

Senior Church History
Prof. E. Fredrich
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AN EARLY HISTORY
of
REDEEMER EVANGELICAL LUTHERAN CHURCH
CEDARBURG, WISCONSIN
1969-1971

By: David Kiecker

Wisconsin Lutheran Seminary Library
11831 N. Seminary Drive. 65W
Madison, Wisconsin

Introduction

All too often the history of a congregation becomes only a register of the various pastors which served that congregation. To a certain degree, however, this is legitimate for often it is the case that the congregation's spiritual growth is influenced by the spiritual growth and strength of its pastor. Hence, in general terms one can say that where the shepherd is strong spiritually, the congregation is under a strong spiritual positive influence. Unfortunately the converse is also true.

Jesus, the Good Shepherd, said, "My sheep hear my voice and I know them and they follow me and I give unto them eternal life (John 10:27,28). All His faithful undershepherds then have this responsibility that they nurture, tender and feed the flock of Christ with the familiar and comforting words of the Gospel of salvation for men's souls which He has entrusted to us.

Why does it come so naturally to say "to us?" It is because the Lord has not given the words of life to only a few selected and appointed individuals but has given His Gospel to all men. He has literally placed upon us, each Christian individually, the wonderful burden of seeing to it that the word of God is correctly and clearly proclaimed first of all to himself, then to his family, to his congregation and to the world at large.

What then happens when there is not a faithful shepherd to proclaim the peace of God? The Lord said that when the wolf comes he that is an hireling flees and the sheep are scattered.

This does not mean that the sheep should continue to wander about aimlessly. They are to listen for the voice of the Good Shepherd once again, And the Lord has promised for our comfort that those who seek Him in truth shall surely find Him.

this then in brief is the history of many Christians, of many congregations and in particular Redeemer congregation of Cedarburg, Wisconsin; for in the founding of this congregation those who had been scattered because of a false shepherd were as sheep wandering without a shepherd. But once those sheep again heard His voice there was no way of keeping them from following after the true voice they had heard.

This early history of Redeemer Evangelical Lutheran Church, Cedarburg, Wisconsin, will concern itself with the years 1969-1971. The material readily divides into two parts: I. The Beginnings: II The Expansion and Growth. The particular slant is the laymen involvement from its inception on.

I. The Beginning.

A. The Separation - "As for me and my house we will service the Lord." (Jos. 24:15)

It is strange how things can seemingly go along well and then one day an individual or a group of individuals see that all is not well, in fact that very little is well. But even so many people take no action to counter what they know in their hearts to be wrong, they live with it, perhaps even become accustomed to it and may even become resigned to the fact. Yet there are some who when they see the wrong determine to fight it. And if they cannot overcome the evil in their midst, if they are not able to change the course of things, they take a stand. They must say what needs to be said and then follow up by definite and decisive action.

The founding fathers of Redeemer were men who faced a similar situation. These men, who in 1968 were all members in good standing with another

Lutheran church in the area, saw that in that congregation the Gospel of Jesus Christ in all its truth and purity was not being proclaimed. This does not imply that the individuals involved knew immediately everything that was wrong with their former affiliation. It does though most strongly assert, however, that even when the pure and true doctrines of scripture have been beclouded that yet by the working of the Holy Ghost through the little Word that does remain a real sense of Christian awareness can be developed. (At this point to air specific accusations of false teaching against a particular pastor would serve little or no purpose, for first of all the Lord calls us to love rather than hate and secondly the former pastor of that congregation is no longer either a pastor in Cedarburg nor is he any more in the active ministry elsewhere. It will suffice to say that the pure Gospel of forgiveness of sins had been compromised and that a false Gospel of social conscientious was being proclaimed.)

B. The Searching - "Lord to whom should we go, Thou hast the Words of eternal life." (John 6:68)

Once there is Christian awareness of the lack of the comfort of the true Gospel then the individual(s) must search for peace for his soul. The obvious place to begin is in one's home congregation, the one with which one is affiliated, for surely if the problem is openly and honestly discussed the congregation and the pastor will see the same thing you have seen. They also will be disturbed by the lack of the pure Gospel. They also will readily seek to correct the situation.

But what if after many meetings and many consultations and many pleadings nothing is accomplished? What if through this soul rending time instead of

the situations improving it is rapidly growing worse. Your eyes can see more clearly that those with whom you are affiliated locally are not of the same spirit. They are happy with things as they are. That after contact with synod officials of the wider affiliation you are shown conclusively that they are not going to change their unscriptural position for you but by every means at their disposal they are going to try to force you to compromise your principles. What are you to do? Add to this these two facts, that you are on the church council, charged with upholding true doctrine in the congregation's midst and that the other members of that council are also disturbed by the doctrinal deterioration within the congregation.

What we are speaking of is a layman's view of what theologians call confessional conscientiousness. This conscientiousness does not come overnight. It is a sense that, through the working of the Holy Spirit, is awakened in the individual, nourished and becomes stronger. A theologian would enumerate specific deviations in doctrine and practice from the Bible and the Lutheran Confessions, a layman simply knows that he is being robbed of the pure Gospel he once heard.

Finally there comes a point at which the individual is forced to make a decision: on the one hand is the loyalty one has for his home congregation, the familiar, the easy way out, concession; on the other hand is a new found personal loyalty to Jesus Christ. The occasion that forced this issue came in the spring of 1969.

Attendance at divine services in the home congregation through the winter was practically nil, offerings for the Lord's work were at an all time low. The pastor had at various times during the fall been informally

accused of false doctrine. Finally in January of 1969, a special congregation meeting was held to air the charges in the presence of the entire congregation and Dr. Mattson, the synod's district president. Nothing positive was accomplished, in fact, the council was reproved for stirring up trouble. Specifically, the pastor was charged with denying the existence of the soul, the life after death, and neglect of his pastoral duties of visiting the sick and the dying. Heinous accusations if they had not been founded. Unfortunately the charges were true but no action was taken. Now all that was needed was a public occasion at which any false teaching, no matter how insignificant it might seem next to the original charges would be voiced by the pastor. That time came in a sermon that the pastor delivered on confirmation Sunday. In that sermon he told the confirmands that they need no longer respect the wishes and decisions of their parents as being final, that in fact the parents do not any longer have any right to have their children submit to their guidance and corrections.

The boiling point had been reached. The congregation was in an uproar, the pastor would not retract, 11 of the 12 church council members resigned in protest. Now what.....

Where do you start picking up the shattered pieces of Christ's church here on earth. To remain and continue in fellowship with that congregation would be ambiguous and finally hypocritical. To leave would mean tearing up old roots and starting fresh somewhere else.

C. The Coming Together - "We have found the Messiah."

Of the 11 council members who resigned, 3 (2 men and 1 women) decided to retain membership in that congregation. 8 men of the council left the congregation. Of these 8, 3 joined other Lutheran congregations in the area.

The rest felt differently and they were joined by several others in the congregation. They had seen with their own eyes what can happen when doctrine and practice are given a second row seat behind false doctrine and malpractice.

They began cottage meetings. It being early summer this group known among themselves as "the thirteen" met frequently on the back porch of one of their group, Mr. Ed. Wolf. Their direction from the beginning was clear. They were going to find a confessionally, doctrinally, practically sound church body and join it. If that church body was not in Cedarburg already, they, these laymen, with the help of God, were going to see to it that Cedarburg would have such a church no matter how much it would cost them in their own time and their own money.

They began by spying out the various other churches in the area. The procedure was to have each of them attend a different church on Sunday morning and then in the evening meet at Mr. Wolf's house to discuss what they had heard and seen. It became apparent very soon that all those congregations of the Wisconsin Evangelical Lutheran Synod were the only ones that were unified in their doctrine and practice and that here alone the pure message of Christ coming to save sinners was proclaimed Sunday after Sunday.

II. The Expansion or Growth

- A. External - "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jn. 3:5)

What a joy to find a group of Christians with whom there is reason to believe that they are like minded with you. But now how does one make official contact with that group? How does one come to identify himself with that organization? Where do we go? Who do we see? How long must we

wait? Is there more we don't know? Questions, questions, questions. One might well describe their new enthusiastic apprehension as when a small boy is forced to move with his family from one city to another, is forced to leave behind his familiar playground, his close playmates and even his favorite swingset and begin in totally new surroundings and then find out that right next door to his new home there is a playmate his own age who has a whole new and exciting world to show him. An immediate new friendship is struck up and by the middle of the afternoon of the same day he arrived, it was as if he had lived there all his life.

The people who became as the boy in the story were Mr. and Mrs. Wolf and family, Mr. and Mrs. Richard Grossman and family, Mr. and Mrs. J. Van Sickle and family, Mr. Lloyd Verhaalen, Mrs. Lorraine Halbrán and Mrs. Lydia Kopp, Mr. and Mrs. Ed Verhaalen and Mr. and Mrs. Fred Stein.

In July of 1969 this group of laymen took a decisive step. On their own initiative they contacted the Executive Secretary of Home Missions of the W.E.L.S., Pastor N. Berg. Questions were asked with a fury. Uppermost in the groups mind was the Synod's doctrinal stand and stability. Secondly, they wanted to know where the Synod's pastors were trained. When they found out about the Synod's seminary program at Mequon, they wanted to know where the professors came from. Question after question. They had to be sure. And finally, "when can our group get together personally with you, Pastor Berg, to discuss our situation?"

A few short weeks later Pastor Berg and Pastor Kuehl of Hartford met with "the 15" in one of the now famous back porch sessions. A meeting that lasted long into the night. The longer they talked the more it became evident that here, by the grace of God, there was a true spiritual unity.

Pastor Berg came looking for a commitment to the cause of Jesus Christ.

he found that. Pastor Berg came looking for a nucleus around which a congregation might be built. He found that. Pastor Berg came looking for the assurance that, humanly speaking, there would be growth in a new mission in the community. This he was not sure of. There were a number of practical factors involved. Cedarburg already had a number of Lutheran churches, some of which although ~~were~~ not of the Wisconsin Synod, yet might be considered supporting at least in principle the conservative confessional stand of the Synod. Secondly, there was a question of future growth in the community as a whole. Was the Cedarburg area growing or declining in population? Then there were questions as to the degree of commitment to go out into the community and actively make the community aware of the mission if one were started. These were the harsh facts. In the immediate Cedarburg area there were already a number of Wisconsin Synod congregations such as Grafton, Jackson, and a number in the Mequon-Thiensville area. All of these were within reasonable driving distance. Then too there was the ever present problem of funding such a mission when there were already a large backlog of nuclei in other parts of the country who were already waiting for mission status. And then there was the problem of finding a Pastor to serve them.

To answer some of these questions, Pastor Berg encouraged the group to spread the word in the community by any means at their disposal such as word of mouth and newspaper notices, it was decided that an informal informational meeting would be held for all interested parties in the area. That meeting was held in the basement of the Cedarburg State Bank in early August. Approximately 40 people were in attendance. Pastor Berg spoke at this meeting. Everything seemed to be proceeding well. But shortly thereafter Pastor Berg, Pastor Kuehl and District Missionary Raabe met with the group in an evening meeting and what a sad meeting that was. It was Pastor Berg's ominous duty to inform the group that having weighed their needs over against the needs

of other groups in other parts of the country, the Synod at this time would not open a mission in Cedarburg. This was indeed a great test of the group's degree of commitment. Pastor Berg encouraged them to find a church home in one of the Wisconsin Synod congregations in the surrounding area.

The laymen accepted this decision of Pastor Berg's not in spirit of anger or childish pouting over not getting what they wanted but rather in the mature Christian spirit of a challenge. These laymen were totally committed to the Lord and totally convinced that the Lord wanted Cedarburg to have its own Wisconsin Synod mission. They simply would not take no for an answer. If Pastor Berg and the Home Mission Board wanted proof of their personal commitment, if they wanted proof of their conviction that Cedarburg would be the ideal place for a new mission, they were going to get that proof. In short, for the sake of the cause of Jesus Christ in Cedarburg, they were going to see to it that Pastor Berg ate a morsel of crow.

Keeping in contact with Pastor Kuehl and realizing that the Wisconsin Synod Home Mission Board would be meeting in a few short weeks, they put themselves in second gear and drew up a petition to the Wisconsin Synod to open a mission in Cedarburg. (See Appendix II)

One cannot but be overwhelmed by the laymen's sense of Christian persistence.

In September their prayers were answered to a certain degree, for the Home Mission Board approved the conducting of exploratory services. However, there was no pastor at this time to conduct such services. They had come looking for full mission status, that was not achieved, but for the present, at least, they gained an important foothold. Their own personal confidence as a group grew and the confidence of the Home Mission Board in them grew as well.

Pastor Kuehl of Hartford had taken an active interest in the mission from its inception and with the green light from the home Mission Board he accepted the responsibility of finding a man who was equal to the task of building the kingdom of God in Cedarburg. The man he considered best suited for this position was Dr. Siegbert Becker, a professor at Wisconsin Lutheran Seminary.

In a letter dated November 25, 1969, Pastor Kuehl writes:

"Dear Mr. Grossman:

Just to keep you informed. I have a meeting scheduled with Dr. Becker next Monday. He seems interested. Should he accept the assignment, then a few of us could meet soon thereafter to get everything started.

You will hear from me following Mondays meeting."

Dr. Becker accepted the position, but only for six months (Editor - or so he thought for Dr. Becker remained head part-time pastor until Pastor Kaiser became their first resident pastor in Oct. of 1972.)

The same week Dr. Becker accepted the call he met with the group. The first order of business being the finding of a location to hold services and secondly the setting of a date for services to begin. It was at this time that they realized that they did not as yet have a name for their new mission. After a few minutes of discussion one man suggested "Redeemer." Around the room heads started to bob and a little smile could be seen as the men heartily agreed.

On December 14, 1969, Redeemer Evangelical Lutheran Church at 10:15 a.m. opened its doors for public worship with more than 60 souls in attendance.

And as we can see from the picture Dr. Becker must have encouraged some of his seminary students to come for moral support and reinforcement in the hymn singing.

But they weren't Redeemer's own doors yet, they were the doors of the Cedarburg Town Hall on the northwest side of Cedarburg at the intersection of highway 143 and 60.

Many of the procedures and schedules which an established congregation all too often takes for granted were like an infant's first toddling steps for this group. But from the determination of the laymen together with their new shepherd anyone could see that this infant was being supported by the hand of God and all faithfully believed that what the Lord had begun he would complete.

Two matters in particular were of utmost concern, first there was the matter of stabilizing the newly formed congregation to bring as much as possible a sense of normality to the group and second and just as important, if not more so, was the instruction of the laymen and their families.

A meeting was held at the home of Dr. Becker:

"The committee comprised of Mr. Fred Stein, John Vansickle, Lloyd Verhaalen, Dick Grossman and Ed. Wolf, met at the home of Pastor Becker at 2401 No. Grant Blvd., Milwaukee Wisconsin on December 23, 1969, to discuss the needs and problems of this new mission. Mr. Grossman was absent from this meeting.

It was agreed that no action pertaining to this church be taken unless the committee and the Pastor are involved.

Discussion was held as to whether contributions should be made to Wisconsin Synod Mission Fund from offerings collected at our services. Decision was delayed until the next meeting, pending a Treasurers Report from Mr. Grossman.

Mr. Stein agreed to call on all new families moving into the community to make them aware of Wisconsin Synod services being held in the community.

Pastor Becker suggested that the committee make available, to the people attending the Sunday service, copies of the Wisconsin Synod Catechism, This We Believe, and Catechism of Differences. Twenty Four copies of each were purchased and made available to those attending services. Twenty-Four Hymnals were also purchased.

Pastor Becker informed the group that he will conduct classes and hold discussions to determine who will qualify to participate in communion.

John VanSickle gave a report on the starting of our Sunday School program. Teachers for all grades have been obtained and registration was to be held after the church service on December 28th.

Pastor Becker informed the group that the Cedarburg area would be included in a house to house canvass by the Seminary students. The committee agreed to provide a brochure on the Wisconsin Synod to be left at every home by the students. It is hoped that this will stimulate further interest in the growth of this church. This canvass will probably be conducted near

the end of January."

Shortly thereafter it was decided that besides the services of Dr. Becker, a seminary student would be retained to preach once a month and also hold Catechism classes for the children. (Editor - At this point the reader may refer to Appendix I at the rear of the paper which is a copy of the brief historys found in the annual reports of 1970, 71, 72. These reports carry the bare facts concerning the growth, particularly the external. Also included is a facsimile of the second petition for mission status which was approved in 1970. The editor, however, would like to make several more observations before this essay comes an end.)

B. Internal - "Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, Son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep." (Jn. 21:15,16)

The laymen now began to realize the great responsibilities which the Lord had placed upon them. Their determination to meet those responsibilities can be illustrated in these specific areas. The first was the responsibility to themselves to become thoroughly instructed in God's Word so that they could then profitably examine themselves and partake in the Lord's Supper once again for the strengthening of their faith. This might sound strange but none of the laymen were members of the Wisconsin Synod! In effect there was a new congregation which with a regular attendance of more than 55 souls, there was a pastor, a meeting place, even a "church council", but no members! The "members" then were more than willing to attend

adult information classes to become members. Furthermore, Dr. Becker initiated the policy that those who desired membership ought to be given the opportunity to find out what they are taking membership into. Because of the diligence and enthusiasm of the laymen the first instruction proceeded rapidly. On March 27, 1970 a special council meeting was held. "A motion was made and seconded that the following people be granted membership in Redeemer Lutheran Church: Mrs. Lorraine Halloran, Mrs. Lidia Kopp, Mr. and Mrs. Frederick Stein, Mr. John Thusius, Mr. Richard Thusius, Mr. and Mrs. John Van Sickle, Mr. and Mrs. Ed Verhaalen, Mr. and Mrs. Ed Wolf and Mr. Lloyd Verhaalen. Motion carried.

There being no further business the meeting was adjourned." Very business like, very concise, and very grateful.

On April 1, 1970, the first regular communion service was held at Redeemer Lutheran Church. Some of those who attended that service and partook of the sacrament expressed the sentiment that they felt closer to God that morning than at any other time in their life. There was more than one moist eye lid in evidence. Truly these people felt the forgiveness of the Lord and joy of being united with Him and with each other in new communion.

The second area of responsibility was to see to it that their children receive the same spiritual blessings which they cherished so and were willing to sacrifice all in order to receive. Therefore at the same time the adults were being instructed the children were also receiving instruction through the confirmation class and the Sunday School. Christian education was the way they felt that they could most fully carry out the Lord's instruction

to feed His sheep.

On January 11, 1970, the first regular Sunday School class was held with 12 students and dedicated faculty under the direction of John Van Sickle. The first confirmation class of 3 students became communicant members of the congregation on May 23, 1971.

The third area of responsibility lay in how they were going to conduct the Lord's work outside of Redeemer. In the community Mr. Fred Stein took the responsibility of contacting all people who recently moved into the town. Also the students of Wisconsin Lutheran Seminary, Mequon, conducted a religious canvass of the entire area as an aid to the new congregation in increasing its outreach to the community. It is also interesting and heart-warming to read in the pages of the council minutes that they saw that others outside the community needed to hear the pure Word of God and only a month and a half after the congregations first service the "council" decided to send part of their offering to the Synod for distribution outside their local community.

1970
On February 9 "Discussion was held on Redeemer Church's contribution to the Wisconsin Synod Mission Fund. Projected income and expenses were compared, and a figure of \$35.00 as our contribution to the Mission Fund. This amount will be reviewed monthly and adjusted as the congregation continues to grow."

And in the following months with their steady physical growth and income they increased their commitment as the resources became available.

Another area of responsibility was the providing of a permanent home for the congregation. Because of their initial size and continued growth, this need was also of urgent concern. Mr. Lloyd Verhaalen was appointed as a committee of one to begin this work on June 2, 1970. His work culminated

in the purchase of a site at the intersection of Wauwatosa Road and Western Avenue immediately west of the town of Cedarburg. At the time of the writing of this essay the building of an initial worship facility was being completed and by the summer of 1973 regular worship services will be conducted there.

A YEAR OF GRACE

1970

Annual Report

A BRIEF HISTORY OF:
Redeemer Evangelical Lutheran Church
Cedarburg, Wisconsin

In the fall of 1969, a group of Lutheran laymen, who were troubled by the doctrinal decay which they saw in some sectors of Lutheranism, approached the mission board of the Wisconsin Synod and requested that an orthodox Lutheran mission be opened in the Cedarburg area. Our mission owes a great debt of gratitude to these men, for, under God, it is due to their persistence that Redeemer congregation exists today. They were Richard Grossman, Fred Stein, John Van Sickle, Lloyd Verhaalen, and Ed Wolf.

The mission board, having been persuaded that exploratory services should be begun, asked Dr. Siegbert W. Becker, professor at Wisconsin Lutheran Seminary at Mequon, to serve as missionary temporarily in charge. The first exploratory service was held on December 14, 1969, in the town hall of Cedarburg. Miss Rebecca Going served as organist.

Sunday School was opened in January of 1970, with Mr. John Van Sickle as superintendent, and Mrs. Richard Grossman, Mrs. Fred Stein, Mrs. John Van Sickle, Mrs. Ed Wolf and Mrs. Douglas Engelbrecht serving as teachers. Eleven children were enrolled at the beginning.

In January of 1970, Mr. John Mittelstaedt, a senior student at Wisconsin Lutheran Seminary, was asked by the committee in charge of the exploratory services to help the Sunday School teachers in the preparation of their lessons and to instruct the confirmation class. The five men mentioned above asked Mr. John Thusius to join them in forming an informal "church council," which met every month in the home of Pastor Becker to further the cause of the mission.

The "church council" applied for and received mission status from the mission board of the WELS in April of 1970. The council also resolved at that time not to apply to the assignment committee for a candidate to serve as pastor, but to ask Prof. Becker to serve in that capacity for another year, until June of 1971.

In June of 1970, Redeemer submitted its constitution to the convention of the Southeastern District of the WELS. The constitution was approved and Redeemer was accepted into membership with the Synod.

The first voters meeting after organization was held in July and the "church council" members were asked formally to serve the congregation in that capacity until the first annual meeting, which was scheduled to meet in January of 1971.

In September of 1970, Mr. Harlyn Kuschel was called to serve as student assistant to the pastor with expanded duties. Mr. William Stuebs, a junior at Wisconsin Lutheran Seminary, was engaged as organist and Bible History teacher for the confirmation class. In October, a Bible class was organized with Pastor Becker serving as teacher.

A YEAR OF BLESSING

1971

Annual ReportHIGHLIGHTS OF REDEEMER HISTORY -

The first annual voters meeting of Redeemer was held in the Cedarburg town hall on January 31. Messrs. Ed Wolf and Richard Grossman were elected to a three-year term on the church council, Wesley Schultz and Lloyd Verhaalen were elected for two years, and Carl Klug and John Thusius for a one-year term. When Mr. Klug moved to Waukesha and resigned from the council later in the year, Mr. John Van Sickle was asked to service the balance of his term.

The Ladies Guild of Redeemer was organized on February 8 at the home of Mrs. Fred Stein. Barbara Vaccarella was elected president, Midge Stein vice-president, Nadine Van Sickle secretary and Mabel Verhaalen treasurer. The first project of the Ladies Guild was to make a communion veil and baptismal napkins.

In 1971 the congregation also held its first Lenten services. These were held in the chapel of the Lasata Home and many of the patients there were able to attend our services and expressed their appreciation. Pastor Winterstein of Grafton and two of our seminary students, Richard Stadler and Harlyn Kuschel, who served as our student assistant during the first half of the year, conducted the services. The average attendance was 88.

The first confirmation class was received into communicant membership on May 23, 1971. The members of the class were Christopher and Timothy Stein and John Van Sickle. They were instructed by Mr. Kuschel. The month of May also saw the end of Mr. Kuschel's service to our congregation.

To express its interest in Christian education the congregation continued its policy of paying the tuition of children who wish to attend Wisconsin Synod elementary schools in the area. Our Savior's congregation at Grafton offered to allow our children to attend without paying tuition so long as they would not need to add to their staff. Redeemer also voted to join the Wisconsin Synod Lutheran High School Association of Milwaukee.

At the quarterly voters meeting in July, the church council was authorized to begin serious negotiations for the purchase of a site for a future house of worship. In October, at a special meeting, the council was empowered to act in making an offer to purchase twelve acres of land immediately south of the Lasata Home from Mr. John Kasten for \$24,000. This real estate deal was closed on December 27.

Redeemer was fortunate in obtaining the services of the Rev. Joel Gerlach, professor at Wisconsin Lutheran Seminary in Mequon, as second pastor of the congregation. He began his work in September, sharing the preaching duties equally with Pastor Becker. In addition to other pastoral work, the children's instruction class and the stewardship program of the congregation were made his special area of responsibility. It is our hope that this arrangement will be kept in force until Redeemer calls its first resident pastor in the near future.

HIGHLIGHTS OF REDEEMER HISTORY

1972

- JANUARY 1972 budget adopted - \$19,500. Mr. Edward Seigworth and Mr. John Thusius are elected to the Church Council.
- February-March Mid-week services during Lent are again conducted in the chapel at Lasata by Dr. Siegbert Becker, Prof. Joel Gerlach and Seminary students from Redeemer.
- Chairman Lloud Verhaalen and members of the Building Committee interview six architectural firms. Thern Associates of Oshkosh is selected to design the first church unit.
- APRIL Representatives from Thern Associates appear before the Voters assembly to answer questions re: church building. Initial plans are accepted and submitted to the S.E. Wisconsin District Mission Board for approval.
- The Ladies Choir of St. Andrews Lutheran Church, Chicago, sing in the service on April 30. Dr. Becker had served as pulpit assistant at St. Andrews for many years.
- MAY Our congregation receives word from the Mission Board that we have been granted permission to call a full-time, resident pastor. The green light is also given to proceed with building plans. A loan of \$112,000 is approved by the Synod.
- At a special Voters meeting on May 15, the calling of a pastor is discussed. The congregation resolves to apply to the Assignment Committee of the Synod for a 1972 Seminary graduate. Later in the month it is learned that the call has not been filled due to the many existing vacancies in the Synod. The congregation then decides to call from the field.
- JUNE Pastor John Kurth of Bay City, Michigan, is sent the call to become the pastor of Redeemer.
- Final plans and specifications for the church are nearing completion.
- JULY Pastor Kurth returns the call. Pastor Howard Kaiser of Oakfield, Wisconsin, is extended the call.
- AUGUST Dr. Becker leaves on a month long trip to represent our Synod in discussions with Lutheran groups in Sweden who are dissatisfied with conditions in the state church.
- Pastor Kaiser accepts the call to Redeemer congregation.
- The congregation accepts the plans for the new church and bids are awaited from contractors.
- SEPTEMBER Bids on the new church run approximately 25% higher than the loan agreement. Steps must be taken to secure lower bids. Redesigning the plans seems to be the only solution.

OCTOBER

On Sunday afternoon, October 8, Pastor Kaiser is installed as the first resident pastor of Redeemer at the Seminary chapel in Mequon. Dr. Becker and Prof. Gerlach officiate, thereby also bringing to a close their ministry at Redeemer.

The congregation expresses gratitude to God for these able ministers of the Gospel who served so faithfully. May His blessings continue to rest upon them in their labors at our Seminary and in their membership at Redeemer.

Pastor Kaiser and his family occupy the parsonage purchased by the Synod at 1201 North Washington Avenue, Cedarburg.

By resolution of the congregation, the Building Committee is authorized to proceed with the revisions in church plans and negotiate with various contractors.

The congregation also adopts the following amendment to the constitution: "Voting membership shall be restricted to male communicant members 18 years of age or more."

NOVEMBER

The revised church plans are approved by the Synod's General Board for Home Missions and Board of Trustees. A new loan in the amount of \$115,900 is agreed upon.

Major construction contracts are awarded to the following firms: General contractor - Henry Torke and Son, Milwaukee; Heating - J.J. Neuman, Beaver Dam; Plumbing - Illingworth, Milwaukee; Electrical - Schilling, Hartford.

Following the regular Sunday service on November 19, a brief groundbreaking service is held at the church property on Wauwatosa Road, just south of Lasata. God-willing, we look forward to the completion of our new church building by mid 1973.

DECEMBER

An Every Home Visitation is conducted among the members of Redeemer. On the basis of commitments received, a budget of \$30,400 is proposed for the year 1973.

Mr. John Van Sickle is appointed chairman of the interior decorating and furnishings committee of our new church building. Serving with him are Mr. Richard Grossman and the pastor. Commitments to a special fund for decorating and furnishings already total \$5,600 by the end of the year.

APPENDIX II

P E T I T I O N

FOR MISSION CHURCH

CEDARBURG, WISCONSIN AREA

PETITION TO THE WISCONSIN EVANGELICAL LUTHERAN SYNOD

We the undersigned do hereby respectfully petition the Wisconsin Evangelical Lutheran Synod for the establishment of a new church in the Town of Cedarburg, under Mission status.

We feel that the location of the new church should be immediately northwest of the City of Cedarburg, in the Town of Cedarburg, Ozaukee County, Wisconsin.

Ozaukee County and the Town of Cedarburg are completing a decade of great growth and apparently are on the threshold of another decade of even greater growth. We are already seeing industrial employment, in the City of Cedarburg and environs, expanding more rapidly than population, thus generating the growth in housing that typically parallels such expansion.

It is an established fact that perhaps as much as 80% of the national population growth is taking place in urban regions, and the great bulk of that amount is taking place in the rural-urban fringe areas such as that of Ozaukee County. Modern transportation, rising income levels, government-supported mortgage credit, and a common desire to live in an open country or rural village setting while enjoying the economic, social and cultural opportunities of the metropolis have all combined to overcome the barriers of time and distance that once kept large cities compact.

Ozaukee County is in a good position to benefit from the increased migration to the country. Firstly, many of the choice outlying Milwaukee suburbs are nearly or completely filled to capacity, which has helped to create premium prices for existing lots. Secondly, relatively lower tax rates, in the short run, seem to entice the prospective suburban dweller beyond the Milwaukee County border. Thirdly, the existence of State Trunk Highway 57 and State Highway 141 substantially reduces travel time between Milwaukee and Ozaukee Counties, making Ozaukee County a more desirable residential area. Also, a proposed new extension of the Zoo Freeway to the north will run through Ozaukee County approximately along the present route of Highway 181 (76th St.).

The accompanying table on the following page shows historical population figures and projections to 1980, for the eleven counties comprising the southeastern portion of Wisconsin.

POPULATION OF ELEVEN WISCONSIN COUNTIES
BY DECADE, 1900 TO 1980
(Thousands)

County	1900	1910	1920	1930	1940	1950	1960	(Projected)	
								1970	1980
Dodge	46.6	47.4	49.7	52.1	54.3	57.5	63.2	71.8	82.4
Fond du Lac	47.6	51.6	56.1	59.9	62.4	67.8	75.1	85.3	97.3
Jefferson	34.8	34.3	35.0	36.3	38.9	43.1	50.1	60.2	75.8
Kenosha	21.7	32.9	51.3	63.3	63.5	75.2	100.6	138.4	188.6
Milwaukee	330.0	433.2	539.4	725.3	766.9	871.0	1036.0	1172.1	1246.7
Ozaukee	16.4	17.1	16.3	17.4	19.0	23.4	38.4	64.8	127.2
Racine	45.6	57.4	79.0	90.2	94.0	109.6	141.8	185.5	246.7
Sheboygan	50.3	54.9	59.9	71.2	76.2	90.6	86.5	91.1	96.6
Walworth	29.3	29.6	29.3	31.1	33.1	41.6	52.4	73.6	110.4
Washington	23.6	23.8	25.7	26.5	28.4	33.9	46.1	66.5	106.5
Waukesha	35.2	37.1	42.6	52.4	62.7	85.9	158.2	252.0	379.0
Total	681.1	819.3	984.3	1226.3	1299.4	1489.7	1848.4	2261.3	2757.2

Source: U.S. Bureau of the Census. 1970 and 1980 projections made by the Business Research Division, Milwaukee Association of Commerce.

It can be seen that Ozaukee County is expected to far outstrip the average growth rate and also that of the next fastest growing county, Waukesha, regardless of whether we consider the periods from 1960-1970, from 1960-1980, or 1970-1980. The Ozaukee county population in 1980 is projected to be 331% of that in 1960, as opposed to 240% for Waukesha, the next fastest growing county, and 149% for the total eleven county area. It is also interesting to note that the Southeastern Wisconsin Regional Planning Commission has estimated that the Town of Cedarburg will be the fastest growing township within Ozaukee County in the decade 1970-1980.

We have discussed the unusual growth prospects for Ozaukee County and for the Town of Cedarburg, as they reflect the anticipated inflow of new residents to the area. It must also be emphasized that, with a new mission church, we would anticipate welcoming a great number of members from among existing residents of the City of Cedarburg and the Town of Cedarburg. The combined population of the city and the town of Cedarburg is currently approximately 11,000. Although there are other Lutheran churches within the city of Cedarburg (there are none in the Town of Cedarburg), we in the group whose signatures are affixed hereto, have an acute awareness that there is much displeasure among Lutherans in our area at the continuing dilution of doctrine and erosion of basic religious foundations, among many members of these churches, which are Missouri Synod, LCA, and ALC. The Cedarburg area has a heritage of primarily German conservatism, and what many church members now see as a significant abandonment of basic religious principles has disturbed what we estimate to be a large number of people. Some of these people have joined the Wisconsin Synod churches either in Grafton, Kirshayn, or Mequon. We feel, however, that it is important that one's church be located in one's own community. We consequently feel the distinct need for a new Wisconsin Synod church within the Town of Cedarburg, near the city limits of Cedarburg.

None of the individuals whose signatures are affixed hereto is currently a member of a Wisconsin Synod Lutheran Church. All, however, hereby indicate total support of the confessional position of the Wisconsin Evangelical Lutheran Synod, and have resigned, or are in the process of resigning, from any other church membership. Initial written commitments from this group indicate that the average annual pledge will amount to in excess of \$260.00 per year per member.

We feel that we have a healthy variety of backgrounds, ages and characteristics within our group. Our original religious backgrounds run the gamut, although the majority of our group are former church council-men in the L.C.A.

We feel that with this experience in our group, and with the strong concurrence which we all have with the confessional position of the Wisconsin Evangelical Lutheran Synod, that we might not only be able to achieve the privilege of membership in the Wisconsin Evangelical Lutheran Synod, but that you gentlemen, with the help of the Holy Spirit, will see fit to grant to our group mission status so that we might help extend the True Word of the Lord to those in this growing area who are now essentially without it.

We appreciate your kind consideration of our petition and pray that your decision will be favorable to our request.

Respectfully submitted
This fifth day of November, 1969.

APPENDIX III

P E T I T I O N

FOR MISSION STATUS

REDEEMER EVANGELICAL LUTHERAN CHURCH
CEDARBURG, WISCONSIN AREA

WISCONSIN EVANGELICAL LUTHERAN SYNOD

PETITION TO THE WISCONSIN EVANGELICAL
LUTHERAN SYNOD

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barriers of time and distance that once kept large cities compact.

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The accompanying Exhibit I on the following page shows historical population figures and projections to 1980, for the eleven counties comprising the southeastern portion of Wisconsin.

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LEGEND

- ☆ State Capital
- △ County Seats

RICHLAND...County Names

POPULATION KEY

- Over 100,000
- 50,000 to 100,000
- 25,000 to 50,000
- 20,000 to 25,000
- 10,000 to 20,000
- 5,000 to 10,000
- 1,000 to 5,000
- Under 1,000

CLEARTYPE
TRADE MARK REG. U.S. PAT. OFF.
COUNTY-TOWN
WISCONSIN

Scale of Miles
0 20 40 60

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Population classification based on the Federal Census of 1960, corrected to latest state report.

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We have discussed the unusual growth prospects for Ozaukee County and for the Town of Cedarburg, as they reflect the anticipated inflow of new residents to the area. It must also be emphasized that, with a new mission church, we would anticipate welcoming a great number of members from among existing residents of the City of Cedarburg and the Town of Cedarburg. The combined population of the City and the Town of Cedarburg is currently approximately 11,000. Although there are other Lutheran churches within the City of Cedarburg (there are none in the Town of Cedarburg), we have an acute awareness that there is much displeasure in our area at the continuing dilution of doctrine and erosion of basic religious foundations, among many members of these churches, which are Missouri Synod, LCA, and ALC. The Cedarburg area has a heritage of primarily German conservatism, and what many church members now see as a significant abandonment of basic religious doctrine has disturbed what we estimate to be a large number of people. Some of these people have joined the

Wisconsin Synod churches either in Grafton, Kirshayn, or Mequon. We feel, however, that it is important that one's church be located in one's own community. We consequently feel the distinct need for a new Wisconsin Synod church within the Town of Cedarburg, near the city limits of Cedarburg.

Since our initial appearance before the District Mission Board in November of 1969, our group has been conducting exploratory services (beginning on December 14) on a regular basis at the Cedarburg Town Hall. We have taken the name Redeemer Evangelical Lutheran Church. Dr. Siegbert W. Becker, Professor at the Wisconsin Synod Seminary in Mequon, has been acting as our interim Pastor and has supervised our programs. Mr. John Mittelstaedt, a senior student at the Seminary, is serving us as Dr. Becker's assistant, administering our Christian education programs, making some prospect calls and preaching on those occasions when Dr. Becker has other commitments (generally once a month).

Realizing fully that Dr. Becker's primary commitment is to his work at the Seminary, we are reluctant to impose upon his time to too great a degree between Sundays, although he has graciously consented to make some calls for us, in addition to his conducting a recently completed weekly adult instruction course for our group and inter-

ested acquaintances.

Our group has organized its evangelism efforts so that all visitors who attend our church services, plus new residents to the community, plus all other appropriate prospects for membership, are now being visited promptly on a regular basis. In addition to the lay callers within our group, four Seminary students have agreed to assist in this effort on a continuing basis.

Exhibit III attached provides a condensed summary of our progress during the first three full months of operation, relative to our finances and our church attendance. At our services on Easter Sunday, seven families were accepted into membership at Redeemer Evangelical Lutheran Church, as a result of their having been granted membership in the Wisconsin Evangelical Lutheran Synod through the cooperation of various neighboring congregations. Since that time, eight additional families have indicated that they are now also ready for membership. In addition four more families of Seminary students have indicated that they are now interested in membership at Redeemer. Numerous other families have indicated that they also will be ready to join at such time as we achieve Mission status. The healthy growth trend in our church attendance would certainly seem to attest to the existence of considerably more interest within the community.

REDEEMER EVANGELICAL LUTHERAN CHURCH

Condensed Summary of Progress

First Three Full Months of Operation

January, February, March, 1970

	<u>January</u>	<u>February</u>	<u>March*</u>	<u>3 months Cumulative*</u>
<u>Receipts</u> (primarily Sunday Offerings)	\$ <u>378.17</u>	\$ <u>475.31</u>	\$ <u>894.79</u>	\$ 1,748.27
<u>Disbursements</u>				
Salaries (Pastor, assistant, organist)	155.00	174.21	273.35	602.56
Building Rental	40.00	40.00	60.00	140.00
Synod Offering	-	35.00	45.00	80.00
Other expenses	<u>106.54</u>	<u>37.27</u>	<u>391.34</u>	<u>535.15</u>
TOTAL DISBURSEMENTS	\$ <u>301.54</u>	<u>286.48</u>	<u>769.69</u>	<u>1,357.17</u>
Church Attendance	171	248	374	793

*March figures include an additional service on Good Friday

Note: These attendance figures include seminary students, who generally total from 5 to 12 individuals at any given service.

We currently are serving twelve youngsters in our regular Sunday School, and we anticipate that this number will be increasing greatly. Twenty-two persons partook of the Lord's Supper on Easter Sunday, the first time it has been offered in our church. Subject to the wishes of the entire congregation, we tentatively plan to administer Holy Communion on a once a month basis.

Redeemer Evangelical Lutheran Church is currently remunerating Dr. Becker at the rate of \$30.00 per church service, plus 10¢ per mile and out-of-pocket expenses. Mr. Mittelstaedt, his assistant, receives \$70.00 per month, which covers his time with occasional preaching, calling, preparation and administration of the Sunday School program and continuing education of the lay Sunday School teachers. The four seminary students, who assist with the evangelism calling, are being reimbursed for mileage costs at the rate of 10¢ per mile.

If the Mission Board determines that our church is worthy of Mission status at this time, we would respectfully request that we be permitted to continue with this same administrative structure for another year. We have approached Dr. Becker with the proposal, and he has graciously consented to serve us on this basis until June of 1971, subject, of course, to the approval of the Synod.

We feel that this "team pastorate" approach will

provide considerable benefits. It will allow our church to continue an active association with a man whom we feel is a truly extraordinary Christian, Dr. Becker. It will permit us to operate on a more modest budget for this period of time, so that when the time eventually comes that we must pay for a full-time pastor's salary, housing, etc., in addition to principal and interest payments on a mortgage, plus the many other operating expenses, we will hopefully be much closer to financial self-sufficiency with our total budget. This "team pastorate" arrangement would also obviously postpone, for its duration, the need for us to call a full time pastor, thus freeing up, for the moment, one man to be available to serve another congregation.

We feel that we have a healthy variety of backgrounds, ages and characteristics within our group. Although the majority of the original small nucleus of organizers were individuals who had recently left the L.C.A. for doctrinal reasons, our group has now swelled to the point where we are drawing from our entire Protestant religious community, in addition to the un-churched.

We feel that, even in its early infancy, Redeemer Evangelical Lutheran Church is showing very healthy signs of growth. We are a group totally committed to the confessional position of the Wisconsin Evangelical Lutheran

Synod and eager to put forth our God-given wherewithal, tangible and intangible, in order to make our church grow and prosper the way He would want it to. We are confident this can be accomplished. We hope that the Mission Board will deem our church worthy of Mission status at this time, so that we may proceed and grow in our ability to extend the True Word of the Lord to those in this growing area, so many of whom are now essentially without it.

We appreciate your kind consideration of our petition and pray that your decision will be favorable to our request.

Respectfully submitted
This thirteenth day of April, 1970

Edward C. Wolf, President,
and on behalf of, Committee of laymen in charge of providing Wisconsin Evangelical Lutheran services through the Congregation Redeemer Evangelical Lutheran Church, Cedarburg, Wisconsin.

BIBLIOGRAPHY

The only available sources of information for this paper were the existing church council minutes, several personal letters and personal interviews with some of the men who were involved in the original activities.