the 140th anniversary observance of St. Peter's this summer, I have tallied the following data.

There were 188 charter members of St. Peter's Lebanon from 52 households. Of that number 105 (56%) are in my family tree. The charter member list includes a 3rd great-grandmother, 4 sets of 2nd great-grandparents, 2 sets of great-grandparents, and a great-grandfather not yet married. Another 93 on the list are various levels of granduncles/grandaunts and cousins—generations "removed." For example, Maria Wilhelmina Johanna *nee* Dobbratz Bliese, was my 1st cousin 3 times removed. My paternal great-grandparents, Friedrich Carl Johann Uttech & Louise Wilhelmine Henriette *nee* Uttech were both surnamed Uttech, 3rd cousins. When they married, they created a new line of Uttechs that merged two separate Uttech clans. Hence, it is safe to assume that I am related to every Uttech in the United States!

By 1895, all four of my grandparents (as unmarried children)



The first school was built in 1922. A second classroom was added at the back in 1934. The cemetery is visible to the left of the school and Schlieve's Grove is visible to the right. Church picnics and even the early Lebanon Firemen's Picnics were held in that Grove. The school was used through the spring of 1961. It had no restrooms. Outdoor toilets were located where the current school building stands. "Outhouse Patrol" duties were handled by older students when a younger student was wedged in a toilet seats!

CONCLUDING THOUGHTS

were members of the congregation. All eight of my great-grandparents were members. Ten of my sixteen 2nd great-grandparents and one 3rd great-grandmother were also members in 1895.

Both sets of my grandparents were baptized, confirmed, and married at St. Peter's. My parents were baptized, confirmed, and married at St. Peter's. I was baptized and confirmed at St. Peter's, making me the first Werth-Uttech-Schoenike-Krueger in 4 generations who was not married at St. Peter's!

My seven years as pastor of St. Peter's were devoted to restoration of traditional liturgical practice and contemporary theological thinking. I acknowledge those things did not always meet with the full approval of the parish, and at times put me at odds with the hierarchy of the LCMS. I make no apology for that.

Those seven years were blessed with numerical growth, greater harmony and cooperation between St. Peter's and Immanuel, and the completion of the largest building effort ever undertaken in the history of St. Peters.

It is my hope that this booklet, which is my stroll down "Amnesia Lane," will keep alive a love for the history of this parish. It is not a perfect congregation, none are. However, it is a vibrant flock with a lively spirit.

Happy 140th Anniversary St. Peter's!

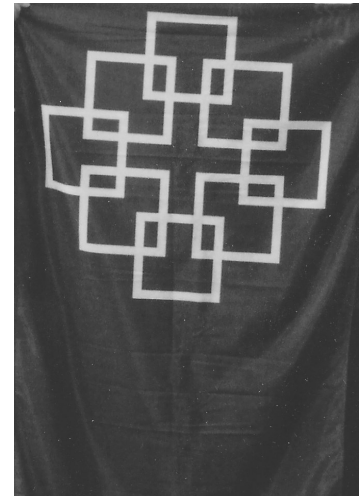
Charles E. Werth

August 8, 2021



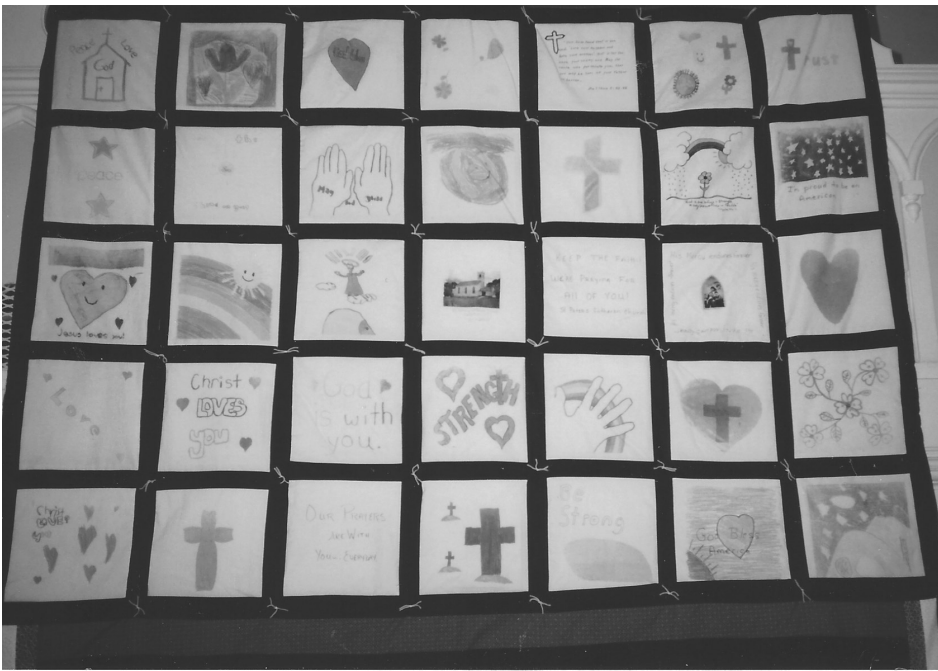
Participants in Pastor Werth's Installation in January of 2001.

Back Row: The Rev. Dr. Alan F. Hare—President of Valparaiso University (Preacher), The Rev. Dr. Paul Devantier—Executive Director LCMS Communications, The Rev. Dr. Martin Bangert—Regional Bishop of the English District, NA, The Rev. Victor Tegtmeier—Circuit Visitor, The Rev. Dennis Kneer, The Rev. Clifford Bishoff, The Rev. Paul Borgmann **Front Row:** The Rev. David Uden, The Rev. Dr. Thomas Feiertag—Concordia University, The Rev. Dr. Ronald Meyer—President of the South Wisconsin District, Pastor Werth, Deacon Michael Guymon, The Rev. Gary W. Tillman, The Rev. Michael Schempf



The banner of Die Evangelisches Kirchspiel Münster, Butzbach hangs in the St. Peter's Narthex.

Celebrating the Sister Parish Relationship between St. Peter's & die Evangelisches Kirchspiel Münster, Butzbach in 2006 with a festival Eucharist. Pastor Werth, Co-Celebrant; Ruth Werth, Assisting Minister; The Rev. Udo Neuse of die Evangelische Kirche in Deutschland, Preacher; The Rev. Christane Neuse of die Evangelische Kirche in Deutschland, Co-Celebrant.



A "comfort quilt" made by the members of St. Peter's was presented to The Atlantic District—LCMS after the tragedy of September 11, 2001. The Rev. Charles Froehlich, pastor of St. Luke Church, Dix Hills, NY and 1st Vice President of the Atlantic District accepted the quilt when he preached at St. Peter's in October of 2001.



The Return of Alleluia was a memorable experience for the children. On the Feast of the Transfiguration Sunday—the last Sunday after the Epiphany—the pastor and the children would parade out of the sanctuary with "Alleluia" and bury it. The word is not used during the penitential season of Lent. Each year, "Alleluia" reappeared in a new and dramatic way. It was something the children awaited with anticipation and excitement. Born by a butterfly, embedded in a chrysalis, or floating from the ceiling, how would "Alleluia" return?

Catch the Vision!

St. Peter's
Lutheran Church
of Lebanon
125th Anniversary

Share the Glory!

August 28, 2005 – Historic Service

Worship in the style of 1881 followed by Church Picnic in period costumes.

September 25, 2005 – *Lost and Found*

Nationally known duo performed in worship services and afternoon concert.

October 30, 2005 – Reformation Service in German

Pastor Jordan preaching, the *Lutheran A Cappella Choir of Milwaukee*, Brass Ensemble, David Morstad guest organist

November 6, 2005 – All Saints Sunday

Remembering the saints commemorated by the windows along with all the faithful departed.

December 10, 2005 – Christmas Caroling via Horse Drawn Wagon

January 22, 2006 – St. Peter's & the Greater Church

South Wisconsin District President, the Rev. Dr. Ronald Meyer, preacher and bible class leader.

February 19, 2006 – *The Alleluia Ringers* from Concordia University

Performed at both services

February 26, 2006 – *Soul Purpose*

Valparaiso University's drama group performed chancel dramas at both services.

March 5, 2006 – Mission Sunday

The Rev. Dr. Robert Scudieri, Executive Director LCMS World Mission National Mission Team

April 30, 2006 – Homecoming Sunday

Several hundred St. Peter's "alumni" participated in a confirmation reunion.

July 1 & 2, 2006 – The Stauffer Family

The Stauffer Family played for a Saturday evening concert and Sunday worship. Pastor Stauffer preached.

July 6, 2006 – Anniversary Gala Celebration & Banquet

The Rev. Dr. David Benke, President of the Atlantic District—LCMS, preacher. On Saturday he led a Parish Visioning Retreat.



Christmas 2005 during the Anniversary Year — the tree was decorated in the style of the 1880s with oranges, apples, and home made ornaments. Electric candles were used. In the early days, real candles were attached to tree with clips.

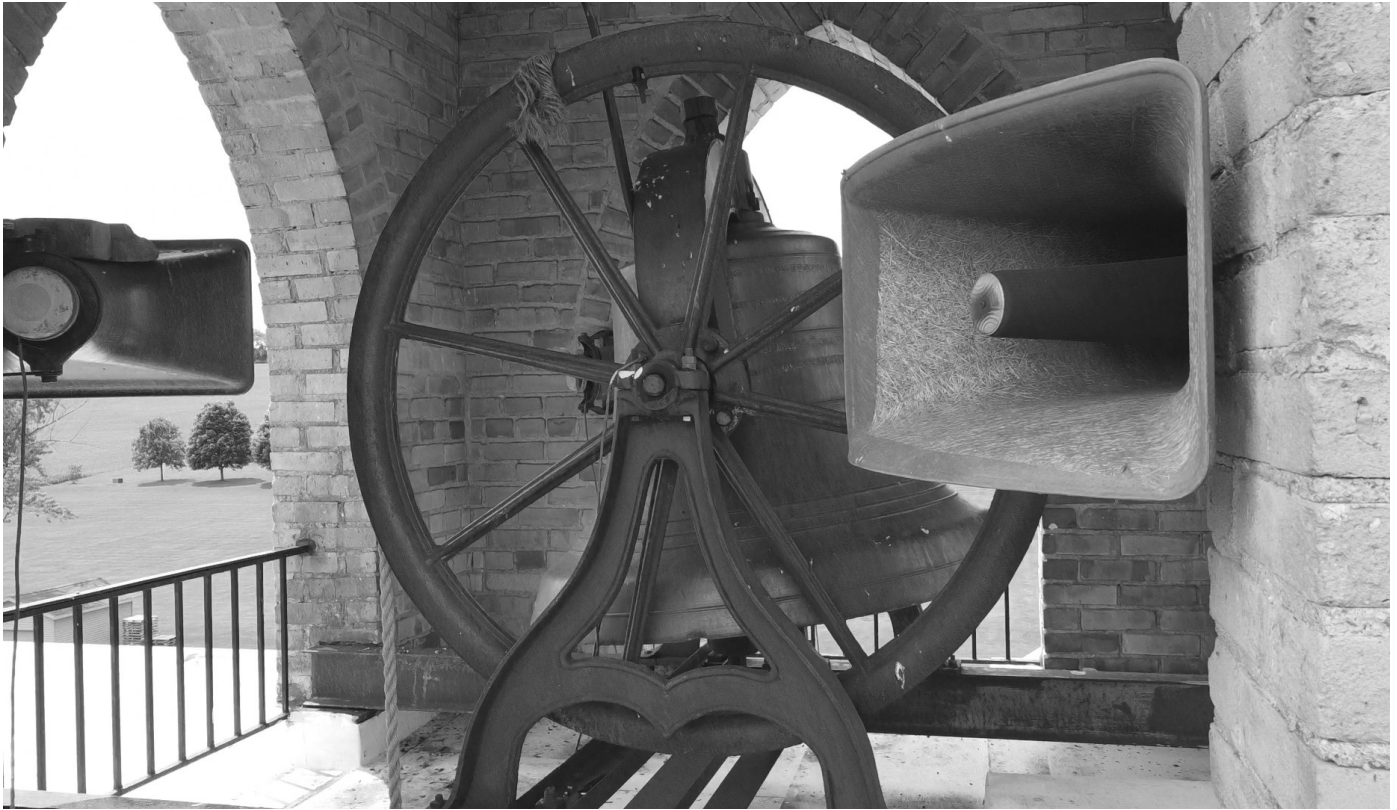
The elders lighted the candles from the balcony and from the main floor with long-handled poles. Buckets of sand were positioned in the balcony near the tree and on the floor around the tree to extinguish a potential fire.



Baptismal Renewal is a traditional element in the Vigil of Easter. Water is poured and blessed and worshippers are invited to renew their Baptismal vows. Note the tall wax Paschal Candle.



Traditional chancel for the Lenten season. Crosses are veiled, and simple greens adorn the altar rather than flowers. Unbleached beeswax candles are used to mark the solemnity of the season's penitential nature.



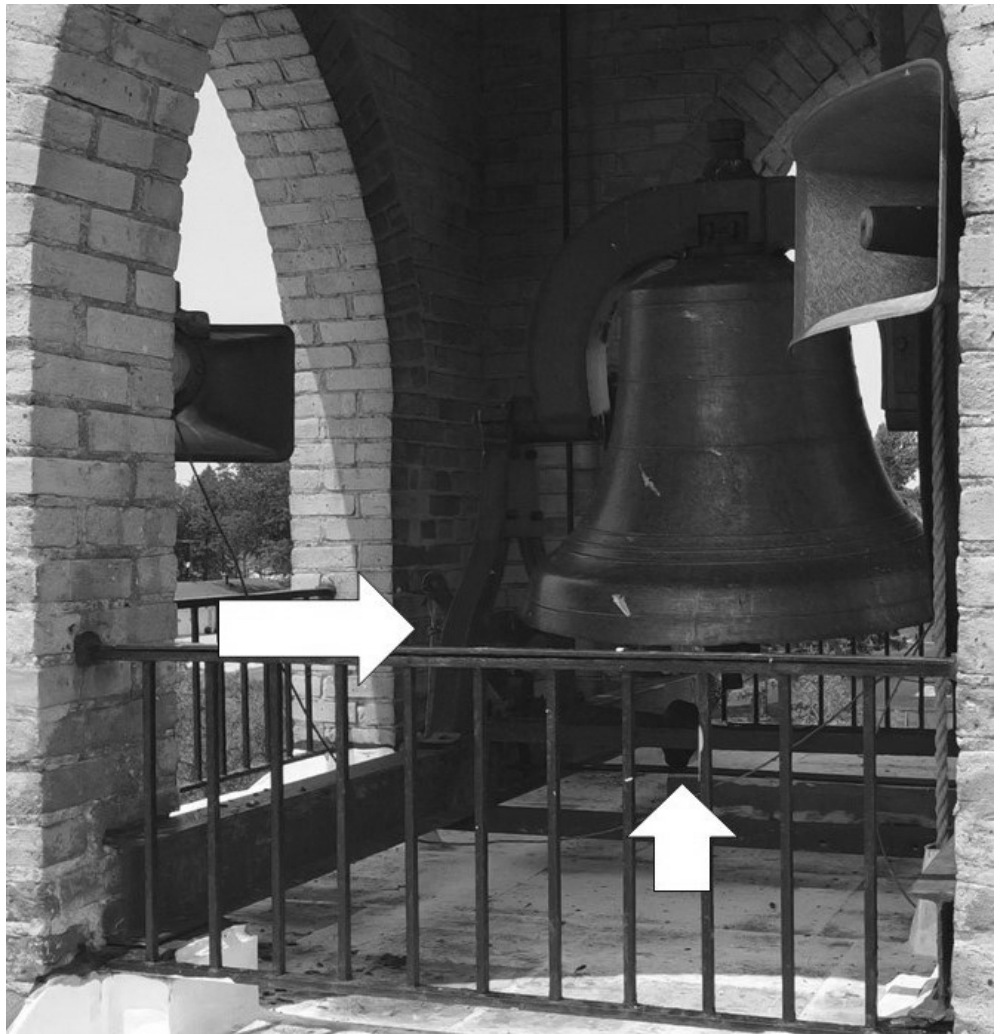
**This bell is as old as the church, 1883.
It can be rung in two ways.**

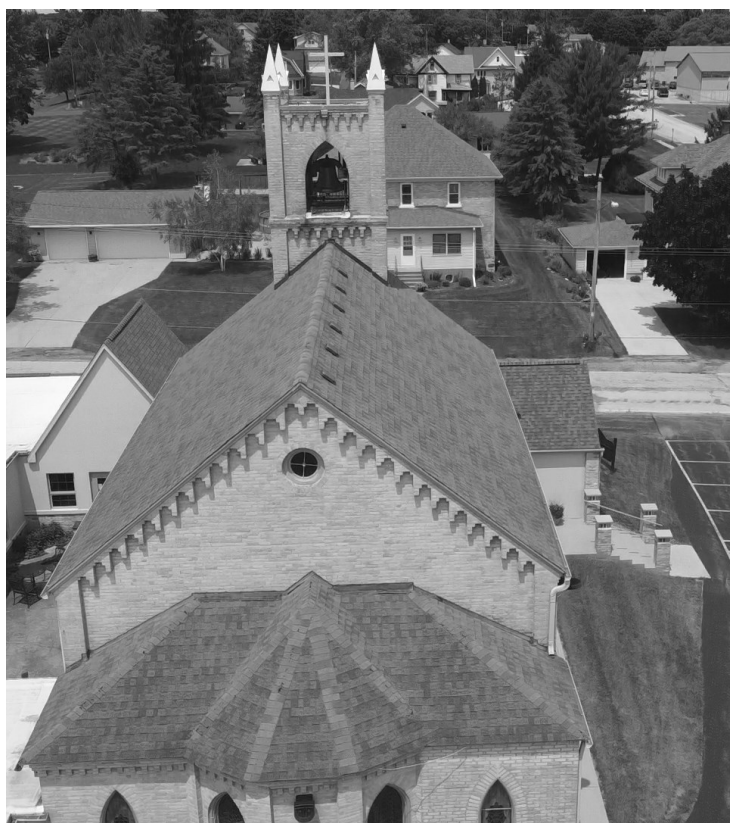
The most common is by pulling the rope that operates the pulley. This activates the clapper inside the bell. The bell swings back and forth sounding the familiar "ding-dong". If pulled too hard the bell can turn upright and get stuck in that position. It requires climbing into the tower and then up a ladder to the belfry. It is no easy task to get the bell out of the "stuck" position.

The second way to use the bell is called tolling. The sound is a simple "dong."

The arrows at the right point to the tolling rope and the tolling hammer. The hammer is activated by a lever rather than a wheel, and the bell does not move.

The bell is tolled after a funeral. The number of "dongs" represent the age of the deceased. In the past, the bell was also tolled as soon as the pastor was notified about the death of a member.





The symmetry of the roof lines was masterfully preserved in the 2002 expansion of the church and school. The cream-colored Watertown brick was carefully matched. The denticulated brick at the cornice is rendered skillfully. However, when the furnace room was added in 1941, this ornamental feature was omitted.



The scorched roof boards are reminders of the fire that destroyed the wooden belfry and could easily have destroyed the whole church. The roof joists are long tamarack poles. Tamarack was abundant in the wetlands around Lebanon until they were harvested to near extinction for roof joists in barns, the first permanent houses, etc.

CHARTER MEMBERS

Bliese, August Friedrich &
Wilhelmine Louise *nee Koepsell*
Friedericke Emilie Wilhelmine
Bertha Caroline Maria

Bliese, August Wilhelm Friedrich &
Maria Wilhelmina Johanna *nee*
Dobbratz

Braunschweig, Carl Friedrich Wilhelm
& Henriette Louise *nee Maas*
Pauline Emilie
Ida Louise
Wilhelm Friedrich Ferdinand
Louise Helen
Amanda Wilhelmine
Emma Alwine
Alvina Maria
Otto Emil
Gustav Carl
Carl Emil

Braunschweig, Friedrich
Budewitz, August &
Otilie *nee Bernschneider*
Josephine Otilie
Emma Louise

Christian, August Friedrich Wilhelm
& Johanna Caroline *nee Dobbratz*

Christian, Carl August Heinrich &
Louise Ernestine *nee Schoenike*

Dobbratz, Gotthilf Christian Friedrich
& Johanna Friedericke *nee Uttech*
Herman Christian Wilhelm
Maria Wilhelmine Johanna
Johannes Friedrich Emil
Gotthilf Franz Carl
Emil Johan August
Johanna Caroline Louise
Edwin Christian
Louise Johanna Wilhelmine
Helen Caroline Katherine
Lidia Bertha Emilie

Dobbratz, Johannes Friedrich Emil &
Emma *nee Braunschweig*

Fenske, August & Emilie *nee Tessmann*
Gnewuch, August Carl Wilhelm &
Amanda *nee Wagner*

Gnewuch, Carl Ferdinand Fredrick &
Ernestina Louise *nee Maas*
(children on the next page)

Gnewuch (continued)

August Carl Wilhelm
 Louisa Wilhelmine Alwine
 Emilie Louise
 Emma Wilhelmine Alwine
 Ferdinand Frederick Herman
 Anna Pauline
 Pauline Ida Emma

Gnewuch, Carl Wilhelm Friedrich &
 Fredericke Louise *nee Kukhan*

Groth, August &
 Wilhelmine *nee Uttech*
 Ida
 Julius Carl

Grulke, Wilhelm Friedrich &
 Martha *nee Pagel*

Hoppe, Carl Friedrich

Jaeke, Friedrich &
 Emilie Katharine *nee Schoenike*

Jaeke, Gustav Wilhelm &
 Wilhelmine Anna *nee Christian*

Jaeke, Maria Dorothea *nee Ihnow*

Kresensky, Wilhelm & Johanna

Krueger, Carl Friedrich August &
 Wilhelmine *nee Ziemann*

Herman Carl August
 Edward Johann August

Lauersdorf, Emilie Johanna

Lauersdorf, Franz Heinrich &
 Alwina Pauline *nee Ohrmundt*

Lauersdorf, Johann August Ferdinand
 & Maria Helene *nee Schwefel*
 Johannes Franz Ferdinand
 Franz Heinrich
 Clara Agnes Adelheid
 Emil Friedrich Wilhelm

Lauersdorf, Johann Karl Ferdinand &
 Augusta Wilhelmine *nee Steinborn*
 Ferdinand Carl
 Ernst
 Louise

Maas, August Karl Friedrich &
 Augusta *nee Handt*
 Friedrich August Wilhelm
 Louise
 Carl Friedrich August
 Carl August Christian
 Otto August Emil

Maas, Friedrich &
 Wilhelmine *nee Uttech*
 Friedrich Johann
 Bertha Pauline Augusta
 Paulena
 Carolina

Neitzel, August Carl Friedrich &
 Augusta Caroline *nee Uttech*

Neitzel, Friedrich Wilhelm &
 Fredericke Sophia *nee Uttech*

Ohrmundt, Karl &
 Emilie Maria Auguste *nee Uttech*

Gustave
 Alwina Pauline Wilhelmine
 Amelia
 Anna Ernestine Luise

Schlieuwe, Carl Frederick Wilhelm &
 Ernestine Fredrike *nee Uttech*

Carl Friedrich August

Schoenike, Carl Gottlieb &
 Christiana Wilhelmine *nee Fellwock*

Julius Theodor
 Edward Benjamin
 Paul Traugott
 Emilie Louise

Schoenike, Gottlieb Carl &
 Anna Katherine *nee Bergemann*

Schoenike, Gottlieb Daniel &
 Wilhelmine *nee Tanke*

Schoenike, Johann Ludwig

Schwefel, Carl William &
 Emilie *nee Gnewuch*

Schwefel, Friedrich Traugott &
 Friedericke *nee Schoenike*
 Helene Ernestine

Schwefel, Paul James &
 Louise Josephine *nee Schwefel*

Tessmann, Johannes Wilhelm &
 Emilie Fredrike *nee Christian*
 Helene Bertha Marie
 Louis Theodor Carl

Tietz, Ernst Friedrich &
 Johanna *nee Uttech*

Tietz, Wilhelm &
 Helene *nee Dobbratz*

Uttech, August Carl H &
 Bertha *nee Riebe*

Uttech, Carl Friedrich Wilhelm &
 Wilhelmine Ernestine *nee Kuehl*

Uttech, Christian August Friedrich &
 Wilhelmine *nee Höpfner*

Johanna Wilhelmine Louise
 Friedrich Herman
 Emilie Caroline Wilhelmine
 Augusta Caroline Wilhelmine

Uttech, Friedrich Carl Johann Herman
 & Louise *nee Uttech*

Emma Louise Friedericke

Uttech, Frederick Herman &
 Louise *nee Gnewuch*

Uttech, Heinrich Carl Friedrich

Uttech, Johann Friedrich August &
 Henriette Amelie *nee Schulz*
 Pauline Ernestine Emilie
 Julius Heinrich Herman
 August Carl
 Johanna Wilhelmina Augusta

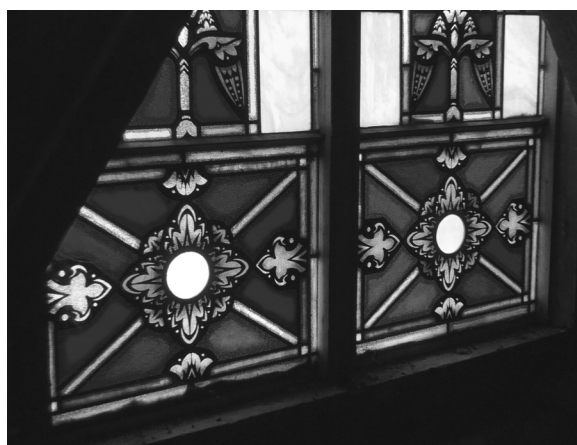
Uttech, Karl Friedrich &
 Frederika Wilhelmina *nee Köhler*
 Emil Otto Carl
 Herman August Carl

Wagner, Ferdinand &
 Friedericke *nee Schulz*

Paul Leonhard
 Emil Lorenz
 Hedwig Lydia
 Alexander Max
 Amanda Regine
 Richard Eugene
 Arnold Adolph

Witte, Albert Gottlieb Wilhelm &
 Ulricke Elizabeth *nee Wagner*
 Amada
 Ernest Louis
 Ida Augusta
 Emma Louise
 Louis Albert

Ziemann, Caroline Sophie *nee Kieckhöfel*

**Funeral Window**

The stained glass window in the belltower has two circles of clear glass in the lower panels. These allowed the bellringer to see when the hearse was leaving for the cemetery. The ringer tolled age of the deceased during the procession. The tolling hammer strikes the bell on the side. A second rope swings the bell.