

FROM MOTHER TO DAUGHTER
Mothering Congregations in Manitowoc, Wisconsin

Senior Church History

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I would also like to thank Mr. Victor Albrecht, Mr. Robert Hammermeister, Mrs. Erna Huebner, Rev. Herbert Kesting, Mrs. Lydia Pleuss, Mr. Reuben Sieber and Mr. William Trefz for their help and the invaluable insight they contributed to this paper.

OUTLINE

- I. Mission mindedness
 - A. First German's first daughter
 - 1. a quick start
 - 2. getting bogged down
 - 3. starting over
 - 4. finishing up
 - B. First German's second daughter
 - 1. looking for land
 - 2. drawing up the agreements
 - 3. everything in readiness
 - 4. out on its own
 - C. evaluation
- II. choosing an area
 - A. geographical divisions
 - 1. the river
 - 2. the railroad tracks
 - B. choosing the site
 - 1. in 1925
 - 2. in 1938
 - a. based on the tracks
 - b. based on population growth
 - C. evaluation
- III. leadership
 - A. at Bethany
 - B. evaluation
- IV. evangelism
 - A. on the north side
 - B. on the west side
 - C. evaluation
- V. conclusion

FROM MOTHER TO DAUGHTER

Mothering Congregations in Manitowoc, Wisconsin

Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you (Mt 28:19,20).

Mission Seminar 1990 here at Wisconsin Lutheran Seminary started off with a session looking at our churches in Canada. One portion of that session focussed on St. Paul's Lutheran Church of Ottawa, Ontario. This part was of particular interest to me because this congregation was presented as a good mother congregation, one whose example other churches might consider following in the future as they carry out the Great Commission. My home congregation, First German Evangelical Lutheran Church of Manitowoc, Wisconsin, was a successful mother congregation in two instances--so successful that both of its daughters are thriving with one of them having two pastors and a membership approaching that of its mother. The Mission Seminar presentation made me curious as to what First German did back then to successfully start these congregations and how this compares to what mother congregations do today.

It is difficult to determine when First German began to think along the lines of starting another congregation since only specific actions taken are recorded in church council records. Indeed, the first mention of starting another congregation occurs in the minutes of the December 2, 1923, annual congregational meeting. At that meeting it was reported that the congregation decided to call an assistant pastor "who was to work primarily on the northside with the purpose in mind

of organizing a daughter congregation."¹ Even though this is the first mention of such a plan, it is probably safe to assume that the idea had been in the people's minds already for some time since the congregation did not delay in calling an assistant pastor to carry out the work on the north side. On May 4, 1924, Theophil Uetzmann was called from the graduating class at the Seminary to become the assistant to Pastor Karl Machmiller.² Only three months later, on August 31, First German purchased property for a north side church.³

Pastor Machmiller had led the congregation to see the importance of carrying out the Great Commission in Manitowoc and they had eagerly started out down that path. It did not take very long for them to run into problems however. In the committee meeting of October 29, 1925, "Pastor Uetzmann reported about various churches which he, with several committee members, had looked at." These men apparently had gone out to look at different churches to get some ideas on architectural design and how much new church and school buildings would cost. It sounds like these men found out that the buildings they wanted to put up were going to cost quite a bit more than they had expected because the November 19 meeting of the committee rescinded a previous motion which set the maximum price of a church building at \$35,000 and a school building at \$8,000. It seems that there were other problems too since this same meeting resolved, "to ask the congregation for permission to hold a house collection for the north side." To initiate this collection, an extra council meeting was held on January 13, 1926, at which, "Pastor

Uetzmann was instructed to prepare a letter in both languages for all members and young people who have not done their part for the north side. The letter, after it has been looked over by the council, should be put into print."

The committee members could see that things were not going the way they wanted them to. It is perhaps for this reason that they brought the following report to the congregation at its March 7 meeting:

Report to the First German Evangelical Lutheran Church of the committee for our work on the north side

Point I. We recognize that the plan for organizing a new congregation on the north side which was accepted in the spring of 1924 under the encouragement of Professor August Pieper, made out of love for our fellow Christians and for the betterment of the kingdom of God, was considered the best.

Point II. We now see, however, from the experience of the last two years that this plan would require several more years. This would bring great harm to our work on the north side. Our fellow Christians would become discouraged. Many blessings would not be gathered in.

Point III. Therefore we recommend to the congregation:

1. that all earlier decisions and orders which have to do with the carrying out of the above plan are herewith rescinded and removed.
2. that we give permission for a general house collection among the old and the young, the income from which we give to our brothers on the north side for free use for their eventual buildings.
3. that the brothers on the north side will be released by us as soon as they have arranged for their own services in their own midst.

One can almost hear the frustration of the men who wrote these words. They had been trying their best to get a mission started on the north side as the congregation wished. These men knew

the congregation wanted this but they felt they were not getting the full support of the congregation. They finally gave up on the way they had been trying to do things and started over. All restrictions were removed from the north side mission. As soon as they were ready to start having their own services, they would be given all the money which had been collected by that time for the north side buildings. The mention of Professor Pieper is interesting in that he was a professor at the Seminary at this time. He was related to two former pastors of First German, Franz Pieper and Reinhold Pieper. He was also a good friend of Pastor Machmiller.⁴ Perhaps Pastor Machmiller was beginning to get a bit discouraged that the north side project was not moving ahead as he had hoped so he reminded the congregation of this Seminary professor's encouragement, hoping this would give the congregation a bit of a nudge to get things moving again.

Whether Professor Pieper was mentioned for this reason or not, about a month later, on April 28, forty-nine men adopted a constitution for the Immanuel Evangelical Lutheran Church.⁵ From this point on, Immanuel moved purposefully on toward its dedication. At the June 6 congregational meeting, the deed for the eight lots on North Ninth Street and the money for the new buildings were handed over to Immauel for which Pastor Uetzmann thanked First German. The December 5 congregational meeting accepted the following report from Immanuel:

1. The members which have signed the constitution of the Immanuel congregation resolved that they and their children should receive on the first of January, 1927, a certain kind of envelope (such

as the yellow ones) for the purpose of their contributions for their own treasurer.

2. Out of this new treasury of the members of the north side, from the first of January, 1927, Pastor Uetzmann is to receive his salary.
3. On the other hand the body on the southside is to retain all the amounts of the collections in all the services so that the members of the north side can use the church and school of the south side.

The congregation accepted another report from the Immanuel congregation on March 6, 1927:

1. In a few months our new house of God will be completed, and by that time we would like to have our own pastor. We intend to take care of this formal call as an independent congregation.
2. Next fall we hope to begin with a full Christian school in our house of God. To do this, in the next few months, we intend to call a teacher so that he can be in our midst soon. We claim this high right of a Christian to send out a call as an independent congregation.
3. We believe the time is altogether right for the kingdom of God for the full separation of the south side and the north side.

On March 13, First German released one hundred forty-one families to the Immanuel congregation.⁶ At the May 29 meeting, First German agreed, "not to have services here on Sunday so the new church on the north side might have its dedication." It is assumed this motion was looking a few months ahead because First German's first daughter, Immanuel Evangelical Lutheran Church, was dedicated on July 10, 1927.⁷

Eleven years pass before mention is again made in the First German church council minutes that they again were considering starting a daughter congregation. The June 3, 1938, minutes report that it was, "Resolved to suggest to the congregation that they begin making preparations for the purchase of lots for cong. on the west side of the city." The search for suitable

property at a price First German could afford went on for about two years ending in the September 27, 1940, council meeting at which , "Motion made and second that Mr. Huebner contact holders of property on 27-28 & Wollmer streets and try to get an option and if necessary to contact lot committee."

At the same time a detailed agreement consisting of twenty-four points was drawn up outlining the course the west side mission would follow as a new congregation. A few of the more notable points are as follows:

7. The mission shall be a Wisconsin Synod mission and is to function under the direction of the Wisconsin Synod Mission Board.
9. The mission shall call its own pastor with the advice and in conjunction with the Mission Board.
14. Congregational boundaries shall be drawn for mission work. This congregation shall demand as part of the agreement that a parish school shall be part of the mission and congregational work.
16. We shall offer our parish school free of charge to the mission for at least one year, longer if necessary.
17. As soon as the mission is financially able it shall call a teacher, or open a one-room school. As many grades as possible will be thus taken care of and the children of the other grades will be urged to use our school. Later a full school should develop.

Another agreement appears in the records consisting of eight points in addition to the twenty-four points. Again, a few of these points are noteworthy:

- (1) The First German Evangelical Lutheran Church will hold the title to the property until one-half of the amount of the purchase price has been paid. As soon as the principal of the original debt has been reduced fifty per cent (50%), then the First German Evangelical Lutheran Church will deliver a deed to the property to the Bethany Evangelical Lutheran Church and the Bethany Evangelical Lutheran Church shall deliver a mortgage to the First German Evangelical Lutheran Church at the then current

- rate of interest for the balance.
- (5) It is further a part of this agreement that the above mentioned property may be sold by the Bethany Evangelical Lutheran Church with the provision that all money thus realized above any encumbrance upon the property shall be used for a relocation., It is further mutually agreed that if any relocation be East of 26th Street or South of Washington Street, the relocation must be approved by the First German Evangelical Lutheran Church.
- (6) The Bethany Evangelical Lutheran Church shall seek and retain membership in the Evangelical Lutheran Joint of Wisconsin and other States.

First German had given its first daughter every bit of freedom it could have asked for. Perhaps it was only a coincidence but very soon after First German gave its first daughter all this freedom, problems began to develop.⁹ The problems continued to get worse until Immanuel left the Wisconsin Synod to join the Protes'tant Conference. Maybe this was why First German included stipulations in the agreements not only that the west side mission remain a member of the Joint Synod of Wisconsin and other States but also that if the property were ever sold, the proceeds be used to relocate with First German having the opportunity to help decide the new location. Even the deed was not handed over until half of the property had been paid for. Another point of interest in these agreements is the amount of space spent on guidelines for setting up a school. Immanuel had started out with a school all on their own. Bethany was encouraged to start a school as soon as possible but it was recognized that the congregation might not be able to afford a full school right away.

Everything appeared to be going well for this new daughter of First German. The church council minutes over the next year

are filled with motions concerning what type of brick and shingles were to be used, where the cross, pews and lecterns were to come from and when the parsonage was to be wired for electricity. A few small details still needed to be taken care of on the west side mission chapel but, at the April 4, 1941, church council meeting, it was felt that the building was ready for services: "Motion made and seconded that we have services at the West Side Mission on Sunday April 20th. Motion made and seconded that the dedication service for our West Side Mission be held on Sunday May 11th." Shortly thereafter, on September 7, 1941, "Pastor Koeniger reported that all work on our West Side Mission Building was completed and that the building committee was ready to present it to the congregation. It was moved and seconded that it be duly excepted (accepted) by the congregation."

Since December 5, 1942, all the necessary agreements had been drawn up. First German was ready to recognize Bethany Evangelical Lutheran Church as a separate and independent congregation as of January 1, 1944. As of the same date, First German stood ready to grant a peaceful release to Bethany to the sixty-one families whose names had been submitted. Nothing stood in the way of Bethany starting out on its own yet, at the September 9, 1943, council meeting, "It was decided that Pres. Wilde make an announcement at the Congregation meeting on plans to determine interest in the organization of a Congregation at the West Side." It sounds as if there may have been some cold feet and First German was giving its daughter a little bit of a

nudge to get it out and on its own. Nevertheless, Bethany did officially start out on its own on January 1, 1944, so that one month later, First German's council stood ready to set a selling price on the west side property. At this same meeting of February 4, they also set boundary lines for mission work at South Twenty-first Street and Marshall Street between First German and Bethany.

First German decided in two instances to start daughter congregations. It cannot truthfully be said that either one of these went off without a hitch. From the first mention of the project in the minutes to the official start of the daughter congregation, one daughter took four years and the other took six. There were always some members who felt that the congregation would be irreparably harmed by letting so many members go. They probably had all kinds of reasons not to start daughter congregations. More than once First German must have been ready to throw up its arms in exasperation and give up. Despite all these things, First German did not give up. No matter how many reasons they came up with to not start a daughter congregation, they had one reason to start a daughter congregation which far outweighed them all--they had been given the Great Commission. They had it in their minds to go out and start missions. One thing the Mission Seminar materials pointed out was that a congregation must be mission minded if it is to go out and actively work at starting other churches. A congregation without such a mindset will very likely remain all by itself no matter what is going on around it. If for no other

reason, First German became a mother congregation twice because God had led it to feel that it needed to do this.

The mindset of the congregation is a very important thing when it comes to deciding to go out and start daughter congregations. There are other factors which have an effect on such a decision however. I have heard of instances in which the Board for Home Missions has closed an exploratory mission even though it has been serving a group of Christians for a few years. At the same time I have heard of instances in which the same board has kept an exploratory mission open even though the small group it was serving has dwindled down to nothing through transfers or the like. In other places, I know of churches which were built having no kind of a congregation at all at their start. Many people in our synod hear these kind of stories and they begin to wonder how the Board for Home Missions makes their decisions.

In 1923, when First German decided to start looking for land to start a daughter congregation, they really had only one place to start looking. Manitowoc grew up on the banks of the Manitowoc River to become a port city on the Great Lakes. As a port city it grew quite quickly. Even though the river was a great boon to Manitowoc in making it a port city, it also ended up dividing the town into a north side and a south side.

A further division was caused in 1873 by the "Lakeshore Road" which connected Manitowoc to Milwaukee by rail.⁹ Today when the residents of Manitowoc think about the railroad tracks on the west side of town, the picture that comes to mind is that

of slow freights blocking traffic as they go back and forth across the sidings trying to complete switching moves. Those tracks were not always that way however as can be seen by the passenger station which still stands alongside the tracks. To put it into modern terms, having railroad tracks on the west side of town would have been like having I 43 on street level where the tracks now are. Back then there was quite a bit of fast passenger traffic between Green Bay and Milwaukee on those rails. People were afraid to cross the tracks and this effectively divided Manitowoc into north, south and west sides.¹⁰

Before 1925 Manitowoc had not spread west because of the tracks. The town could not spread east because of Lake Michigan. It had spread north and south but First German was already established on the south side. That meant the only place left to put a daughter church was on the north side.

When First German began to look for land for another daughter congregation in 1938, the decision of where to begin looking was again pretty much made for them. Manitowoc had grown since 1923 and a good portion of this growth was west of the tracks. First German was still established on the south side. The north side still had First German's now Protes'tant daughter as well as Grace Evangelical Lutheran Church, the group which left Immanuel to remain in the Joint Synod of Wisconsin and other States. The west side probably could have been served by First German and Grace but the tracks stood in the way. People still did not cross the tracks unless they felt they

needed to. Therefore, to better serve the west side, when First German began the search for land for its second daughter congregation, they looked west of the tracks.

First German's decisions of where to start their daughter congregations seem to have been based primarily on the geographical divisions which existed in the city and not on any studies of the current or expected population growth. In fact, in 1938, when First German started looking for land on the west side, very little growth was taking place since Manitowoc was still recovering from the depression.¹¹ No great growth was expected in the near future either. It was only because of World War II that Manitowoc did start growing. Custerdale sprang up on the west side of town at the beginning of the war to provide housing for the factory workers of Mirro, Burger Boat Company, the Manitowoc company and others. Custerdale was right in the area where Bethany could serve it and yet it ended up having little or no effect on Bethany at all.¹² The only effect population growth might have had on First German's decision to start a mission on the west side when it did was the fact that another church body was starting a congregation on the west side of town in the Riverview area and Pastor Koeniger felt it would be good for the Wisconsin Synod to get a congregation in there too.¹³

First German's decisions on where to start their daughter congregations seem to have been pretty much made for them without any consideration of how the population of the city was growing or might be growing in the near future. I make special

reference to deciding according to population growth statistics and expectations because, as the Mission Seminar 1990 participants learned, this is one criteria the Board for Home Missions uses to decide when an exploratory mission is to be opened, closed or continued. In some cases, exploratory missions have been continued even though no core remains because the area is one that is growing at a phenomenal rate. Such an area would seem to hold great promise for the near future if not for the present. Other exploratory missions have been closed because they have experienced very little growth and the areas are such that very little growth is expected in the future. Whether one agrees or disagrees with the way First German ended up choosing the sites for its daughter congregations, the fact still remains that mother and daughters seem to be doing fine to this day. Whether one agrees or disagrees with the way the Board for Home Missions currently decides where to open or close, to continue or discontinue a mission, the fact also still remains that churches such as Peace (Livonia, MI) and Christ the Lord (Brookfield, WI) have been quite successful under the direction of the Board.

While a daughter congregation might not get started if the mother congregation is not mission-minded and the decision on the site might be made for the congregation or only after a lengthy study of population patterns, surely that is not the only thing that determines its success or failure. The members of the daughter congregation itself must also have some bearing on its success. Among the sixty-one families on the list of

those to whom First German granted a peaceful release to join the west side mission, are the names of Mr. William Trefz, Mr. Reuben Sieber and Wm. Wilde. These same names come up in the church council meeting minutes of 1942 in two separate motions:

Motion was made, seconded and carried to recommend to the congregation acceptance of the written resignation of Mr. Trefz as a member of the School Board by reason of his decision to join the new congregation at the West Side.

Motions were made, seconded and carried to recommend to the congregation acceptance of the verbal resignations of Mr. Wm. Wilde and Mr. Reuben Sieber as Elder and Deacon, the resignations having been given because they too seek a peaceful release to join the new congregation at the West Side.

In these three men, and certainly in other men whose names appear on the list, Bethany had men who already were experienced in various phases of running a congregation. Bethany immediately started off with capable leaders. At the same time First German was not left devoid of leadership.

First German had leaders who were willing to leave to start a new congregation. St. Paul's of Ottawa also had mission-minded leaders who were willing to leave to start their two daughter congregations. This was one thing the Mission Seminar presentation brought out as something which is needed for a congregation to become a successful mother. In this case, First German's experiences would seem to concur.

First German had it in its mind to go out and start daughter congregations. The order in which it started these congregations ended up being pretty much dictated for it. It was able to provide mission-minded leaders for its daughter

congregations. Finally the question arises as to what these mission-minded leaders did to help the daughter congregations grow. Some might argue that Immanuel and Bethany did not need to do anything to ensure their continued growth. After all, Immanuel started out with one hundred forty-one families and a school with two teachers. Bethany started out with sixty-one families. These two congregations from the very start were bigger than most mission congregations in the Synod now. It is almost as if they never had an infancy. They went directly from non-existence to near maturity. Even though these two congregations did start out that large, the question of what they did to attract people other than those already in the Wisconsin Synod is an important one. A congregation that does not actively seek to carry out the Great Commission might lead some to wonder how alive the congregation really is.

Immanuel and Bethany did not rely only on their size to make sure they would remain independent. They both actively went out to seek other people. Immanuel canvassed and followed up with letters and invitations for the unchurched.¹⁴

Bethany followed a slightly different course. Before the west side mission chapel was built, First German was interested in finding out how much interest there would be in a church on the west side. In order to find this out, a Sunday school was started on the west side in the house of Mrs. Carl Huebner.¹⁵ There must have been quite a good attendance at that Sunday school since First German went ahead with their plans to build the mission chapel. In August of 1943 the city of Manitowoc

offered First German the use of one of its buildings on the west side. The council minutes of the August 12 meeting record:

After consideration of a report that the Community Building in Custerdale was made available to the churches of Manitowoc, it was moved, seconded and carried to support the conduct of a mission there if an investigation of the possibilities warrants same.

This resolution is a bit confusing because at this time the mission chapel was completed and Bethany was nearly ready to officially start out on its own. As the motion appears, it seems that First German was expecting Manitowoc to continue making this building available to the churches for an indefinite time. If they found enough interest in Custerdale to continue using this building as a mission in addition to the mission chapel already built, they would do so. Apparently they found enough interest in using the Community Building as a mission because at the September 12 congregational meeting, the "Motion was made, seconded and carried approving the action taken in opening a mission at Custerdale." Even though there was enough interest to begin using the Community Building as a mission, it must have waned because about a year later, at the September 8, 1944, council meeting, the "Motion carried to discontinue services but begin a Sunday School @ Custerdale." Even though there was not enough interest to continue using the Community Building as a mission, First German did not give up on the contacts they had made in Custerdale. They kept using the Community Building for a Sunday school which would feed into Bethany.

First German's daughter congregations obviously knew they were starting out with a much larger membership and far greater resources than many other congregations had when they first started. Yet they did not sit back and let people come to them. Instead they used the methods they knew to go out and bring God's word to others. They went out canvassing. They used the grade school and the Sunday school. They used letters and invitations. Churches today have a far greater range of things they can and do use to bring God's word to others. Our congregations still use canvassing, mail, the grade school and the Sunday school but they use much more. Congregations now use radio, TV, newspapers, billboards, bumper stickers, bible classes and many other things. This is one thing that has not changed, the congregation that wants to grow invariably finds that cannot sit back and let others come to God's word. It must actively bring God's word to them.

As we Christians remember the Great Commission and try to start missions to carry it out, we find ourselves trying to categorize the process. We try to find out what things are necessary for a mission effort to succeed. We notice that congregations with a mission mindset seem to be more successful at starting missions. In an effort to make sure that a mission effort will grow, we try to start missions in areas that are growing quickly. We notice that missions need leadership if they are to succeed. We notice that a mission seems to be far more likely to grow if it actively goes out and brings God's word to others. With the one exception of choosing the building

site, all of these things seem to have been present as First German started its daughter congregations. Even though we are able to observe these things and we continue to have success at starting missions, we dare never begin to assume that our success is solely dependent on ourselves. God has given each of us the gift of an intellect. He expects us to use this gift faithfully along with all the other gifts he has given us. Our faithful use of this gift has led us to see what factors seem to produce a successful mission. The final conclusion still remains, however, that we are not the ones who bring others to faith no matter how good we get at witnessing or using the media. It is God who does this through his word by his grace.

ENDNOTES

¹ A Half Century Under God's Grace, a booklet published for the fiftieth anniversary celebration of Immanuel Evangelical Lutheran Church.

² A Half Century Under God's Grace.

³ A Half Century Under God's Grace.

⁴ Personal interview with Victor Albrecht, 6 Feb. 1990.

⁵ A Half Century Under God's Grace.

⁶ A Half Century Under God's Grace.

⁷ A Half Century Under God's Grace.

⁸ Albrecht interview.

⁹ 100 Years of God's Grace, a book published for the centennial anniversary celebration of First German Evangelical Lutheran Church.

¹⁰ Personal interview with William Trefz and Rueben Sieber, 3 Feb. 1990.

¹¹ Albrecht interview.

¹² Trefz, Sieber interview.

¹³ Personal interview with Mrs. Carl Huebner, 3 Feb. 1990.

¹⁴ A Half Century Under God's Grace.

¹⁵ Huebner interview.

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Church council and congregational meeting minutes of First German Evangelical Lutheran Church, 1925-1930, 1938-1945.

Huebner, Mrs. Carl. Personal interview. 3 Feb. 1990.

Trefz, William and Rueben Sieber. Personal Interview. 3 Feb. 1990.

APPENDIX A

List of members released to become charter members of the "West Side Lutheran Church"

1. Mr. L. L. Leifer and Family
2. Mr. Harvey Bremer and Family
3. Mr. Adolph Haese and Family
4. Mr. Ervin Engelbrecht and Family
5. Mr. Norman Balge and Family
6. Mr. William Trefz and Family
7. Mr. Carl Schrank and Family
8. Mr. Reuben Sieber and Family
9. Mr. Emil Glaeser and family
10. Mr. Herbert Glaeser and Family
11. Mr. Fred Ansorge and Family
12. Mr. Carl Huebner and Family
13. Mr. Norbert Kieselhorst and Family
14. Mr. Earl Lusier and Family
15. Mr. Albert Neuman and Wife
16. Miss Agnes Neuman
17. Mr. Hubert Aggen and Family
18. Mr. Alvin Myers and Family
19. Mr. Viggo Madsen and Wife
20. Mr. Daniel Kretsch and Family
21. Mr. Raymond Kieselhorst and Family
22. Mrs. Rose Barilla
23. Mr. August Schmidt and Family
24. Mr. Otto Hein and Family
25. Mrs. Sidney Swejkar
26. Mr. William Kirkhoff and Wife
27. Mrs. Floyd Herman and Children
28. Mrs. Henry Brandt
29. Mr. Henry Qualman and Family
30. Mr. Arthur Kerscher and Wife
31. Mr. Hugh Jolin and Family
32. Mrs. Ernst Schuett
33. Mr. Emil Krueger
34. Miss Elsie Krueger
35. Mr. Emil Hecker and Family
36. Mrs. Henry Haefke
37. Mrs. Fred Kiekhaefer and Children
38. Mrs. Henry Kope and Children
39. Mr. Walter Buehlman and Family
40. Miss Florence Hamachek
41. Mr. Ray Strouf and Family
42. Mrs. Gladys Jeffery
43. Mr. Bruno Vetting and Family
44. Mrs. Karl Free and Wife
45. Mrs. Albert Jahnke and Family
46. Mrs. Andrew Bruins and Daughter
47. Mrs. Markus Neuser
48. Walter Vetter and family
49. Arland Luebke and family

50. Wm. Wilde & family
51. Elmer Klusmeyer & family
52. Marvin Mathies & wife
53. Erwin Buck & son
54. Erwin Frank & family
55. G. Wachter & wife
56. Joseph Maroski & wife
57. Mr. & Mrs. Hugo Fredrick
58. Mr. & Mrs. Wm. J. Frank
59. Mr. & Mrs. E. W. Schmetter
60. Mr. & Mrs. Geo. Johanson
61. Rev. Hy Koch

APPENDIX B

TWENTY-FOUR POINTS

We agree to accept and abide by the stipulations and conditions set forth by the Mother Congregation, namely the following points:

1. To open a preaching station on the West Side, which later may develop into a congregation.
2. To purchase the lots on Wollmer, between 27th and 28th.
3. To erect a building on these lots along the lines of the blueprints submitted, maximum cost: \$6,500.
4. The pastors serving this congregation will also serve the preaching station.
5. All collections will flow into our treasury and all running expenses will be defrayed from our treasury.
6. When sufficient people desire the organization of a mission, we shall stand ready to sell the property to the new mission.
7. The mission shall be a Wisconsin Synod mission and is to function under the direction of the Wisconsin Synod Mission Board.
8. (The Mission Board stands ready to receive the mission.)
9. The mission shall call its own pastor with the advice and in conjunction with the Mission Board.
10. The congregation will make no profit by the sale of lots and buildings.
11. The mission may refinance or give this congregation a first mortgage until it is able to refinance.
12. The dedication collection and donation given directly for and intended for lots and building will be subtracted from the selling price, however, interest may be paid from such monies.
13. Members living closer to the mission will be granted a release at their own request, and hence have no further claim to property rights in this congregation.
14. Congregational boundaries shall be drawn for mission work.
15. This congregation shall demand as part of the agreement

that a parish school shall be part of the mission and congregational work.

16. We shall offer our parish school free of charge to the mission for at least one year, longer if necessary.

17. As soon as the mission is financially able it shall call a teacher, or open a one-room school. As many grades as possible will be thus taken care of and the children of the other grades will be urged to use our school. Later a full school should develop.

18. The mission, resp. congregation will at all times work in conjunction with this congregation in reference to the parish school.

19. The mission, resp. congregation will bear its share of the burden of our school according to the number of its children enrolled in our school, as soon as it is financially able or as soon as the burden of the school becomes too heavy for this congregation.

20. The money for the new project shall be borrowed.

21. The attempt shall be made to secure loans from our own members at a rate of interest not to exceed 3%, on notes.

22. With the beginning of the year a building fund shall be started.

23. At the time of the sale of the Wollmer St. property money paid into this building fund by such who are becoming members of the mission will be credited to the sale price, not thereafter.

24. After completion of the above outlined project monies in the building fund will be used for improvements in our own congregation or as the congregation might decide.

APPENDIX C

AGREEMENT

THIS AGREEMENT is made in the City of Manitowoc, Manitowoc County, Wisconsin, by the TRUSTEES OF THE BETHANY EVANGELICAL LUTHERAN CHURCH, of Manitowoc, Wisconsin, and the TRUSTEES OF THE FIRST GERMAN EVANGELICAL LUTHERAN CHURCH in Manitowoc, Wisconsin, and its fulfilment is based primarily upon Christian integrity.

The Trustees of the First German Evangelical Lutheran Church herewith agree to sell to the Bethany Evangelical Lutheran Church, and the Trustees of the Bethany Evangelical Lutheran Church agrees to purchase from the First German Evangelical Lutheran Church for the price of Eleven Thousand (\$11,000.00) Dollars the following real estate:

Lot Number One (1), Two (2) and Three (3) in Block Number Three (3) in Factory Heights a Subdivision of the East 13/40ths of the Northeast Quarter of the Northeast Quarter (NE₂ NE₂) Section Number Twenty-five (25) Township Number Nineteen (19) North of Range Number Twenty-three (23) East (now in the city of Manitowoc) according to the recorded plat of said subdivision.

Lot Number Four (4) in Block Number Three (3) of Factory Heights Addition to the City of Manitowoc, Wisconsin, according to the recorded plat thereof, in the city of Manitowoc, Wisconsin.

Together with all buildings now located on the above property and with all equipment and appurtenances as it appears on June, 1944, under the following arrangements and stipulations:

(1) The First German Evangelical Lutheran Church will hold the title to the property until one-half of the amount of the purchase price has been paid. As soon as the principal of the

original debt has been reduced fifty per cent (50%), then the First German Evangelical Lutheran Church will deliver a deed to the property to the Bethany Evangelical Lutheran Church and the Bethany Evangelical Lutheran Church shall deliver a mortgage to the First German Evangelical Lutheran Church at the then current rate of interest for the balance.

(2) The Bethany Evangelical Lutheran Church will pay interest to the First German Evangelical Lutheran Church at the same rate which the First German Evangelical Lutheran Church is paying for moneys which they have borrowed for the purpose of purchasing the property and erecting and equipping the buildings. However, these loans may be replaced by money which the First German Evangelical Lutheran Church may have available in its funds, for which a small rate of interest will be charged, in no case above the rate on the other loans.

(3) It is understood that the Bethany Evangelical Lutheran Church shall pay interest promptly and shall reduce the principal due in the sum of One Hundred (\$100.00) Dollars each and every year during this agreement. They, however, may pay additional sums on the principal at their option.

(4) This agreement further provides that the Bethany Evangelical Lutheran Church shall pay for the upkeep, repairs, special assessments, and insurance on the said property, the name of the First German Evangelical Lutheran Church to appear in accordance with its equity in the property.

(5) It is further a part of this agreement that the above mentioned property may be sold by the Bethany Evangelical

Lutheran Church with the provision that all money thus realized above any encumbrance upon the property shall be used for a relocation., It is further mutually agreed that if any relocation be East of 26th Street or South of Washington Street, the relocation must be approved by the First German Evangelical Lutheran Church.

(6) The Bethany Evangelical Lutheran Church shall seek and retain membership in the Evangelical Lutheran Joint of Wisconsin and other States.

(7) School. It is also understood that a parish school be considered part of the congregation activity of the Bethany Evangelical Lutheran Church. The First German Evangelical Lutheran Church shall permit the Bethany Evangelical Lutheran Church the use of its parish school for Bethany Evangelical Lutheran Church children free of charge for one year or longer if necessary. The Bethany Evangelical Lutheran Church may offer to help bear the financial burden when financially able to do so or the First German Evangelical Lutheran Church may ask help when the burden becomes too great. This stipulation is reached by mutual agreement. The Bethany Evangelical Lutheran Church may at any time open its own school or any certain grades. This agreement shall be construed to mean that the First German Evangelical Lutheran Church shall offer the use of its school and the Bethany Evangelical Lutheran Church shall urge its children to attend it as its own school until they shall have arranged for schooling in their own school. Consolidation or semi-consolidation may be discussed later as conditions demand

and warrant.

(8) It is understood and agreed that Paragraphs 5 and 7 hereinabove mentioned shall be considered as a part of the deed which is issued by the First German Evangelical Lutheran Church to the Bethany Evangelical Lutheran Church.

Dated _____, 1944.

FIRST GERMAN EVANGELICAL LUTHERAN CHURCH

In presence of:

By _____

By _____

By _____

Trustees