

The History of
Abiding Peace Lutheran Church
Greenville, South Carolina

Written by Mark D. Gabb

OUTLINE

Introduction

I. The Early Years

II. Missouri Synod Transfers

III. Exploratory Status

IV. Retaining the True Teachings of God's Word

V. Mission Status

VI. Columbia, South America Calls

VII. Building a Church

VIII. The Blessing of the Flood

IX. The Last Decade (1986-1996)

X. The Present Situation

Conclusion

Appendix

FORWARD AND ACKNOWLEDGMENTS

Many of the historical facts contained in this paper were collected from two sources: the *Abiding Peace 1986 Church Family Directory* and the minutes from church council meetings. Since so many facts were gathered from these two sources I felt it would be tedious to both the writer and the reader to document every last fact gathered from them. So I only documented the facts and observations obtained from sources other than the two mentioned. Also, if it is obvious from the context as to where I received information or a quote, it will not be documented in the endnotes.

I would like to thank all the members of Abiding Peace for the opportunity to summer vicar in 1994. I not only gained a wealth of experience as I served there, but I gained a wonderful soulmate in Angie Rall. Also, without that opportunity I never would have chosen this topic for my church history paper.

There are also some individuals that need to be thanked for their valuable information, insight, and valuable time. Pastor Ralph Rosenberg searched through the church minutes highlighting certain events and making copies for me. He also helped bring me up to speed with the present situation at Abiding Peace. Pastors Larry Zahn and John Guse aided me with some of the background information on many of the historical happenings during the early years of the church. Two other men that assisted me in the same way, except during the middle years of the church, were Pastors Philip Strackbein and Robert Rhyne. Pastor Harold Hagedorn, Administrator for Home Missions, helped explain some unclear concepts for me. His secretary was also able to dig up some important files for me.

Last, but certainly not least, I would like to thank Doug and Naomi Rall and Bob Henry. They offered keen insight and a wealth of information that I would never have been able to find anywhere else. They certainly helped make the paper what it is.

Of course, we cannot let this opportunity go by without thanking our Heavenly Father who alone gives us all things. He gives us the forgiveness of sins through the gift of his Son and the hope of eternal life in heaven. He has preserved his Word in truth and purity both in our Synod and at Abiding Peace. To God alone be glory!

Mark D. Gabb

March 26, 1997

Abiding Peace Evangelical Lutheran Church, a member of the Wisconsin Evangelical Lutheran Synod (WELS), is located in Greenville, South Carolina which is in the South Atlantic District. Abiding Peace would not be in existence today if it weren't for a group of orthodox Lutherans already in the Greenville area. It was their genuine love for God's inerrant Word and their deep concern for doctrinal purity that motivated them to form a nucleus which would eventually become Abiding Peace. Over the years faces have changed and pastors have come and gone, but God's Word continues to be taught in its truth and purity.

I. The Early Years

What is now a congregation of 94 members (Cf. Appendix A for membership record) began in the fall of 1975. At that time there were a few WELS students attending Bob Jones University in Greenville. Pastor John Guse was serving an exploratory mission near Columbia, South Carolina which was the only WELS church in the state at that time. Once a month he would make the 100-mile trip north to Greenville to meet with them. They would find their way to an empty classroom on campus and have Pastor Guse lead them in devotions and give them communion.¹

Late in fall WELS members William and Katherine Hanke moved from El Paso, Texas to Greenville. They were interested in meeting with a WELS pastor in the Greenville area so they contacted Pastor Guse. When he came to meet with the Bob Jones students, he also made visits to the Hanke's home to have services with them. Eventually everyone met together at the Hanke's home because Guse was no longer allowed to meet with the students at Bob Jones. One

of the WELS students had been assigned a paper on infant baptism. She asked Pastor Guse for help and he gave her information that explained our Synod's teaching on infant baptism. Because her instructor disagreed with the information Guse had given to her and he didn't want her to be influenced by our churches teachings, he asked that Guse no longer come on campus to meet with the WELS students. Guse met with school officials about the matter and they told him they didn't want him to come onto campus or to meet with any of their students at any time. From that point on they met at the Hanke's house where they conducted worship services.ⁱⁱ

Pastor Guse continued to meet with the Hanke's and two students from Bob Jones University during 1976. They were Chuck Sechrest and Joe Worischeck both from Arizona. Another student from Clemson University joined them at these monthly services. In 1977, WELS members Dale and Sally Cprek moved to Simpsonville, a suburb of Greenville, from Seminole, Florida and began to take part in the monthly services. Also occasionally joining them were Norman and Delane Dukes.ⁱⁱⁱ This small group was slowly growing!

II. Missouri Synod Transfers

In 1978 the group doubled in size. There were three families who belonged to Good Shepherd Lutheran Church, the Missouri Synod church in town. They were Bob and Geraldine Henry, Martin and Phyllis Raffel with their children Matthew and Sarah, and Doug and Naomi Rall with their children Angie and Melissa. They all came from conservative Missouri Synod Lutheran backgrounds. Bob Henry had been a member of the Missouri Synod for 24 years and belonged to Good Shepherd for six years.^{iv} Martin Raffel was a life-long member of Missouri.^v Doug Rall had grown up in the Missouri Synod all his life. His grandfather and five uncles had

been pastors in the Missouri Synod and his older brother is currently a pastor in the Missouri Synod.^{vi}

These men were noticing liberal tendencies at Good Shepherd. In his December 29, 1978 letter of resignation of membership to Pastor Vick, Doug Rall explained the situation there:

We cannot, in peace with our consciences and with what we believe, continue to worship in a congregation that has somehow lost or misplaced the emphasis that it should have—the preaching of the Gospel of Christ and the study of the inerrant Word of God. It seems the emphasis has now been placed on “social gospel”—there have been many Sunday mornings when I felt I was in a college sociology class rather than in a LCMS church. The “liberal” trends are obvious in other things as well: the apparent “open” communion attendance policy, the use of some of the more inaccurate (and liberal slanted) translations of the Bible, prayers offered for the election of a good pope (whom Martin Luther refers to as the antichrist), refusal to allow near confirmation age children to have Luther’s Small Catechism (is there something inside the catechism our own children should not know?), etc. From the materials the congregation uses and the joint services it holds (with churches with which the LCMS is not in confessional agreement), it appears to one who was raised in a conservative Missouri Synod Lutheran congregation that Good Shepherd is Missouri Synod in name only and for practical purposes in really an ALC or LCA congregation.

As they became more aware of the fact that Good Shepherd was promoting false teachings, they prayerfully wondered what could be done. The Lord soon showed them through an old friend of Naomi Rall. Naomi had attended nursing school in Iowa and while there she met Rhonda Kleist who ended up marrying a WELS pastor. Rhonda and Naomi had become good friends and their families continued to stay in touch periodically. While the Henrys, Raffels, and Ralls were trying to determine what to do, the Ralls happened to talk with the Kleists who lived in Fort Meyers, Florida. They explained to them what was going on at their church so Pastor Kleist gave them the number of Pastor Guse since he was the closest WELS pastor in the area.^{vii} They contacted Guse and he met with the three families briefly informing them about the WELS. Before the year was over, the three families made the difficult, but necessary decision to leave

Good Shepherd and begin taking instructions in the WELS. Instantly the group doubled in size from three families to six families. God certainly was blessing his people concerned for the truth!

Guse now began meeting with the larger group every other Sunday which included the Cpreks, Henrys, Raffels, Dukes, Hankes, and Ralls. They rotated meeting in the homes of the Cpreks, Henrys, Raffels, and Ralls. On the Sundays when Guse didn't come, a taped service was used which they received from the District Mission Board (DMB). The worship services were rather informal. Chairs were set up alongside the existing furniture in the living room of the home. Usually they would sing hymns a cappella or along with the tape. If they were at the Raffel's home, Martin would play the hymns on the piano. After singing a hymn they would have a devotion and sing another hymn. This was followed by the confession and absolution, the words of institution and the Lord's Supper. The service normally closed with a hymn.^{viii} Pastor Guse noted that the services were "quite informal and they weren't too big on liturgy." They were a very close knit group of people^{ix} and were all concerned about keeping God's Word pure.

In February of 1979, Pastor Larry Zahn of Lawrenceville, Georgia, a northeast suburb of Atlanta, began conducting services on alternate Sundays. This relieved Pastor Guse of his duties. Every other Sunday after his service in Lawrenceville, Pastor Zahn and his wife would drop off their daughter, Kristina, with a member from their church and drive two and a half hours northeast to Greenville.^x The service in Greenville began at 4:00 and was similar in structure to the services led by Pastor Guse. After worship they would eat and then have Sunday School for the children.

During Sunday School the Henrys, Raffels and Ralls would meet with Pastor Zahn for Bible information class. Sometimes the class would meet for three hours with in depth

discussions concerning church doctrine and the differences between the Missouri Synod and the WELS.^{xi} Since they weren't familiar with the WELS, they were deeply concerned that the WELS' teachings were in accordance with God's Word. They learned a great deal during these classes.^{xii} Zahn recalls that the classes were not only a learning experience for the families, but he himself learned a great deal which has benefited him in his ministry. He said, "For me personally, having relatives in the Missouri Synod, I had a hard time understanding what the problem was with the Missouri Synod. When I found out how things went in [Greenville] it helped open my eyes to see the problems in the Missouri Synod and why we weren't in fellowship with them."

Zahn always spent the night in Greenville and the following morning he visited Kathy Hanke who was sick at the time. He also met with any prospects that were in the area. On his way home he stopped in Clemson to visit a WELS member attending the university there.^{xiii} Zahn noted that he thoroughly enjoyed his time in Greenville. He said, "I loved the people and always enjoyed going to see them. It was never a burden for me to go, but an opportunity."

III. Exploratory Status

The Easter service was held at the Rall's house that year (1979). It was an exciting day. The house was packed with people and there were two baptisms in the service. After seeing the attendance and excitement that day, Pastor Zahn felt convinced that a church could be established in Greenville.^{xiv} The group applied for exploratory status—requesting assistance to explore the area for people who might be interested in joining this group. The application was made to the South Atlantic DMB. They filed the application ^{with} to the General Board for Home Missions (GBHM). In their application Zahn stated the reasons why they felt the Greenville area could support a mission congregation:

- There is no WELS church in the up-state area (5 counties) of South Carolina.
- There are 30 souls committed to the establishment of a church that hold^s to the Lutheran teachings and Confessions.
- There are many churches (30 or more) in the vicinity, but the potential for growth and development is excellent according to Market Data.
- Recent population growth and the projected population growth provide a real potential for mission work and evangelism.
- The growth of industry and its diversification provide a strong and stable economic base for church work.^{xv}

On May 9 the GBHM granted them exploratory status.^{xvi} They felt the Greenville area was viable for starting a congregation. Now they would send a man to explore the area to see if God would allow a church to be started.^{xvii} During the same month the Henrys, Raffels, and Ralls were taken into membership. The first church officers were also elected: Martin Raffel, president; Bob Henry, recording secretary; Doug Rall, financial secretary; and Dale Cprek, treasurer. The seed to a new church was beginning to sprout!

Later that month, Philip Strackbein was assigned from Wisconsin Lutheran Seminary to serve the committed group. Pastor Strackbein recalls one of the lasting memories in his mind of when he and his wife, Kathy, first arrived in Greenville in August:

[One of the lasting memories was] The first view of the house that would be our first home. The house would remain completely bare of furniture for a couple of months since I had spent the last of the money I had paying off my bill at the Seminary. For the first month, we lived off of the \$400 that my wife, Kathy, had in savings since I would not get my first paycheck until the end of the month. The only furniture that we had along was an old mattress that my parents had sent with us and a filing cabinet that I had gotten at Sem. But even though it was empty, it was our home and we were thrilled. When the congregation saw what our situation was, they gave us an interest free loan with which we were able to buy a few furniture items.

Strackbein was ordained and installed on August 12 at a service held at the Thunderbird Motel which is now called The Phoenix. His father, Lee Strackbein, conducted the Rite of

Ordination. Pastor Guse preached the sermon and other pastors assisted in the installation of the younger Strackbein.

Earlier that summer, in July, the group set out to determine which area of Greenville would be most suitable for exploratory services.^{xviii} Pastor Guse, now the South Atlantic DMB chairman, searched the area with Pastor Zahn, Norm Dukes and Martin Raffel. There was discussion between two possible sites, Pehlam Road or Mauldin. After talking to the planning commission, it seemed obvious to everyone, including the DMB, to locate in the Mauldin area even though families of the small group were located all over Greenville. The major growth of Greenville County was predicted to take place in the Mauldin area.^{xix}

On September 12, 1979 Pastor Strackbein led his first church council meeting. The council discussed the plans for an upcoming "Public Information Meeting." The purpose of the meeting was to inform the public about the new Lutheran church being started in the area and to hopefully gain some interest in the community. Advertisements and articles were placed in the Mauldin and Greenville newspapers; radio stations made public service announcements to inform the public; and fliers were distributed in the area.^{xx}

The "Pubic Information Meeting" was held on September 23 at 4:00 PM at the Best Western Inn at the junction of I-85 & Laurens Road. It acquainted the public with the doctrines and history of the WELS as well as informed them of the group's future plans. It also let them know the times for their Sunday service (9:30) and Bible Class (10:45). About 10-15 non-members showed up for the meeting which lasted nearly two hours. Pastor Strackbein considered it a success despite the small turnout because "the people who came learned what a Lutheran church was and had a chance to hear some of the basic message of salvation."^{xxxi}

The following Sunday, September 29, the first regular worship service was held in the cafeteria of Mauldin Elementary School. They worshipped there for a year until they moved to the Best Western Inn in Greenville. Pastor Strackbein conducted the services using the King James Version of the Bible as the congregation preferred. Since there was no lectern or pulpit a little creativity was necessary. They used a cardboard box covered with a white cloth placed on a table.^{xxii} Regardless of where they worshipped and what was used for a lectern, God's Word continued to be preached truthfully and faithfully.

IV. Retaining the True Teachings of God's Word

Now that the group had a pastor and a place to conduct their worship services, they hit the streets every week in search of prospects.^{xxiii} The names of the prospects were turned over to Pastor Strackbein who then would meet with them. At every church council meeting Strackbein gave the council members a prospect report. There were always some prospects who had problems agreeing with various doctrines taught by the WELS. Some didn't agree with the doctrine of church fellowship. Others were against organized religions. For these reasons and other doctrinal differences many of the prospects chose to join the Baptist church, the Presbyterian church, or a different church body. This made it difficult for a congregation striving to grow and gain in numbers.

A small church like Abiding Peace, which concentrates heavily on outreach and has a great desire to grow, could have been tempted to disregard the doctrinal differences so that more prospects would join their group. They could have purposely neglected to teach the doctrines that created difficulties for some, or they could have allowed prospects to join despite their doctrinal differences just so that they could grow in number. However, this never happened. For

they realized that remaining orthodox was far more important than gaining one hundred prospects or even more. They weren't going to sacrifice doctrines or compromise their practices for the sake of growing. Rather they made sure that God's Word was carefully and truthfully taught to the people and prospects of Abiding Peace. There was, and continues to be, a constant concern for retaining the pure teachings of God's Word.

V. Mission Status

Early in 1980 they applied for mission status. The application which Pastor Strackbein filled out included these statistics and the following information:

- **Committed members of nucleus:** 17 communicant members; 30 souls; 9 families
- **Number of potential members (prospects):** 3 WELS members; 15 Lutherans; 31 others
- **Evaluation of the nucleus members:** "The people we have in our nucleus are in my opinion excellent people to start a mission with. They are enthusiastic, willing to work, and have a deep concern for preserving the pure Scriptural teachings as they are offered in the WELS."
- **History and Justification for request:**
 - ⇒ In its first year of existence the mission gained six communicants from January 1980.
 - ⇒ Members have been canvassing at least once a month with success.
 - ⇒ Mauldin is a strong growing area with future industrial development.
 - ⇒ There are eight people in the Bible information class all of whom have indicated a desire to join the church (promise of continued growth).
 - ⇒ There is a need for financial assistance to continue.

On May 7 mission status was granted to the group.^{xxiv} For the last year there was uncertainty because they were exploring the area to see if it would allow for a church to be started (exploratory status). Once they gained mission status they moved from exploring to developing. The Synod was making a permanent commitment to the group. They promised them the manpower and finances for support of their efforts.^{xxv} This gave the group a boost of confidence because it made them more certain of the reality that a church was going to be established.^{xxvi}

Now that mission status was granted the council began working on a constitution and they decided on a name for the church. There was some discussion as to whether or not the church had be named after one of the saints and have a name like “St. Mark’s” or “St. John’s.” After they realized this wasn’t necessary they decided on the name “Abiding Peace.” The name was very fitting for the group. “Many had gone through turmoil and there was a hymn that talked about abiding peace. It seemed very fitting for the people and the things that were going on at that time.”^{xxvii}

VI. Columbia, South America Calls

Pastor Strackbein received a call to be a missionary in Columbia, South America in December 1980. As he held the call, he continued to serve the people of Abiding Peace and in early spring of 1981 he also began serving a small group of people doing exploratory work 50 miles north of Greenville in Hendersonville, North Carolina. His basic responsibilities at Our Savior congregation were to conduct worship services, Sunday School, and Bible Class. He visited the sick and shut-ins and was available in case of emergencies.^{xxviii} The pastor from Greenville continued to serve the members of Our Savior in Hendersonville until January 1986 when a retired pastor, Harold Schwertfeger, began serving there.

During this same time a project the church council had been working on was completed. They had begun work on the constitution of the church from the time they were granted mission status. Now their hard work was finally completed. On March 22, 1981 the voters accepted the constitution. The present members as well as those who joined within the next year were all eligible for charter membership.

Pastor Strackbein accepted his call to Columbia, South America and left in April. He still has fond memories of his two years in Greenville. He said, “[One of the things] that impressed me was the joy the members had upon our arrival and the warmth with which they received us. It was also a joy to see their enthusiasm for the work and their eagerness to participate.” During the vacancy Pastor Guse served as the pastor and drove up from Columbia, South Carolina every other Sunday. On other occasions they went back to taped services and a summer vicar also conducted services. In May Robert Rhyne, a native of North Carolina, was assigned out of Wisconsin Lutheran Seminary to serve the members of Abiding Peace and Our Savior. On July 12, after only a two-month vacancy, Pastor Robert Rhyne was ordained and installed as pastor. The service was held in the Patio Room at the Best Western Inn. A month after his installation Abiding Peace held their first Vacation Bible School (VBS).

VII. Building a Church

Back on October 2, 1980 the GBHM had given their approval to begin searching for land on which to build a church.^{xxxix} There were a number of sites available in the area so the council members and synod officials spent hours driving around Mauldin looking at the various sites. They wanted to build in a location that was easily accessible for people.^{xxx} Over a year later, in the beginning of 1982, they purchased a site on Woodruff Road in Mauldin. At the time the area was only a two lane road in the country with no housing developments or businesses there—only trees and open land. It certainly is hard to picture as the Woodruff Road area has changed drastically in the past fifteen years with the building up of the subdivisions, restaurants, supermarkets, and strip malls.

After interviewing three architects for the worship/education/fellowship building (WEF unit), they decided on the architect from Tarkelton-Tankersley in August 1982. It wasn't until a year later, on September 4, 1983, that the ground-breaking for the WEF unit took place. There was a celebration service to commemorate this event. The WEF unit was completed in the following spring. The council decided to ask Pastor Siegbert Becker, professor at Wisconsin Lutheran Seminary, to preach for the dedication. He was unable to attend and so they asked Pastor Larry Zahn who preached for the dedication service on June 17, 1984. Not only did the members of Abiding Peace join together for this joyous occasion, but also members of Our Savior in Hendersonville and some pastors from the South Atlantic District joined together in the celebration. At the service a letter from the Synod president, Carl Mischke, was read. Also, other letters from pastors who were unable to attend were displayed for others to read.^{xxxii} God was truly blessing His people.

VIII. The Blessing of the Flood

Some of the blessings the church received were not always as obvious as others. The members learned that lesson when the church was flooded in December 1985. Pastor Rhyne was with a member who owned a home cleaning business called *Service Master*. One of his co-workers was with them. They had been cleaning the home of an elderly lady from the congregation and they decided to drive by the church to show the co-worker their building. They arrived to find a three-inch pool of water covering the floor and carpeting of the entire WEF unit with pieces of the ceiling floating on the surface.^{xxxiii} This disaster was due to a frozen pipe in the attic that burst.

In the south where there are no basements, it is common for builders to place the water heater in the attic to allow for more space on the ground floor. The night of the flood the temperatures dropped well below 32 degrees. The water pipes froze up and burst pouring water down through the ceiling.^{xxxiii} This continued for hours. Pastor wasn't planning on stopping by church for a few days because he was taking a small vacation between Christmas and the new year. The water would have leaked through for days if he hadn't stopped by church to show the man their building. This was not the only sign that the Lord was taking care of the situation for them. They had driven to church in the *Service Master* van which had all the necessary cleaning equipment in it. They were able to use the equipment to clean up all the water.^{xxxiv}

The damage to the building was extensive. Light fixtures had to be replaced. Parts of the ceiling and wall had to be replaced, repaired and repainted. Also, the carpeting and flooring had to be thoroughly cleaned. The cost to repair the building was \$5,272.27. (Cf. Appendix B for full damage report.) The piano and organ were also damaged. Their insurance company gave them enough money to cover the cost of repairs on the building and piano. Also, they were able to sell their damaged organ and get a new one without taking money out of the church budget. The hand of God had been watching over them and providing for them through it all.

IX. The Last Decade (1986-1996)

During the last decade things have relatively stayed the same at Abiding Peace. Their pastors continued to faithfully conduct worship services, Bible classes, and confirmation class. Outreach was done by sending mailings to new home owners in the area welcoming them to the community and inviting them to church. Every summer the church conducted VBS. They welcomed Travel Canvass Witness (TCW) teams to do door-to-door and phone call evangelism.

Whenever possible they received a vicar for two to three weeks during the summer to help conduct VBS and do outreach for the church. Also, the pastor has continued to follow up on prospects and Sunday visitors.^{xxxv}

While many things remained the same during this period there was a change in pastors. Pastor Rhyne had received calls to Brazil, West Virginia, and Wisconsin while he served at Abiding Peace. He returned all of them. However, in June of 1989 he received a call to Immanuel Lutheran Church in Waukegan, Illinois. He accepted the call and left Greenville in July. He left with many fond memories and a great love for the people he served there.^{xxxvi}

For the next year Daniel Lindquist, a 1989 graduate of Wisconsin Lutheran Seminary, served the vacancy as interim pastor. Lindquist had not immediately received a call from the assignment committee in May and so while he awaited permanent assignment, he served at Abiding Peace. That year better prepared him for his first call into the public ministry.^{xxxvii} In May 1990 Ralph Rosenberg, a native of Tecumseh, Michigan, was assigned to Greenville out of the Seminary. He was ordained and installed on June 24, and he conducted his first council meeting just a few days later on June 27. Pastor Rosenberg is the current pastor of Abiding Peace.

X. The Present Situation

In 1995 Abiding Peace began an after school program which runs Monday through Friday from 2:30-6:00. This program, which is still going today, is called After School Spiritual Enrichment Training (ASSET). The program utilizes the Synod's Bible History textbooks and is for first through fourth graders. The primary purpose of ASSET is to educate children in the

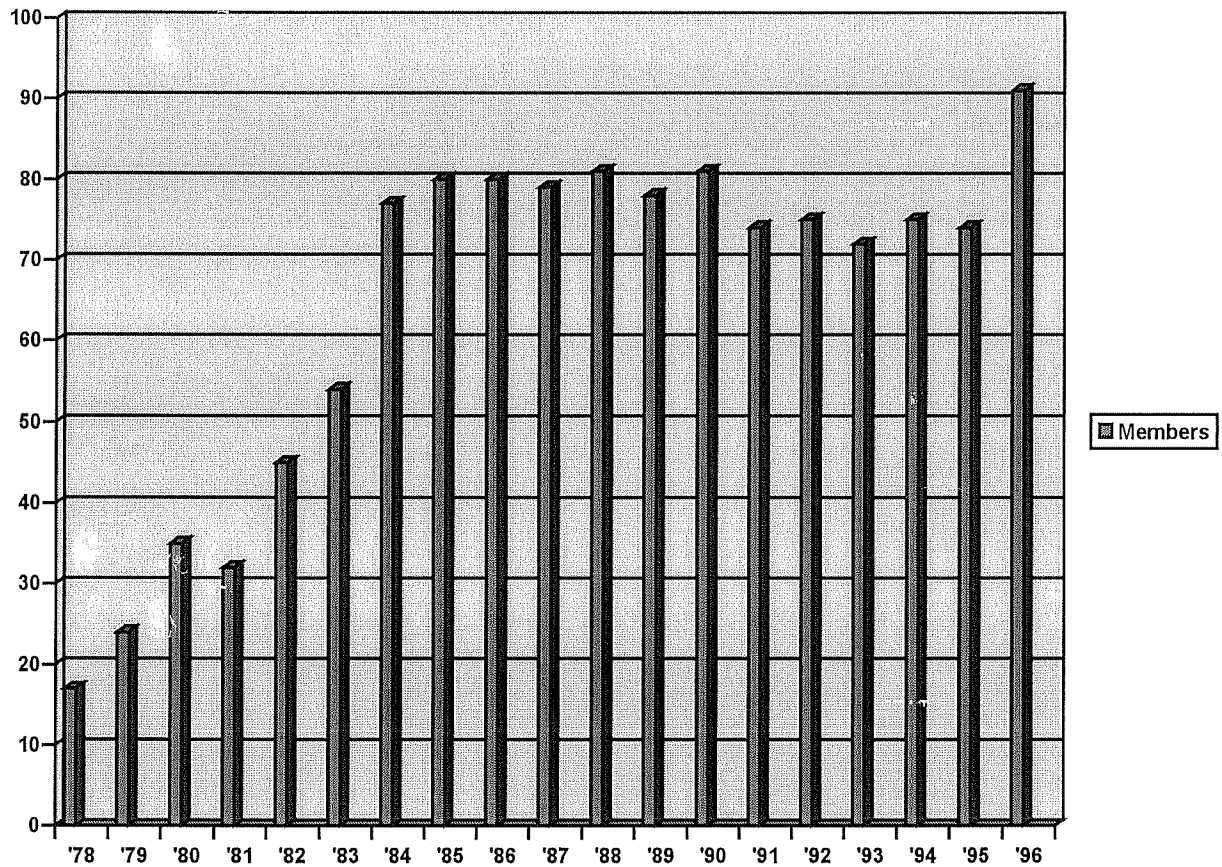
community. God-willing, it will lead families to join the church. While it has financially struggled because it is not funded by the church budget, but by private donations and tuition fees, the Lord has blessed the program. It has given the church an understanding of what the community needs and it has given the young children of the community an opportunity to hear God's Word daily.^{xxxviii} Pastor Rosenberg sees the ASSET program continuing in the future and possibly leading to the opening of a Lutheran elementary school someday.

Presently Abiding Peace is exploring the possibility of relocating within a three-mile radius of their current location on Woodruff Road. Their hope is to double the size of their building and land without increasing their debt. Recently Dr. Lattimore, a doctor who owns a practice next to the church property, offered to buy the church property so that he could expand his offices. The two sides exchanged offers, but finally Lattimore decided to purchase land elsewhere. For now they will continue to use the WEF unit and pursue other opportunities to possibly relocate.^{xxxix}

Throughout the young life of Abiding Peace the members have strived to remain faithful to the teachings of God's Word. By God's grace they have done so. He has provided them with faithful pastors which is important because without a pastor the church could be in danger of losing its doctrinal purity and it could possibly close.^{xi} The fear among some members in a small congregation is that it might close its doors.^{xii} The leadership, stability, and length of stay for the last two pastors (cf. Appendix C) have helped to dispel those fears. May God continue to bless Abiding Peace with faithful ministers of the Word and diligent members who highly value God's precious Word. May His will be done!

-
- i Guse, John
 - ii Guse, John
 - iii Abiding Peace church history notes
 - iv Henry, Bob
 - v Rosenberg, Ralph
 - vi Rall, Doug
 - vii Rall, Naomi
 - viii Guse, John
 - ix Rall, Naomi
 - x Zahn, Larry
 - xi Rall, Doug
 - xii Henry, Bob
 - xiii Zahn, Larry
 - xiv Zahn, Larry
 - xv BHM, Application for Exploratory Status
 - xvi Board for Home Missions (BHM), Norm Berg's May 9, 1979 letter to John Guse
 - xvii Hagedorn, Harold
 - xviii John Guse's July 17 letter to the Greenville Exploratory Group
 - xix Rall, Doug
 - xx Strackbein, Philip
 - xxi Strackbein, Philip
 - xxii Strackbein, Philip
 - xxiii Henry, Bob
 - xxiv BHM, Norm Berg's letter to Philip Strackbein
 - xxv Hagedorn, Harold
 - xxvi Rall, Doug
 - xxvii Rall, Doug
 - xxviii Notes from the Feb. 10, 1981 meeting of Our Savior Congregation, Hendersonville, NC
 - xxix BHM, Norm Berg's October 2, 1980 letter to Philip Strackbein
 - xxx Rall, Doug
 - xxxi Rhyne, Robert
 - xxxii Rhyne, Robert
 - xxxiii Henry, Bob
 - xxxiv Rhyne, Robert
 - xxxv Rosenberg, Ralph
 - xxxvi Rhyne, Robert
 - xxxvii Rall, Naomi
 - xxxviii Rosenberg, Ralph
 - xxxix Rall, Doug
 - xl Henry, Bob
 - xli Rosenberg, Ralph

**Appendix A:
Membership Record for Abiding Peace Lutheran Church (1978-1996)**



The vertical line of the graph displays the year and the horizontal line of the graph displays the number of communicant members for the corresponding year. Abiding Peace officially began with 17 members in 1978. In both 1988 and 1990 it reached its peak with 81 members until 1996 when the number of members reached 91. As of March 25, 1997 there were 94 communicant members.

Appendix B

phones 235-1343
235-1325

VAUGHN BROTHERS CONSTRUCTION INC.

WILLIAM A. VAUGHN AND BEN F. MCDANIEL 111, OWNERS

21 MOHAWK DRIVE

GREENVILLE, SOUTH CAROLINA 29609

Jan. 6, 1986

Abiding Peace Lutheran Church
1910 Woodruff Rd.
Greenville, S.C.
Rev. Rhyne 288-4867 or 288-2492 (H)
Dare Ripple 271-9232 or 439-6502 (H)

Insurance Adjuster: Wick Powell
GAB Services

Water damage:

Tear out and clean up	\$ 250.00
6 hr. truck time @ \$ 25.00 per hr.	150.00
Reblow insulation on approximately 600 sq.ft. @ 45¢ per sq.ft.	270.00
Move and protect furniture	100.00
5 rolls poly @ \$ 42.00 per roll	210.00
Electrician labor to remove and rehang 16 light fixtures (2 x 4 and strip)	400.00
Heat and air labor and material	475.00
Hall 5ft. x 9ft. x 8ft. & Foyer 11ft. x 13ft. x 8ft.	
Replace 1/2 new sheetrock ceiling 94sq. ft. @ .60/sqft.	56.40
Reblow 188 sq.ft. ~ 40¢ per sq.ft.	75.20
1 new 2 x 4 light fixture	55.00
1 new vent cover	25.00
Paint 248 sq.ft. walls ~ 30/ per sq.ft.	74.40
Clean and wax 188 sq.ft. tile floor ~ 15/ per sq.ft.	28.20
Scrape and skim 94 sq.ft ceiling @ 40¢ per sq.ft.	37.60
Sanctuary 25ft. x 45ft x 10ft.	
REplace 300 sq ft. sheetrock @ .60 per sq.ft.	180.00
Scrape and skim 825 sq.ft. sheetrock @ 40¢ per sq.ft.	330.00
Reblow 1125 sq.ft. @ 40¢ per sq.ft.	450.00
4 new 2 x 4 light fixtures @ \$ 55.00 ea.	220.00
Paint 1400 sq. it. walls @ .30 per sq.ft.	420.00
Restain 140 ft. base @ .30 per ft.	42.00
Clean 11 25 sq.ft. of carpet @ 20¢ per sq.ft.	225.00
Clean cabinet and counter top	30.00
Office 1 Of. x 1 3ft. x 8ft, Spot repair blown ceiling	25.00
Paint ceiling 130 sq.ft. @ .30 per sq.ft.	39.00
15% overhead @ insurance	4,167.80
	625.17
10% pro fit	4,792.97
	479.30
Estimate Total	\$ 5,272.27

**Appendix C:
Pastors and Vicars of Abiding Peace**

Pastors

John Guse '75-79
Larry Zahn '79
Philip Strackbein '79-81
Robert Rhyne '81-89
Ralph Rosenberg '90-Present

Summer Vicars

David Kolander '80
Paul Prange '85
Joel Pankow '92
Mark Gabb '94
Ben Berger '97

Interim Pastor

Daniel Lindquist '89-90