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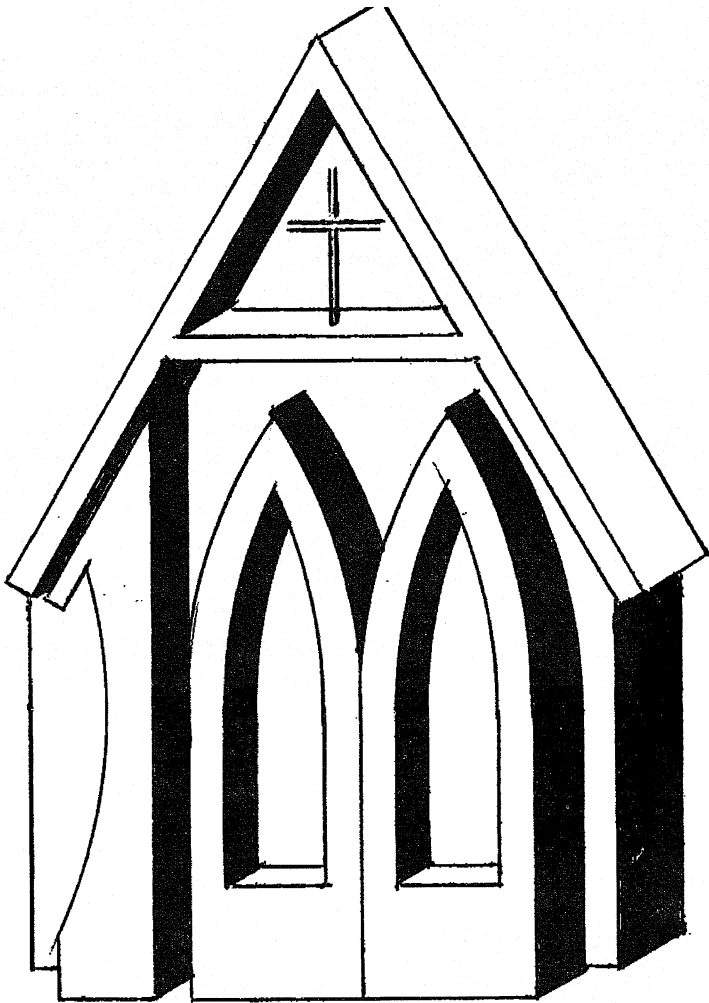
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1864 1964

ST. PETER'S LUTHERAN CHURCH

122 N. THIRD ST.

WATERFORD, WISCONSIN



ST. PETER'S
LUTHERAN
CHURCH

WATERFORD,
WISCONSIN

1864

... 1964



PREFACE

In this year of our Lord, nineteen hundred and sixty five, there is much, dear reader, to contemplate. We live in an era of great importance. It may be that the historians of our grand-children's generation may record that we have lived in a time of greater economic import than the Industrial Revolution; a time of greater social upheaval than the Renaissance; a time for liberty, freedom and nationalism greater than the times before and after our American Revolution. These times have brought great explorations in sea, sky and stratosphere; great inventions for home, society and industry; great men and great events in every decade and land.

Yet there, perhaps, has never been a time of more doubt and insecurity; greater searching for truth and knowledge; greater efforts for self expression and self reliance; greater need for firm convictions and faith.

This little volume of the history of a very, very small segment of His people is intended as a living, positive proof of the graciousness and faithfulness of their God. For one hundred years through trial and trouble; in poverty or prosperity; in peace and in war; He has presented to those who call upon Him the faithfulness of His promises and the security of His people. "I will never leave thee nor forsake thee" is true now, as it ever was to them:

There is no intent here to minimize the efforts of His children through whom He performed such mighty acts. Yea, these men and women of faith would be the first to rise up among us and cry, "Not unto us, not unto us, but unto Thy grace and mercy."

We hereby then give glory to Him to Whom angels sing and saints and martyrs reecho their praise. We hereby join the chorus of the redeemed of every age and climate who sing, "Glory be to the Father and to the Son and to the Holy Ghost. As it was, is now, and ever shall be. World without end. Amen!"

A BRIEF HISTORY

In another era of civil and religious strife the group of people to be known as St. Peter's Lutheran Church of Waterford, Racine County, Wisconsin, was born. It was the time of the Civil War when our national house was divided. It was the time of the first controversy between the Missouri and Wisconsin Synods. In order to get a full and clear understanding of the beginning of this congregation, we go back to the year 1847. In the first Lutheran Church of Chicago, 23 pastors, 6 laymen, one candidate of theology; one student of theology, met in solemn session. It was here that the Missouri Synod was being born amid discussion and resolution.

Wisconsin at this time was a part of the Territory of Michigan. But two laymen, J. D. Beversdorf and C. Kauffung representing Trinity of Milwaukee and Trinity of Freistadt respectively, appealed to this first session of the Missouri Synod for a pastor. Their plea was heard, and Pastor E. G. P. Keyl was sent to serve them.

But more was done. During the course of their appeal they mentioned the many settlements of Lutherans without a pastor. The synod, therefore, resolved to send an *explorer* into the area to visit the Lutheran settlements. They chose the theological candidate, C. Fincke, to travel the territory on horseback. (Wisconsin became a state in 1848).

On December 8, 1849 the Evangelical Lutheran Ministerium of Wisconsin (Wisconsin Synod) was formed in Milwaukee. The final organization took place in May, 1850 at Granville, a village northwest of Milwaukee. While the Missouri Synod was working in Milwaukee and other areas of the state, our southeastern section (including Waterford) was served by the Wisconsin Synod.

Ten years prior to the actual organization of our congregation, small groups of Lutheran Christians living in and about Waterford began holding worship services. It is known that since 1857 the Rev. Goldhammer, pastor of St. John's in Burlington, occasionally came to the village to conduct worship.

Just where the first service was held is not known. It may have been in the home of one of these early settlers or in the old public school building, located where our grammar school stands. The school house is known to have been used as the regular place of worship, — services being held once a month.

At this time German Lutheran pastors from Milwaukee came to serve those in northern Waterford and Norway townships who desired the Word and Sacrament in the language they understood. The Norwegian Lutheran Church kindly gave permission for them to use their log cabin church at the top of Norway Hill. No record is left of the names of these faithful pastors who came winter and summer, bringing the Word of Life and His sacraments.

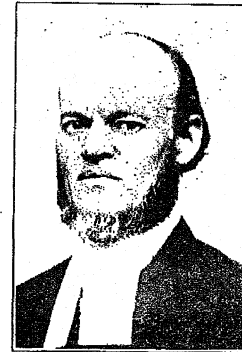
After Pastor Goldhammer left Burlington, the Rev. Titze came to St. John's and, like his predecessor, he took care of the Waterford group. The place for worship was now changed from the school to the Congregational church which stood where our High School stands. Services were held once a month, and often twice a month.

As the Waterford group grew in number and interest under Pastor Titze, plans were made for the erection of their own House of Worship. The lot on which the new church would stand, was purchased from Bemis and Whitney of Janesville for less than \$50.00 in one of the first Wisconsin landsales. (The church

still stands on that land). Early in 1863 plans were made for the new church and in the fall, construction was begun. By spring of the next year the first permanent House of Worship for the First Lutheran Church of Waterford (as it was then called) was completed.

But Pastor Titze would not dedicate the new House of Worship. He urged the first Lutheran Church to join the Wisconsin Synod. There was a paragraph in the Synodical Constitution of the Wisconsin Synod which stated that if a pastor served a congregation for two years, and at the end of that period of service, the congregation did not unite with the Synod, the pastor would lose his right to vote in that church body or he could no longer serve that congregation. The Waterford Lutheran Church could not see their way clear to join Synod at this time. Pastor Titze, therefore, discontinued his services here. The people were pastorless, and had a new undedicated church.

They now turned their eyes eastward toward Racine and sent a delegation to meet with the Rev. W. P. Engelbert of St. John's Lutheran Church, a member of the Missouri Synod. He was asked to come to Waterford and serve this flock as their shepherd and help them dedicate their new church. After a consultation with Pastor Titze in Burlington, Rev. Engelbert decided to heed the plea of the Waterford church. So the church was dedicated to the glory of God and the worship of His Holy Name in September, 1864. It changed its name to St. Peter's Evangelical Lutheran Church of Waterford, Racine County, Wisconsin — U.A.C. (These letters are still above our church door — Unaltered Augsburg Confession). The charter members were: Carl Koehn, John Hofer, Friedrich Stalbaum, Carl Beilfuss, Joachim Benzien, John Redlin, Christoph Koehn, John Roenicke, Christian Bauer, Heinrich Habekost, Friedrich Lad-



Rev. W. P. Engelbert
Founder of St. Peter's

wig, Heinrich Weltzien, Johann Wiegert, Christoph Gauert, Charles Buchholtz, Johann Mueller, Johann Kroepflin, Christoph Hagemann, Wilhelm Kolbam, Ludwig Schulz, Friedrich Albrecht, Herman Meinicke, Friedrich Korup, Johann Theidi, John Buss, Friedrich Baustian, Martin Haas, Ludwig Luedke, Friedrich Dobler, Ludwig Hefenbruck, Wilhelm Lange, Johann Schulz, Joachim Weltzien, Friedrich Stalbaum and Friedrich Kruch. The first trustees were: Carl Koehn, Heinrich Habekost, Sr., and Carl Buchholtz.

Because of the growth within his own congregation, the Rev. Engelbert was unable to continue his work in St. Peter's. Upon good advice, St. Peter's decided to call its own resident pastor. As a result of prayerful consideration, the Rev. Edward Georgii, a candidate of our St. Louis Theological Seminary, received and accepted the call to Waterford. To him who has the title of first resident pastor, the office as conferred by Pastor Engelbert of Racine, assisted by Pastor Lochner of Milwaukee on July 23, 1865.

Since the congregation had no parsonage for its pastor, a home was rented for him on the west side of the river. And, when the people of St. Peter's decided to open a parochial school, this parsonage also served this purpose in the

winter, and the church became school during the weeks in the summer. This arrangement lasted until 1872 when a school house was added to the east end of the church building. (This building still exists as a museum for Mr. Charles Noll on the south end of his property on West Main Street.)

Before the coming of Pastor Georgii, there was a suit pending on the property bought from Bemis and Whitney. Now this action was settled in court, and the congregation was free to use this land according to its wishes. They now decided on a parsonage for the pastor. So the first unit of that building south of the present church was built. During the course of years it was improved and additions were made, so that it was the home for all of St. Peter's pastors. The growth of the Sunday School caused the congregation to relocate the pastor's home in March, 1957. It (the old parsonage) is now the Sunday School annex, the church office and auxiliary meeting rooms for the congregation.

In August, 1867 Pastor Georgii received the call from our Church in Horicon, Wisconsin, and upon deliberating the Lord's work for him, asked and received his release from St. Peter's to accept the pastorate in Horicon. So for eight months St. Peter's again searched for a shepherd of His flock. In the spring of 1868 they again sent the call to the Seminary in St. Louis, and Candidate W. Denke accepted. He was ordained and installed by Pastor Engelbert, the second Sunday in Lent. But Pastor Denke stayed only a year and a half, accepting a call to another parish.



Rev. Eduard Georgii
1865 - 1867

The Lord now led the congregation to call the Rev. Edmund Multanowski of Woodland, Wisconsin. The installation service was held on Wednesday, November 24, 1869. During this period a number of families severed their connections with St. Peter's and joined the German Methodist Church on the west side of the village. After a ministry of six years, Pastor Multanowski accepted the call to Wollcottsburg, New York. After a year of service at this place, he found it necessary to resign because of ill health. He and his family moved to Carlonville, Illinois, his first congregation, where he entered the garden and nursery business to restore his health. On April 23, 1893 his Savior called him to his eternal rest.

Being without a pastor for ten months, the Lord sent a servant to the congregation in the person of Rev. Fried. Schneider. He was inducted into office the Sunday after Easter (1876) by Pastor Engelbert. During his pastorate discouragement was replaced by hopefulness, and the congregation enjoyed a period of growth and prosperity. New members



Rev. E. Multanowski
1869 - 1875

joined the group, and the debts, which had accumulated over the years, were paid, and Pastor Schneider was permitted to assist other congregations. He regularly served churches in Beloit and East Troy. At this last place Pastor Multanowski conducted services occasionally, but now a congregation was formally organized. In July of 1880, Pastor Schneider was compelled to resign from the ministry because of health. On July 17, this faithful servant, left for Germany, the place of his childhood. After he regained his health, he took up the study of medicine, and returned to America. He accepted a call to Wayside, Wisconsin where he served for eight years. From here he went to Wittenberg, Wisconsin where he became the superintendent of the orphanage. After several years of service, he resigned his position and opened an office in New London, where he exclusively concerned himself with the practice of medicine.

His successor was the Rev. Friedrich Schuman of Freistadt, Wisconsin. On second Christmas Day (December 26, 1800) an impressive installation service was conducted by Pastor Sievers of St. Stephen's Lutheran Church, Milwaukee. During his pastorate (which lasted nine years), the steeple was built to the church and a bell was installed. Suddenly considerable unrest developed in the church, and Pastor Schumann accepted a call to a smaller congregation in Kendallville, Indiana.

Pastor Winter became the next shepherd of St. Peter's. Installed by Rev. Schlerf of Milwaukee in November of 1889, he also served a group of Lutherans in North Prairie, Wisconsin. When this group grew to be a self-supporting church, Pastor Winter accepted their call, after a ministry of 6 years in Waterford.

At a special meeting held August 11, 1895, the Rev. Albert Bartling of Chicago was selected as the next pastor. He accepted the call, and was installed on September 15, 1895 by Pastor Roehrs. On the next Sunday he preached his initial sermon on 1 Thess. 2:13. For fourteen years he faithfully labored among the Waterford people. It was during his time of service here that worship in English was begun (1904). A change in the constitution was passed to permit this innovation. These services were conducted on the first Sunday of each month in the afternoon. Continuing with the trend and the demands of the younger families of the Church, and English service was substituted in the morning schedule in place of the regular German service. In 1901 a Ladies Aid was organized, and a new organ purchased in 1904. The north addition to the parsonage was built in 1909, and great improvements made to the



Rev. F. Schneider
1876 - 1880



Rev. F. Schumann
1880 - 1889

school house. In 1909 Pastor Bartling accepted a call to Laurium, Michigan.

The next pastor of St. Peter's was the Rev. August Lossner, who was called from Amboy, Minnesota. He was inducted into his new charge on October 24, 1909. On the following Sunday he preached his first sermon from this pulpit on John 10:12-16. For eleven years he labored faithfully among us until he accepted the call to serve Trinity Lutheran Church of Franksville and the Paris Township Lutheran Church, members of the Wisconsin Synod. After years of service he retired to live in Racine where the Lord called him to rest from earthly labors. He is the only pastor of the congregation to lie in St. Peter's cemetery.

For three months the congregation had a vacant pulpit. Various men who were available helped out in the teaching and preaching ministry in St. Peter's. At a special meeting of the congregation on August 20, 1920 a call was sent to the Rev. A. J. Schulz of Watertown, Wisconsin. God moved him to accept the call and he was installed by Prof. Otto Hattstaedt of Concordia College, Milwaukee, on October 10, 1920.

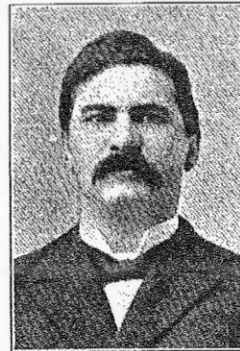
His long pastorate was an eventful ministry. In 1923 an addition was built to the east end of the parsonage which modernized the home. In 1926 a new altar and pulpit was installed in the church. On June 3, 1928 in a special meeting of the membership it was decided to build a new house of worship.

The congregation held a farewell service on June 24, and the next morning the men with their teams and equipment began the work of taking down their house of worship, for it was decided to build at the same location. This House of Prayer had served well for 66 years. On Sunday, September 2 in a special afternoon service the cornerstone of the new church was laid by the Rev. A. J. Schulz. The Festival speaker was the Rev. Frank Giese of Ebenezer Church, Milwaukee for the English part of the worship, and the Rev. Grother spoke during the German part of worship. On December 23, 1928 the church was dedicated. Dr. Boerger of Racine preached in both languages for the morning festive worship, and Dr. Henry Grueber, the District President, preached the evening service. The cost of the church in which St. Peter's congregation still worships was \$26,000.00.

In 1938 the interior of the church was decorated by Yonk of Burlington for the 10th Anniversary service. A combined English-German Festive Worship was held in the morning in which Pastor Grother preached and Pastor Hoffman of Milwaukee spoke in the English evening service. Since the church did not have a pipe organ, the congregation made this its project for 1939. One of the members,



Rev. A. Winter
1889 - 1895



Rev. A. Bartling
1895 - 1909

Miss Bertha Hillger, gave the drive a real boost when she offered to pay one-half if the congregation would pay the rest. This was in memory of her parents. Our present Wangerin Pipe Organ was dedicated with special worship on August 27th as a Diamond Jubilee gift. Pastor Schwertfeger of Horicon preached in the morning and the first student of Theology from the congregation, Pastor Victor Craft, now of Ventura, California, delivered the afternoon English sermon. In the evening Prof. W. J. Brockman of Milwaukee played a Dedicatory concert on the organ.

When Pastor Schulz accepted the call to St. James Lutheran Church in Necedah, Wisconsin, the congregation called the Rev. Martin H. Mueller from Zion Lutheran Church of LaValle. He was installed on the last Sunday of February of 1952 and preached for the first time from this pulpit on Ash Wednesday.

With the influx of population in the community the congregation also grew, causing a new problem for the church. In 1956 the congregation appointed a Planning Committee to look after these problems and to present recommended solutions. As a result the church purchased the Stefanik property, 627 E. Main Street, in 1958, consisting of a home and seven acres of land. This now became the pastoral residence. The former parsonage south of the church became the church office and Sunday School unit. The following year another seven acres were acquired from the Davis Brothers' estate, making a 14 acre site for future use.

In 1959 the church proper was redecorated and remodeled, as the first of a series of property improvements. The Sunday School Unit had several minor changes to make it more serviceable for meetings, programs, Sunday School and Instructions. In 1962 the garage was made serviceable for Adult Bible Classes and Children's Instruction Classes.

In 1962 another Planning Committee was formed to study and recommend solutions for the ever growing problems of Christian education. After much study and consultation with professional building services, a Master Plan for the best use of our 14 acre site was submitted to the congregation for study. As a result the congregation at its 1965 Annual meeting voted to proceed toward the erection of new buildings at the East Main Street property.

Thus St. Peter's has completed the first century of her history at the pre-



Rev. August Lossner
1909 - 1920



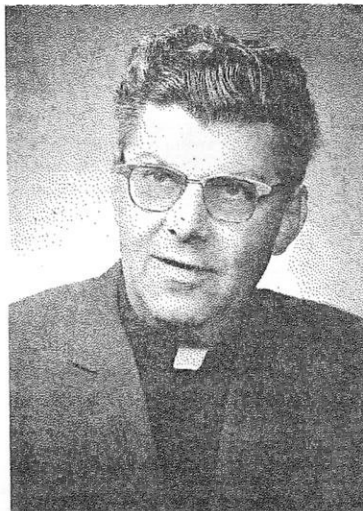
sent location, 3rd and Division Streets, in the village of Waterford. During this time she has proclaimed Gospel and Sacraments to men and reached out throughout the world through a steadfast mission program.

Her education program has had many phases. At one time she supported her own Parochial School. Saturday School was conducted thereafter. Now we have an educational outreach to all of its membership — from the cradle to the grave. A Cradle Roll Department exists for those children before age 4; a Sunday School encompasses all 8 grades; and a Bible Class division for each grade in High School; and an adult class for parents. In recent years, St. Peter's conducted a Vacation Bible School for two consecutive weeks in June, in which specialized material on a given theme is used.

She has fostered work for the ladies of the Church with an Aid, whose beginning was October of 1901. These ladies formerly met in their homes; then in the school hall; and now in the church basement. In 1954 the Aid joined the International Lutheran Women's Missionary League. Through this organization they are now instrumental in the Savior's Kingdom in an ever wider and more active roll, and besides they work for home, church and local community projects.

The youth of the church formed an organization in May of 1924. It was then known as the Luther League. But in 1936 they affiliated with the International Walther League. Besides the many charitable works and the aid in property and church improvement, this society is the founder, and for many years the sponsor of the Sunday School.

The Sunday School was organized with 48 pupils on May 8, 1927. Today it uses the entire church basement, the church nave and balcony, the entire Unit and the old garage. It has a staff of 32 teachers and officers and an enrollment of 360 students.



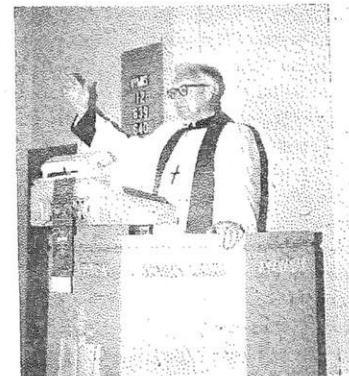
THE CENTENNIAL SERMON (Condensation)

Text: Eph. 2:17-22

A hundred year membership in Synod is a long time. There is no one here who remembers — your mothers and fathers spoke to some of you about the time St. Peter's joined Synod. Membership has value only because of the objectives — to keep the Word of God in its truth and purity for ourselves, and to share this Word with others. As a congregation you have proceeded from year to year seeking to achieve these objectives. Even this past year one of your objectives was to begin a new congregation which shows you understand what it is to share the Word of God with others in a neighboring community. So you also understand the objectives of Synod.

Many things have happened in Synod during the past century. Since World War II Synod has gone into a larger number of countries and has grown mightily in numbers. Its contributions toward missions has increased. Last year the average per communicant for home and missions was \$103.00, enabling Synod to do great things for the Savior's Kingdom. It is He who challenges us with many statistics — 19 million people in the United States who know Him not; hundreds of millions of people in the world who do not know who Jesus is. These are things that make us thankful on a day of celebration, in which we combine thoughts of missions, for it is God the Holy Spirit Who moves us in grateful heart to think of others on such a day as this. This is not our merit or work, it is not of our doing that we have remained faithful to His Word for 100 years. We are not able to come to Him as we confess in the 3rd Article, nor stay with him without the work of the Holy Spirit. You, boys and girls have learned to say these words from memory, as have your fathers and mothers, grandfathers, and grandmothers. We believe in Jesus because Jesus and His Father sent the Holy Spirit in the Word and Sacraments to call us to Himself, enlighten us with His gifts, make us holy and keep us in our faith. It is not because we are something special, but because the Holy Spirit is . . . So today we remember that we built on Jesus Christ, and are still alive to share Him with other people.

It is truly a wonderful and admirable thing to join your Centennial with the Annual Mission Festival Observance. So I would leave with you the central thought — Jesus is the cornerstone of our faith . . . Remember the first words of our text, "You are no longer strangers and foreigners." These words remind us that at one time we were dead in trespasses and sin; aliens to the commonwealth of Israel, without hope, without righteousness, without Christ in this world. No person born in this world is a child of God, because he is separated from God by so long and treacherous a road and by himself could not return to



God. Sin and disobedience separates us from the Heavenly Father, and from Jesus and the Holy Spirit. We must come to God by His road, a road we cannot find by ourselves. But the Holy Spirit guided us to the road, led us along the road and brought us back to Jesus Christ. To be brought back into the family of God is a long way from our former separation, accomplished by God through His Means of Grace, by the Gospel and Sacraments; by Baptism and Holy Communion. And not because we were something special, something different, not because we were something better, but because that different, better thing was the grace and wonderful love of an Eternal God Who poured this upon us in an abundant measure through Christ, our Lord.

So who are we? The text now says, "fellow citizens of the saints and of the Household of God." These are comforting, wonderful words, not frightening like the former statement. They draw us, lead us, guide us, strengthen us, and comfort us. Because of them we pour out to our God songs, words and prayers of thanksgiving and praise. We are honored to be *inside* the Kingdom; to be fellow citizens with the saints of honor. Saints alive are the children of God. So Paul as he addresses many epistles to various churches, calls them "the saints in Corinth," "the saints in Ephesus," and the saints wherever the Word is preached. Here in St. Peter's, Waterford, we are the saints; we are His holy ones—not by nature, not by works, not by merit, but by eternal love poured generously upon us in Word and Sacrament through Christ, our Lord. We are fortunate people, for He has gathered us together unto Himself and has placed around us a army of His angels to preserve us. He has placed His arms about us for protection. He has led us to Himself, and by His grace will now keep us there.

But what charge does He now lay upon us who are his own? We are fitted together in a building that is to grow until it is completed by Him. God has called each one of us, with our several and special God-given talents, unto His church for the purpose of *service*. We each have our proper place; each our given talents. Each of us has at sometime or other participated in building; a church building program, the building of a house, farm or business. Each building is made for a specific purpose. According to purpose and blueprint, every stone, piece of wood, steel, concrete and nail has a specific work to do. In this way we as living stones are fitted in the building of His Church. We are to become the "habitation of God." In us is where God is to live, here he moves and here He is active. The building of His Church is not a stationary thing; but with God, the Inhabitor, He moves from place to place, from community to community, from nation to nation. This we must remember as we celebrate our 100th Anniversary. The blessings we have are from Him and He wants them to be shared with many, or He will move out and build Himself another building that will serve.

So we must ask relative questions about the Second Century. Are we to be the servants of the Master in the next century as our forefathers were in the first? Are we to be as concerned about our neighbor and his relation to God? This Sunday School age child who never attends? Some young person of our acquaintance who knows not Jesus, is he a concern?

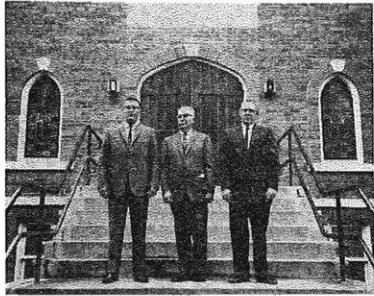
Remember we are to be a living church, for Christ lives in us and through us. Through our Synod, an association with 6600 other congregations, we are dedicated to the tasks of serving Him and our world. Through our membership in the local congregation we are dedicated to serving our communities; and

through our fellowship in the Gospel we are dedicated to serve Him Who came to serve us.

A "Habitation of God" — that's who we are. Moving with God to do great works in our homes, our community and nations through our church, our district and our Synod. Our motive is simply Jesus, nothing else; our love for God, nothing less; the wonders of His love in us, nothing else.

And it is my prayer that God would sustain you as you go from this Centennial to meet the challenges of the next century as one who has reached full manhood — full of ambition, full of strength, full of reassurance with the aim and desire to serve Him Who served us with His all. Amen.

(9/18/64)

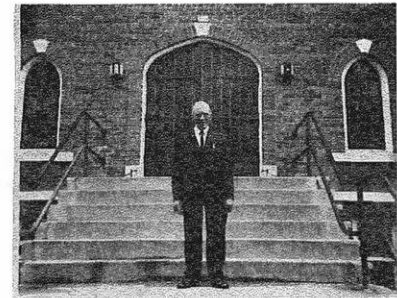
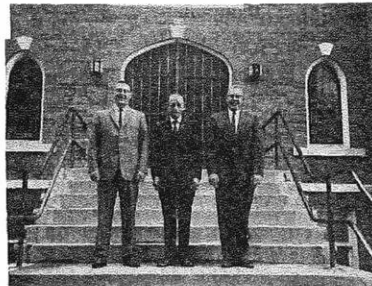


CHURCH OFFICERS

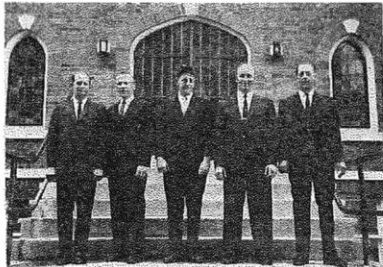


BOARD OF EDUCATION

BOARD OF TRUSTEES

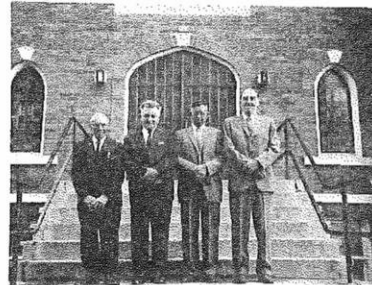


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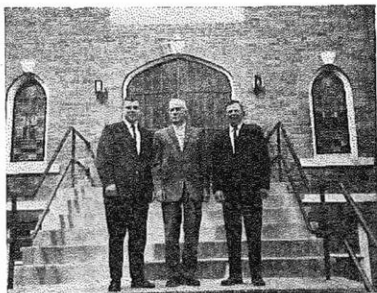


ALTAR GUILD





LADIES' AID



MEN'S CLUB

WALTHER LEAGUE

