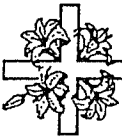


APPENDICES

- Appendix One: 1996 Easter Bulletin and Sermon
- Appendix Two: 1994 D.M.L.C. Graduation Sermon
- Appendix Three: 1996 Grace Lutheran Church Annual Report Growth Summary
- Appendix Four: 1993 "The Spirit in which we Apply the Scriptural Roles of Man and Woman"
- Appendix Five: 1992 "An Anecdotal History of the North Atlantic District"
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**"CHRIST IS RISEN
FROM THE DEAD!"**



Grace Lutheran Church

Falls Church, Virginia

Easter Sunday

April 7, 1996

The Pre-Service Music

The Trumpet Fanfare

The Choir - "Sing Alleluia"

The Hymn - #156 "Awake, My Heart, With Gladness"

Psalm 118:14-24 (Read responsively)

The LORD is my strength and my song;

He has become my salvation.

Shouts of joy and victory resound in the tents of the righteous:

"The LORD's right hand has done mighty things!

The LORD's right hand is lifted high;

the LORD's right hand has done mighty things!"

I will not die but live,

and will proclaim what the LORD has done.

The LORD has chastened me severely,

but he has not given me over to death.

Open for me the gates of righteousness;

I will enter and give thanks to the LORD.

This is the gate of the LORD

through which the righteous may enter.

I will give you thanks, for you answered me;

you have become my salvation.

The stone the builders rejected has become the capstone;

the LORD has done this, and it is marvelous in our eyes.

This is the day the LORD has made;

let us rejoice and be glad in it.

The Easter Prayer

The Congregation - "Amen"

The Old Testament Reading - Isaiah 25:1-8

The Cong., Choir & Brass - "Jesus Christ Is Risen Today"
Hymn - #157

The Epistle Reading - I Corinthians 5:6-8

The Congregation - "Hallelujah! Hallelujah! Hallelujah!"

The Gospel Reading - Mark 16:1-8

The Sermon Hymn - #150 "Christ the Lord is Risen Today;
Alleluia!"

The Easter Sermon Text - Job 19:23-27

The Easter Sermon Theme - "I Know That My Redeemer Lives"

1) I know that God's Son is My Redeemer who died for me

2) I know that He lives for me

3) I know that through Him I too shall live

The Hymn - #162 "He Is Arisen! Glorious Word" (In place of
"Create in Me a Clean Heart")

The Offering

The Offering Prayer

The Lord's Prayer

The Hymn - #160 "This Joyful Eastertide"

The Prayer

The Congregation - "Amen."

The Benediction

The Congregation - "Amen. Amen. Amen."

The Closing Hymn - #152 "I Know That My Redeemer Lives"

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Preacher - Pastor Walter F. Beckmann

Liturgist - Vicar Daniel Sims

Choir Director - Kathryn Schultz

Trumpet - Myra Hedin and Stan Sacha

Trombone - Ira Hedin and George Martin

Organist - Ivan Huelle

The Easter Lilies are placed on the altar to the glory of God by the following families: Richlen, Zielke, Runquist, Bev Jenkinson, Krause, Braun, Fischer, Sacha, Gohlke, Gonyo and Greene.

A Blessed Easter To One And All!

Easter Sunday - April 7, 1996

Sermon Text: Job 16:23-27

Sermon Theme: "I Know That My Redeemer Lives"

With the beginning of daylight saving time today we're up a little earlier than usual and it even looks as if we could be in for a cooler cloudier day than some of the beautiful days we experienced this past week. But inspite of the hour and what the weather may be we can still say, "What a beautiful morning this is and what a beautiful day this is going to be" because today is Easter. Even the word Easter is a beautiful word. It comes from an old English word which means spring, and spring is certainly the loveliest time of the year. Spring means that the cold desolate days of winter are behind us once again. That heavy mantle of ice and snow which not too long ago made travel treacherous and the holding of worship services at times uncertain, is gone without a trace and everywhere we look we see signs of life and vitality. Lawns are turning green. Crocus and daffodils are blooming. The cherry blossoms surrounding the Tidal Basin are just about at their peak and once again we're beginning to hear the songs of birds which have been silent for the past months.

It almost seems as if the trumpets on all those lilies on the altar this morning are calling out to all of nature to wake up from its long cold winter nap and calling to us as well to enjoy the wa and life of spring and to blend our hearts and voices with all of nature in a joyful song of spring.

But those lilies were placed on the altar this morning to announce an even more important event than the arrival of spring. They were placed there to remind us that the cold desolate reign of sin and death is ended. Those white lilies with their open trumpets remind us how holy angels arrayed in white robes opened their mouths at the empty grave that first Easter morning and proclaimed that joyful message of victory, "He is not here. He is risen." Those trumpets are calling to us to awaken our hearts with gladness as we turn to God's Word to see what is done today and then to blend our hearts and voices in loud and joyful Hallelujahs and Alleluias, Hosannas, and Amens, praising our glorious Redeemer for His victory over death and the grave this joyful Easter Day.

Yes, Easter is a day of great joy but it's also a day of great confidence, a day on which we can have complete confidence that death and the grave have been conquered, and that's a confidence which rests upon Christ our Redeemer and His resurrection this joyful Easter Day.

And which text is all of Scripture expresses that joy and confidence more clearly and powerfully than these words of Job before us this morning - I KNOW THAT MY REDEEMER LIVES.

PART ONE Job was a man who lived back in those dark ages of the past many centuries before the birth of Christ. He was a man who had been facing some cold dark desolate days and seemed to be sitting in the shadow of death itself.

Job had been a faithful child of God, but Satan had been plaguing and tormenting him, trying to destroy his faith, trying to tempt him to curse God and die in despair. One by one Satan took away all his earthly possessions, then his children and finally even his health. His body was covered with hideous sores so painful that he

sat in the ashes of what had once been his home and scraped his boils with a piece of broken pottery from what had once been his kitchen. The only healthy skin he had left was the skin which held his teeth in his gums. Satan had left his mouth intact so that he could use it to curse God.

Satan even turned Job's wife against him. "Why don't you just curse God and die?" she advised him. One day three of his friends came to visit him but when they saw what a wretched sight he was, they were so shocked that at first they just stared at him without saying a word and finally told him that God was obviously punishing him for some sin and he would do well to repent of it.

But Job knew that God wasn't punishing him for his sins. He told his friends, "I know I have a redeemer." The word for Redeemer in the Hebrew is Goel, a close relative who had a duty to avenge your death if someone killed you, to buy back your property if you got into debt and your property was confiscated, or to pay off any bad debts you had if you were about to be sold into slavery to pay off those debts.

Job knew that He had a Redeemer who would pay off the debt of his sin, bail him out of the slavery of the devil, and even rescue him from death. And He knew who that Redeemer was. He said, "He'll stand the last day upon the earth, I will see Him and He will be C Himself." Job knew that the Son of God Himself would come into the world, take our flesh and blood upon himself, thereby becoming our close relative who could act as our Goel, our Redeemer.

1900 years ago Jesus said that He was that Redeemer, and not just Job's redeemer, but our Redeemer, the whole world's Redeemer. He certainly proved that He was the very Son of God when He healed the sick, calmed storms, cast out devils and even raised the dead. He performed so many miracles that the Apostle John tells us that if they were all recorded in a book, the book would be so large there wouldn't be a place in the whole world which could hold it, but those which have been recorded in the Bible have been recorded to prove that Jesus is the Christ, the Son of God.

To free Job, you and me, and all sinners from the debit of sin the slavery of the devil and death itself, the Son of God our Redeemer died for us. We know that He was dead for God's Word tells us He died and also that a Roman soldier took a spear and thrust it into his side and blood and water flowed from the wound. Our Redeemer died. He died for us.

With Job we can confidently say, "I know I have a Redeemer, the Son of God Himself, who died for me."

PART TWO But would our great Redeemer really be able to pay off our great debt of sin and ransom us from the power of death and the devil? The Holy Spirit inspired Job to assure his foolish friends "I know that My Redeemer lives and that He will stand the last day upon the earth." He knew that after His Redeemer would die for him He would rise again to prove that His work had been successful, to prove that God the Father had accepted His sacrifice for our redemption and that having risen again from the dead he would live forever.

Job knew that not only would God's Son be His Redeemer but even one's Redeemer, sinful man's only hope of Redemption. He also knew how sinful people tend to quickly forget God's gracious promises, so he cried out, "Oh, how I wish that these words could be written in a book, engraved on a metal plate and chiseled into a rock so that they would never be lost." Job's wish was granted. His words have been preserved here in the pages of God's Word and as long as the world stands, these words shall endure - "I know that my Redeemer lives."

That confident prophecy of Job was wondrously fulfilled that first Easter morning some 1900 years ago in Jerusalem. Before He died Jesus Himself even repeated this prophecy in His own words when he said, "Destroy this temple, this body, and in three days I will raise it again." Again He said, "I've come to give my life a ransom for many," and a number of times He said, "I will be crucified but I will rise again on the third day." On another occasion He said, "Just as Jonah was three days in the belly of the whale so I will be three days in the belly of the earth." Obviously if that third day had come and gone without his resurrection we have much confidence in the promise of redemption. We'd have to conclude that He tried to redeem us but failed, that we are still in our sin and still slaves of Satan doomed to everlasting death and damnation.

Humanly speaking our chances of redemption didn't look very good out there at the grave early that first Easter morning. It was already the beginning of the third day but there were no signs of life in that grave. The stone was still blocking the entrance. Pontius Pilate's seal was still unbroken and his soldiers were still quiet standing guard. Back in Jerusalem the disciples weren't expecting any resurrection. They were locked behind closed doors filled with fear, doubt and disappointment. The only sign of life was that group of women rushing out to the grave. But even they weren't going out there intending to worship a risen Redeemer but to anoint a dead one for His final burial. Their hopes were as cold and dark as the morning itself.

But SUDDENLY the earth began to shake beneath their feet as Christ sat up in the grave and smashed the powers of death. In the same instant an angel from heaven came down to earth, rolled the stone away and sat on it. He didn't take a chisel and begin to carve a message onto that stone. That would have taken too long. His message was too important for that. It had to be delivered immediately, so with His own angelic voice He announced to those women, "He is not here. He is risen."

And then in addition to the words of that angel, consider the other proofs of Christ's resurrection recorded here in God's own book. The grave was empty. The grave clothes were still there but Christ's body was no longer in them. Back in Jerusalem meanwhile the bodies of all those believers who had come forth from their graves on Good Friday began to make appearances in which they proceeded the resurrection. Then the risen Christ Himself began to appear first to Mary Magdalene, then to the rest of the women, to Peter, to the disciples from Emmaus, to all of the disciples, and on one

occasion to as many as 500 eyewitnesses. In those appearances He spoke to them, ate with them, allowed them to touch Him, and then gave them the greatest proof of all - He showed them how the Scripture had foretold it. Among the passages which He cited was certainly Job's prophecy in our text.

Today we can confidently proclaim with Job, "I know that My Redeemer lives, and with Paul, "Now is Christ arisen," "He who was delivered for our offenses has been raised again for our justification. The resurrection of our Redeemer assures us that God has accepted His sacrifice for our sins. Our sins are forgiven. Our debt has been paid. We have been redeemed.

PART THREE Oh, but the resurrection of Christ means more to us than our redemption and Job knew what that was when he prophesied how his redeemer would rise and stand on the earth on the last day. The word used for earth here was APHAR, which means dust. It's the same word God used in Paradise when He told Adam, "Dust you are and to dust you will return." On the last day Christ will come again and stand on our graves filled with our dust. Job realized that when Christ would return again on the last day He himself would have turned to dust. But he also knew that when His Redeemer would stand on his dust he would rise again from that dust and in his flesh and with his own eyes would see his risen Redeemer. He was so excited at the thought of it that he cried out, "How my heart yearns within me!"

That risen Christ promises us in His Word, "Because I live, you shall live also." "I am the resurrection and the life, He who believes in me though He dies, yet shall he live." Through His Apostles Paul He assures us that Christ our Saviour has abolished death and brought life and immortality to light through His Gospel. Again through His Apostle Paul He assures us that when He rose from the dead He became the firstfruits of all that slept. At this time of the year when you see the first daffodil in bloom you know that soon all the other flowers - the tulips and azaleas, the rhododendrons and dogwoods will be shaking off their dormant sleep of winter and will begin to bloom with that daffodil. Because Christ our Redeemer shook off the bonds of death and rose from the dead, we His redeemed will follow him in a glorious resurrection to life and glory everlasting.

Unless Christ makes His final return in the very near future, like many of our loved ones who have gone before us, we're all going to die and turn to dust in the grave. But when our risen Redeemer does return on the last day, as He surely will, He'll stand on our dust and say, "Come forth," and we will, in our flesh and with our eyes to see him face to face. He Himself has assured us that the day is coming in which all who are in the grave will hear His voice and come forth." And when we do, it will not only be to life but to glory. We'll rise, never to die again but to live forever clothed in immortality, incorruptibility and glory.

Because our Redeemer lives we can actually laugh death and the grave in the face as Paul did when he said, "Death where is your sting. Grave where is your victory. Thanks be to God who gives us the victory through our Lord Jesus Christ.

Job said, "Oh that my words were written in a book, engraved on
a metal plate and chiseled in a rock forever. To those words we
add, "May these words be written in our hearts all the days of our
life and finally engraved on our tombstones - "I know that my Redeemer
lives.

May these words continue to fill our hearts with faith joy and
confidence until that glorious day when we see them fulfilled before
our eyes and in our flesh in our resurrection through Jesus Christ
Our living Redeemer.

Oh the sweet joy this sentence gives - I know that My Redeemer
lives. HALLELUJAH AMEN.

W. F. Beckmann

DMLC GRADUATION SERMON - 1994
ON CLASS PASSAGE 1 CORINTHIANS 15:58

APPENDIX TWO

I'm not a graduate of Dr. Martin Luther College. I'm not even a graduate of the prep department which used to exist on this campus. But over the years I have attended a number of graduations here at this school. Back in the early 1980s both of my daughters graduated from this college. Back in the 1950s my sister and my wife received DMLC diplomas on days like today. I think that it's those graduations back in the 1950s which I remember most distinctly, and that's not just because I'm getting to that age when things which happened years ago seem clearer to you than things which have happened more recently. I remember those graduations so distinctly because the speaker for those services was the president of the college, President Carl Schweppé, a powerfully built man with eyes which seemed to look right through you and a voice which spoke with authority second only to those voices in Scripture which shouted from heaven or were uttered by the incarnate Son of God Himself. When he stood before the graduates and pointed his finger at them and said, "GO, Go to your calls, Go with God's blessing and Go to do His Work, those graduates almost had to be physically restrained so that they wouldn't rush out of the auditorium and to their calls even before that service was over. Those sermons were powerful and inspiring that I'd be halfway to Mankato before it occurred to me that I hadn't graduated that day and wasn't going to my call.

My prayer for you this day is that God would bless my wards and use them to send you off and out with some of that same zeal and enthusiasm to do His work. You've certainly chosen as your class verse a text which contains all the thoughts for such a send-off, thoughts like, "Stand firm, give it your all, work for the Lord, and be confident of success." Let's take those inspired thoughts, add a little imagery which reflects the nature of this college and I think what we have here in this verse is God's Lesson Plan for you and it's a lesson plan for success. So as we send you off this hallowed hill and from these hallowed halls today whether it's to your call, to await your call, to further your education, to begin a family and home, or whatever - we urge you, in God's Name we charge you - GO WITH GOD'S LESSON PLAN FOR SUCCESS.

PART ONE On page one of His lesson plan for you God tells you to stand firm and let nothing move you.

When God's inspired writer Paul first wrote these words to the Corinthian Christians, He was charging them to stand firm in the rich instruction they had received from God's called servants, men like Paul Himself, Peter and Apollos. To you today God is giving the charge to always stand firm in what you have learned from His called servants here at DMLC, that entourage of academically robed professors who have joined your joyful procession this day and in whose classrooms you have studied these past 4^{years}. The instruction which men like Paul and Peter had given to the Corinthians was God's own inspired Word. Paul once said, "We speak not in the words which man's wisdom teaches but which the Holy Spirit teaches." The professors who taught you here at this school were not divinely inspired but what they taught you was based on God's divinely inspired Word.

We demand that of them in their calls. Even the instruction they gave you in all secular subjects was always presented in the light of the Holy Scriptures. That's why we can charge you this day to go and always stand firm in what you have learned here and never allow anyone to move you from it.

You can stand firm on what you have learned here also because it's not only Scripturally based also Christ-centered. You could not have chosen a more Christ-centered verse for this occasion than the one before us. It's taken from Paul's famous resurrection chapter in which he makes statements like, "If Christ is not risen our faith is vain and we are yet in our sins, but now is Christ arisen." And "Death where is your sting, Grave where is your victory? Thanks be to God for He gives us the victory thru our Lord Jesus Christ." When we charge you this day to stand firm in what you have been taught in this school which is about to become your Alma Mater, we're recharging you to stand firm on God's Word and on Christ.

If you have already received a call or will eventually be receiving a call into one of our classrooms, always stand firm in that classroom. If you're going on to further education, continue to build that education upon the firm foundation which you have learned here. If you're planning to enter into marriage to build a home instead of serving in a classroom, build that home upon what you have learned here. Whatever your plans for the future are as you go down this hill and leave this school today, you're going to begin the rest of your lives. Build your lives on Christ and His Word for Christ Himself said that such a life is built upon a rock and will stand firm.

That's page one of God's Lesson plan for you.

PART TWO As we turn to page two, He charges you to always give yourself fully to your work. Give it your all.

God certainly gave you His all. He gave you His one and only Son to be your Savior. His Son gave His very life for you. Can you possibly give less than your all for the work to which He is calling you. The Apostle Paul certainly couldn't. He once said, "I always try to be all things to all men." Again He said that He considered himself to be the servant of all for Jesus' sake. In our text He charged the Corinthian to do the same, to give themselves fully to their work. And thru this verse, your class verse, God is charging you to do the same. Always give it your all.

If your work will be in the classroom, give yourself fully to it. Every gift you have God has given you in connection with Christ and He expects you to use them all in the work to which He has called you. He expects you to give it your all and not only in your classrooms, but in every phase of your life. Even teachers have a life outside the classroom, at least after your first year or so. Not only when you're preparing for your classes and teaching them, but when you eat or drink or whatever you do, always give yourself fully to it to the glory of God.

If the call you have chosen to answer will be leading you not into the classroom but into marriage, give it your all, give 100% of yourself to making it a successful marriage and establishing a truly Christian home which can be a model for others to follow.

If the path of your life will lead you into secular employment give yourself fully to that. Most of the Corinthians to whom this text was originally addressed were involved in what we call secular employment, but they too were charged to give themselves fully to that work.

That's page two of God lesson plan for your life.

PART THREE On page three He reminds us that in our work in the pulpit, home or wherever, we should always remember that we are working for the Lord. In our work in the church we receive a divine call from the Lord to serve Him. But in His Letter to the Romans Paul calls civil authorities ministers of God and in Ephesians He tells us that people in secular employment are also working for the Lord.

We're not working for ourselves but for the Lord. That's how Paul felt about His call. One time while He was in prison some hot shot evangelists were out attracting a lot of attention for themselves as they preached the Gospel. Some of Paul's friends were concerned that this might be detracting from Paul's reputation, but Paul said "That really doesn't matter. The important thing is that the Name of Christ is being proclaimed. Paul eventually became more famous than all of them, but that wasn't what he set out to do. He was working for the Lord, not for Himself. John the Baptist became a rather famous evangelist during his ministry in the wilderness, but that was never his goal. His goal was to work for the Lord, to direct people to Christ. He expressed that well when he said, "He must increase and I must decrease."

Certainly Jesus Himself had that attitude towards His work. He said, "I came not to do my will but the will of Him who sent Me." Again He said, "I came not to be served but to serve and to give my life in the service of my Father and as a ransom for those people my Father sent me to save."

Some people might say that you're beginning your careers today and might even express the wish that you would rise high in your field and gain a lot of honor, fame and recognition. But that's not what God has written here on page three of his lesson plan for you. He tells you to always remember that He has called you, you are working for Him, not for yourselves. You're serving not for your own good but for the good of His people, especially those children whom He's entrusting to your care.

PART FOUR Finally on page four of his lesson plan for you He tells you that you can always be confident of success as you stand firm and give your all to the work He has given you. Know that your labor in the Lord will never be in vain.

Paul learned that truth not only from the Holy Spirit but also from His own personal experience. There were times when his work didn't always seem all that successful. He'd come to a new town intending to preach to large crowds and would end up in prison. He'd expect people to welcome the Gospel with eager hearts and they'd treat it with hatred or indifference. But he gradually began to see jailors won by the Gospel and the number of people he could call brothers and sisters in Christ begin to grow, and the mission

he had started grow into established churches, and there were many of them. He knew that his labor in the Lord was not in vain.

By God's inspiration He tells you that yours won't be in vain either. That's quite an assurance. It's the same assurance He give in regard to His word. "My word will not return to me empty," He says and assured you that your labors in the Lord will not be in vain." You may never have the visible results Paul had. Few people ever do. But your labor will not be in vain. He'll use your labor to nurture saving faith in the hearts of your students, to shape their characters in a way which is pleasing to Him, to prepare them for useful life and service to God and to their fellowmen. You may not see many of the fruits of your labors because those fruits will continue in the hearts and lives of your students long after the Lord has called you to glory. You have His guarantee and promise of this.

When you gather one day for that great reunion, not the 40th or 50th reunion of the class of '94 but for that eternal reunion of the Communion of Saint, you will know and rejoice that your labors in the Lord were not in vain.

Go then Class of '94 - Go to where the Lord is calling you and go with His blessing. Go and always stand firm in His Word and on Christ. always give your all as you work for him and not for yourselves and always be confident that your labor in the Lord is never in vain.

That's God's Lesson Plan for you, a Lesson Plan for Success.

APPENDIX THREE

OUR GROWTH AT A GLANCE

Year	Souls	Communi- cants	Communion Attendance	Christian Day School	Sunday School	V.B.S.	Baptism	Confir- mation	Synod Offerings	Total Offerings	Average per Communicant	Year
1963	42	24	122		16		2			\$3,579	\$148	1963
1964	68	38	260		22		10		\$500	6,722	148	1964
1965	87	41	293		36		5	2	840	9,005	220	1965
1966	117	62	404		41		13	5	970	14,430	232	1966
1967	146	80	510		47	53	6	7	1,370	17,051	213	1967
1968	197	112	734		55	50	9	10	2,250	24,280	217	1968
1969	215	127	802		63	58	11	13	6,250	28,657	226	1969
1970 A	244	132	865		70	67	11	5	6,250	34,952	265	1970 A
1971	270	157	1022		75	102	14	8	7,875	38,637	246	1971
1972	280	169	1128		72	80	14	12	8,300	49,808	295	1972
1973	298	175	1183	10	72	48	11	7	8,250	54,613	312	1973
1974	285	180	1246	12	81	60	2	10	9,000	65,018	351	1974
1975	287	180	1487	18	83	38	7	5	9,631	81,841	431	1975
1976	310	203	1357	21	78	48	16	14	11,479	95,442	470	1976
1977	320	206	1423	25	79	62	7	10	13,028	110,508	536	1977
1978	338	225	1484	31	72	32	14	12	13,700	111,043	484	1978
1979	349	233	1557	33	75	12	14	15	15,137	127,640	548	1979
1980	350	237	1512	37	74	29	5	9	18,496	145,944	616	1980
1981 B	320	217	1513	44	70	24	10	8	18,813	162,180	747	1981 B
1982	296	206	1432	30	62	28	5	7	20,920	165,695	804	1982
1983	328	230	1580	32	65	24	8	11	29,973 *1	168,384	732	1983
1984	338	240	1720	25	58	35	4	15	27,054 *1	184,103	767	1984
1985	340	253	1771	31	61	25	2	7	29,903 *1	186,921	739	1985
1986	320	250	1737	31	52	18	9	12	27,239	219,199	877	1986
1987	344	273	1819	19	51	34	10	10	29,700 *2	234,801	860	1987
1988 C	301	246	1770	28	42	47	8	11	31,300 *2	222,137	903	1988 C
1989	310	239	1486	20	46	31	12	6	29,304	200,811	840	1989
1990	278	234	1586	31	41	29	9	10	29,304 *2	205,630	879	1990
1991	290	235	1588	19	37	35	6	9	30,000	212,784	905	1991
1992 D	280	214	1495	25	22	42	8	8	31,350 *2	222,356	1039	1992 D
1993	248	213	1340	36	22	37	4	8	31,350 *2	232,785	1093	1993
1994	261	214	1426	31	14	7	9	5	31,977 *2	233,973	1093	1994
1995	270	218	1551	28	14	39	4	8	32,936 *2	240,356	1103	1995
1996	252	206	1428	35	25	29	6	5	33,924 *2	250,954	1213	1996

*1 Includes Reaching Out offerings

*2 Does not include special offering

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Year	# of													Year	Total Attendance	Year	
	Sunday Average	Special Service	Lent Average	Maundy Thursday	Good Friday	Easter Sunrise	Thanks- giving	Mission Festival	Refor- mation	Advent Average	Late Xmas Eve	Xmas Eve	New Xmas Day				
1963	29	2											55		33	1,280	1963
1964	41	3			46								75		36	2,200	1964
1965	56	3			47								70		37	3,072	1965
1966	70	3			61		60					SNOW		57	37	3,940	1966
1967	98	11	41		82		50					120		54	30	5,618	1967
1968	119	11	50		83		110					159		72	47	6,939	1968
1969	137	11	60		108		127					195		88	89	8,093	1969
1970 A	139	11	57		112		118					228		91	28	8,145	1970 A
1971	156	11	82		103		118					248		113	80	8,570	1971
1972	159	11	68		130		111					270		126	82	9,570	1972
1973	179	11	85		93		161					255		123	95	10,620	1973
1974	175	11	65		128		160					255		130	88	10,327	1974
1975	187	12	80	119	concert		166	97				275		148	104	11,292	1975
1976	197	16	77	85	80		128	71		51		248		112	82	11,613	1976
1977	190	14	60	96	82		145	93		52		300		184	90	11,302	1977
1978	193	14	54	71	108		150	96		54		206		126	110	11,484	1978
1979	211	14	61	95	127		198		121	62		260		155	79	12,425	1979
1980	212	15	59	102	105		176	75	119	56		224		167	86	12,475	1980
1981 B	206	15	68	90	108		137	122		75		219		124	75	12,205	1981 B
1982	182	15	80	96	126		181		96	56		207		120	96	10,922	1982
1983	194	14	74	98	150		161		94	37		241		178	68	11,381	1983
1984	209	14	68	101	125		155		72	36		238		147	81	12,451	1984
1985	212	15	67	105	110		180		119	48		231	58	168	80	12,524	1985
1986	212	15	61	91	156		150		84	53		175	35	130	85	12,249	1986
1987	213	16	58	72	151		62/80		85	54		194	54	125	80	12,368	1987
1988 C	204	18	51	83	128		41/111		83	50		165	49	154	78	11,963	1988 C
1989	180	17	70	89	147		26/81		57	51		206	47	122	87	10,897	1989
1990	179	18	74	103	147		50/118		73	47		184	48	144	62	10,793	1990
1991	189	18	52	90	125		47/84		75	36		183	59	150	75	10,086	1991
1992 D	153	18	50	95	122		48/93		35	38		154	69	112	49	8,166	1992 D
1993	139	18	44	62	118		42/85		41	28		154	67	116	52	8,310	1993
1994	142	17	33	87	110		35/81		74	38		173	52	95	43	8,372	1994
1995	142	18	38	164	97		43/88		98	48		170	64	93	46	8,779	1995
1996	146	19	37	78	90	55	32/118		92	55		172	62	118	76	8,740	1996

A. Largo mission, Divine Peace, began services
B. Manassas mission, Bethlehem, began services

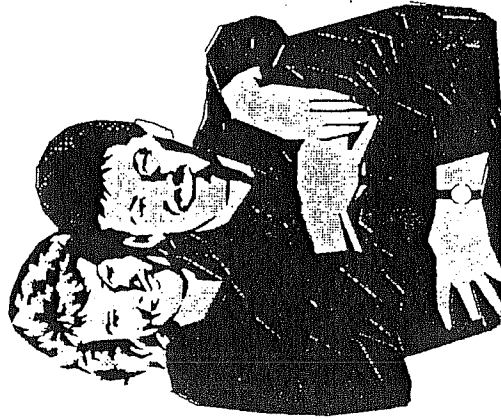
C. Loudoun County mission, Our Savior, began services
D. Woodbridge mission, Trinity, began services

31

Appendix Four

"MALE AND FEMALE HE CREATED THEM"

GENESIS 1:27



THE SPIRIT IN WHICH WE APPLY

THE SCRIPTURAL ROLES OF

MAN AND WOMAN

IN THE HOME

There probably isn't a better place to go to begin to understand the Scriptural relationship of man and woman than to your own church where a bride and groom are standing before the altar and are about to be joined together in marriage. The pastor reminds them, from God's Word, that marriage is a loving companionship created by God Himself, a companionship which He promises to bless and for which he gives His own counsel and direction. The pastor reminds the husband of God's specific direction to him; that He is to love His wife as Christ loved His bride the Church and even laid down His life for her. "*In this same way, husbands ought to love their wives,*" Ephesians 5:28. The husband is the head of the wife and will exercise that authority to love, cherish, protect and support the wife the Lord is giving to him and to see to it that the home they are establishing is a truly Christian home in which Christ is always the unscen head and where the Word is taught to all in love and in truth.

The pastor then reminds the bride, from the same Word of God, that she is to submit to her husband as Christ's bride, the Church, submits to Him. She is to live to her husband who is ready to die for her. She is to be a God-pleasing helper working with her husband to establish a Christian marriage and home.

Since both husband and wife have their sinful human natures, they will at times fail in their marital responsibilities and fail to always show each other the love and respect they should. To keep this from tearing apart what God has joined together they will daily turn to God's Word for forgiveness and for the strength to improve their own marital commitment and to forgive each other for Jesus' sake. Strengthened by that Word they will live together as heirs of the gracious gift of life (I Peter 3:8) and their home here on earth will become, more and more, a blessed foretaste of our eternal home in heaven. They will realize how true that catechism verse really is:

*"Let each his lesson learn with care,
And all the household well shall fare."*

IN THE CHURCH

It really should come as no surprise that when Christians leave their homes and gather for worship, fellowship, and instruction in God's House, God doesn't abandon or reverse the order He has established for the home but prescribes it also for the Church. (I Corinthians 14:33-35). Those who have been given headship and responsibilities in the home have that same position in the church - under Christ, or course. Christian men consider their church to be their spiritual family. They regard the female members of their congregation as their sisters in Christ. If there is a considerable age difference, they will even treat them with the love and respect which a Christian son ought to show his mother (I Timothy 5:2). In that loving spirit, they will assume their God-given responsibility in the church for the good of all the members. They will cheerfully, even sacrificially, give of their time and energy to oversee the business of God's House, to see to it that God's Word is taught in truth and that programs of Bible study and instruction in sound doctrine are made available to all members of their spiritual family. They will foster good stewardship and fellowship, promote and participate in energetic programs of outreach and evangelism, and be lovingly concerned about the physical and spiritual welfare of every member. They will strive to be men full of the Spirit and wisdom (Acts 6:3) and will seek that Spirit and wisdom from the Holy Scriptures.

Just as Christian husbands strive to bring joy into the lives of their God-given wives, so Christian men in the congregation will consider the spiritual needs of their sisters in Christ and will strive to do all in their power to make their worship and fellowship edifying and delightful. They will also do all they can to recognize the gifts of their spiritual sisters, seek their input, develop programs in which those gifts can be used in a God-pleasing way in the service of the Lord and of His Church, and encourage them to joyfully participate in such service.

Just as in the Christian home so also in the Christian Church, Christian women will recognize the headship of their brothers in Christ. They will cheerfully help and serve in any way

they can and, in loving obedience to Christ the true head of the church, accept the Scriptural restriction that they are not permitted to teach or have authority over the man. (I Timothy 2:11-12). For the strength to do this they too will turn to Christ, to the Word and to the Spirit.

As Christian men and women worship and serve together in this way in the church they will experience what Paul speaks of in Ephesians 4:16 - *"From Him the whole body, joined and held together by every supporting ligament grows and builds itself up in love, as each part does its work."*

IN THE ORDER OF CREATION

As brothers and sisters in Christ, we also realize from God's Word that our roles in the home and in the church rest upon God's ancient order of creation. (I Timothy 2:13, I Corinthians 11:8-9). That order was perfect. It was created for our good, and if man and woman had not fallen into sin and lost the image of God, they would have been able to live according to God's order. Sin, however, destroyed their perfect relationship with God and with one another. When the Holy Spirit, by the power of the Gospel, brings us to faith He also begins to restore that lost image of God in our hearts and lives. By the power of the Gospel we also begin to grow in the ability and desire to live in our God-assigned roles for Jesus's sake.

IN THE WORLD

Unlike the Christian home and the Christian Church the unregenerate world is not an environment which is motivated by the Gospel or guided by God's will. In fact, to the world that all seems rather foolish.

Our great commission regarding the unregenerate world, which is lost in unbelief and living in spiritual darkness, is that we first of all go into all the world and preach the Gospel to every creature, to seek thereby to win them for Christ and for salvation. Accepting God's will regarding Christian living and role

relationships is not something which can precede saving faith but must come as a result or a fruit of it. Therefore, we do not try to force our morality upon the world (I Corinthians 5:12), but will seek to influence the world by being witnesses for Christ and by letting the light of our good works shine. Just how do we as Christians allow our light to shine before the world on this particular issue? The Table of Duties in our Catechism reminds us that we do this by submitting to all civil authorities which God has placed over us and by obeying all who are over us in the work place just as we obey Christ. When we, as Christian men and Christian women, are placed into positions of authority in the world, we will try to administer that authority in Christian love and concern for those who are under us always remembering that the Lord and Master of us all is in heaven and has told us that the humble, loving, serving mind which was in Him should also be in us in all our relationships with one another.

Since it is a cruel, sinful, self-centered and often even godless world in which we live, Christian love will keep us from imposing undue restrictions upon Christian women as they live and work in an unregenerate environment in which they do not have the protection of the Gospel's influence as they do in the Christian home and in the Christian Church. (We wouldn't expect a Christian law enforcement officer to bring a service revolver to the family dinner table or to brandish such a weapon in the Christian Church service, but we wouldn't want to forbid that officer to use one in the line of duty out there on the street. That could be a fatal mistake.) By the same token we must be very careful not to unduly bind a Christian woman's conscience as she goes out to live and work in a sinful hostile environment. In another document on this subject we state that, "We reject the opinion that all women are always subject to all men as an exaggeration of what the Scriptures teach." The roles of man and woman is an application of God's Law, but it is an application which must always be made in love, for as Scripture clearly teaches, "*Love is the fulfilling of the Law.*"

Finally, there's a way in which we Christian men in particular can allow our light to shine. The love and concern we

show for the women in our homes and churches, the love and concern which we show to all people with whom we come into contact in every way in our daily lives, is a love and concern which we should always strive to show towards all women. We should be concerned about their feelings and well being, always striving to do all we can to keep them from being used and abused in this sinful world.

This is the spirit in which we apply the roles of man and woman in the various phases of our lives. May God give us all that spirit for Jesus' sake.

Walter F. Beckmann

This Document Was Commissioned By The 1993 WELS Convention

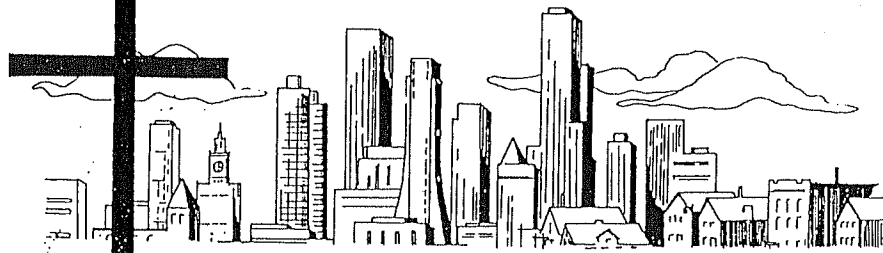
(Proceedings - Page 55
Resolution 12, Resolve d)

For further information and further study on this subject cf.

- 1) The Scripture Roles Of Man And Woman - COP
- 2) Study Guides By Prof. John Brug

APPENDIX FIVE

"Go To That Great City..."

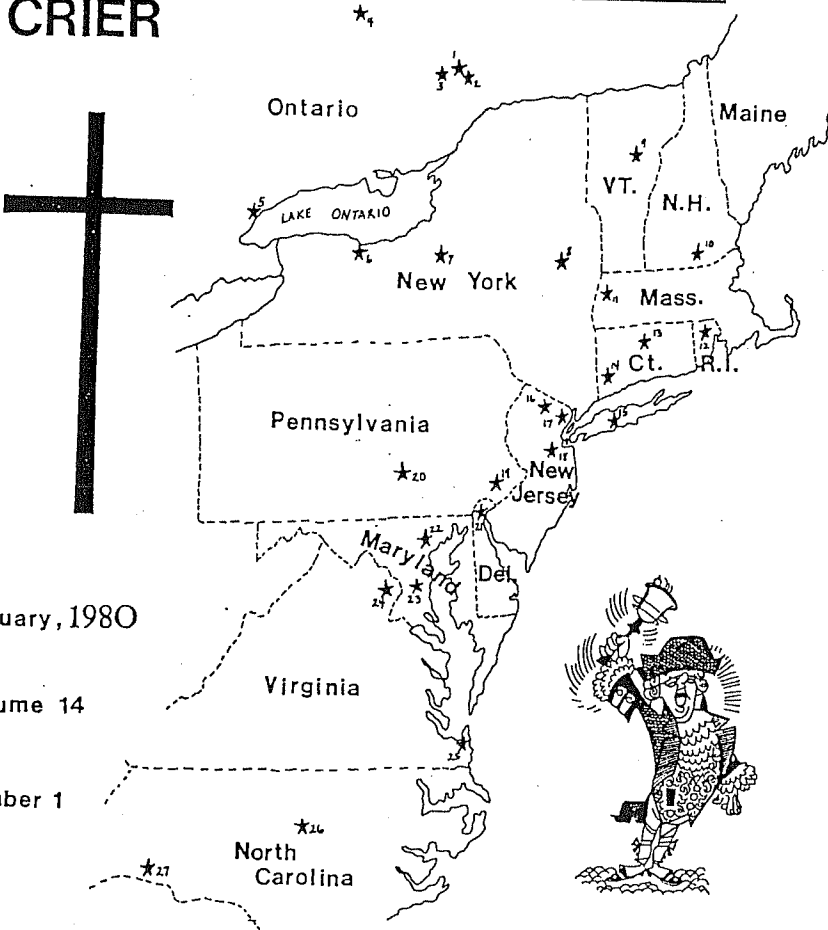


COLONIAL CONFERENCE

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COLONIAL CONFERENCE

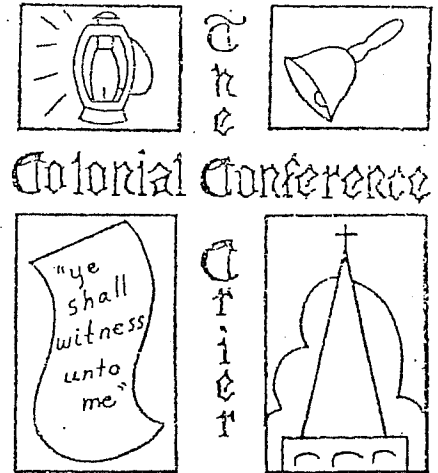
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Southern Pastoral Conference
October 20 & 21, 1992

"An Anecdotal History of the North Atlantic District"

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"An Anecdotal History of the North Atlantic District

The assignment of this paper coincides amazingly with the arrival of the author's 60th birthday. It doesn't take a lot of imagination to picture a meeting of the steering committee and a conversation which may have gone something like this - "He's starting to get up there in years. He doesn't have all that many holes left to play yet on the back nine of his career. We'd better get him to put some of this stuff down on paper before he starts to forget it." Well, hopefully this assignment was not given too late, because in the words of one of my contemporaries, "The things I'm starting to remember most clearly are things which never happened." But maybe that's what an anecdotal history really is. I checked the meaning of the word, anecdote, in my Funk and Wagnalls Dictionary and it is defined as, "a short story." It also says, "See synonyms under story," and this is what I saw under "story" - "a narrative or recital of an event or series of events, whether real or fictitious." I realized immediately that with such parameters I was probably equal to the task, so here it is, "An Anecdotal History of the North Atlantic District," or perhaps a more accurate title might be, "It May Have Been Something Like This."

How It All Started

All events which transpire here on earth, of course, are known by God from eternity and that is true also of the history of our North Atlantic District. But the first inkling we had that the WELS might have a field in the Mid and North Atlantic region of North America came in 1962 when the Michigan District Mission Board received a request from several families living in the Northern Virginia suburbs of Washington, D.C., to come and meet with them to consider the possibilities of starting a WELS mission in the DC metro area. This was one of many such requests that the WELS would receive during the 60's and 70's from every state of the United States and several provinces of Canada. Members of the Michigan District Board made a visit to Arlington, Virginia, met with the interested families at the Robert Geweke residence, were impressed by the dedication of the people they met, and were determined to serve them as quickly as possible. Pastor Leonard Koeninger was given a 6 weeks leave of absence from Emanuel Lutheran Church of Lansing, Michigan, and on March 31, 1963, conducted a service for 28 worshippers in the Churchill Road School in McLean, Virginia. Calling upon tutors, professors, and retired pastors, the mission board was able to offer its new Virginia mission effort regular Sunday services until a resident pastor could be called and installed.

That is about where I first began to appear in the picture. I was about half as old as I am today and was serving a congregation in Battle Creek, Michigan. We had a critical shortage of pastors in our synod at that time (75 vacancies as I recall) and I had received at least half a dozen calls, all of which I turned down because we had a very active neighborhood

outreach program in operation at the time and I didn't feel I could abandon it. I first heard about our new field in Virginia at our district convention in June of 1963. Pastor Hilbert Engel, chairman of the Michigan District Mission Board, presented it to the convention delegates in his usual glowing terms and also shared with us the exciting news that the district board had just been granted permission to call. I had gotten to know Pastor Engel quite well from discussing my past calls with him, so I felt comfortable about asking him a dumb question when I was sitting next to him at lunch that day - "Wow! Whom do you put on a call list like that one to Virginia?"

Perhaps I should explain my reason for asking that question. When we terminated our fellowship with the LCMS, I was worried that we were too small and too concentrated in the Midwest to be able to survive on our own. I don't remember where I said it or even if anyone was listening when I said it, but I do remember that I said, more in fear and frustration than with courage and dedication, "Well, now we'd better be ready to go and serve our people when they move into those places where we don't have churches." So that sort of explains why I was so excited to hear that our synod was planning to start a church way out east in the Washington, DC, suburbs.

But getting back to my dumb question about which names were on that call list - Pastor Engel, with a twinkle in his eye because he knew I was about to be embarrassed, told me, "Oh, we have Harry Scheile, Waldemar Pless, Corky Koeplin and - Walt Beckmann on the list." I was not only embarrassed, I was scared. Then I was relieved, but I guess also a little disappointed, a few weeks later when I learned that Pastor Scheile had been called. He turned the call down. I heard later that he felt a younger man should take the call. Pastor Kurk Koeplin was then called. He was very excited by it and I thought he had accepted it, but apparently he hadn't, because I was called next. At the time I received it I had two other calls, but I knew I should take it. In the years since, I've often advised pastors and teachers, "If you're so excited about a call that you can practically taste it, you ought to accept it." I could taste that call. Unless my memory fails me, though, I believe I accepted it with the feeling that I'd spend about five years serving in that mission we ought to start out East and then I'd accept a call back home to the Midwest.

How It Was In Those Days

Things were different back in 1963. The Mission Handbook was church bulletin size and about 8 pages long, three of which were blank and reserved for additional notes. About the only regulation I remember was that a mission congregation was not allowed to pay its pastor's health insurance. When I arrived at my first congregation they were paying my health insurance so, in the interest of truth and fair play, I told them I would have to refuse this extravagant benefit and pay the \$120 myself. About

a month later I received a letter from the mission board stating that mission congregations were being asked to pay their pastor's health insurance. That's the last time I looked at that handbook. I have no idea what I ever did with it. I suppose if I still had it, it would be practically worthless by now.

With a smaller handbook there was also less supervision by the mission board. During my first year in Virginia I assembled a file of about 50 parcels of land and asked the board if they wanted to come out and check them out. They told me to use my own judgment. Within a year we owned a piece of land - five acres for \$28,500. The ceiling on parsonages at the time was \$17,000. Since we were in a high cost area, the mission board authorized us to go as high as \$19,000 and to build something nice with pillars in front so that it would blend in with the neighborhood. We were finally able to purchase the home we still live in for \$25,000.

Since we were to be the first WELS church in our area, the mission board felt it should be a showplace. Original plans were to spend about \$60,000 on our chapel. The low bid came in at a little over \$70,000 and it was approved without complaint. The only revision the mission board suggested was to put the pastor's office in the back of the lower level instead of off the narthex. It was a good suggestion.

Just to round out the financial picture at that time. Mission code was \$335 per month, plus \$35 per month car allowance and \$1 per month for each year in the ministry.

Another benefit offered to home missionaries at that time was an interest free car loan. I believe it was about \$600 at first and eventually grew to about \$1,000 before the program was discontinued. CEF loans, too, were written up differently at that time. The concept of interest subsidy had not as yet been introduced. A mission congregation was only required to pay a modest rate of interest on a portion of its loan which was determined by the size of a mission and its financial strength. As the congregation grew, it was required to pay interest on a larger portion of its total loan. The interest subsidy system was introduced in the late 60's.

The Early Years

When I accepted the call to Northern Virginia, it was with the understanding that I would organize a Virginia mission, and within a year or two start work across the Potomac in Maryland. While Pastor Koeninger was conducting the original services several Maryland families had become part of the nucleus and since the Capital Beltway was not yet finished it was not an easy commute for them. I once made a "delinquent" call on one of our Maryland members. It took me an hour and fifteen minutes to get there. By the time I got there, I realized why the person was a delinquent. Another reason for wanting to start a second mission

as soon as possible, was the belief that it was not good to leave one man all by himself in a remote outpost, a lesson which had been learned by the world mission board. My nearest WELS neighboring pastor, at that time was in Toledo, Ohio, over 500 miles away. But when the time came to begin our Maryland mission, the Maryland families decided that they weren't quite ready to go it alone, but preferred the fellowship of the larger group for a bit longer at least. That was just as well for it gave me time to check out possible fields in New Jersey and Norfolk, Virginia. Our original nucleus included families from New Jersey and Norfolk. Our parish from north to south was a little over 400 miles long. But it wasn't as wide as some people thought. I got a letter one day from a Pastor in southeastern Wisconsin who tried to send me a transfer for one of his members who had moved to Kentucky. I refused the transfer on the grounds that this member still lived closer to his home church than he did to ours.

In the summer of 1964, I was given the help of two summer vicars, Kieth Kruck and John Henning. One of the tasks I assigned to them was to check up on leads we had received from the greater New York City area. One family, the Kenneth Sholes family had been worshipping with us once a month up until Christmas of 1963, but the trip became impossible after that, and I can best explain the reason why by mentioning that right after Easter I went up to their home in Matawan, New Jersey, and baptized their daughter. Vicars Kruck and Henning used their living room that summer to hold an exploratory service for WELS people who might be interested in starting a WELS mission in the New York City area. For the next 10 months I held once a month Sunday evening services in the vicinity of Exit 9 of the New Jersey Turnpike, most of them in the music room of the Highland Park High School. There was a little mom and pop grocery store across the street from the Catholic Church's bingo sign a few blocks from the high school. The store had two tables in the back and served the world's best ravioli's. I was back there a few years ago and the store has been replaced by a fast food place. The Catholic Church still has the same bingo sign. During the months I held services in New Jersey, our attendance ran from 14 to 21. The mission board decided that this would be the place to put our second man and, on Call Day 1965, CRM Gary Baumler received the call. The following week all but 6 members of the New Jersey mission informed me they were being transferred out of the area. Pastor Baumler had to start from scratch.

Also during January 1965, I began holding services for our families in Norfolk and for other WELS service families which had been referred to us. While I was driving down for the first service, it started to snow. There were about 4 inches on the ground by the time I got to Richmond and almost 8 when I arrived in Norfolk. The people didn't think I would come in such weather so they weren't at the base chapel where we had planned to meet but we called them by phone and they all came to the Richard Corder residence where we held our first Norfolk service. I probably wouldn't do something like that today, but at that time

I was only about 16 months removed from the midwest and 8 inches of snow didn't seem like that big of a deal. We met once a month for about nine months until most of the Norfolk group got shipped out and we terminated our services until several years later when we got a new batch of referrals and Pastor Luther Voss was assigned to the area after his return from Viet Nam.

By the fall of 1965, we had two little mission outposts - Falls Church, Virginia and East Brunswick, New Jersey. Pastor Baumler and I had volunteered to follow up a few leads in the Philadelphia area and possibly conduct some exploratory services if the results would warrant it. The mission board agreed to the idea and even decided to begin to call. Pastor Ronald Uhlhorn accepted the call even before we had gathered a nucleus, but it was slow going. By the end of 1967 we had only 11 communicants. Anyone else might have given up but not steady Ron. If you've ever met him, you know that he never gets very excited, but he doesn't ever get depressed either, and what a gift that was at that time and in that place. I might just mention that in those early missions in the 60's and early 70's we always felt that if we could get attendances of 25 to 30 we had our critical mass and would "get the green light" from the mission board.

In those early years when there were only a few of us east coast pastors, separated by hundreds of miles from the rest of the synod, we were considered to be members of the Southeastern Conference of the Michigan District. We were allowed to attend one conference each year, plus the district convention, with our expenses covered by the mission board. Pastors of the Southeastern Conference were always ready to meet us at the Detroit Airport, welcome us into their homes and provide ground transportation for us. I have one fond memory of Pastor Hugo Hoenecke of Detroit. He picked the three of us up at the Detroit Airport and treated us to a ferry boat excursion. We spent the afternoon on deck playing quite a few intense games of pinochle. We welcomed such opportunities for fellowship.

Also, once we had grown to three missions, we began to hold our own conferences which we began to informally call the "Colonial Conference." The host pastor would usually conduct a communion service and the other two would prepare papers, an exegetical paper and a practical paper. This was in the days before computers and photocopy machines so we usually typed our papers and made two carbon copies. As the senior member, I always received the original copy. We also had a priority rating for first and second carbon copies, but I can't remember if it went according to time in the ministry or time in the Colonial Conference. Our conferences were usually also family-get-togethers. For a few years we also held annual family camp outs. Most of us owned tents or had access to campers. Those get-togethers and camp outs produced some fond memories which it might be best to share off the record so as not to embarrass sons and daughters who have since grown up and become respected teachers and pastors in our synod.

The beginning of our Baltimore mission was a great milestone in the history of our North Atlantic District. It filled a vacuum in the middle of our three original congregations and was also an enjoyable joint effort by all three of our pastors. For sometime we were aware of the Martin Horneber family in Baltimore and eventually got one or two other possible leads, but were still missing that one family we felt we needed for a realistic beginning. Then one Sunday we had some visitors in Falls Church, the Donald Schuppe family who had just been transferred to Baltimore. I didn't remember saying this, but at the 25th anniversary of the Baltimore congregation, Don said that when I first met them I said, "We're glad to see you. We've been praying for your arrival. We didn't know who you were going to be, but here you are," or words to that effect. With our team of three pastors we were able to give our Baltimore nucleus weekly services and instruction classes until CRM Carl Pagel was assigned to the field in 1967.

With the arrival of Pastor Pagel we were now free to investigate some inquiries we had received from several families in Connecticut. "As a show of strength" all four of us held a meeting with them in a private home in Avon, Connecticut. Pastor Baumler then served the group until CRM Karl Gurgel was assigned from the class of '68. Our district president and other members of the COP always assured me that Baumler, Pagel and Gurgel were all "top draft choices." I could check it out in old COP minutes, but why tamper with a good legend?

Pastor Karl Gurgel always has had more energy than the average person so it didn't take him too long to check out some new leads in Pittsfield, Massachusetts. In the meantime, Pastor Luther Voss was starting to gather a nucleus of WELS service families in the Norfolk area. He was almost 75 at the time and was sort of on loan to us from the Spiritual Welfare Commission after his return from Viet Nam. His age didn't keep him from putting on hundreds of miles each week traveling to military bases in the Carolinas and as far away as Mississippi, or from competing in our clergy get-together touch football games. He probably would have stayed with us even longer but the Norfolk nucleus requested permission to call a full time pastor and with all his driving, sometimes in the style of Jehu of old, Pastor Voss had just about run out of points on his driver's license. What a man and what a man of God he was.

While Pastors Gurgel and Voss were busy up north and down south, Pastor Pagel and I began to offer weekly services for "my" Maryland families. On call day of that year, 1970, three graduates were assigned to our conference: Paul Kelm to Pittsfield, Mass., and Paul Ziemer to Norfolk, Virginia, and John Mittelstaedt to Largo, Maryland. We were assured that they were all "top draft choices." In addition to our three graduates our Colonial Conference clergy roster was also swelled by the addition of two colloquy men and their congregations who came to us from the LCMS -Pastor Thomas Pfothenauer of Ottawa, Ontario, and Pastor

Otto Zeeb of Dover, New Jersey. I'll always remember the way Pastor Fred Zimmerman, the after dinner speaker at the district convention, introduced them - "We have at our convention this year two pastors who have come to us from the Missouri Synod and brought their congregations with them. I have met both of these men and I'd like to say how happy I am to receive their congregations." Not only did they receive a warm welcome into our fellowship but a quick introduction to Fred's off beat style of humor at the same time. Anyone who remembers Otto Zeeb will remember his gift of humor, especially with various dialects. It was a sad day when our paths eventually parted. But what a year 1970 was, the year in which our clergy roster doubled to 10. That pretty well brings us to the end of the early years, for in the 1971 statistical report for the first time our congregations have their own special grouping as "The Colonial Conference." That report also lists our first vacancy, King of Prussia (Philadelphia area.) Pastor Uhlhorn had taken a call to Wisconsin. Others would eventually follow. What I believe to be a fairly accurate time chart of our churches and the pastors who have served them appears as an appendix to this paper.

A Political History of The North Atlantic District

- 1963 - East Coast pastors and churches are members of the Southeastern Conference of the Michigan District. We began to unofficially call ourselves the Colonial Conference. I served as visiting elder. We had no doctrinal problems so my chief duty was to report our missions subscriptions at the annual meeting of the district council.
- 1971 - Statistical report lists us as "The Colonial Conference"
- 1975 - We became the Colonial Mission District
- 1983 - We became the North Atlantic District

The Intermediate Years

Neither time nor common sense will allow us to give the history of each one of our congregations in this paper. Besides, much of this has already been done in the 25th anniversary booklets of our older congregations. I might suggest, though, that for the sake of posterity, we might wish to make a collection of such booklets while they are available, and keep them together with this paper and a few other papers I plan to suggest so that our successors might have access to this history, if they should desire it. When it comes to the intermediate years from about 1970 to 1983, I can't speak as an eye witness of each field. While we were still a very small group of scattered churches we used to try to be present at all installations and dedications. I remember scheduling one vacation so that I would be near Pittsfield, Mass., to attend an installation and on another occasion driving all Sunday afternoon and early evening to arrive at South Windsor, Conn., by 7:28 PM for an installation set for

7:30. During the intermediate years this became impossible. I never did see the barn in Bethel (aka Danbury) Conn., which Pastor Knueppel was able to use as his personal gym. I heard about the person who claimed he saw the devil in Pastor Knueppel's parsonage but I never saw it. I did have the privilege of being present for the ordination and installation of Pastor Paul Schmiede in Raleigh, North Carolina. This was the 1,000th congregation in the WELS and a picture of it made the cover of the Northwestern Lutheran. It was held in the Raleigh Women's Club Building so Robert E. Lee, whose picture was on the wall, also made the cover of the Northwestern Lutheran. Each one of our missions had its own exciting beginning but the excitement didn't always come on the first try. I can still remember back in the mid 70's when Pastor Mac Kain from King of Prussia assured us that he knew of a group of people in Harrisburg who were interested in starting a WELS congregation. Our mission board was planning to spend a few days meeting with our mission congregations in Pennsylvania and Delaware, so we agreed to get together with all these prospects for a noon luncheon meeting. Frank Stauffer, a fellow about my age, and his mother were the only two who showed up, but they pleaded that there were others who were very interested and we should try again and preferably in the evening. I don't recall in whose home we held that second meeting, but I do remember how excited I was by the size of the group. We certainly did have an open door into Harrisburg and God blessed our efforts to call by sending us Pastor Daniel Luetke. He and the Stauffers, who are still members of the congregation, can fill in the rest of the details.

It was during these years that we also started to meet at northern and southern conferences so we didn't get to make the rounds anymore as we had done in the past. It was during these years that Paul Kelm made our first attempt to start a mission in Vermont. Things didn't go too smoothly. The group split and the majority joined the ALC. We hope that Pastor Kelm will always have the distinction of being the only WELS pastor to start an ALC mission in Vermont.

Not All Successes

Our Colonial Conference and North Atlantic District has been blessed by the Lord with many exciting success stories. You see them before your eyes and you meet the pastors of these churches at conferences. Just so that some of our other attempts which didn't always succeed aren't forgotten, we might just spend a few moments reviewing them.

We already mentioned the first attempt in Vermont. The mission in Danbury, Conn., didn't even get off the ground and later when we wanted to start a mission in Trumbull, Conn., we were very careful not to present any information to the GBHM which would show how close Trumbull was to Danbury. We lost the church in Dover (aka Randolph), New Jersey but a good percentage of that congregation became the nucleus for our Long Valley church.

Poughkeepsie, New York, Mississauga, Ontario, and Holland, Penn., only lasted for a few years each. Allentown (aka Lehigh Valley), Penn., didn't survive either. Its Pastor, Dennis Valleau almost didn't survive either. In an attempt to give it one last try, he went out canvassing one day in a blizzard. Our mission which lasted the longest before it finally was closed was in Ramsey, New Jersey. We tried Roanoke, Virginia, for about 2 years and are still serving the remnant of the nucleus as a once a month preaching station.

In 1979 when it looked as if we would be short about half a dozen calls for our seminary graduates the GBHM decided to extend itself financially and open six new missions. Hendersonville, North Carolina, and Greensboro, South Carolina, were two of them. The respective district boards agreed that if one of the two didn't show promise for self support it would become a dual parish served by the other. Greensboro showed greater promise so Hendersonville eventually was served by the South Atlantic District.

We had a few other fields that didn't make it. Pastor Ziemer from Manassas served a group in Richmond, Virginia, for awhile and eventually discontinued his efforts. Our present Richmond mission was started with a different nucleus some years later. For awhile we thought we might have an opening in Winchester, Virginia. A Mr. Shinleber, a member of our Manassas congregation but living in Winchester, planned a big WELS Christmas extravaganza, but a blizzard wiped it out.

We had another field once which looked to be a sure thing but wasn't and that was Goldsboro, North Carolina. A number of WELS and LCMS families from Watertown, Wisconsin, were transferred to Goldsboro with the Square D Company. I got wind of this some how when I was in the Midwest on vacation and called Pastor Daniel Gieschen, our district mission board chairman and we flew down to Goldsboro as quickly as we could. They were glad to see us. It was a great meeting. I wrote an article for the Colonial Crier stating emphatically, "We'll be starting a mission in Goldsboro. There's no question about that. The only question is how soon we can get started." Exactly one week after Pastor Gieschen and I had flown to Goldsboro the same Piedmont flight crashed. At least that fared better than our Goldsboro mission. That never got off the ground. All the Square D people got homesick and took other jobs in the Midwest. I suppose it was experiences like that which moved Pastor Gieschen to say, "I've found that when I say, 'I can say without fear,' that's when I should have been afraid." I'm afraid I was too optimistic about our field in Goldsboro.

Mission Boards

Referring to Pastor Daniel Gieschen, and earlier to Pastor Hilbert Engel, makes me realize that not all of you knew these men who had so much to do with our early missions. Pastor Hilbert Engel was the chairman of the Michigan District Mission Board my

first years in the ministry and when I got the call to Virginia. He was a relatively short, slight fellow, with a sort of evangelical mischievousness about him. I knew him for five years before I knew his name was Hilbert. Everyone called him, "Dutch." He expected you to. He introduced himself as, "Dutch," the first time I met him and insisted I call him that even though I had only been in the ministry a few months at that time. I would listen in amazement to his mission board reports as he described in glowing terms how his board could go into any town in the nation and be given an audience with the local planning board. I learned later that planning boards are ready to meet with almost anyone, but that didn't diminish my love and respect for "Dutch," in any way at all. He was a wonderful gentlemen who had three, maybe four, loves - his Lord, his family, and mission work, and probably in that order too. I think his fourth love was in being able to get one step ahead of the people in Milwaukee. In those days, we had a mission policy of not jumping over a state to start a mission. This was to ensure an orderly expansion. In spite of this rule, his Michigan District Mission Board was able to start missions in Florida and Virginia, and Pastor Engel loved it. Eventually he became chairman of the Synod's GBHM. Some years ago when he died I happened to be in Michigan on vacation and was able to attend his funeral. I was glad to be able to pay my last respects to the man who had done so much for me and for our missions.

Pastor Daniel Gieschen succeeded Pastor Engel as the Michigan District Mission Chairman and eventually as the GBHM chairman. Big and authoritative as he appeared to be he was always ready to listen and help. It was a pleasure to serve on the GBHM with him for 8 years. I think it was his great heart for missions even more than his impressive stature and booming voice which commanded respect from all who knew and worked with him. He was famous for his spoonerisms like, "Letting that opportunity go up the drainpipe," and, "Don't get your shackles up," but they didn't detract from his leadership and he was good natured enough to enjoy them himself. God grant Dan an enjoyable retirement.

The Executive Secretary of the GBHM when our first "Colonial" missions were established was Pastor Raymond Wiechman. He preached for our church dedication in Falls Church in November of 1966, just after he had accepted a call to Florida. The board would soon be calling to replace him. My name was on the call list. You can imagine how shaken I was when I opened the door of our hall closet and found that Ray had left his top coat there. Was this Elijah's mantle? Was I to be Elisha? NO! He had left it there by mistake and Norm Berg was called to succeed him and that pretty well cured me of any inclinations towards Pentecostalism, Pietism or any other isms which looks for signs and wonders.

Pastor Norm Berg was an active executive secretary who was involved in many of our North Atlantic District missions. He liked to be on top of every project and visit each one in person.

He believed in efficiency. He once said, "If I can cut 10% off the cost of each of 9 parsonages, we can build 10 parsonages." Norm tried to retire a few years ago but couldn't do it. None of us thought he could. He's back in the ministry serving a congregation in Texas and I'm sure he's loving every minute of it.

Two years before we became a mission district the Michigan District asked us to form a local mission committee. Pastor Baumler, Mr. Donald Ruffer and I served on it. Pastor Baumler acted as chairman.

When we became a mission district I was elected chairman of our board and held the position for 8 years until we became a district. At that time, Pastor Paul Schmiede replaced me until he accepted a call out of the district in 1988. Pastor Schleicher has chaired the board from that time until now. I could write a lot about our mission board experiences, but I think it would be better if the mission board itself would do this and make it one of the contributions to our district archives for the benefit of posterity. I'll be happy to work with the board on this history.

District Presidents

In our early colonial days Pastor Norman Berg was president of the Michigan District. He was also first vice president of the synod, just one heartbeat away. His closest friends always assured him that they prayed daily for President Naumann's health. Pastor Berg always has been a person who's up on and interested in just about everything, especially if it has anything at all to do with the WELS. He took a very keen interest in our eastward expansion and was very ready to come out and install me on September 27, 1963. At a recent installation in Columbia, Maryland, where we had 18 pastors involved in the installation and at least 2 more in the congregation, I couldn't help but reflect on that September Sunday in 1963 when Pastor Berg had to do everything except the final prayer and benediction which he turned over to me, or that service in Highland Park, New Jersey, where I assisted Pastor Gieschen at the installation of Gary Baumler.

When Pastor Berg accepted the call as executive secretary of the GBHM, Pastor Waldemar Zarling succeeded him as district president in Michigan and served us until we became a district in 1983. I had the privilege of accompanying him at meetings in the Dover case which was settled before we became a district, in attending district council meetings under his presidency and in serving briefly with him on the COP. He was also a friend and neighbor and I clearly remember a discussion we had in which he advised me to take the call to Virginia. It was a feeling of déjà vu when 25 years later I found myself giving his son the same advice. Pastor Zarling was an approachable, evangelical, reasonable man. Pastor Daniel Luetke must also remember some meeting we were attending in Lansing, Michigan. We were staying at a motel and Dan had some questions he wanted to ask him. We called his room and he said that he and his wife had already

turned in but weren't asleep yet, so come on up. We did. She pulled the covers over her head and said, "Make believe I'm not here." We sat on the foot of the bed and discussed whatever that urgent issue was. What a father figure! My son-in-law later vicared for him so we often share our fond memories of him.

Colloquy Men

As an outpost of the WELS, we have often come into contact with pastors of other synods who have discussed the possibilities of a colloquy. To the best of my recollections, at least seven men actually followed through and passed their colloquies. All seven of them have either served, or are presently serving in our district. They are:

Richard Mac Kain (from LCMS)
Otto Zeeb (from LCMS)
Thomas Photenhauer (from LCMS)
Erich Waldek (from LCA)
Frederick Archer (from CLC)
James Shrader (from LCMS)
Douglas Priestap (from LCMS)

Also by way of contact with other Lutheran pastors, in May of 1974, our Colonial Conference hosted a Lutheran Free Conference in Hartford, Conn., at the airport Inn. As visiting elder, I was asked to chair the conference. It wasn't an especially large group. District President Norman Berg was there acting as WELS PR man. Professor Siegbert Becker and Armin Schultze presented papers for the WELS.

Vicars and Summer Vicars

In the summer of 1964, I was able to get away on vacation because of two summer vicars which were assigned to assist me for about 6 weeks. They were John Henning and Kieth Kruck. I don't have a record of all the summer vicars who served our district during our "colonial" days, but there would be quite a list of them. Their services were most appreciated. They did some great canvass work for us, were a source of fellowship and often the key to our summer vacation plans. Of all our summer vicars the one I will probably always remember most clearly is Paul Schmiede, not only because of the years he spent serving our congregation in Raleigh and on our district mission board, but also because of an experience during his summer vicarage. We had been doing some door-to-door canvassing near our church and it was getting close to quitting time so I drove to about where I thought he would probably be and got there just in time to see him clearing a hedge just inches ahead of a bulldog which didn't seem to take too kindly to strangers.

At one time, during the mid 70's, a vicar, Nathan Pope, was assigned to work under Pastor Mac Kain in developing a nucleus for a Wilmington, Delaware, mission. Pastor Thomas Pfothenauer has had vicars as long as he's been in the WELS and even before that

when his congregation was in the LCMS. I believe that Pastor Allen Zahn was his first vicar and, therefore, also the first vicar for the North Atlantic District. As district president, I've had the services of a vicar since 1985. Pastor Schleicher, as mission board chairman, has had the services of a vicar for a little over a year as part of our synod's new effort to assist mission board chairmen in their ever increasing work loads.

North Atlantic District Lutheran Elementary Schools

I believe that St. Paul's congregation of Ottawa operated a school years ago before they affiliated with the WELS. Our first North Atlantic District WELS Lutheran Elementary School was began by Grace of Falls Church back in 1973. Miss Susan Westendorf was called as the first teacher and still serves the school today. In 1976, two new schools were begun in South Windsor, Conn., and Baltimore, Maryland. Miss Susan Haar was called as the first teacher in Baltimore and still serves the school today. The South Windsor school operated for 6 years and closed in 1982. In 1977, our Virginia Beach, Virginia and East Brunswick, New Jersey, congregations both opened schools. The Virginia Beach school closed in 1987. The East Brunswick school is still in operation today. In 1982, a new school was begun in Largo, Maryland, and is still in operation today. Our newest school in Christiana, Delaware, has been in operation for several years as a pre-school operation and is in the process of adding grades and expanding to a Lutheran Elementary School.

God willing, our North Atlantic District Lutheran Elementary School system will peak at sometime in the future, but our peak to date was in 1983 when we had a total of five schools, 10 teachers, and an enrollment of 112 students.

The chief obstacles we face in our North Atlantic District Lutheran Elementary School system is the size of our congregations, the travel time and distances, and the difficulty in gathering and holding that critical mass needed to present a marketable product.

One of the memorable activities of our North Atlantic District Lutheran Elementary School system has been the annual spring sport competition traditionally held in Largo, Maryland.

At this point I could once again say, this is another phase of our North Atlantic District history which might be the subject for an archives paper which our teachers conference might wish to undertake.

Closing Remarks

How far should I range? What should I still cover? It seems that much of what still could be said is still taking place. Tom Pfothenauer and Al Lindke can tell you more about Canada than I could. Dan Krause and Dave Rosenbaum know all the New York City

anecdotes. Maybe I'm almost finished with this paper except for a few closing comments such as, I hope you'll all stay in this district as long as I have so that you can sit in the shade of trees you've planted, and watch the birth of missions which grow up to give birth to other new missions.

There are just a few memories I have which didn't seem to fit anywhere else - that conference we held in the Army Navy Club in Manhattan in the early 70's with over 20 pastors and lay delegates present. What an exciting experience that was compared to our old "one original and two carbon copy" conferences of only a few years earlier. There was also the time the Southeastern Conference of the Michigan District came and met at our church in the late 60's. There was the Colonial Conference Crier which some years ago just gradually lost its voice. There was Paul Ziemer, the only pastor to take two calls out of one district and miss both of his farewell parties. There was that great audio visual aid we produced - "Go to Those Great Cities." Don't fail to miss it if you ever have the opportunity.

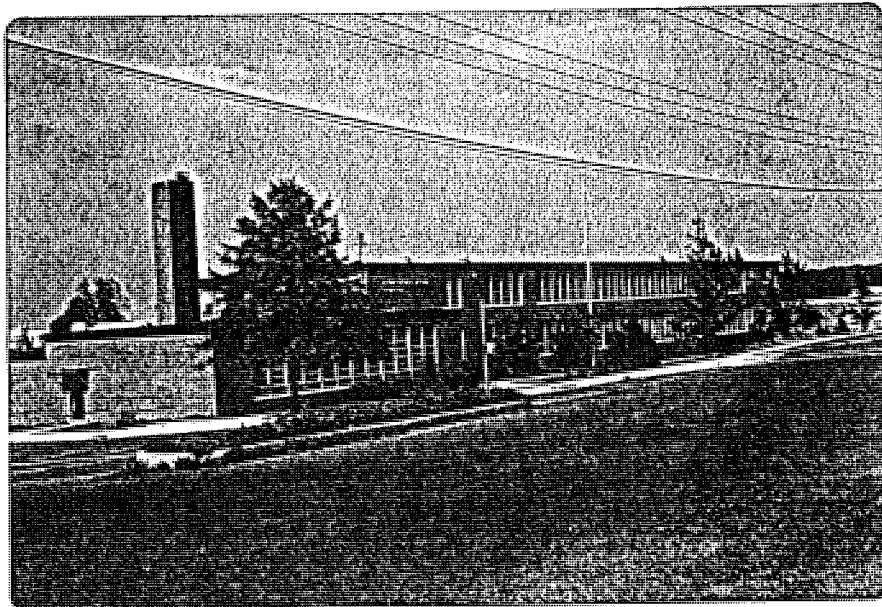
Finally I'd like to dedicate this paper to Earl and Elaine Cooper who were part of the nucleus waiting for me when I arrived in 1963 and are still members of our church today. And a special word of thanks to our secretary, Shirley (nee' Popp) Schuler, who's going to have to type and copy this paper. I mention her maiden name because that's how she was listed in our 1963 annual report. We give all glory to God for all the success we've enjoyed in the Colonial Conference and the North Atlantic District. I've tried to share some of my impressions of people and events from years ago. I've tried not to damage anyone's memory or reputations in the process. If I have, I ask their forgiveness and your help in editing any such offenses out of this paper before you accept it with thanks. If any historical inaccuracies have crept in, what can I say except, "If it didn't happen, maybe it should have," and remember the alternate title I have proposed, "It May Have Been Something Like This."

Walt Beckmann

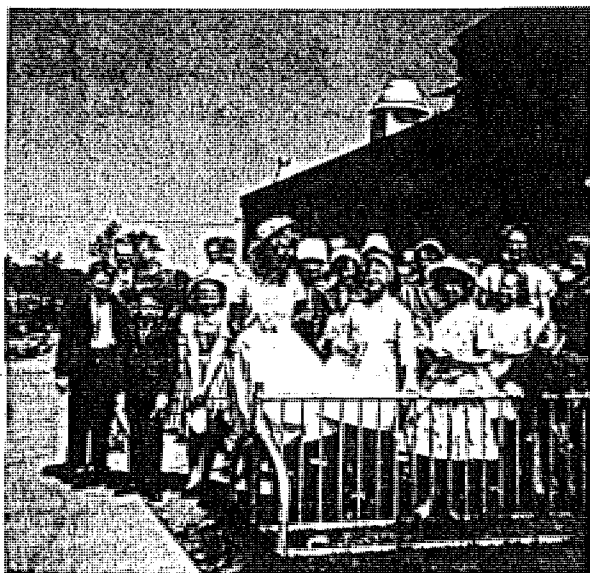
The Robert Geweke living room,
with Earl & Elaine Cooper,
where the mission board first
meet in 1962



First church service held at
Churchill Road School



JUL • 64



JUL • 64



WISCONSIN SYNOD LUTHERAN MISSION
Churchill Road School
March 31, 1963

VOL I

No. 1

Order of Service
(Judica, the fifth Sunday in Lent)

PIANO PRELUDE

OPENING HYMN - No. 7 "As We Begin Another Week"

THE LITURGY - (Page 5 in the Hymnal)

Epistle: Philippians 2, 5-11

In the epistle Paul speaks of the two States of Christ, humiliation and exaltation. When Christ came to earth He "emptied" Himself of the divine honor and glory which was bestowed upon His human nature in order that He might be able to die for our sins. Wherefore He has received the praise and honor of God that every knee should bow before Him.

Gospel: John 1, 6-14

In the Gospel, John speaks of the reception which Jesus received in the world, rejection by some, but acceptance by others who recognized Him truly to be the very Son of God made flesh.

**THE SERMON HYMN - No. 360 "Oh, For A
Thousand Tongues to Sing"**

THE SERMON - I Timothy 3, 16

"The Greatest Sensation In History"

THE OFFERTORY

THE PRAYERS

**CLOSING HYMN - No. 361 "O Jesus, King Most
Wonderful"**

PRAYER & BENEDICTION

THE DOXOLOGY - No. 644

THE POSTLUDE

WELCOME

In the Name of Jesus Christ we welcome you to the first service in this area under the auspice of the Wisconsin Ev. Lutheran Synod. We hope you have not experienced undue difficulty in finding our place of worship and now that you have found it, will return every Sunday.

PASTOR KOENINGER

conducted the services this morning. He is on leave of absence from his congregation in Lansing, Michigan, and will be in the area for the next five weeks, seeking to contact all who have expressed an interest and desire for a Wisconsin Synod church in this area. In the event his services are required, he can be reached at 5818 Van Fleet Street, McLean.
Tel.: EL 6-4795

A BRIEF MEETING

explaining the hopes and plans of the Mission Board of the Wisconsin Ev. Lutheran Synod for this area will follow after the close of the service. Thereupon will follow an informal coffee hour to give opportunity to become better acquainted with your fellow worshippers.

A MISSION IN PROFILE

How long will it take for our mission to get a building? When will our growth rate really catch fire? A synopsis of the history of Grace Lutheran, Falls Church, Va., outlines the progress of the Colonial Conference's first congregation. Like the mustard seed of the parable, this congregation grew from small beginnings to appreciable size as the Lord blessed the preaching of His Word.

1962	August	Wisconsin Synod received an appeal to begin work in the Washington, D. C., area.
	September	Synod representatives meet with five interested families.
1963	March	Twenty-eight people attend first worship service. Services conducted by supply pastors from the Midwest.
	April	Nine children attend first Sunday School classes.
	September	Resident pastor installed.
	December	Average attendance for first year - 29.
1964	February	Church site purchased (five acres for \$28,500.)
	April	Architect engaged to draw up chapel plans.
	September	Pastor moves into new parsonage.
1965	September	Low bid for chapel, \$70,500 (not including furnishings or site work.)
	December	Statistics at the end of second full year: (Average attendance - 56; Communicant members - 41.)
1966	January	Chapel construction begins. (So does a long legal battle involving storm drainage.)
	November	Three hundred twenty-nine people attend two dedication services. With unresolved drainage problems we only have a temporary occupancy permit.)
1967	June	Fifty-three children attend our first Vacation Bible School.
	December	Statistics after one full year in the church building: (Average attendance - 98; Communicant members - 80.)
1968	December	Congregation goes self-supporting and returns all Synod subsidy received during 1968. One hundred twelve Communicants adopt a budget of \$30,000 for 1969.
1969	December	Statistics for the year: (Average attendance-137; Communicant members - 127).
1970	January	First services are held for our families in the Maryland suburbs.
	September	Legal matters settled. Site work completed. Permanent occupancy finally granted.
	December	\$39,000 budget adopted for 1971.
1971	April	283 worship on Easter Sunday.
	June	Statistics for first half of year: Average attendance - 155; Communicant members - 153.
	July	Building Committee authorized to engage architect to draw up plans for expansion.

VISITING ELDER'S REPORT

During the year 1974 our Colonial Conference congregations have subscribed \$67,780 in offerings to the mission work of our Wisconsin Evangelical Lutheran Synod. For one who can recall our first subscription of \$500 back in 1964, this certainly reflects

ten years of rich blessings and prosperity granted our conference by the Lord of the Church. I'd like to share a few of these statistics with you, that you might join me in rejoicing in them and praising our God from whom all blessings flow.

YEAR	SYNOODICAL SUBSCRIPTION	COMMUNICANT MEMBERS	AVE/CLM
1964	\$ 500	24	20.83
1965	840	38	22.11
1966	1,350	56	24.11
1967	2,216	92	24.01
1968	4,110	147	27.96
1969	13,874	269	51.60
1970	15,160	300	50.53
1971	48,325	1,274	37.93
1972	57,125	1,348	42.35
1973	61,970	1,472	42.11
1974	67,780	1,542	43.95

SUBSCRIPTIONS FOR 1974 BY COLONIAL CONFERENCE CONGREGATIONS

CONGREGATION	LOCATION	SUBSCRIPTION	COMMUNICANT MEMBERS
King of Kings	Schenesady, New York	\$ 2,000	45
Faith	Pittsfield, Mass.	2,700	60
St. Paul	Ottawa, Ontario	25,000	625
Our Shepherd	Poltimore, Quebec	600	25
Messiah	South Windsor, Conn.	2,760	70
Good Shepherd	Providence, Rhode Island	480	14
Good Shepherd	Dover, New Jersey	7,500	165
Our Savior	East Brunswick, New Jersey	3,600	104
Triune God	Bergen County, New Jersey	1,200	14
Peace	King of Prussia, Pennsylvania	1,100	37
Mission	Wilmington, Delaware	400	13
Atonement	Baltimore, Maryland	5,400	96
Divine Peace	Londover, Maryland	3,400	48
Grace	Falls Church, Virginia	9,000	175
Resurrection	Virginia Beach, Virginia	1,440	35
Gethsemane	Raleigh, North Carolina	1,200	16

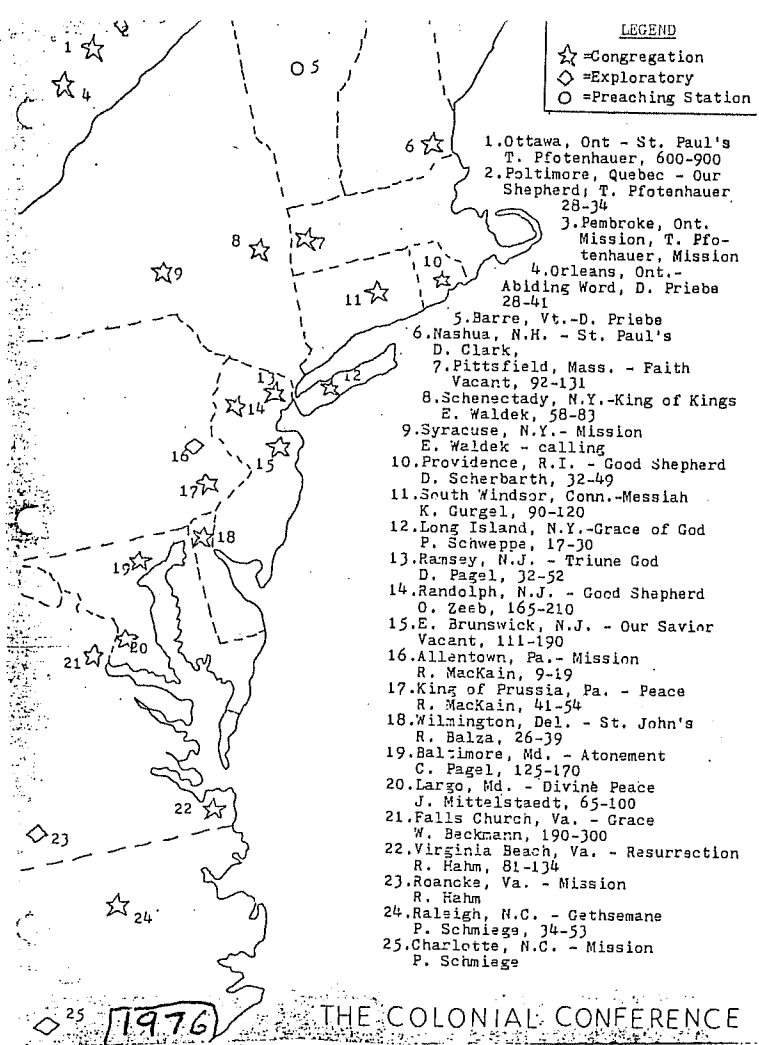
In addition to our regular synodical subscriptions, our Colonial Conference congregations are being asked to join with all our sister congregations throughout the Synod in the 125th anniversary Grace Offering. Through this offering we hope to raise over \$3 million for the following building projects: \$1,850,000 for the new dor-

mitory at Michigan Lutheran Seminary; \$950,000 for the new dormitory at Northwestern College; \$750,000 for the Church Extension Fund; \$250,000 for World Mission Building Projects. This offering will be gathered over a 24 month period beginning with July 1 of this year.

- Walter F. Reckmann

LEGEND

- ★ = Congregation
- ◇ = Exploratory
- = Preaching Station



THE COLONIAL CONFERENCE

NO.	CONGREGATION	LOCATION	RECTOR	SOULS	COMM.	FOUNDED
1.	ABIDING WORD, ORLEANS, ONTARIO, CANADA	SOULS: 52	Rev. David Priebe	52	Comm.: 134	Organized mission. Founded: 1974
2.	ST. PAUL, OTTAWA, ONTARIO, CANADA	SOULS: 835	Rev. Thomas Pfothauer	835	Comm.: 1562	Self-supporting. Founded: 1874
3.	OUR SHEPHERD, POLTIMORE, QUEBEC, CANADA	SOULS: 32	Rev. Thomas Pfothauer	32	Comm.: 23	Preaching Station. Founded: 1970
4.	NEW MISSION, MONTREAL, QUEBEC, CANADA	SOULS: 10	Rev. David Priebe	10	Comm.: 5	Preaching Station. Founded: 1976
5.	NEW MISSION, BARRE, VERMONT	SOULS: 9	Rev. David Clark	9	Comm.: 7	Preaching Station. Unorganized.
6.	CROSS OF CHRIST, SYRACUSE, NEW YORK	SOULS: 23	Rev. Kenneth Kappel	23	Comm.: 18	Organized mission. Founded: 1976
7.	KING OF KINGS, CLIFTON PARK, NEW YORK	SOULS: 99	Rev. Erich Waldek	99	Comm.: 71	Organized mission. Founded: 1974
8.	ST. PAUL, NASHUA, NEW HAMPSHIRE	SOULS: 26	Rev. David Clark	26	Comm.: 16	Organized mission. Founded: 1975
9.	FAITH, PITTSFIELD, MASSACHUSETTS	SOULS: 110	Rev. Kenneth Arndt	110	Comm.: 82	Organized mission. Founded: 1968
10.	PINEWOOD, BURLINGTON, MASSACHUSETTS (ELS)	SOULS: 105	Rev. Paul Madson	105	Comm.: 80	Self-supporting. Founded: 1973
11.	TRINITY, BREWSTER, MASSACHUSETTS (ELS)	SOULS: 75	Rev. Mark Harstad	75	Comm.: 55	Self-supporting. Founded: 1973
12.	MESSIAH, SOUTH WINDSOR, CONNECTICUT	SOULS: 136	Rev. Karl Gurgel	136	Comm.: 91	Organized mission. Founded: 1968
13.	GOOD SHEPHERD, RUMFORD, RHODE ISLAND	SOULS: 51	Rev. David Scherbarth	51	Comm.: 30	Organized mission. Founded: 1973
14.	NEW MISSION, FAIRFIELD, CONNECTICUT	SOULS: 20	Rev. Karl Gurgel	20	Comm.: 10	Preaching Station. Founded: 1977
15.	GOOD SHEPHERD, RANDOLPH, NEW JERSEY	SOULS: 210	Rev. Otto Zeab	210	Comm.: 165	Self-supporting. Founded: 1914
16.	TRIUNE GOD, RAMSEY, NEW JERSEY	SOULS: 43	Rev. David Pagel	43	Comm.: 27	Organized mission. Founded: 1972
17.	GRACE OF GOD, PLAINVIEW, LONG ISLAND, N.Y.	SOULS: 39	Rev. Paul Scheweppe	39	Comm.: 24	Organized mission. Founded: 1974
18.	EMANUEL, ALLENTOWN, PENNSYLVANIA	SOULS: 27	Rev. Dennis Valteau	27	Comm.: 13	Organized mission. Founded: 1976
19.	OUR SAVIOR'S, EAST BRUNSWICK, NEW JERSEY	SOULS: 180	Rev. James Tauscher	180	Comm.: 121	Self-supporting. Founded: 1966
20.	NEW MISSION, HARRISBURG, PENNSYLVANIA	SOULS: 11	Rev. Dennis Valteau & Rev. Carl Pagel	11	Comm.: NA	Preaching station.
21.	PEACE, KING OF PRUSSIA, PENNSYLVANIA	SOULS: 40	Rev. Robert Balza, Vacancy Pastor	40	Comm.: 34	Organized mission. Founded: '66
22.	ST. JOHN'S, WILMINGTON, DELAWARE	SOULS: 55	Rev. Robert Balza	55	Comm.: 36	Organized mission. Founded: 1973
23.	ATONEMENT, BALTIMORE, MARYLAND	SOULS: 150	Rev. Carl Pagel	150	Comm.: 110	Organized mission. Founded: 1967
24.	DIVINE PEACE, LARGO, MARYLAND	SOULS: 105	Rev. John Mittelstaedt	105	Comm.: 71	Organized mission. Founded: 1970
25.	GRACE, FALLS CHURCH, VIRGINIA	SOULS: 310	Rev. Walter Beckmann	310	Comm.: 203	Self-supporting. Founded: 1963
26.	NEW MISSION, NEWPORT NEWS, VIRGINIA		Rev. Ronald Hahn			Preaching station. Unorganized.
27.	RESURRECTION, VIRGINIA BEACH, VIRGINIA	SOULS: 120	Rev. Ronald Hahn	120	Comm.: 70	Organized mission. Founded: 1968
28.	GETHSEMANE, RALEIGH, NORTH CAROLINA	SOULS: 57	Rev. Paul Schmiege	57	Comm.: 34	Organized mission. Founded: 1973

A LENTEN MEDITATION

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1:29

"The Perfect Sacrifice"

If someone were to see pictures of Jesus' suffering and death without knowing anything of Jesus' life, he might easily conclude that Jesus was a vicious criminal. For look at the way the people treated Jesus. But the fact of the matter is, Jesus is the best person who ever lived, perfect and without sin. He died willingly for your sake and for mine. What praise and wonder fills our hearts and lips again this Lenten season as we behold Jesus Christ willingly going to the cross on Calvary! It tells us that God loves us and cares for us. Though we are unworthy sinners God provided a sacrifice, the Lamb of God, for that altar on Calvary.

Jesus is the Lamb of God for He is the chosen of God to take away the sin of the world. God knew what our needs were and He provided the Lamb, none other than His own Son, Jesus Christ. How well God planned our salvation and how successfully He has carried it out! In choosing His own Son to be the Lamb of God, He chose the one Sacrifice that would help and save sinful mankind. God wants us to be saved. He did not ask us to sacrifice our own works or some treasures of this world which would be all too little to pay for sin; God provided the all-sufficient sacrifice, the Lamb of God, who would sacrifice Himself. Since this Lamb is both true Man and true God, He is the perfect Sacrifice, perfectly able to pay for all our sins.

In His capacity as the Lamb of God, Jesus takes away our sins. That is why a lamb is sacrificed. In the Old Testament lambs were sacrificed as symbols of the coming Savior who would take away all sins. Jesus is THE Lamb of God who once and for all takes away our sins. That is the purpose of His coming into this world. May we ever look to Jesus Christ for our eternal salvation.

In Jesus you and I can be absolutely certain of eternal salvation. Our sins as all sins deserve God's wrath and punishment, for sin is the transgression of God's Holy Will. There is only one sacrifice that pays for sin, that is the sacrifice of the Lamb of God. For the Lamb takes our sins upon Himself. On the cross Jesus became the greatest murderer, the greatest thief, the greatest sinner because He bore all sins. And He paid for those sins with His innocent suffering and death and with His holy, precious blood. He is the perfect sacrifice.

No other name of Jesus is more precious to us than the title John the Baptist gave Him: the Lamb of God. Either we pay for our sins or God removes them through the Savior from sin. We cannot pay for them. But here is good news! Behold, the Lamb of God! He takes away the sins of the world. He is our perfect Sacrifice.

R. Uhlhorn

EDITORIAL

"Welcome Readers"

Welcome readers, of the first edition of The Colonial Crier, a bulletin to be published cooperatively by the pastors of the Colonial Conference of the Wisconsin Evangelical Lutheran Synod. From this edition forward The Crier will go up and down the Eastern Seaboard every few months carrying news of events of interest in your sister parishes. We hope that The Crier will help to give our scattered "first colonies" a greater awareness that we are each a part of a joint endeavor.

We certainly are working together in a rich new experience in the Kingdom of God and our Synod. It's fitting that we should try to share each other's joys and bear each other's burdens. We'll certainly enjoy reading about your growth, your baptisms and your confirmations. As you face frustrations in dealing for real estate and in trying to keep your building program within the budget, it may comfort you to learn that we've been through the same mill. Then what a lift we'll all experience when we consider other new fields for further mission colonization which are opening for us in such cities as Syracuse and Hartford, and second fields already beginning to develop near our congregations in Washington and New Jersey. At the moment, these new fields are only ideas, but if and when they do materialize, they'll be "four" new missions and our sister congregations, and you'll read about them in The Crier.

In coming editions we also hope to take a few backward glances at what's been happening in our conference since the first service was held in Virginia on March 31, 1963. We'll try to acquaint you with the faces and places of the Colonial Conference through a series of articles on our existing congregations - Grace of Falls Church, Virginia - Our Savior's of North Brunswick, New Jersey - Peace of King of Prussia, Pennsylvania - Our new mission in Towson, Maryland.

As you look back and consider the blessings of the Lord to date, you can't help but wonder what greater victories He'll be granting to us in the future. In 1963, the thought of a Wisconsin Synod congregation on the Eastern Seaboard was as shaky as a new born colt, but today, just four years later, the horse is standing solidly on all fours with each foot in a different state.

1976 will mark the 13th anniversary of our work out here on the East Coast. If we only continue to add one new field a year as we have been doing, this would still give us 13 mission colonies by '76. How's that for a Spirit of '76 for our Colonial Conference? I rather suspect, though, that when the Crier readers of 1976 read this article in reprint, they'll survey the situation at that time and say, "Our founding fathers certainly underestimated the Lord's plans for the East."

If I sound a bit overly optimistic, I've caught it from the Apostle Paul who looked out across the Mediterranean Sea one day and said, "If God is for us, who can be against us?"

W. Beckmann

On January 30, 1967, the three pastors presently representing the Colonial Conference met at Pastor Uhlhorn's in King of Prussia, Pennsylvania (Philadelphia), for fellowship, study, and an exchange of ideas. Pastor Uhlhorn preached on the importance of following and receiving God's directives in our lives based on 1 Kings 2:1-4. Pastor Beckmann presented a summary and survey of the life and writing of the Prophet Hosea. Pastor Baunler gave a detailed study of James 1:18-27.

The reports of all three missionaries are optimistic under God's guidance for 1967. At Grace in Falls Church, Virginia (Washington D. C.) where having a new church will soon become old hat, the number of communicant members has risen to 70 and the 100 milestone seems within reach. Grace is able to hold Wednesday evening Lenten services for the first time in her history this year. Another big event coming on April 4, 1967, at Grace is the Spring pastoral conference of the Southeastern Conference of the Michigan District. Over 50 congregations will be represented. This is the first genuine pastoral conference held east of the Appalachians for the Wisconsin Synod. It reflects the intense interest our brothers and sisters in the faith have for our mission thrust in the East.

At our Baltimore mission enthusiasm is running high. Attendance averages in the 20's and has hit 29. A Sunday School and Catechism Class are operating. This should be the next eastern mission to receive a full-time pastor.

At Peace in King of Prussia, Pennsylvania, the members spent a part of the first two months of 1967 uncertain from Sunday to Sunday where the next service would be held. Fire damage forced them temporarily out of their room in the Western Savings Bank at the Valley Forge Shopping Center. Since then they met once in the parsonage and in three different rooms of a motel. Back in the bank again, the average Sunday attendance continues at an encouraging 90% of the total membership. The voters are presently adopting a constitution for the congregation.

At our Savior's in North Brunswick, New Jersey, where dealing for land is becoming a fine art, the possibilities for a piece of land to suit the needs have not yet been exhausted. Meanwhile, an increase in communicant membership and interested souls has given the members cause to rejoice. Our Savior's looks eagerly ahead to when she can report her first attendance of 50 or more souls.

Elsewhere in the East calls have come to the Wisconsin Synod to provide services. Let us pray that we can continue to expand our mission work and enter the doors the Lord holds open for us.

G. Baunler

NOTES & NEWS

We'll use this column each time for a pertinent quote, or a newsworthy note that didn't fit into some other article. A comment or thought from one of our readers might fit here too. The pastors

who write The Crier are by no means publishers. Your constructive criticism of this newsletter will be appreciated.

The latest information coming our way tells us that there are 57 pastoral vacancies in the Wisconsin Synod involving 75 pulpits. The Colonial Conference can add one more since we are urging the District Mission Board to call a full-time missionary to the Baltimore area.

The Colonial Conference Crier will be distributed to every home in our mission congregations as well as to other friends on our mailing lists. Around 170 copies will be distributed this first time as well as an extra 50 copies which we will give out at our Spring conference in Falls Church, Virginia.

Did you know that two members of our Colonial Conference are preparing to become Christian Day School teachers at our Synod's normal training college? Mr. Edward Bohling of Our Savior's in North Brunswick, New Jersey, and Miss Nancy Carne of Peace in King of Prussia, Pennsylvania, attend Dr. Martin Luther College, New Ulm, Minnesota. May we remember these young people in our prayers and ask the Lord to lead more of our young men and women to take up this work. "The harvest truly is plenteous, but the laborers are few." - Matthew 9:37.

R. Uhlhorn

The Colonial Conference Crier VOL. I, No. 1 March, 1967

This newsletter is printed quarterly in the interest of Wisconsin Synod missions in the Eastern part of our nation.

The material is the responsibility of the Colonial Conference pastors. Ruth Hanson of Bryn Mawr, Pennsylvania, assists as our typist.

Communication concerning The Crier or inquiries about our mission work should be directed to one of the pastors.

Conference Directory

Grace Lutheran Church Walter Beckmann, Pastor 7401 Masonville Drive Annandale, Virginia

Our Savior's Lutheran Church Gary Baunler, Pastor 1724 Holly Road North Brunswick, New Jersey

Peace Lutheran Church Ronald Uhlhorn, Pastor 264 Heather Road King of Prussia, Pa.

Baltimore Lutheran Mission Served by the 3 pastors Service each Sunday in the Park Towson Motel, Towson, Md.

DISTRICT STATUS: DELEGATES DECIDE AGAINST IT

Should the Colonial Conference of the Michigan District of the Wisconsin Synod become the "Colonial District?" The question has been discussed formally and informally for at least a few years.

In October, 1979, pastors and congregational delegates met at Good Shepherd Lutheran Church, Randolph, NJ, to discuss district status for our Conference. A special committee had gathered pertinent information and presented it to the conference.

There was agreement that Colonial Conference congregations have needs which are difficult for the Michigan District to meet. However, many dele-

gates expressed concern that there is not yet adequate manpower or experience to staff the positions of a new district. A motion in favor of district status stipulated that a two-thirds majority would be needed for approval. When a vote was taken, the delegates split 50/50 on the question.

If the delegates had decided to request district status, the request would have gone to the 1980 Michigan District Convention for approval and from there to the 1981 Synod convention.

Undoubtedly, the issue will come up again as the Conference grows and develops under the Lord's blessing.

A BRIEF HISTORY OF OUR CONFERENCE

- 1962 - Several families in the Washington, D.C., area requested a meeting with the Michigan District Mission Board.
- 1963 - Services were begun in McLean, Virginia; 28 people attended the first service. The first resident pastor was installed in northern Virginia.
- 1964 - Land was purchased in Virginia. Monthly services were begun in New Jersey. Monthly services were begun and later discontinued in Norfolk, VA.
- 1965 - A resident pastor was installed in East Brunswick, NJ. A pastor accepted the call to begin work in the Philadelphia area. The first "conference" was held by 3 pastors at the parsonage in King of Prussia, PA. The WELS Viet Nam chaplain accepted the call to serve WELS service people in the Norfolk, VA, area.
- 1966 - A mission was started in Baltimore, MD; a resident pastor was installed the following year. The first church building was dedicated in Falls Church, VA.
- 1967 - The Colonial Conference Crier was begun. Exploratory work was begun in Hartford, CT.
- 1968 - Grace congregation of Falls Church became self-supporting.
- 1969 - Norfolk-Virginia Beach received mission status. The Crier headline: "580 Attend Easter Services in Colonial Conference." Exploratory work begun in Pittsfield, MA.
- 1970 - Two former Missouri Synod congregations from Dover, NJ, and Ottawa, Ontario, plus three seminary graduates double our Colonial pastor roster. Work was begun in Danbury, CT. This mission eventually closed, but we are back on the scene again in Trumbull, CT. East Coast congregations form the Colonial Conference.
- 1970-1979 - We'll omit mention of all the new exploratory work, dedications, etc., and look at the highlights of the Conference.
- 1973 - The first Pastor-Lay Delegate conference was held in New York City.
- 1974 - The Michigan District approved mission district status for the Colonial Conference congregations.
- 1975 - District Mission Status was approved at the Synod Convention. The Colonial Mission District Mission Board was elected.
- 1977 - Pastor-Lay Delegate Conference tabled the district status discussion until 1979.
- 1978 - Hudson (north) and Chesapeake (south) Conferences formed within Mission District.
- 1979 - Decision to postpone request for District Status at least two more years and enlarges the Mission District Mission Board from three to seven members.

<u>YEAR</u>	<u>CONGREGATIONS</u>	<u>COMMUNICANTS</u>	<u>OFFERINGS</u>	<u>SYNOD</u>
1963	1	24	\$ 3,579	\$
1964	1	38	6,722	500
1965	2	70	11,706	920
1966	2	79	19,738	1,665
1967	3	130	30,630	3,030
1968	4	223	51,270	5,290
1969	6	517	118,446	23,568
1970	10	1,231	200,266	45,209
1971	12	1,344	229,282	44,949
1972	14	1,452	275,574	58,692
1973	18	1,551	341,317	64,755
1974	18	1,645	397,463	71,418
1975	20	1,784	491,335	79,488
1976	22	1,838	498,961	78,398
1977	22	1,944	620,698	95,322
1978	24	2,012	725,990	99,472



Pastor Beckmann, Marilyn,
Laurel, James & Deborah



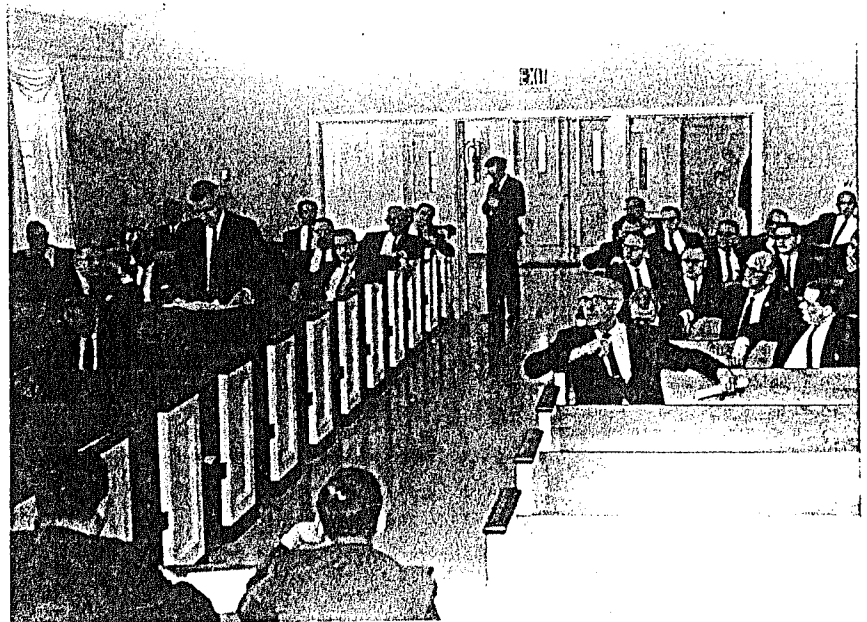
Pre - 1970
Colonial Conference

Michigan District
Southeastern Conference
meets at Grace
Late 60's

Susan Westendorf
First Teacher



Susan Westendorf



GRADUATES

1970

THE SEVENTIES



Paul E. Kelm
Oshkosh, Wis.
To: New Mission,
Pittsfield, Mass.



John R. Mittelstaedt
Oshkosh, Wis.
To: New Mission,
Landover
(N. Washington), Md.



Paul C. Ziemer
Pound, Wis.
To: Resurrection,
Norfolk, Va.

1976



Kenneth R. Arndt
Oshkosh, WI
To: Faith,
Pittsfield, MA



Kenneth A. Kappel
Milwaukee, WI
To: New Mission,
Syracuse, NY



Ronald E. Hahn
Ixonia, Wis.
To: Resurrection,
Virginia Beach, Va.

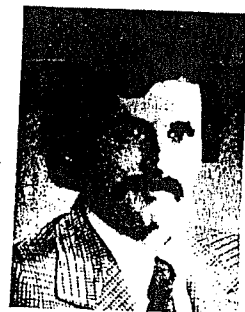


David F. Pagel
Wis Rapids, Wis.
To: True God,
Bergen Co., New Jersey



Paul A. Schmiege
Chesaning, Mich
To: Gethsemane,
Raleigh, N C

1973



James W. Tauscher
West Salem, WI
To: Our Savior,
E. Brunswick, NJ



Dennis J. Valleau
New Berlin, WI
To: New Mission,
LeHigh Valley, PA

1977

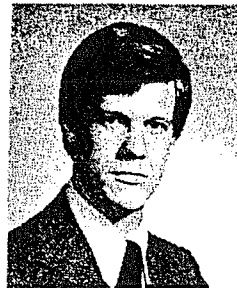


David E. Priebe
Van Dyne, Wis.
To: New Mission,
Orleans - Ottawa,
Ont.



David R. Scherbarth
Milwaukee, Wis.
To: Good Shepherd,
Rumford
(E Providence), R. I.

1974



Daniel L. Schaller
Manitowoc, WI
To: Peace,
King of Prussia, PA

1978



Allen L. Lindke
New Ulm, MN
To: New Mission,
Ottawa,
Ontario, Canada



Luetke, Joel T.
New Ulm, MN
To: Resurrection,
Virginia Beach, VA



Robert O. Balza
Madison, Wis.
To: St. John,
Wilmington, Del.



Paul E. Schweppe
New London, Wis.
To: New Mission,
Long Island, N.Y.

1975



Jon E. Guenther
Morton Grove, IL
To: New Mission,
Asheville, NC



Roy W. Hefti
La Crosse, WI
To: New Mission
Toronto, Ontario, Canada

1979

1
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Mark D. Gleschen
Adrian, MI
To: Exploratory,
Rochester, NY

Daniel Myers
Tempe, AZ
To: Exploratory,
Barre, VT

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8
5



Samuel M. Clemons
Flagstaff, AZ
Our Savior
East Brunswick, NJ

Mark E. Schoeneck
Rhineland, WI
Exploratory
Fayetteville, NC

1
9
8
6



Thomas Pankow
Appleton, WI

1
9
8
1



Roger W. Huffman
Mankato, MN
To: Peace,
King of Prussia, PA

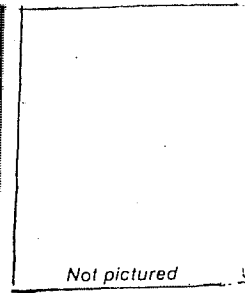
John H. Paustian
Watertown, WI
To: Triune God,
Ramsey, NJ

Edward A. Spreeman
New London, WI
To: Abiding Word,
Orleans, Ontario, Canada

1
9
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7



Jon R. Bitter
Fort Atkinson, WI
Cross of Christ
Liverpool, NY



David A. Rosenbaum
Saginaw, MI
To be assigned later



Brett E. Voigt
Hartford, WI
Our Savior
Springville, NY

1
9
8
2



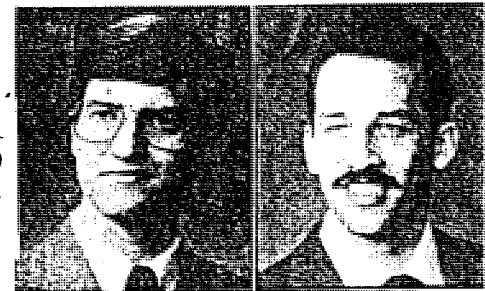
Bruce H. Becker
Phoenix, AZ
Exploratory,
Springville, NY

Paul M. Janke
Jackson, WI
Exploratory,
Portland, ME

Graduates

THE EIGHTIES

1
9
8
8



Daniel E. Krause
Brookfield, WI

Kevin K. Schultz
Milwaukee, WI
Abiding Word
Orleans, Ontario, CAN

1
9
8
3



Thomas Gumm
West Bend, WI
Exploratory
Poughkeepsie, NY

Richard Scheibe
Wrightstown, WI
Exploratory
Roanoke, VA

Mark Schulz
Saginaw, MI
Faith
Pittsfield, MA

1
9
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9



Nathan A. Cordes
Bend, OR
Faith
Pittsfield, MA

Timothy H. Grams
Milwaukee, WI
Christ the Redeemer
Berlin, VT

1
9
8
4



Michael Enderle
Slinger, WI
Divine Peace
Mississauga, Ontario, Can.

Robert Duehlmeyer
Caledonia, MN
Cross of Christ
Liverpool, NY

Charles Heup
Appleton, WI
Prince of Peace
Rochester, NY



Scott D. Mews
Flagstaff, AZ
Gethsemane
Raleigh, NC

Dale M. Reckzin
Nepean, Ontario, Canada
Atonement
Baltimore, MD

God's teachings, an acquired taste

Walter F. Beckmann

We hear many Catholics want to be "Smorgasbord Catholics," free to choose from the Vatican's doctrinal menu. If their church's stand on abortion, birth control, or women's ordination isn't their taste, they're not going to put those papal offerings on their plate of personal beliefs.

No surprise. The Catholic Church itself has accepted only what it wanted from the menu of God's Word. If the recipe, "There is no condemnation to those who are in Christ Jesus," seemed too sweet, they replaced it with a sour dish called, "Purgatory." If the words, "There is . . . one Mediator . . . between God and man," didn't offer enough variety, they added a few specials, "the mediation of the saints and the blessed virgin."

Human reason led them to such changes. One adult instruction manual explains, "Common sense proves the existence of purgatory." Why, then, shouldn't their members use common sense when selecting from the church's menu?

Not only Roman Catholics decide doctrine by taste. One poll reported that 51 percent of Christians feel their salvation depends upon how good they are. The scriptural teaching, "By the deeds of the law no flesh shall be justified," seems to be too self-effacing for many tastes. And why shouldn't church members pick what they believe, if their churches tell them the Bible is only a human concoction, flavored by personal tastes and opinions?

As a church body, we have to make sure we offer a proper doctrinal menu. If you go into an ethnic restaurant, you want to be served authentic ethnic cuisine. The same goes for our churches. We must always serve only authentic scriptural

fare, unseasoned with human opinions.

As church members, we should appreciate the spiritual food Scripture sets before us. In Lent, for example, our churches serve large extra portions of the passion history. It's often a bitter message, but rich in the spiritual protein through which the Holy Spirit adds strength to our faith.

As we appreciate that main course, let's develop a taste for all of God's great side dishes, every doctrine of Scripture. Sometimes when you first taste a recipe, it may not agree with you—you have to acquire a taste for it. Likewise with many scriptural recipes. They may not be pleasant to our spiritual taste buds, because they are flavored with God's wisdom—not ours. Don't push them aside saying, "I don't think I care for this." Study God's own recipe book, and see if you don't agree with the prophet Ezekiel: "This tastes sweet as honey in my mouth."

The Holy Spirit must give us a taste for doctrines, but we can do some things to try to acquire a taste for them. We can study Scripture passages, sit in on Bible information classes, read and study *The People's Bible Teaching**, the coming companion series to *The People's Bible*.

Before we swallow any study, we should make sure it's based on Scripture alone and not mixed with any human opinions. Then pray the Holy Spirit will teach us to enjoy the taste and benefits of it in all of our churches.

**The first volumes of this series are due at Northwestern Publishing House in June 1996.*

Walter Beckmann is pastor at Grace, Falls Church, Virginia.

Many scriptural recipes may not be pleasant to our spiritual taste buds, because they are flavored with God's wisdom—not ours.

Blessed fellowship

Walter F. Beckmann

Fellowship is a beautiful, positive, exciting, appealing word. It means a group has found common views and opinions, tastes and interests. Because of this, they enjoy each other's company, welcome opportunities to get together, and work toward common goals.

We enjoy family fellowship, where we are of one blood or have been joined by marriage. Families work, play, and pray together. If one falls on hard times, the others pull him through.

We develop fellowship with co-workers. We have a common goal to make our companies succeed. Our livelihoods depend on it. We feel so "in it together" that we may get together after work. Colleagues in the military or in law enforcement feel a bond of fellowship, an esprit de corps, because they realize their lives may depend upon each other.

We enjoy church fellowship, too, with people who share our religious beliefs. Paul gives us God's ideal church fellowship: "I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you, and that you may be perfectly united in mind and thought" (1 Corinthians 1:10).

When others share our religious beliefs, we offer the hand of fellowship to them. We enjoy such fellowship in WELS. By God's grace we share the same doctrinal beliefs such as divine inspiration of the Bible. When many claim the Bible is a fallible human document, we hold that it is the inerrant Word of God. Without apology, we confess our belief in creation, original sin, the doctrines of Christ, and especially the belief that faith in Jesus' life, death, and resurrection is the sinner's only hope of eternal life. We profess our agreement in doctrine and practice by our

WELS membership and by declaring ourselves in fellowship with Christians who hold the same Scripture-based beliefs.

This fellowship brings joy each time we worship and confess our common faith with our congregation. When we're away from home, we worship in one of our sister congregations and hear the same scriptural message we hear in our home church.

To foster a greater appreciation of the fellowship WELS members enjoy, the Conference of Presidents has commissioned a Bible study on church fellowship. We're striving for a scriptural, instructive, positive, and encouraging presentation, one that makes us thankful of our fellowship and eager to practice it.

For proper balance, we will show times when a lack of agreement in doctrine and practice makes expressions of fellowship inappropriate. Love for God's truth causes us to refrain from expressions of fellowship that could encourage someone to hold to a false doctrine that could be harmful to his faith.

This document will not anticipate every fellowship question or give detailed prescriptions for dealing with them all. It will present scriptural principles and emphasize each situation must be handled with humility, patience, love, and concern for souls. We encourage each other to sound scriptural practice, but we also remember that love keeps us from being too quick to judge each other as we apply this doctrine with patience in our lives and ministries.

We have a blessed fellowship. Let's work together to strengthen it, defend the scriptural truths it rests on, and proclaim those saving truths to all the world.

Walter Beckmann is pastor at Grace, Falls Church, Virginia.

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quick to judge
each other as
we apply this
doctrine with
patience.*

It's a shame

Walter F. Beckmann

A number of television documentaries and talk shows deal with AIDS. Two I saw made me stop and think about the shame of it all.

On the first show, Maury Povich interviewed guests who innocently contracted AIDS. A young girl told how her mother, a hemophiliac, contracted the AIDS virus through a blood transfusion and passed it on to her. When asked how she felt about being HIV positive, the girl said she wasn't going to feel ashamed. Maury assured her, and rightly so, that she had no reason to be ashamed. Those who would shun her should feel ashamed.

Most of us know of hemophiliacs who have become HIV positive from contaminated blood or of others who innocently contracted the disease from an unfaithful spouse. Fear of contracting the disease might make us avoid them. But in love and faith, we ought to learn about the disease, what precautions to take for our protection, and how to help such victims. We ought to be ashamed if we pass by instead of stopping to help. We should encourage them—God hasn't abandoned them, and we won't either.

But shame on the person who contracted the disease by sharing a needle while doing drugs, or through illicit sexual or homosexual activity. What a shameful desecration of a body the Holy Spirit wants to use as his temple. That's a reason for shame, the kind of shame the Bible calls contrition, the first step in sincere repentance. Without contrition and repentance, saving faith cannot endure, and without faith, there is no salvation.

Further shame on the person who has the disease and knowingly transmits it to others. Such a person is as much a killer

as the terrorist who plants a bomb in a suitcase on an airplane or in a crowd at the Olympic games.

Let me tell you about the other TV program. One guest had been raped by a gang of men, one of whom had AIDS and transmitted it to her. He was caught and given three years in prison. The day he got out, he raped another woman, and now she too is HIV positive.

That makes me ashamed, ashamed we allow this to happen to an innocent woman, ashamed we don't do more to raise a great cry of moral outrage. Our government must use the power God has given it to punish the wrongdoer.

At times I'd like to write off those who contracted the disease by sinful living. It would be easy to say, "They disobeyed God's law. They brought his judgment upon themselves. Now let them suffer and die in it."

But then I think, "How thankful I am that God doesn't deal that way with me and my sins." I hang my head in shame and pray, "Let me be like Jesus."

It's a shame if we ever become so disgusted with people who have sinfully contracted this disease that we won't take the time to point out to them that though their sin has been shameful, the blood of Jesus Christ cleanses them from all sins. It's a shame whenever blood becomes contaminated with the AIDS virus, but it's a far greater shame when, through a failure to repent, the holy precious blood of God's Son has been shed in vain. That's the greatest shame of all.

Walter Beckmann is a pastor at Grace, Falls Church, Virginia.

*It's a shame
whenever blood
becomes contaminated with the
AIDS virus, but
it's a far greater
shame when,
through a failure
to repent, the
holy precious
blood of God's
Son has been
shed in vain.*

A time to celebrate

Walter F. Beckmann

People are becoming more conscious of the approach of the year 2000. For many, that year holds a special fascination. Many wonder if it's when Christ plans to return. The closer we get, the more such speculation will increase, and the more such prophecies will multiply. Jesus told us that people will say, "Look, here is Christ." or "Look, there he is." I have no authority to tell you he won't return in 2000, only that he will return when people least expect it. We should be ready for him at anytime.

The approach of the year 2000 reminds us WELS members that there is something for which we can and should prepare—our 150th anniversary.

I'm the chairman of a committee President Gurgel appointed to make plans for a sesquicentennial celebration. We've met several times and discussed anniversary publications, videos, rallies, and mission opportunities. We're ready to suggest a 150th anniversary building project—a chapel for Martin Luther College. We're also attempting to set up a timetable of events to present to the 1997 synod convention.

In preparation for our first meeting, I asked committee members for their ideas. One pastor encouraged us to emphasize the blessings of membership in our synod. We have many blessings to be thankful for—the Bible and that WELS still regards it as God's divinely inspired and inerrant Word. We still confess the three ecumenical creeds without any reservations. We still subscribe to the Lutheran Confessions as a correct exposition of God's Word. We have churches, schools, mission programs, 150 years of history, and the fellowship of 415,000 members who are one in faith and doctrine.

All this is God's work, not our own. We have no cause for boasting but feel thankful that God has blessed us. Let's be glad for our blessings, eager to celebrate this milestone, and poised to participate in the work and opportunities he sets before us.

Our anniversary committee wants input from fellow WELS members. We're inviting people from various organizations and age groups to our planning meetings to try to get involvement from every corner of our synod. We can't invite all of you, but we want your suggestions. Tell us how you feel we should be thanking and praising God for 150 years of WELS and 2,000 years of the New Testament Christian Church. What should we be doing to promote a positive attitude about our synod in the minds of our members and the world, and to give glory to God?

Time and resources may not permit us to implement every suggestion, but we will consider them all. They'll expand our thinking. Your warnings will keep us on the right track. Suggestions we may not adopt on a synodwide level may adapt well for your local area. By offering your suggestions you'll be taking the first step in getting involved in this celebration, and that, in itself, will be a valuable contribution. We're all in this together. Let's do all we can to celebrate 150 years of God's grace and continue to serve his church together.

Walter F. Beckmann is pastor at Grace, Falls Church, Virginia.

Send ideas to Ron Roth, 150th anniversary committee, 2929 N Mayfair Rd, Milwaukee WI 53222-4398; FAX, 414/256-3899; e-mail, usr52@sab.wels.net.

