

DIRECTORY

Zion Evangelical Lutheran Church

Pacific and Henry Streets
STAMFORD, CONN.



REV. PAUL WOY, Pastor
673 Pacific Street Phone 1882

1923



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Zion Evangelical Lutheran Church
Pacific and Henry Streets
Stamford, Conn.



Interior View
Zion Evangelical Lutheran Church



Rev. Paul Woy, Pastor

FOREWORD AND GREETINGS

Dear Friends:

This is our first effort to issue a complete directory and handbook of our church. In this directory the reader finds a brief history of our church here in Stamford, Conn., the principles for which we stand, a list of all the Pastors of the church, a directory of the organizations of our church, a complete directory of all members, etc.

The statistics of our congregation show: 305 Baptized Members, 172 Communicant Members, 46 Voting Members, 30 Pupils in our Saturday Religious School, 90 Children on our Sunday School roll, and 150 Contributing Members. The total of all moneys received during 1922 was \$9,128.11, of which sum \$5,400.00 went towards the liquidation of our debt as a special thank-offering to God on the occasion of the church's 25th anniversary. All our moneys were raised by free-will offerings. We do not believe in asking an outsider to contribute to the church's maintenance. We do not believe in the begging of donations of Jew and Gentile, believer and unbeliever for the Church of Christ. We have no Strawberry Parties, Oyster Suppers, Grab Bags, Fairs, Bazaars, Lawn-fetes, and other schemes as a means of raising money for the Lord. We do not believe in milking the goats instead of shearing the sheep, making the goats pay for the pasturage of the sheep. We hold it to be an indignity to the Lord's holy cause to make His church don a beggar's garb and go thrumping a harp for the smiles and pennies of the world. All these things remind us too much of machines which you find in many public places that will not work until you drop a penny in the slot. There are altogether too many nickle-in-the-slot Christians and congregations. They will not give up one cent until you drop some oysters, aprons, ice-cream, or strawberries in them. If the money given to God is flavored with such things, it is plain proof that it was not offered cheerfully, and God does not delight in it, in fact such money was offered not to the true God, but to the "belly god."

This directory was made possible by the friends of our church who have advertised on the following pages. We hope that our people will give them a due share of their patronage so that they may fully be repaid for their advertising.

May this directory find a cordial welcome in the homes of our members and help to stimulate their interest in our grand cause.

And may the Lord bless His congregation in the future as He has blessed it in the past.

Faithfully,

Your Pastor,

PAUL WOY.

HISTORICAL DATA

1897. July: First services held by Pastor Runge in Presbyterian Church.

November: Organization of Zion Church with 15 members.

Organization of Ladies' Aid Society.

1899. May: Pastor Runge resigned.

August: Candidate K. Kretzmann of St. Louis installed.

September: Methodist Chapel on Pacific and Henry Streets rented.

1900. June: Methodist Chapel bought for \$4,800.

1901. April: Organization of Young People's Society.

Affiliation of Church with the Evan. Luth. Synod of Missouri, Ohio, and other States.

1905. Pastor Kretzmann accepts call to New York.

1906. Pastor C. F. Rittmann installed.

1913. Pastor P. G. Steup of New York installed.

1917. Parsonage built.

1921. Pastor P. Woy of Brooklyn installed.

1922. Church's 25th Anniversary. Wiping out of all debts.

OFFICIAL ACTS (1897-1922.)

Baptisms:	312.
Confirmations:	158.
Marriages:	156.
Burials:	119.

PASTORS OF ZION CHURCH

G. Runge	1897-1899
K. Kretzmann	1899-1905
C. F. Rittmann	1906-1913
P. G. Steup	1913-1921
Paul Woy	1921-

THE LUTHERAN CHURCH IN AMERICA

A Lutheran minister preached in America and died on American soil eight months before the Pilgrim fathers landed on Plymouth Rock. A year before the "Mayflower" sailed from England, a colony of 66 Danish Lutherans landed on the shore of Hudson Bay. This was in August 1619.

Among the earliest settlers in a number of the thirteen original States were Lutherans. Some of these played an important part in that earlier history. It was the Lutheran Conrad Weiser who, through his intelligent aid and decisions in the French and Indian wars, brought them to a happy conclusion, and the North American continent under Anglo-Saxon, instead of Latin control. This, of course, meant the domination of the Protestant influences, something for which every American citizen should hold this Lutheran colonist in grateful remembrance.

In 1638, forty-four years before William Penn came and founded Philadelphia, a colony of Swedish Lutherans settled on the Upper Delaware and there built Fort Christina. The city of Wilmington now occupies this site. Their first minister was Reorus Torkillus. A later pastor, Campanius, translated Luther's Catechism into the tongue of the Delaware Indians. It was the first book translated into the Indian dialect.

The first Lutheran church in America was dedicated on Tinicum Island, fifteen miles up the Delaware, September 4, 1646. The oldest Lutheran congregation existing in America today is St. Matthew's, New York City. Its charter is dated 1664, though it existed under oppression and without being organized before this date.

Beginnings of German Lutheranism in America

In 1709 the great influx of German Lutherans into New York and Pennsylvania began. In 1734 the Lutheran Salzburgers driven from their homes in Austria, settled in Georgia. Henry Melchior Muhlenberg, who arrived in 1742, gathered the scattered Lutherans into churches and became the founder of the Pennsylvania Ministerium in 1748. Before the Revolution Lutheran Churches were found throughout the Colonies. Men prominent in the affairs of the country were numbered among their members.

When war began it was Muhlenberg's eldest son, John Peter Gabriel, serving a Lutheran congregation in Virginia, who gave notice to his congregation of his intention to go to war. He became one of the most active generals in the war with England; another son served in the Continental Congress.

Lutheranism, by facts like the above, many more of which might be cited, traces its history back into Colonial times, when our Lutheran ancestors took honorable part in the founding of our American Republic.

The American people are an amalgamation of people of many nationalities; so also is the Lutheran Church in America. While Lutherans make the language of the Country prominent in their worship, they preach the faith of Luther in this land of Washington in at least seventeen languages. Lutherans, with their preaching of the Gospel, are capable of reaching every element in our American life.

New life was infused into the Lutheran Church in this country by the arrival in 1839 of loyal Lutherans from Germany. They left their fatherland, their homes, their kindred for conscience sake because they could not remain where they were not allowed to preach and teach the old faith. They settled in Missouri and in 1847 under the leadership of C. F. W. Walther and others founded the Synod of Missouri, Ohio, and other States, which ever since has stood for conservative, confessional Lutheranism.

Numerical Strength of Lutheran Church in America

Numerically the Lutheran Church ranks third among Protestant denominations in the United States. Dr. Carroll, the church statistician, gives the membership of the largest Protestant bodies as follows:

Methodist communicant members.....	8,001,506
Baptist communicant members.....	7,825,598
Presbyterian	2,318,342
Lutheran communicant members.....	2,429,561

In the city of Chicago more than twelve languages are employed in the public services of the Lutheran Churches. In addition to these, the sign language is also used for the deaf and dumb. What is true of Chicago may be stated for all the larger cities of our country.

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WHAT THE LUTHERAN CHURCH STANDS FOR

The Bible—We believe and teach that the Holy Scriptures of the Old and New Testament are in every part the inspired Word of God, who is the author of the words as well as the thoughts of Scripture. We believe that the Bible is the clearest book ever written, and that no person of ordinary intelligence and unprejudiced mind can fail to understand its teachings and to find in it the Way of Life. We believe that the Bible, as the Revelation of God, is unalterable and complete, requiring no human interpretation, and permitting no additions to its teachings from any source whatsoever.

God—We believe that God is one divine essence in three persons, Father, Son, and Holy Ghost.

Man—We believe that man is not the product of evolutionary development, but was created in the beginning an intelligent and moral being consisting of body and soul. We believe that man was created holy and innocent, but in his present fallen estate is entirely depraved, and enslaved in the service of sin.

Sin—We believe that sin is a transgression of the divine Law, and that man is subject to death and eternal damnation by reason of the guilt that attaches to sin.

Redemption—We believe that God, in His infinite mercy, resolved to save mankind and that the divine Redeemer appeared in Jesus of Nazareth, the son of Mary and Son of God, who perfectly obeyed the Law of God which man has transgressed, by His sufferings and death paid the penalty for the guilt of the entire world, and by His resurrection from the dead has been declared the all-sufficient divine Redeemer.

Faith—We believe that all who penitently accept Christ as the one and only Savior in sincere faith are justified in the sight of God, and made heirs of salvation.

The Church—We believe that all who thus accept in true faith the forgiveness of sins procured by Christ's atonement are members of the Church of Christ, which is an invisible Church, since men cannot determine which of those who profess this faith are true Christians at heart. We believe that true Christians are found wherever the Gospel message of redemption through the atoning sacrifice of Christ is made known. We believe that no churchbody, denomination or sect can rightfully claim to be the "only saving church," outside of which there is no salvation. We therefore reject the error of the Roman Catholic Church, which teaches that it is the universal (catholic) Church, that the pope is the infallible teacher of the Church and the vicar of Christ on earth, and that all who do not accept him as such have no part in the redemption of Christ. We believe that the true apostolic Church has endured to this day, and as a visible organization is found in the Evangelical Lutheran Church, so long as this Church, by the grace of God, adheres in every point to the doctrine of

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Christ and His apostles, and retains the administration of the Sacraments in their integrity.

Sacraments—We believe that the sacrament of Baptism, when administered according to the command of Christ to infants and adults, is a means of grace which efficaciously offers the grace of God and forgiveness of sins. We believe that in the sacrament of the Lord's Supper the communicants receive in, with, and under the bread and wine the true body and blood of Jesus Christ, and that all believing communicants share in the forgiveness of sins procured by Christ's sacrifice.

The Second Coming of Christ—We believe that Christ will visibly return to the earth on the last Day to judge the world.

The Resurrection—We believe that on the Last Day the dead will rise, their souls being clothed in the bodies which they possessed in this present life.

The Judgment—On the Last Day Christ will receive into glory His invisible Church including all who died in the faith, and will pronounce the eternal doom upon all who refused to acknowledge Him as their Redeemer.

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THE LUTHERAN CHURCH and MODERN ISSUES

Church Union—We deplore the divided state of the Church. The Christian Church is divided because men have forced their own interpretations upon the Bible instead of accepting its teachings. A union of Churches well-pleasing to God can be attained only when there is a readiness to reject all teaching which does not agree with the Scriptures. We hold that the Church Union Movement of today is in great part a manifestation of the spirit of indifferentism, which proceeds from the assumption that it does not matter greatly what a person believes and that the Bible is not sufficient to settle every point of doctrine.

SEPARATION OF CHURCH AND STATE

We hold that the separation of Church and State guaranteed to our republic in its fundamental law is one of our highest temporal possessions, and is, moreover, in harmony with the teachings of Scripture and with the Lutheran Confessions. As Christians, as Lutherans, and as good citizens we view with concern the attempt of any organization or religious body to override this fundamental law of the land by mingling Church and State, which has ever brought in its train internal strife, demoralization of industry, and the loss of civil liberties.

Education—The existence and efficient functioning of a system of public schools is recognized by Lutherans as an important element in the material well-being of a nation and has ever received their willing support, rendered through taxes and service. Since, however, Christian parents, conscious of their duties as such, will desire their children to be trained, above all, into a vital relation to their Lord and Master Jesus Christ, since furthermore, the state-schools are and necessarily must be non-religious; since, finally, it has been the experience of centuries that daily instruction in the Word of God and the positive, religious emphasis in every feature of school-life are the most effectual means of training youth unto godliness, therefore, we hold that the Church, wherever possible, should establish schools of her own for the training of her children. Any legislative enactment or public policy which, in effect takes away from parents the right so to direct the training of their children, is not only in contravention of natural and constitutional rights, but deprives the state of those benefits which accrue to it from a citizenship reared unto the highest ideals of civics and social duties.

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LUTHERANISM AND AMERICANISM

The ideals of Americanism as laid down in the fundamental law of the land are freedom, liberty, democracy. To do what you please, to think what you please, to live as you please, to run your business as you please, to worship as you please—all, of course, without infringing upon the same liberty of your fellow-citizen, that is what our fathers fought for. That is the liberty which every red-blooded American cherishes highly. These ideals of Americanism are embodied in the **congregational form of Church government espoused by the Lutheran Church.** The principle of separation of church and state, liberty of conscience and worship, freedom of speech and of the press, the guarantee of the rights of the individual are things the Lutheran Church stands for. The Lutheran Church knows no authority in the Church but the authority of Her Lord and Master Jesus Christ. In the Lutheran Church of America every congregation is a democracy, which knows and will suffer no interference from any power without. Every congregation calls its own pastors, exercises its own Church discipline, arranges its own affairs in every detail. The members of each local congregation are the supreme authority. The Lutheran Church of America knows no autocracy, but is built up on the ideals of democracy in church government.

It is partly because of its democratic form of church government that the Lutheran Church has found such a fertile soil and enjoyed such phenomenal growth in "the land of the free". American Lutheranism and the ideals of democracy are inseparable. And so it is that the American Lutheran who is true to the ideals of his Church is also true to the ideals of his country.

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OUR CHURCH'S GREATEST NEED

What is it? Increased attendance at the services? We would welcome it. There is much room for improvement in that respect. Is it improved methods of raising moneys for the church? No.

The greatest need of our church is the restoration of **home reading of the Bible, of family prayer and worship**. The home altar has fallen in many of our homes. Where it has fallen, the church and the family have suffered a loss which cannot be made good, except by reestablishing the custom of home reading of the Bible, of family prayer. There is no substitute for this as a source of righteous living. Faith must decay, love grow cold, Christian virtues perish, where the word of God does not rule in the home. And it does not rule the home in which it is not read.

To be a Christian, and not read the Bible—how can one fitly express the sadness and the shame of it? And, to be a Lutheran, a member of the Church which is nothing if it has not the Bible—and not read the Bible, should that be considered at all possible? Yet it is a sad fact that in many of our homes the Bible is never read and family worship but a memory.

How long will our church be well filled on Sundays if during the week so many of our people live as though the Bible were a prohibited book? How long will they continue to support the church, how shall they experience a revival of love for missions, how grow in the virtues of charity, mutual forbearance, thrift, and honesty, how grow in love for the kingdom of God, and how acquire the willingness to make sacrifices on its behalf, if the source of all Christian piety, daily converse with God in prayer and communion with His word, is wanting?

We could not do ourselves a better turn than by reestablishing in those homes, where it has fallen, the family altar. And to do that, it requires only that we begin. Let the father, or the confirmed son or daughter begin to read a chapter from the Bible after supper or before retiring, and then let the family join at least in the Lord's Prayer.

You will have some strange experiences. You will find that the cares of your business will not weigh so heavily upon you as they once did. You will find that it is very hard to quarrel with people with whom you have just united in prayer. You will, all the day, be a little less of a bear to your wife and children, office help and fellow laborers, and less quarrelsome in the congregational meeting. You will, possibly for the first time in your life, know what it is to be a **cheerful** giver (whom "God loveth," by the way,) and soon you will learn the blessedness of helping others read and understand the Bible, and partake of its blessings; you will be a **missionary** Christian.

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Divine Service at 10:30 a. m. Sermon in German.
Evening Service at 7:30 p. m. Sermon in English.
Saturday Religious School from 9 to 12 o'clock.
Holy Communion as announced.

MEETINGS OF ORGANIZATIONS

Congregational meeting every second Tuesday of the month at 8 p. m.
Church Council meeting every first Tuesday of the month at 8 p. m.
Ladies' Aid Society meeting every first Thursday of the month at 2:30 p. m.
Young People's Society meeting every first and third Wednesday of the month at 8 p. m.
Zion Mixed Choir meets every Friday at 8 p. m.

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ZION'S CHURCH DIRECTORY.

Officials

Pastor: Paul Woy
Chairman: E. Holzberg
Vice Chairman: C. Siefert
Trustees: E. Holzberg, W. Flugrath; E. Kiesel, H. Dahm
Deacons: H. Dahm, A. Ritz, B. Schoen, H. Baker, E. Fengler, J. Koch
Treasurer: E. Holzberg
Financial Secretary: W. Flugrath
Secretary: E. Koehler
Organist: H. Radtke
Sexton: K. Mantei
Auditors: H. Dahm, K. Alt.

Voting Members

Zarth, F.	Dahm, H.
Leibfarth, J.	Kandetzki, P.
Potratz, F.	Blaschke, D.
Sorgatz, H.	Flugrath, W.
Mantei, K.	Baker, H.
Fischer, F.	Siefert, E.
Kandetzki, J., Jr.	Braun, H.
Faubel, W.	Fuchs, J.
Siefert, C.	Selke, E.
Woodtke, P.	Scharmer, R.
Rieger, W.	Roehr, L.
Gildemeister, K.	Grapatin, C.
Fengler, E.	Ritz, A.
Kiesel, E.	Schoen, O.
Holzberg, E.	Schoen, B.
Kiesel, J.	Leibfarth, H.
Koehler, E.	Gaertner, W.
Kraemer, K.	Kaudse, H.
Koch, J.	Kaudse, J.
Ohlrau, C.	Alt, K.
Ohlrau, G.	Zarth, W.

ZION'S SUNDAY SCHOOL

Paul Woy, Pastor
W. Flugrath, Superintendent
S. Koch, Treasurer
M. Radtke, Secretary

Teachers

M. Radtke	H. Radtke,
H. Wagner	B. Mantei
A. Ritz	S. Koch

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Mrs. J. Leibfarth, Vice-President
Mrs. J. Matthews, Secretary
Mrs. W. Flugrath, Treasurer

MEMBERS

Albert, Miss S.	Klingel, Mrs. E.
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A. Ritz, Vice President
H. Radtke, Secretary
M. Helmar, Treasurer

MEMBERS

Alt, K.	Pregler, J.
Baker, C.	Radtke, H.
Braun, H.	Radtke, M.
Helmar, M.	Ritz, A.
Helmar, E.	Seemar, F.
Hesebeck, E.	Siefert, C.
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Kaudse, L.	Vosgerau, T.
Kiesel, E.	Vosgerau, A.
Kraemer, M.	Wagner, H.
Leibfarth, J.	Zarth, W.
Miller, Chas.	Zurell, T.
Miller, Wm.	Zurell, M.

ZION'S MIXED CHOIR

W. Flugrath, President
S. Koch, Secretary
C. Woy, Choir Leader

MEMBERS

Soprano: F. Keenan, A. Vosgerau, T. Vosgerau,
H. Radtke, C. Baker, M. Helmar, E. Helmar.
Alto: S. Koch, L. Gill, A. Fischer, B. Mantei, M.
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