



CALVARY LUTHERAN CHURCH

A MISSION BEGINS

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I. Introduction

An excerpt from the 25th anniversary booklet of Calvary Lutheran Church reads: "The Early History of the congregation reveals that within a space of a few months, a congregation was organized, the members had a combination church-school building, and had their own pastor to shepherd them."⁽¹⁾ From the above description it would seem that this little mission had a trouble-free beginning. It even gives the impression that it began with hardly a set-back. But a more detailed look into the historical resources surrounding the start of Calvary Lutheran Church reveals a different story. The mission had to overcome more than a few major obstacles before it even became Calvary Lutheran Church. Only by the grace of God was the congregation able to withstand the difficulties it faced.

What follows is a detailed history of Calvary Lutheran Church from its initial inception to its formal beginning. With the passing away of Calvary's last charter member early in the fall of 1992 also went the last living primary source. Therefore, the information for this history is drawn almost completely from the minutes of the South Eastern Wisconsin District Mission Board: Trinity Lutheran Church, South Mequon; Trinity Lutheran Church, West Mequon; and Calvary Lutheran Church. A few interviews were also conducted with some people of the involved congregations who might have some remembrances of the events which led up to the formation of Calvary Lutheran Church.

II. A Tale of Two Trinities

Although various documents mark the organization of Calvary as either May 3, 1931; May 10, 1931; or August 16, 1931,(2) the history of Calvary really begins already in January of 1931. The mission board of the Southeastern Wisconsin District met in early January of 1931, together with faculty of the newly moved Seminary and two local pastors, to discuss plans for a new mission congregation and school in Thiensville.(3)

The minutes of the Mission Board state no impetus for wanting another church in the Mequon/Theinsville area. There were at this time already three established WELS churches in the immediate vicinity: Trinity, West Mequon; Trinity, South Mequon; and St. John's, East Mequon. Why then another church? Here we must read between the lines. A number of factors seem to play into the decision of the Mission Board. The three churches in the area were "German" churches. Certainly the elder members of the congregations could still handle the German and perhaps preferred it. But the younger generation knew less and less German. However, the Mission Board did not initially state that the new mission was to be specifically an English mission. Perhaps a more important reason was the building of a school in connection with the mission. None of the churches in the area had schools, and apparently the Mission Board felt the area could benefit from one.(4) It also seems significant that the faculty of the Seminary was involved in the initial meeting. The Seminary had moved to Thiensville in 1929, and with the move also came two new Seminary professors: Prof. M. Lehninger and Prof. F. Brenner (5) (Both of these Professors were charter members of the original Calvary (6)). Faculty families would need a school and students would need a

church that could facilitate English. Finally, later Mission Board minutes suggest that the Missouri Synod was showing great interest in starting a church in the area.

The two pastors in attendance at that first meeting, the Rev. Burkholz of Trinity South and St. John's and the Rev. Schaefer of Trinity West, were instructed to inform their congregations concerning the Mission Board's interest in starting a new mission in the area.(7) Each pastor did as he was instructed. Their results, however, spin a tale of these two Trinitities.

As the bud of the Mission Board's idea for a new mission in Thiensville grew, it became clear that two different sprouts had sprung up. The initial sprout grew from the Trinity, West Mequon congregation. The second and more vital sprout grew up from Trinity, South Mequon. We will begin with the story of Trinity West.

Since the Trinity, West Mequon church was closer to the Seminary and nearer to Thiensville than the other churches, it was natural for the Mission Board to concentrate its efforts there. However, Trinity West's reaction to the new mission was not at all positive. The minutes of the January 12, 1931 annual meeting read matter-of-factly, "Item 19. Moved and accepted that we protest against the Synod their resolution to establish a mission church."(8) These simple words tell only the beginning of the story. The members of Trinity West were hurt and upset that the Synod wanted to begin another church so near to their own - and so near to the Seminary. Four days after their initial rejection of the Synod's plan, the Board of Trustees of Trinity West brought a formal protest against the Synod. In it the reasons for the congregation's hurt were clearly exposed. They felt betrayed by a Synod that was asking this little German congregation to

do too much in their present circumstances. The five points of the protest were as follows:

1. The Mission Board at the time when the building of the Seminary was in progress has induced our congregation to become self dependent, that is, to call its own pastor, holding out the promise that ours would be the Seminary Church, attended by faculty and students.

Relying on these promises a pastor has been called and a parsonage erected.

The proposed step would constitute nothing less than a breach of such promises.

2. The establishment of a new congregation in its immediate vicinity would not only at once check the growth of our church, but would eventually spell its doom. For us to sanction the Mission Board's resolution would be tantamount to a signing of our church's own death warrant.

3. The distance to our church is surely not too great for faculty and students especially after the proposed city outlet has been completed, three quarter mile at the most. The new mission station, if any, would be but a few blocks closer.

4. Synod's finances are such that it would make such an expenditure prohibitive. It is Synod's policy to practice the utmost economy.

5. Weigh well also the offence, the resentment, the dire consequences this newly proposed mission might occasion. (9)

The idea of a new mission had undoubtedly struck an emotional string with the people of Trinity West. Stories of heated debates between the members and the Synodical representatives float around yet today. (10) And the proposed resentment of point five is still felt among some people in the Mequon/Thiensville area. (11) Discussions continued, though, between the members of Trinity West, the Mission Board and the Seminary faculty.

In a formal meeting in late January of 1931, the two sides met to discuss the issues. The Mission Board immediately answered the first and most serious of Trinity's allegations - the accusation of breach of promise. They stated that the Mission Board had not held out any promise that Trinity West would become the "Seminary Church" thereby encouraging it to become self-sustaining. It had, however, encouraged Trinity to hold off on the building of their parsonage until their new

pastor arrived, advice which they had ignored.(12) The other points of the protest were discussed as the two sides considered Trinity's alternate solution for the religious needs of the Lutherans in the Thiensville area. The idea was simple - establish a Synod-subsidized Christian Day School in the Thienville area and have the faculty and students support Trinity West as their home congregation.(13) In this way the Mission Board and Seminary would get their Day School and Trinity would get its desire to be the "Seminary Church." The meeting, however, came to no agreement. A special committee of Trinity members and Seminary faculty was formed to seek a mutually agreeable solution.

The special committee got together with the Mission Board a week and a half later in order to present its findings. From their proposal it becomes clear that someone had more in mind than the mere establishment of a new "Seminary church and school." Real mission work was the call of the day. The committee suggested that Trinity West carry out a canvass of the Mequon/Thiensville area for mission possibilities. Students from the Seminary were to help Pastor Schaefer in this house-to-house canvass. Also, a school was to be built on the Seminary property and supervised by Trinity West. Trinity would be in charge of any new mission that might develop from the canvass as well. The Trinity West committee was asked to take the report back to the congregation and then meet again with the Mission Board.(14)

It seemed as if things were beginning to fall into place for the new mission in Thienville. The canvass was taken and the results were given to the Mission Board.(15) But evidently that is all the farther the idea advanced between the Mission Board and Trinity West. The minutes of neither the Mission Board nor Trinity West make any

mention of action taken based upon the results of the canvass. The reason for this is perhaps two-fold. On the one hand, the members of Trinity were still not convinced of the need for a new mission. Mr. Ray Hilty, a life-long member of Trinity West and a young voting member in 1931, indicated in an interview that the older members of the congregation continued to be luke-warm to the idea of a school and new mission and consequently did not push forward with any strength the proposals of the joint committee.(16) On the other hand, the Mission Board had been contacted by a new group of individuals vitally interested in beginning a mission in the area. The sprout which had grown up in the Trinity West congregation had all but died, and a new sprout was ready to spring forth.(17)

That new sprout would take root among some members in the other Trinity of our story: Trinity, South Mequon. Trinity was the southern half of the dual parish served by the Rev. Burkholz (He also served St. John's, East Mequon). Pastor Burkholz had attended the initial meeting of the Mission Board, but evidently the interest the Mission Board took in Trinity West and the distance his congregations were from the Seminary persuaded him not to take serious action on the proposal of a new Thiensville mission. From January to the first part of April of 1931 nothing is mentioned in the minutes of the Mission Board, Trinity South or St. John's East concerning the new mission. That would change, however, come the middle of April, 1931. But first a little background information.

Trinity South, like its counterparts in the other directions of Mequon, was mostly a German congregation. But by the 1930's contingents of English-speaking people were beginning to join the church. The children, too, were learning English in school and could not always understand the German religious instructions. Pastor

Burkholz had tried to accomodate the English members of the congregation by himself, but his English was not so good and he soon gave it up.(18) The congregation, however, was not willing to give up on its English-speaking members. Early in 1931 the members decided to hold English services every first and third Sundays of the month and called a retired pastor from Milwaukee to assist them in this way.

But already there were rumblings among the congregation members. Although the retired pastor did come to give the children English instructions, some felt that such an arrangement did not go far enough.(19) The idea of more English services and even an all-English Day School began to surface among some members.(20) The matter came to a sudden head in April of 1931.

That year Easter fell on the first Sunday of April. According to the congregation's English/German arrangement, the Easter service would be in English! The congregation resolved otherwise. Overruling their previous decision, they determined to have the Easter service in German. The English membership took exception to this move by the congregation and with, pastoral consent, took a survey of the congregation concerning the English Easter service. As a result of the survey a compromise was reached: the congregation conducted both a German and an English service.(21)

But the survey did more than just work out a compromise. It opened the eyes of a handful of members to an even greater need for English pastoral care in the congregation than they had anticipated. They brought their concerns before the Board of Trustees. After a number of meetings between the Board of Trustees and the English contingent, it was decided to ask the Mission Board's advice. The Mission Board came to the late March meeting and advised the English members to bring their ideas before the entire voting assembly.

Interestingly enough, the Mission Board further suggested that Trinity South might be interested in expanding its vision beyond the congregation and into the community.(22)

The congregation's next quarterly meeting was slated for April 12th. In anticipation of this meeting the English contingent sent out an approved letter to every member, informing them of the proposed three-point plan to call an English missionary, to start a mission school and to begin mission outreach in the Mequon/Thiensville area. On April 12, the voters met and the plan was presented. The results of the Trinity West canvass were put before the voters together with the Mission Board's proposal to cooperate with Trinity South in its English mission endeavors. The plan was rejected 33 to 41.(23)

The English members were disheartened but not discouraged. The very next evening they met with the Mission Board to ascertain what could be done. After much talk they decided to "go it alone"(24) and begin their own mission in the area. Apparently, however, the Mission Board felt the vote was close enough at Trinity that the English contingent should bring their initial proposal once again to the voters. A special assembly was called and held on April 26th. This time an alternate plan was proposed by Pastor Burkholz, but the result was the same. There was little or no interest in expanding Trinity's English ministry beyond what it was at that time. Now the Mission Board was satisfied. It had done all it could do to work with the Trinity congregation. After the congregation's rejection of the plan the Mission Board informed the voter's of its intentions concerning the establishment of a new mission in Thiensville and that the first service of this mission would be held on May 3, 1931.(25) The congregation responded by peacefully dismissing those members interested in founding the mission and resolving "to place no obstacle

in the way of the Mission Board if it wishes to begin mission work in Thiensville." (26)

The mission-sprout for Calvary Lutheran Church had now begun to grow in earnest. But before it would grow into a healthy tree, it needed a tremendous amount of God's loving care and protection.

III. Luther Memorial Church

Everything was now in place for the new mission to begin. The first service was scheduled for May 3, 1931 in the Seminary chapel. The secretary of the Mission Board, the Rev. J.G. Jeske, would have the sermon. (27) Four days later the nucleus of believers met with the Mission Board in the home of Dr. H. Scholz in order to temporarily organize. (28) The formal organization would take place the following Sunday.

On May 10th, after a service and Bible class conducted by interim pastor, Victor Brohm, the voting members met to formally organize into a Lutheran congregation. The minutes of that first brief meeting were taken in great detail and offer some small insight into the organizing of a WELS mission congregation in the first third of this century. They are recorded here in full:

Meeting called for the purpose of organizing a Lutheran congregation, held at Seminary chapel, Thiensville, Wisconsin, Sunday May 10, 1931, at 11:00 A.M.

Meeting was called to order by Prof. Pieper, who offered the following resolution:

Resolved, that it is the sense of this meeting that an Ev. Luth. Congregation of the Wisconsin Synod should now be formed in this village of Thiensville, Ozaukee County, State of Wisconsin.

The chairman then asked the following questions:

"Gentlemen does this Resolution express your wish?"
answer: "Yes."

"Are any of you members of another church, religious organization, lodge, or any other secret organization?"
answer: "No."

"Do you accept and confess the Holy Scriptures as the inspired Word of God, and all the symbolic books of the Ev. Luth. Church, contained in the book of Concord of 1580, as a correct presentation and true exposition of Christian doctrine, drawn from, and in full agreement with, the Holy Scriptures?"
answer: "Yes."

"Is it your intention to abide by a constitution, similar to the one, adopted by practically all congregations of the Wis. Synod?"
answer: "Yes."

On motion of Prof. Pieper the above resolution was then adopted.

Articles of organization were then signed by charter members.(29)

Officers for this new organization were then elected.

Mr. A.W.Duehring, on motion of Mr. Ed. Scherer, was unanimously elected chairman.

Mr. E.F.Hensel, nominated by Mr. Herman Hahm, was unanimously elected Secretary.

Mr. H.C.Kaul, nominated by Mr. Elmer F.Hensel, was unanimously elected Treasurer.

On motion of Prof. Pieper the meeting adjourned at 11:30 A.M.

The new congregation moved quickly into outreach and expansion. A letter dated May 11, 1931 attests to both outreach mindset and the rapid expansion of this young congregation. It was addressed to the Cedarburg and Port Washington newspapers telling of the first service and announcing the times of services to come. It also mentioned that the members viewed an architect's preliminary sketches for a combination church and school. This mission congregation of a week

was already reaching out into neighboring cities and had plans for a worship facility.

During the next couple of weeks the voters met with some regularity in order to iron out some of the details concerning their new mission. A parking committee, ushers (30), a school board, a publicity committee, a decorating committee, a building committee, a committee to draw up the articles of constitution, and a land committee were all formed. The name Luther Memorial was chosen as the name for the new mission from among a list of Church of our Savior, Faith, Luther Memorial, and Calvary. Fiscal matters were discussed and it was decided to canvass all members for a yearly pledge and to initiate a weekly envelope system.(31)

By this time the new mission was a month old and was still being cared for by pastor Brohm. On May 31st the voters met with the Mission Board to call a permanent pastor. Chairman Mahnke of the Mission Board, who had been involved with this mission since its conception in January, advised the members to keep in mind the unusual circumstances surrounding Luther Memorial as they considered their candidates for pastor. Luther Memorial was not well received by the other WELS churches in the area and there was opposition against it from the Iowa Synod church in Thiensville. The church was also to operate a school. Finally, the Seminary faculty and students would most likely attend at Luther Memorial. With these considerations in mind, five men were nominated for the position of permanent pastor: Arthur Voss, Edgar Hoenecke, Waldemar Gieschen, Victor Brohm, and K.A. Timmel.(32) However, the voters felt they needed time to weigh their decision carefully and put off calling until June 9th. In the meantime, the Mission Board decided to call an interim pastor from

among the remaining Seniors at the Seminary to shepherd the flock until a permanent pastor was called and installed.

The congregation met again with the Mission Board nine days later. Candidate S. Westendorf, who had been called from the Senior class to be the interim pastor, opened the meeting with prayer. The meeting was short but significant. The trustees of the congregation were appointed to meet with the Mission Board and the Trustees of the Joint Synod to discuss finances for the building project. Victor Brohm was called to be the permanent pastor. The architect's plans for the church and school were accepted. "Pastor" Westendorf closed the meeting with the Lord's Prayer.(33) Little did he know that his new congregation of Luther Memorial would only last another two days.

On June 11, 1931, barely a month after organizing, the members of Luther Memorial consented to a special meeting with the Mission Board called by Dr.H.Scholz. The author will let the historical document tell its own story:

Meeting of the congregation on June 11th, 1931

Dr.H.Scholz stated the purpose of the meeting...[and] presented the matter to be discussed in the form of the following resolution:

"Whereas, this Ev.Luth.Mission of the Wisconsin Synod, organized May 10, 1931, at Thiensville, Wisconsin, desires and urgently needs a church home and Christian Day School for its members, as well as for its prospective members; and

Whereas, Members of this Lutheran Mission find themselves unable to personally finance this undertaking, and

Whereas, Members of this Congregation, meeting with the Board of Trustees and the Treasurer, Mr. Theo Buuck, of the Joint Synod of Wisconsin and other States, Wednesday, June 10, 1931, were informed of the exact indebtedness of the Wisconsin Synod, as well as of the utter impossibility of permitting a loan from Synod at this time; therefore

Resolved, That it is the sense of this meeting, that this Lutheran Mission of the Wisconsin Synod, at Thiensville, Wisconsin, be dissolved, thereby giving its members opportunity to find a church Home elsewhere."(34)

The Mission Board strongly opposed the resolution. It pointed out that this decision was made in haste and was based upon false impressions. The funds for missionary salary were readily available and the Treasurer of the Synod had hesitated only because the entire Board of Trustees of the Joint Synod, whose full consent he needed in order to make payments, were not present at the June 10th meeting. The Mission Board's plea fell on some deaf ears. A ballot was taken. Eight votes were in favor of the resolution, four votes against. Luther Memorial was closed.(35)

The Mission Board had lost its second bud.

IV. Calvary Lutheran Church

The question arises at this point: If the mission in Thienville closed, how is it that there is a church there today? The answer lies with the Mission Board. So far the Mission Board had been thwarted in two attempts at starting a mission in Thienville. The idea had fizzled out at Trinity West and now it had been abruptly cut off at Luther Memorial. But the Mission Board was determined to have a mission in Thienville, with or without a nucleus of people.

What the Mission Board did was pull rank. In a meeting three days later with some of the members of the disbanded mission, Chairman Mahnke stated clearly the position of the Mission Board:

a. God has called us to Thienville and He has given us no indication to discontinue the work.

b. In matters of vital import the vote of the Mission Board equals the votes cast by the members of a mission, regardless of the numbers of votes cast. The Mission is one party, the Mission Board the other.

c. The work in Thiensville will be continued.(36)

To be sure, the former members were not required to continue the mission. The Mission Board would see that it continued. They were, however, encouraged to reconsider their resolution to disband.

Over the next two months Pastor Westendorf and the Mission Board continued with the plans for the Thiensville mission. In early July the Mission Board was informed that a group of Lutherans in the Mequon/Thiensville had requested that the LCMS start a mission in the area.(37) The need for the continuance of the WELS mission became immediately greater! Plans were set in motion to give the mission some stability. On July 9th the Mission Board recalled pastor Brohm for the position of pastor.(38) On July 16th land was purchased on highway 57 and building plans were drawn up.(39) On July 27th the Mission Board met with two prominent members of the disbanded group, presumably to discuss reorganizing the nucleus of members.(40) And on July 29th candidate S. Westendorf was officially called to be the permanent pastor. Finally, the building of the combination church and school was begun on August 3, 1931. (41)

There were no more obstacles in the way of the Thiensville mission. By the grace of God it had overcome numerous adversities and now the sprout could bloom where it had been planted. It is perhaps in keeping with the strange events that surrounded the opening of this mission that this congregation, which already had its own pastor and the beginnings of a church/school building, needed to take care of one more small item - organize as a congregation! On Sunday August 16th the former members of Luther Memorial Church formally reorganized and called themselves Calvary Lutheran Church.(42)

Endnotes

- (1) Twenty-fifth Anniversary Booklet, Calvary Lutheran Church.
- (2) Depending upon which minutes one reads any of the three dates could be used as the beginning of Calvary. The Mission Board minutes of April 23, 1931 set the first service as May 3rd; the new mission's minutes mark the first organization as May 10th; and the reorganization of the mission took place on August 16th. The story behind these inter-connected dates will become clear as the paper progresses.
- (3) Mission Board minutes, January 9, 1931.
- (4) In an interview with Mr. Ray Hilty, a life-long member of Trinity West, he indicated that none of the WELS churches in Mequon had a school at this time.
- (5) The date for the arrival of the two professors was taken from the Seminary Catalog 1992-1993.
- (6) The original articles of organization, signed on May 10th, included the names of these two professors.
- (7) Mission Board minutes, January 9, 1931.
- (8) Translation of the German minutes of Trinity, West Mequon's annual meeting, January 12, 1931.
- (9) Formal protest of Trinity, West Mequon dated January 16, 1931. The protest was found among the minutes of the congregation and was typed in English, presumably for the Mission Board.
- (10) Pastor Kenneth Kolberg, current pastor of Trinity West, relayed the story of one particular member of the Trinity Board, who, upon bitter disagreement with the comments of a Seminary professor, personally escorted him out of the meeting. The author attempted to substantiate this story, but was unable to do so. Mr. Hilty, in his early twenties when these meetings took place, did recall that some of the meetings included some more lively discussions.
- (11) The author recalls hearing of ill-feelings toward Calvary on the part of some members of Trinity West already during his first year as a student at the Seminary. He was also cautioned, when he began researching this paper, that he might encounter some of that ill-will as he delved for information concerning Trinity West's role in the formation of Calvary.
- (12) Mission Board minutes, January 26, 1931.
- (13) Formal protest of Trinity, West Mequon, dated January 16, 1931. Attached to the protest was the alternate proposal for meeting the needs of the Thiensville mission. The proposal actually contained three points, the third point reading, "By doing away with the offence being given by our Seminary students in worshipping at the local lodge

Chruch." Apparently some students had been attending the local Iowa Synod church located on the corner of Freistadt and Green Bay Road (presently known as Grace church, ELCA), and had been causing offence to some WELS members in the area. This may explain the rather cryptic statement in the Trinity West's minutes from the special meeting of January 26, 1931, which reads, "Item 4. Moved and accepted that we recognize the letter of the students in which they apologized." It seems as though the students had asked for forgiveness for the offence they had caused and the Trinity congregation accepted their apology.

(14) Mission Board minutes, February 6, 1931. It is not certain whether the Trinity contingent or the Seminary faculty contingent of the special committee was responsible for the resolution to build the Christian Day School on the Seminary property. An educated guess would place the responsibility at the feet of the Seminary faculty. The Mission Board, however, felt that better wisdom should prevail and rejected this proposal. They insisted that the results of the canvass should determine the site of the school in conjunction with the opinions of Trinity congregation, the Seminary faculty, the Mission Board, and other interested persons.

(15) A Brief History of Calvary Ev. Luth Church, Thiensville, Wisconsin, by S. Westendorf, dated August 22, 1931. This information is gleaned from the fact that the Mission Board gave the results of a canvass taken in the area to the congregation at Trinity, South Mequon two months after the canvass was initiated.

(16) Interview with Mr. Ray Hilty. Mr. Hilty recalled that he and his fellow younger members of the congregation did not (or could not) speak at the congregational meetings. He surmised that if they had been allowed to speak or had their ideas met with greater approval by the elders of the congregation, things would have been much different.

(17) The last official dealings Trinity West had with the mission in Thiensville was to once again lobby a protest against it. Now, however, they were not protesting against an idea, but against a reality. The protest was discussed by the Mission Board on May 26, 1931 (the mission held its first service on May 3rd!) and disposed of in the following fashion: "In view of the fact that the West Mequon protest was not directed against the present Thiensville Mission, the officials of Synod and the members of the Mission Board felt that the present Mission is not effected by said protest."

(18) Interview with Mr. Elmer Schmidt. Mr. Schmidt's father was a member of the church council during these years and Mr. Schmidt himself was a young voting member. He recalls that the congregation encouraged Pastor Burkholz to learn English but he never quite got the hang of it.

(19) Interview with Mr. Elmer Schmidt.

(20) Letter from Mrs. Stella Sperber, a former member of Trinity South and charter member of Calvary, in which she explained the reasons for starting a new mission in Thiensville.

(21) A Brief History of Calvary Ev. Luth Church, Thiensville, Wisconsin. by S. Westendorf, dated August 22, 1931.

(22) A Brief History of Calvary Ev. Luth Church, Thiensville, Wisconsin. by S. Westendorf, dated August 22, 1931. The timing of this proposal is significant. It helps one approximate the time when Trinity West forfeited its interest in the Thiensville mission. In February, yet, the Mission Board was still using Trinity West as its vehicle for mission expansion in Thiensville. Apparently the interest for mission expansion by Trinity West had died out by the end of March, since the Mission Board at this time encouraged Trinity South to pick up the reins of mission work in the area.

(23) Trinity South minutes, April 12, 1931. The plan when initially proposed did not include any funding from the Synod. It was rejected 18 to 57. The plan was then proposed again, with the addition of the Mission Board's cooperation in the form of financial help. The vote was much closer: rejected 33 to 41.

(24) Letter from Mrs. Stella Sperber.

(25) An interesting insight is gained when Pastor Westendorf's history is compared with the minutes of the Mission Board regarding the date of this first service. The meeting in which members of Trinity South were peacefully dismissed to organize the new mission occurred on the 26th of April according to Pastor Westendorf's history (the minutes of Trinity South agree with this). After the members were dismissed the Mission Board announced the date of the first service. This seems logical, for now the Mission Board had a nucleus of people around which to organize the new mission. The Mission Board minutes, however, reveal a different story. It seems the Mission Board was bound and determined to have their new mission, whether they had a nucleus or not. According to the minutes of the April 23, 1931 Mission Board meeting, the Mission Board had already set May 3rd as the date for the first service, that is, three days before they even had a nucleus!

(26) Trinity South minutes, April 26, 1931.

(27) Mission Board minutes, April 23, 1931.

(28) Mission Board minutes, May 7, 1931.

(29) The Articles of organization were originally signed by the following people: Albert W. Deuhring, Elmer F. Hensel, Harry C. Kaul, Ed Scherer, Geo Milbrath, Herman Hahm, Hanna Knepel, William A. Kaul, Manfred Sperber, Emory Voland, H. F. Scholz, M. Lehninger, F. Brenner, and A. W. Voland. Although God used all these men to his glory in the building up of this new mission, two men merit special mention in view of the missions past and at this time also its future. They are M. Lehninger and F. Brenner. These two men were Seminary professors and thereby prove that at least in the back of some people's minds this new mission would be the "Seminary" church. They played an active but short-lived role in the congregation (Prof. Brenner was elected the church Secretary when Mr. Hensel resigned). When the resolution to disband was brought before the congregation, the minutes state that

both men vigorously objected to the resolution. When the congregation reorganized, neither of them appeared as charter members.

(30) Luther Memorial minutes, addendum found in the minutes with no date. The duties of the ushers have changed little in sixty years. The description in the minutes reads, "Their duties consist of distribution of programs, purchasing collection boxes, collection's, and also take money to Pastor to be blessed."

(31) Luther Memorial minutes, May 14, 18, and 28, 1931.

(32) Luther Memorial minutes, May 31, 1931.

(33) Luther Memorial minutes, June 9, 1931.

(34) Luther Memorial minutes, June 11, 1931.

(35) Luther Memorial minutes, June 11, 1931.

(36) Mission Board minutes, June 14, 1931.

(37) Mission Board minutes, July 2, 1931.

(38) Mission Board minutes, July 9, 1931.

(39) A Brief History of Calvary Ev. Luth Church, Thiensville, Wisconsin, by S. Westendorf, dated August 22, 1931.

(40) Mission Board minutes, July 27, 1931.

(41) A Brief History of Calvary Ev. Luth Church, Thiensville, Wisconsin, by S. Westendorf, dated August 22, 1931.

(42) Minutes of Calvary Lutheran Church, August 16, 1931.

Addendum

The author wishes to express his thanks to the following people for their help in gathering information pertinent to this paper:

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Pastor Kenneth Kolberg
Pastor Stanley Weinrich
Mr. and Mrs. Ray Hilty
Mr. Elmer Schmidt
Prof. J. Jeske

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