

150 Years

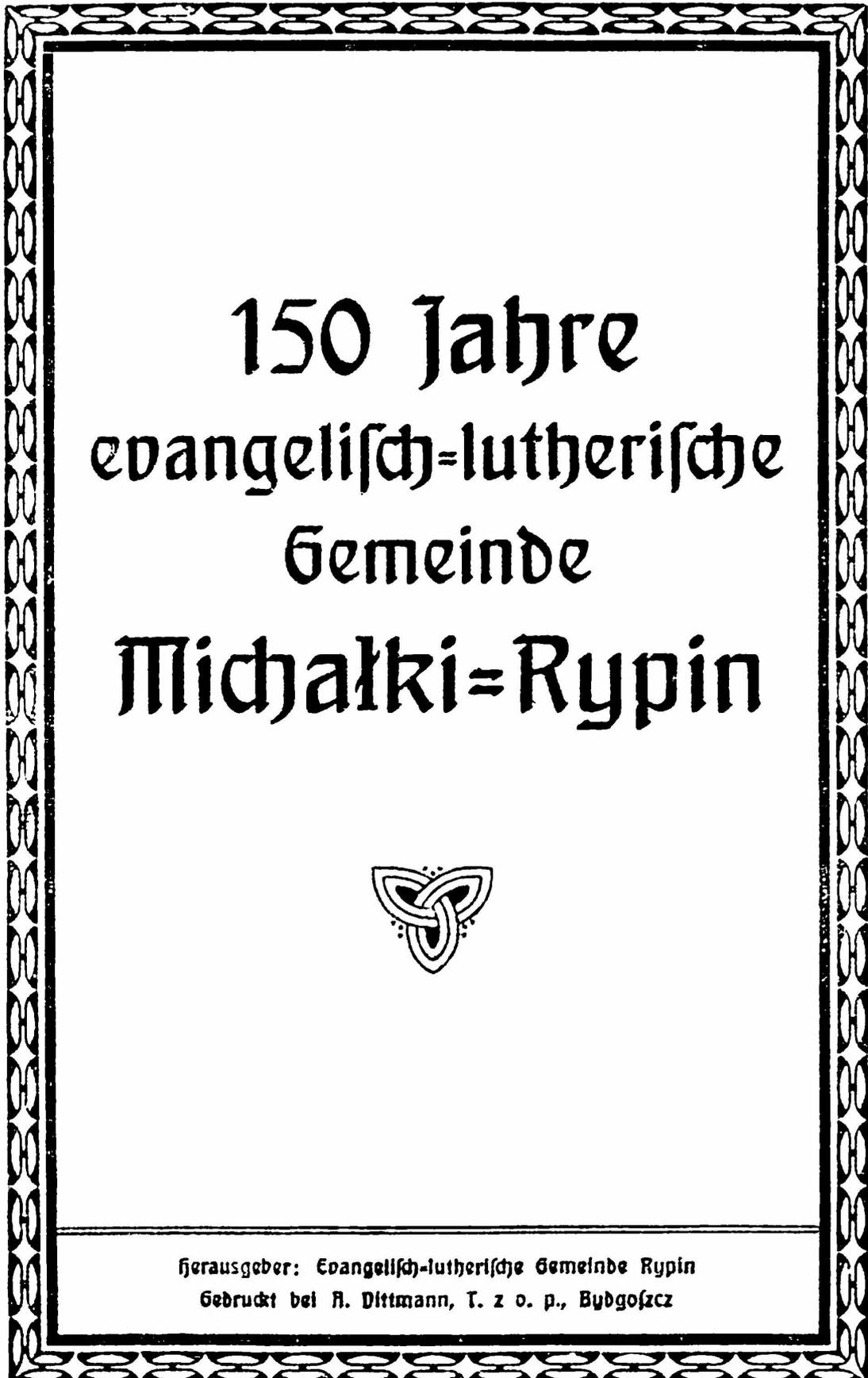
Evangelical-Lutheran congregation at
Michałki-Rypin

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Translated from German to English by
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Facsimile of the 1929 original cover



How lovely is your dwelling place, O Lord Almighty! My soul yearns and faints for the courts of the Lord; my love and my soul rejoice in the living God.

Psalm 84:27

When you, dear reader, will take this booklet to your hands, the sounds of the anniversary feast will already have ceased. At home in a quiet moment you will take this booklet to your hands and probably you will start with looking at the pictures. Yes, dear reader, look at them closely! The many generations, who had been dwelling in these cottages of God – they all are gone. They left no traces of their lives. Only these houses of God, build by them with their own hands, tell us about them. There is the now 150 years old little church at Michałki and the much older prayer houses at Oborki and Jeziorki. Each board, each wall, each candlestick and each hymnboard speaks: "All generations have I seen, all of them did I serve to the honour of God". When we enter these old and venerable houses of God, rise our eyes to behold the holy room, then he speaks: „I have known them all and gather them under my wings“. We see that in each house on the altar stands a cross with the thorn-crowned saviour, burning candles beside it. The same way we look at it, all of our deceased ancestors had looked up at it during Divine Services. There stands the old venerable pulpit. How many a pastor had for long years proclaimed God's word from it to all of them who once had been young, grew old, and now rest in the graveyard – all of them our ancestors.

Our church community has stood for 150 years. After each 40 years there were other people to be seen in the churches – grown up children of the deceased. What different times our community had witnessed! The little church in Michałki was raised and dedicated in the year 1779. That has been seven years after the First Partition of Poland. In those days our land had belonged to Germany. In 1812 Napoleonic troops streamed through our community on their way to Russia. Since 1807 the community belonged to the Duchy of Warsaw, which had been established by Napoleon. In 1815 it fell to Russia. In 1830 it witnessed the first Polish Uprising, 1863 the second Polish Uprising, 1863 the liberation of the peasants by Alexander II.

For each of these years you should pause and contemplate, at this time our community has existed, these events had it seen. We, who have experienced the World War, do know what times of war mean. So we can imagine what hard times our community must have experienced. There were also years of bad harvests and cholera epidemics, as in 1855. Even today the community reminds each new Pastor of the 5th of September, which has been a day of repentance and prayer for our community ever since the horrible year and it does not allow to pass it over.

But above all on this high festival day [the sesquicentennial] we let our thanksgiving songs rise to praise God, for He had gathered our ancestors to form a community and for all that He had given through this community to our ancestors and to us.

You have this community, along with your health and your daily bread, which is the most important in life. You receive it, but to thank God for it, how very seldom this comes to our mind.

Our ancestors had united to form a community. Everyone who knows how often it is very difficult to come to a decision, to make an agreement even today; how much sometimes stands at risk, how much is left undone. Everyone who knows this, will thank God, that 150 years ago our ancestors were able to unite for our community.

The first thing, a young family does, is to build a house. If outside it storms or the sun glares, everyone flees into this house, because everyone feels safe and secure in it. That's what our ancestors did. After they united to form a community, they started to build a little church and this church is the one that still stands at Michałki.

If you now consider how often through the years you could go to the church – you witnessed the nice Confirmation ceremonies, Christmas, Easter and Pentecost. How long have you been only a listener, how long did it take till you let Jesus take your hand and guide you. Always the doors of the church were open for you.

How often have you felt shattered! Here in the church you always drank fresh water to restore life to your soul. Here you learned to know and to love God's word. Here you learned to take God's word into your life.

Into God's house you were brought as a child and through holy baptism you were grafted into Jesus.

You stood in front of the Confirmation altar in the house of your community and proclaimed: „I renounce the devil . . . and yield myself to You“.

When you had found your spouse, you stood before the wedding altar in the house of your community, in solemn dress and sang: „Jesus, lead the way on the path of life . . .“.

During wartime I have been in a White Russian village, perhaps I was the only Evangelical there. Solitary and abandoned I was there. There were many soldiers and other people walking in the streets. Outside there everyone seemed the same to me. If anyone of them was like me – if becoming God's child more and more was also his joy – could not be distinguished. Then I came to a church. It stood in the middle of the village. What joy filled my heart. There you belonged, there the people assemble, who try to be near God and who resemble yourself. What reverence, what holy piety overcame me! Here stood so many absorbed in prayer, so many which I had not recognized outside – now there they were, my brothers and

sisters! Now I was no longer alone. All grief, that the war brings, all loneliness was forgotten. The singing, the sermon and God's word filled my heart with joy.



So I think, how often there might have been a wanderer or a lost person, who had stepped into our church and refreshed his soul. Many a mother's lost son or daughter might have come to our community. The mother worries a lot about the salvation of her child. How good that the child had come to a community. Every Sunday the bells of our church call this child as well. Here the happy message of the savior's love of sinners is also announced to this child. Some of these lost children might have found their salvation in our community.

What our church means for us today had the same importance for many generations before us.

This has always been what our community had striven for: to make it easy for each member to hear God's word. This is why the many prayer rooms had been built. And above all we think with gratitude of the largest

work of our community, the building of the beautiful church in Rypin, which cost over 65.000 rubles. During the first three years of the building phase the community taxed itself with 80 kopeks per Morgen – in our today's currency this equals 5.40 zł.

Yes, many great things the community has done. We have always praised and thanked God that he gave the community the will and the joy to accomplish these things.

The second worry of the community always has been to have their own pastor. For this many sacrifices were made. Who can name all the benefits a community gets from it's pastor?

There are the parents who bring their children for baptism. The pastor reminds the parents that now their child gets grafted into Jesus, in Jesus they will have the best helper in upbringing the child. [He says:] Bring your little child up so that once it sings: "Weil ich Jesu Schäflein bin, freu ich mich nur immerhin über meinen guten Hirten ..."¹.

When the children had become 14 years old, their parents will bring them to the pastor. In the confirmation classes the pastor shows them where all discord and all misfortune comes from, he shows them that alone in Christ there is well-being and he strives therein that they renounce the devil whole-heartedly and give themselves to God.

There are two grown-up children who found themselves in love for each other and want to build their own house within the community. Will you live in peace? Will you be happy? These are the worried thoughts of the parents, the friends and the community while they look at their children in their wedding dress. They all go to the church to attend the quiet ceremony. Here the pastor announces the happy message: „Have your heart and your soul in the Lord, he will give you what your heart strives for“.

There is a little hut in the community. A young mother is seriously ill. No help! She sees death before her eyes. She wants to make herself ready to go toward eternity. Then the pastor comes into the house. The ill woman sighs: „How should I exist before God with all my failures?“ The devil instills into her: „You are mine, you have always been obedient to me“. Here, where the soul trembles, the pastor can bring the happy message of God's felon mercy. Here the pastor celebrates in holy communion the reconciliation of the dying with his God. Now she can die blessed.

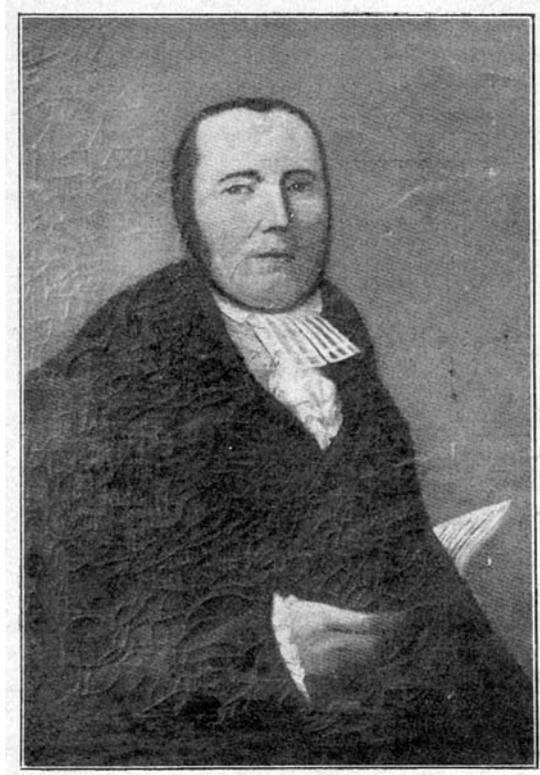
There is another house in the community. Here death had come and had taken a father from a mother and their children. They have to depart from him, they have to carry him outside and to bury him in the cold and heavy soil. Their hearts are breaking. Then the community sends it's pastor, who proclaims to the mourning people: „Like a father has mercy upon his

1 German Hymn by Henrietta Luise von Hayn - 1778. „I am Jesus' little lamb, Ever glad at heart I am; For my Shepherd gently guides me, Knows my need, and well provides me, Loves me every day the same, Even calls me by my name.“ [Translation derived from: www.cyberhymnal.org]

children, the Lord has mercy upon those who fear him“. To all the funeral guests the pastor announces: „Heavenward goes our path, we are only guests on Earth.“

Through the pastor God lets us be punished, reprimanded, He lets us be consoled and gets our eyes opened. To the pastor we go to get advice if we feel inner conflicts. Married couples and other people who have a quarrel try to be reconciled with the help of the pastor.

Also in earthly matters - how often the pastor can assist with advice and support. So our community accompanies us on our path through life through our pastor. So it is now and so it has always been.



Gottlieb Bernhard Powalski 1792 - 1797

There is another thing that we should remember in gratitude for our community. What do you do when your heart is tortured with sorrow and pain? You take the bible and read comfort into your heart - Jesus speaks: „See the birds, see the lilies . . . worry no more“. Or you grasp your hymnal and read: „Befiehl du deine Wege und was dein Herze kränkt der allertreuesten Pflge des, der den Himmel lenkt“².

That it is possible for you to read the word of God and these beautiful hymns, that you have learned to read, and that everyone can read like this

2 German Hymn by Paul Gerhardt - 1656. „Thy way and all thy sorrows, Give thou into His hand, His gracious care unfailing, Who doth the heav'ns command.“ [Translation derived from: www.cyberhymnal.org]

today, is also something that the community has always ensured. With gratitude we think of all the Kantorats and Kantors and teachers, who have served our community through these many years and who had helped to educate the growing up youth of the community. We could continue for a long time to mention all the benefits which we owe to our community and which the former generations owed to it. So we sing:

Praise God, my soul, and what in me is Your holy name!

The History of Our Congregation

The beloved ground that our community rests upon was inhabited in the year 1000 by Germans and by Poles. It alternated between belonging to Germany and Poland. Around the year 1400 it was under the rule of the Teutonic Order. It must have been about this time that the town of Rypin came into existence. The still existing arch-gate and fragments of a wall indicate that German knights must once have resided here. The city archives are said to hold German papers of this time.

Could it be possible that Germans also have been residing here through the time of Reformation?



Pastor R. Gundlach 1900 - 1916

The oldest evidence, that we possess today goes back to the year 1719. In this year two Kantoratsschulen [schools owned by the parish community] were founded in Tomaschewo and in Oborki, which later, in the years 1893

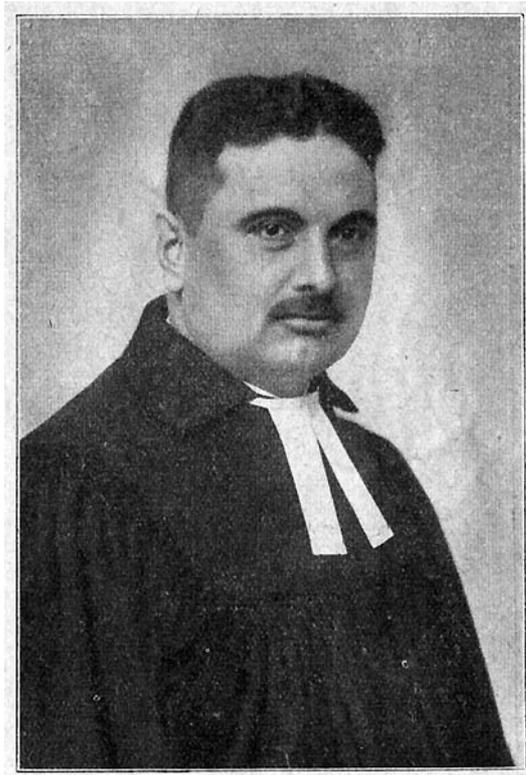
and 1894 were transformed into elementary schools. The school- and prayer house in Oborki still exists.

Kantorate were established in Kierz and Gaj in the year 1720, in 1725 in Jeziorki, in 1730 in Głowinsk, Obory and Zbojenko, and 1750 in Radzynek (this one was later moved to Somsioy).

In 1778 a Kantoratsschule was established in Grzemby.

In 1779 a Kantoratsschule was established in Michałki. The wooden house and the garden was owned – as we can read in the community archive – to the whole church community. On the seventh Sunday after Trinity – so we can read further – the wooden church with the thatched roof was consecrated. The consecration was performed by Pastor Wilhelm Dietrich Wollmer from Thorn. The collection brought 100 Thalers. The celebration lasted for two days. 600 people received Holy Communion.

1781. In this year Count Michał Podoski, Owner of Rusinowo, made over a half Hufe of land [1 Hufe = 80 to 120 acres] to be used by the future pastors.



Pastor Kratsch

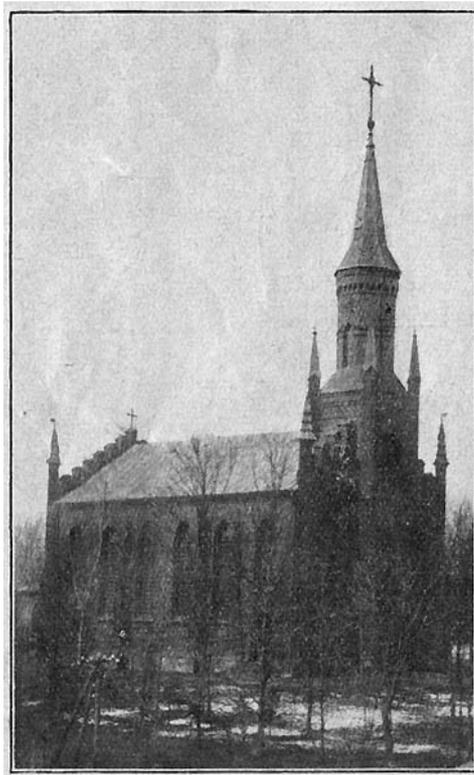
1784. On April 1 the community of Michałki was founded. For this Count Michael Podoski, Castle Warden of the Dobrzyn county and Owner of Rusinowo donated the community 1 ½ Hufes of land. (One Hufe requiring a tax of 13 Thaler, ½ Hufe tax-free.)

1785. Pastor Adolf Bocianowski accepts service as first pastor of the congregation. The call of the pastor, signed on June 8 of the year by Count M. Podoski, secured the pastor the usage of one Hufe of land and free fuel.

1792. The first pastor in Michałki, Albert Bocianowski, died on July 16 at age 40, and was buried in the cemetery there. The funeral rites were conducted by M. Krieger, Rector in Strasburg (Brodnica).

1801 the need to build a second church in Rypin is discussed.

1818. In this year a Kantoratschule was inaugurated in Trombin, to which 1 1/2 morgens of land belonged (1 morgen = 0.6 to 0.9 acres).



Church at Rypin

1827. In Lipno Pastor Pastenacy died. He had been the administrator of of the congregation since at this time the position of pastor in Michałki was vacant.

In the village of Rypalki the member of the church council, Weydyck, died. He owed the congregation 297,15 zł. The commissioner of the Voivodship Lipno instructed the Count Podoski in his function as church patron of the Michałki community to collect the debt from the widow and to organize the elections of a new church council. This instruction was published as a royal decree in the law gazette of the Voivodship Nr. 12 of the year 1824.

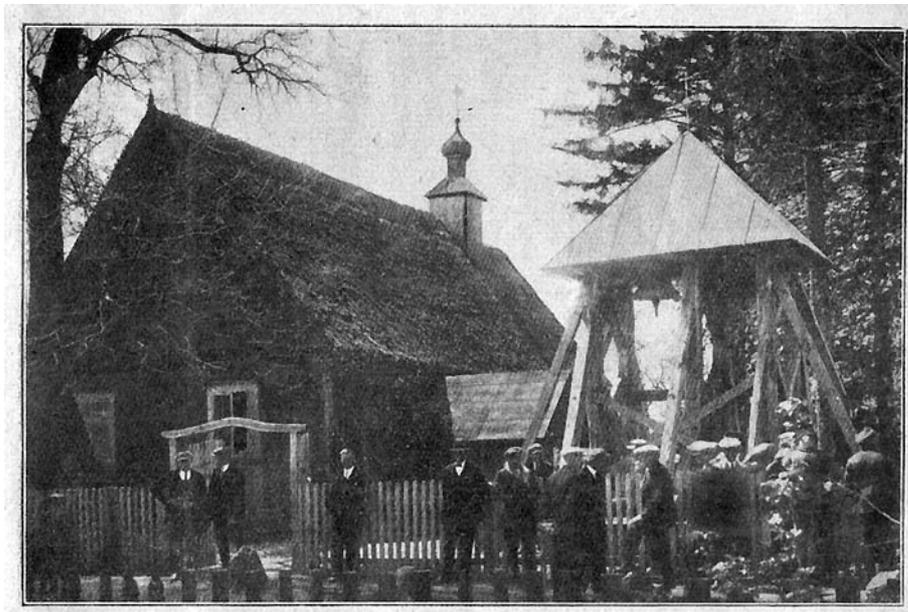
1837. On January 14 P. Haberfeld compiled the first "record of villages" in the community. This record named 255 villages and 2970 souls. On July 9

E. Haberfeld arranged the elections for a new church council. There were two candidates from the city and two from the villages to be selected. Chosen were: Johann Teschmer, Jakob Treichel of the city, and Erdmann Dickau and Johann Gramse of the country. The Wujt of Rusinowo was present at the election. They were chosen for a six year term. In this year there were within the congregation: 135 baptisms, 143 deaths, 32 marriages, 685 families.

1838. On May 8 P. R. Fr. Haberfeld died, and was buried in Michałki.

1839. P. Kattein was nominated administrator of the congregation.

1840. The election of a new pastor was performed. The following candidates had applied: 1. W. Kattein, 2. R. Pastenacy of Lipno and 3. G. Schlike of Groß-Paproc. The two latter men retired and there remained only P. Kattein, so he was chosen pastor of the congregation.



Church at Michałki

1841. The church council wrote to the district government and asked for the donation of a piece of land to build a church in Piekiełko. This was declined. Instead of this the government proposed to the community to establish a building foundation by collecting twice of the normal yearly church contribution. It seems that this proposal was not accepted by the church council.

1842. On October 30 a visitation of the congregation was ordered by the Superintendent of the Płock Diocese, P. Boerner.

1844. From June 17 to Jun 20 Superintendent X. Boerner visited the congregation. A Kantoratschule was built in Płociczno with 3 1/2 morgens of land to supply the teacher.

1847. Sup. P. Boerner visited the congregation.

1848. On February 23 Karl Schramm was chosen to fill the position of a deceased member of the church council.

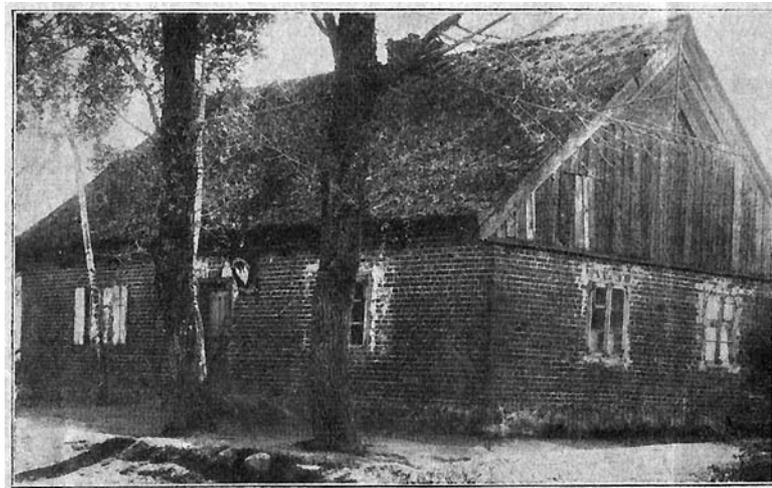
1849. On February 20 a new church law came out for the Protestant church in Russia (which is still valid today).

1850. A new church council was chosen. Daniel Teske, Paul Matz, Andreas Grapatin, Michael Klempan and Karl Schramm were elected.

1853. The same persons were elected again as council members.

1854. In the factory of Petersilge in Warsaw a bell was cast for the Michałki church, weighing 589 pounds and costing 1586 Polish Złoty and 15 Groschen.

1855. Cholera broke out.



Prayer house and school house in Groß-Kretki

1856. The cholera epidemic is not yet over. On the occasion of the cholera epidemic, another bell was ordered from Kulm. On October 21 a new church council was selected, namely: Daniel Tesske, Karl Schramm, Michael Klempan, Andreas Grapatin and Michael Schwartz. There were: 899 families, 3729 souls, 222 births, 247 deaths, 77 marriages, 135 confirmations, 3550 communicants.

1857. The bell casted in Kulm was consecrated. It weighed 3 Zentner [Zentner = hundredweight] and 8 3/4 pounds and costed 210 Thaler and 28 Groschen.

In November the schoolhouse in Michałki burned down.

A new index of villages belonging to the community was completed.

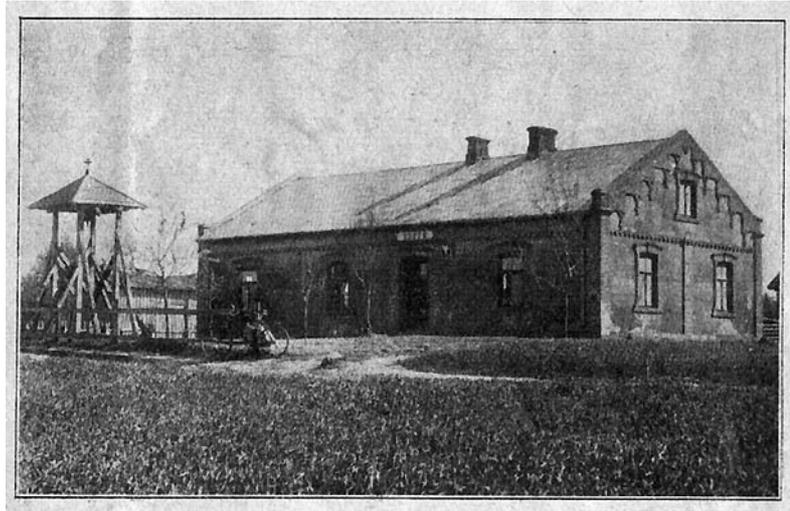
1858. Pastor Kattein was awarded with several medals.

The Kantoratschule in Kleszczyn which had existed since 1839 was reorganized.

1859. A new church council was selected: Daniel Tesske, Michael Schwartz, Karl Schramm, Johann Wojke and Michael Janke.

1860. A census was taken in Congress Poland. It found 3,708,219 Catholics, 218,918 Unitarians, 5016 (Eastern) Orthodox, 3893 Oriental Orthodox ("Altgläubige"), 281,748 Augsburg Evangelicals, 6018 Reformed, 1932 Bohemian Brothers, 1556 Mennonites.

1861. Twenty million peasants were freed from serfdom.



Prayer house and school in Somsioy

1863. Revolution broke out in the land. After Alexander II put down the uprising, he issued a similar manifesto that ordered the release of the peasants in our country. In Skudzawy, a Kantorateschule was built upon 2 Morgens of land. On September 3 P. Kattein consecrated a prayerhouse in Polciczno. The Konsistorium [council of Lutheran church] requested an estimate for the building of a new parsonage in Michałki.

1864. The city of Rypin becomes autonomous and the capital of the Gouvernement [administrative district]. Gradually everything comes back into order. On January 17 a session of the Kollegium denied the construction of a new parsonage in Michałki, because there were new plans to transfer the seat of the parsonage to Rypin.

1865. In Skudzawy a cemetery was established.

Once again the building of a new parsonage is demanded, but the Kollegium rejects this.

1868. By decree of the Konsistorium on the 13th of November a Kantoratschule in Groß-Kretki was opened.

1869. Emil Meyer is appointed as Kantor in Groß-Kretki. In Skudzawy 26 percent of land is bought from Ludwig Borowski for the expansion of the cemetery. A private contract was made. On March 20 of this year another contract was signed in front of the notary in Sierpc, according to which the 2

Morgens of land in Skudzawy, officially donated as land for the use of the Kantor in 1864, were exchanged with 2 Morgens of land owned by Johann Sosinski, because they suited better for the purpose of building of a chapel.

March 30. Dedication of the prayer house in Skudzawy.

July 2. Dedication of a prayer house in Somsioy.

1870. P. Kattein dedicated a prayer house in Kleszczyn, which had been transferred from Przyrowa.



Prayer house and school in Zbójenko

872. In Groß-Kretki a brick prayer house is built. On October 6 a community meeting took place in Michałki in which it was decided by a vote of 428 to 93 to build a church in Rypin. The church council asked the authorities of the Gouvernement for a grant of 9 Morgens of land near Rypin.

1873. From the superintendant came the answer that the community should not count on getting land from the city, since the city had no land to give.

1875. Dedication of the prayer house in Groß-Kretki.

1876. On May 30 general superindendent Ewert visited the community. He complained that little Mission work is done, that there was no children's church and no passion services, that the church in Michałki was divided by a board wall into two halves. In one half at a confessional the general confession took place, and divine services in the other half. The general superintendant ordered that the wall be torn down.

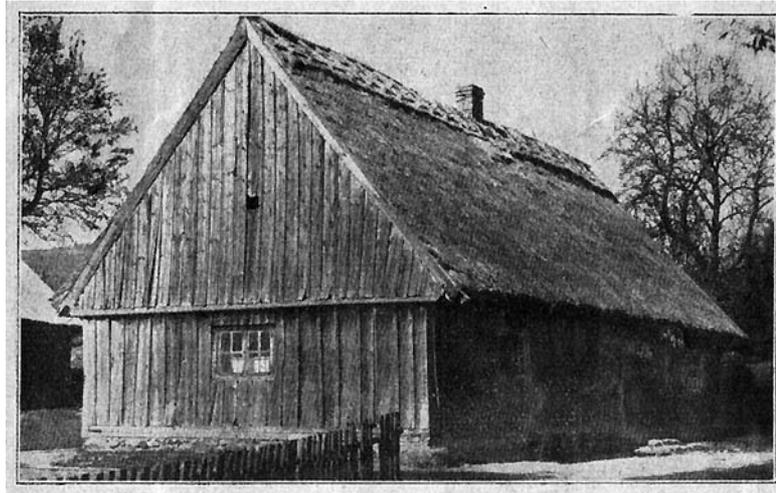
Up to then there hadn't been any divorces within the parish. The pastor got a salary of 225 rubles, 75 rubles from the government, and had the right of use on 45 Morgens of land in Michałki. The Kantor Friedrich Müller got a salary of 120 rubles and 25 rubles as cashier [collector].

1877. The Turkish wars began. (1877-78)

August 3. New church council chosen. Assigned: Johann Schrul, Friedrich Kühn, Michael Gramse, Christian Rossol and Ferdynand Schramm.

Some families migrated to Russia. (Probably from Płociczno?)

1878. On January 26 Ferdynand Schramm from Gniasdek acquired in Rypin's government 5 Morgens and 95 Prent [?] of land near Rypin (Piaski) for 1000 rubles. Schramm and Heinrich Majewski supplied 100 rubles, and community members supplied the remaining 900 rubles.



Prayer house and school in Jesioroki

On May 26 the community make the decision to build a church in Rypin. The protocol of this meeting was not confirmed by the Konsistorium because nothing was said about the source of money.

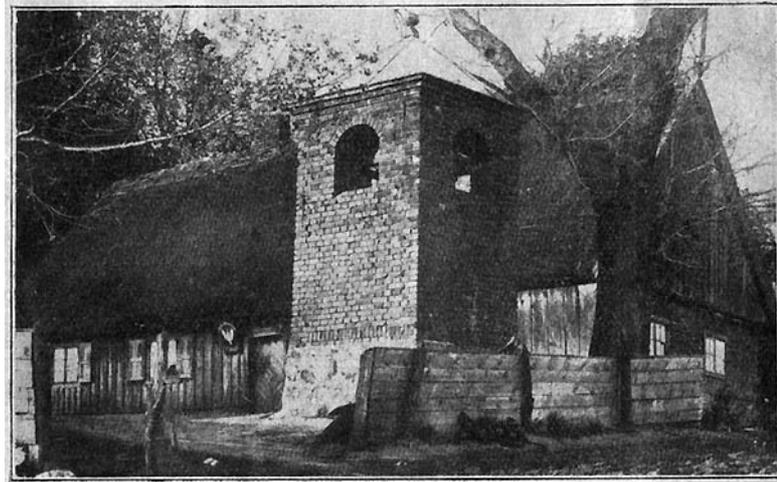
1879. In a community meeting on February 23 it was decided to pay a sixfold church contribution in order to complete as much of the work as possible that year. The Konsistorium confirmed that and demanded the submission of a cost estimate and blueprints.

At the assembly on October 12 it was concluded that the land acquired by F. Schramm was suitable, also the blueprints and a cost estimate of 24804 rubles prepared by Stoppelmann were accepted; it was decided to use the savings of 4000 rubles for the building and to raise within the next three years 7000 rubles by contributions. Friedrich Müller was selected as treasurer and Jakob Kühn was selected as the congregation representative.

1880. Through a resolution on the 4th of August in that year under number 2692 the Ministry of the Interior decided to allow the building of a church in Rypin.

1881. In the community assembly on August 29 this year four changes to the blueprints were decided so that the cost estimate had to be revised to 30891 rubles and 99 kopeks. On September 12 a contract with builder Karl Majewski of Strasburg was made wherein building had to be finished on September 29 [sic]. Then began the collecting of building materials.

1882. On May 31 the church foundation stone was laid. Pastor H. Bartsch of Lipno and R. Zirkwitz of Włocławek presided at this celebration. To the building committee were assigned Paul Senkpiel, Leopold Dallig and David Blaschke. To the church council belong: Jakob Kühn, Johann Schrul, Jakob Grunwald, Ferdynand Schramm, Friedrich Rotzal.



Prayer house and school in Oborki

1883. 14,660 rubles for building were collected from the community. The Konsistorium gave 1950 rubles. Iron pillars were ordered from the company Drewitz in Thorn. The building went slowly forward due to wet weather and lack of brick, but by the end of the year the church stood under a roof. 16 schools existed, 14 with prayer rooms.

1884. From Johann Cieżynski the community buys a place with a blacksmith for 640 rubles in order to round off the place around the church.

1886. On July 13 Pastor Kattein left the community he had served for 46 years. The administration of the parish was taken over by Pastor H. Tochtermann of Ossowka.

In 1887 the Kollegium tried to sell the land in Michałki in order to build a parsonage in Rypin. The Konsistorium vetoed this because the land had been given to support the pastor forever. The election of a new pastor took place. Wladyslaus Wernitz was assigned.

1888. On June 10 the general superintendent bishop von Ewerth performed the consecration of the newly built church in Rypin. On the occasion he inspects the parish, and notes that the number of souls is fewer as a result of emigration. In the community there is no elementary school, but there are 15 Kantorate.

The Konsistorium confirmed that in the previous year an index of the villages belonging to the parish had been compiled.



Prayer house and school in Kleszczyn

The Laying of our Parish's Foundation Stone

Aus hoher Gnade Ew. Hochwohlgeboren Excellenz Herrn Michael Heronimus Hrabia Junosza Podoski, Castellan zu Dobrzyń, Starost zu Rypin, Erbherr zu Rusinowo, zum 1 ½ Hufe Land zu ewigen Zeiten. Die ganze Hufe ist befreit von Scharwerk, wird aber freiwillig von der evangelischen Gemeinde verzinset, welche theils auf Rusinow'schen Gütern, theils in umliegenden Gegenden befindlich sind mit 13 Thalern alle Jahre bezahlt. Die halbe Hufe schenken Ew. Excellenz an die Kirche zu Michalken ohne einige Abgaben.

Beilagen

Datum w Rusinowie 1784 die primo Aprilis. Niniejsze ułożenie funduszu, co się tylko zgodza z Prawem Konstytucyami przepisamen w roku 1768 własną swoją ręką przy wyciśnięciu pieczęci mojej Herbowej stwierdzam i approbuję. Podpis: Michał Heronym Junosza Hrabia Podoski, Kastellan ziemi Dobrzyńskiej, Kawaler orderów Orla białego, St. Stanisława, Rotmistrz Kawalerji Noradowej.

(L. S.)³

3 „From the high grace of his Honourable Excellency Sir Michael Heronimus Hrabia Junosza Podoski, Castle Warden of Dobrzyń, Starost of Rypin, Lord of the Manor of Rusinowo, 1 1/2 Hufe of land forever. The whole Hufe is freed of socage, but an interest of 13 Thaler yearly will be paid by the evangelical community, located partially on the grounds of Rusinow and partially in the surrounding areas, as ex gratia payment. The half Hufe is given by his excellence to the church of Michałki without duties.“

Rusinow, 1st of April 1784. It is confirmed that the hereby laying of fund applies to the law of 1768. Signed and sealed by M. Podoski

"Im Namen der heiligen und gelobten Dreieinigkeit!"

Nachdem die aus meinem Erbgute Michałki mit meiner Erlaubnis und traktatmäßigen Consens des hohen Ew. Consistoriums U. A. b. zu Warschau auf den von mir gerichtlich zu ewigen Zeiten für mich und alle meine Successores dazu geschenkt und von allen und jeden Zinsen, operibus und prestandis aus ewig befreitem Grunde bestehend in einer halben Hufe Landes, von den aus meinen Erbgütern ansässigen Disidenten nebst dem Wohnhause für einen Geistlichen fertig worden ist, die Stallung und dazu erforderlichen Scheune aber in Kürze ausgerichtet werden sollen. Ferner nach dem von denselben in freiwilliger Verbindung mit mehreren evangelischen dissidentischen Einsassen der umliegenden Gegenden eine Gemeinde-Casse zur Unterhaltung ihres öffentlichen Gottesdienstes in Michałki unter meiner grundherrschaftlichen Genehmigung für mich und meine Successores zu ewigen Zeiten dergestalt verrichtet worden, daß die Beiträge an Geld und Getreide, welche die jetzigen dissidentischen evangelischen Einsassen auf meinen Erbgütern im Rusinower Schlüssel zu gedachter Casse versprochen haben zu ewigen Zeiten von den künftigen Käufern und Besitzern ihrer Stelle jährlich zu gesetzter Zeit unverweigerlich geschehen müssen, vermittelst welcher Beiträge von ihnen für Sie und ihre Successores noch eine Hufe Landes in Michałki in Erbzins genommen und von mir auf ewige Zeiten für mich und alle seine Successores dieselben, da sie zur Unterhaltung ihres Geistlichen bestimmt ist, von allen und jeden Relaten, Hofdiensten, Fuhren, Scharwerken überhaupt von allen operibus und prostandis, sie mögen Namen haben, wie sie wollen, befreit, zugleich auch den evangelischen Geistlichen, wie allen meinen bisherigen dissidentischen Erbsassen freies Brennholz zugestanden worden, dadurch denn die erforderlichen zum Mittel nötigen Unterhalt des evangelischen Predigers für diese Gemeinde zu Michałki herbeigeschafft und auf ewig versichert worden sind, so daß jetzt kein Anstand mehr genommen werden darf, diese Stelle mit den daselbst so lange sehnlichst gewünschten Predigers zu besetzen.

So geschehen in Rusinowo den 28. Junius Anno 1785. Michał Hieronym Hrabia Junosza Podoski, Kastellan ziemi Dobrzyńskiej, Kawaler orderow Orla białego i St. Stanisława, Rottmistrz Kawalerji Narodowej (S.)

Praes. ad Acta Consist. Ewang. Augs. Coufes. intercessit ad lata die 31 ½ Oktobris 1785 quod testor Joannes Jacobus Patz. Notar pub.

Za zgodność niniejszego odpisu z jego oryginalem na papierze bez stempla jako z urzędu pisanego świadczę. Pod. X. Boerner, Superintendent. ⁴ (L. S.)

4 M. Podoski confirms that a house for the pastor was build and that a stable and barn will soon follow. He also confirms that the dissidents owning ground within his domain will pay annual fees for the the lease for 1 Hufe of land to support the future pastor. Since the financing of a pastor is thereby secured, there are no further reasons to deny the community to have its own pastor.

Signed by M. Podoski, notary Joannes Jacob Patz, Superintendent X. Boerner

The copy of this document is located in the community archive in the notebook "Acts Regarding the Community Property."



Record

Of the most important books and documents contained in the parish archive.

1	Gouvernement Newspaper for the years 1844, 1846 – 1864, complete and bound.
2	The same for 1876-1881, incomplete and unbound.
5	Church code of the Evangelical-Augsburg church.
6	Instruction book for church treasurer.
7-45	1. Baptism church records for the years 1780-1928. 2. Marriage church records for the years 1780-1928. 3. Death church records for the years 1780-1928.
46	2 books of church fees beginning in the year 1841.
47	3 books official wedding notices beginning in the year 1839.
48	4 books of confirmands beginning in the year 1835.
49	1 book of converts beginning in the year 1840.
50	1 book, index of converts.
51	5 books of communicants beginning in the year 1849.
52	1 book of minutes of sessions of the church council beginning in the year 1849.
53	Census index for 1880-1886.
54	Church chronicle
55	Dziennik Praw, volumes 18, 21, 23, 25-27, 29, 40, 41, 42, 52, 55, 56, 58, 59-62.
60	Commemorative books of the Gouvernement Płock for the years 1877 and 1884.
61	6 correspondence journals beginning in the year 1844.
63	Files of 16 Kantorats.
64	22 non-systematic notebooks containing miscellaneous correspondence with government authorities.

Record of Pastors

Who had served the parish over its 150 years.

1	Gocianowski, Albert	1785-1794
2	Powalski, Teofil Bernhard	1794-1797
3	But, Teodor Natanael	1797-1798
4	Mielke, Christian	1798-1806
5	Meller, Gotthard Bernhard	1806-1815
6	Goburek, Samuel Lorentz	1815-1816
7	Biehahn, Johann Ferdynand from 1821-1836 vacant	1816-1821
8	Haberfeld, Karl	1836-1838
9	Dr. Schroeder, Karl	1838-1839
10	Kattein, Ernst Wilhelm from 1886-1887 vacant	1839-1886
11	Wernitz, Wladyslaus from 1890-1891 vacant	1887-1890
12	Filtzer, Ernst Julius	1891-1895
13	Schmidt, Philipp from 1899-1900 vacant	1895-1899
14	Gundlach, Robert	1900-1916
15	Lutthardt, Friedrich	1916-1918
16	Wernitz, Wladyslaus	1919-1920
17	Lewandowski, Lucjan	1921-1925
18	Kratsch, Adolf	1926-

Statistics of Population Change in the Evangelical Lutheran Congregation of Rypin

Year	Births			Deaths					Marriages			Confirmands			Communicants			Total Souls
	male	female	total	adults		children		total	evangelical	mixed	total	male	female	total	male	female	total	
				male	female	male	female											
1786	15	15	30					12			13							
1789	17	23	40							8								
1799	42	27	69					98		29								
1809	50	34	84					96		16								
1819			69					52		19								
1829	7	5	12					36										
1839	81	76	157	49	34	38	35	156	49			42	45	87	1673	1711	3384	
1849	153	128	281	57	55	80	58	250	50	2	52	68	80	140			3010	4295
1859	163	158	321	38	56	62	60	216	71	4	75	93	90	183	2004	2335	4439	4027
1869	170	156	326	35	44	79	59	217	61	-	61	65	80	145	2099	2499	4598	4884
1879			309					202	69	-	69	91	88	179			4115	
1889	159	131	290	95		74		169	52	-	52			134	1676	2168	3844	4844
1899			268					281			40			113				
1909	173	135	308	40	45	89	74	248	60	-	60	110	87	197	2331	2582	4915	4950
1919			219					147			45	86	88	174				
1928	165	134	299	41	44	35	34	155	55	2	57	86	66	152	2176	3762	4938	8000