

The Building of a Mission: in the Granite State

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THE BUILDING OF A MISSION: IN THE GRANITE STATE.

The fact that a church may exist for over 100 years is indeed a blessing of God's grace. The members can look at their church's history with pride and give thanks to God for the faithful leaders they have been given. For a young mission congregation, however, the focus is different. Yes, the people do look with pride upon their church's history, but they are always considering what will happen next year. They have concerns about the growth of the church, the assimilation of new members, the loss of members who have moved, the worship facilities, and possibly even the financial budget. At the root of all these concerns is some fear that their church may not survive.

The congregation of St. Paul Lutheran Church in Amherst, New Hampshire, has faced all these concerns to a certain degree at one time or another. Yet, the Holy Spirit has made St. Paul a strong fortress where the Word of God has been taught faithfully for over 18 years. God has richly blessed this congregation with many special gifts, most important of which is the foundation of its church: the Scriptures.

Their desire for the ^ttruth can be clearly seen from the very start of the church in New Hampshire. This desire began out of a need for a conservative church in the Granite State. In the southern part of New Hampshire there had only been a few Missouri Synod Lutheran Churches. One of these churches was located in Nashua, New Hampshire (located in the south-central part of the state; just north of the border with Massachusetts). This church was called Christ the King Lutheran Church.

Some of this church's members were unhappy with the pastoral

leadership. The pastor was very liberal and offended some of his members by his insistence to be called the "bishop".¹ When the pastor, then, tried to purchase the parsonage from the financially burdened church and later asked for a housing allowance, it was too much. Three families left Christ the King Lutheran Church with no conservative confessional church to call their home.²

One of these families tried calling WELS Pastor Karl Gurgel of South Windsor, CT, for assistance. Dan Goeltze and his family hoped to start a new mission in New Hampshire. They had been members of Pastor Gurgel's church, and after they had moved from Massachusetts (where they helped start the WELS church that is presently in South Attleboro, MA) they now asked for a conservative church in their new home state of New Hampshire. The Goeltze family scheduled a meeting with Pastor Gurgel to discuss the possibility of a new WELS mission in Nashua.³ On February 16, 1975, the Goeltzes, along with the two other families who left Christ the King Lutheran Church (Dennis & Kris Fietze and Fred & Phyllis Messenbrink), met with Pastor Gurgel.⁴ From that point on exploratory work was started.

Already one week from that first meeting Pastor Gurgel returned to scout the community's interest in a new church.⁵ Advertisements were put into the local paper inviting those interested in the formation of a conservative Lutheran church to attend a meeting at the Nashua Arts and Science center. Except for the three families, however, not many from the community came.

<p>LUTHERANS</p> <p>COMMITTED TO JESUS CHRIST AND HIS INSPIRED, UNERRING WORD</p> <p>A meeting at S. Spencer MacLaughlin's on February 23, 7:30 p.m. will be held to discuss the development of a new, Lutheran fellowship based on an uncompromised Bible and an unchanged purpose of proclaiming forgiveness and salvation in the crucified and risen Son of God.</p> <p>Phone 225-9516 or 746-3730 after 6:00 p.m.</p>

With this as a nucleus, the church services were to begin on June 1, 1975. Again the local paper was used to announce the formation of this new mission. An article from the Broadcaster of May 28 announced that the worship services would be held "on the first and third Sundays of every month at 7 P.M. at the Red Cross Building, 28 Concord Street, Nashua, New Hampshire".⁶ Thirteen people worshipped the Lord at that first service.⁷ Shortly thereafter, Pastor Gurgel realized he could not travel the great distance to conduct the worship services and the Bible Class, Sunday School, and meetings which followed. He began to switch off and on with Pastor David Scherbarth of the WELS mission in Rumford, RI (now S. Attleboro, MA). On October 26, 1975, Pastor Scherbarth took over the exploratory work in Nashua.⁸

At about this time the names of John and Dee Marks were recommended to Pastor Scherbarth. They had been members of a Missouri Synod church in Manchester, Connecticut. Before they moved to New Hampshire their pastor "sadly could not recommend a very conservative church to them, even though there were three other Missouri churches in the area".⁹ By the Lord's hand they were brought into the small fold of believers in the Red Cross Building. Suddenly the potential of this small group was becoming quite clear. All four of the families had come from conservative Lutheran backgrounds -- two of the men (Dennis Fietze & John Marks) were former classmates at a Missouri Synod Seminary. Pastor Scherbarth, therefore, asked the synod that their exploratory group be given mission status and also be given manpower. Rarely had both ever been given at the same time, but two weeks later (November 9, 1975) the Secretary of the General Board for Home Missions, Norman Berg,

wrote them:¹⁰

Please inform the exploratory group at Nashua, New Hampshire that the General Board for Home Missions has granted it mission status. This means that the members are free to organize formally and to look forward to the day of acquisition of a church site and a chapel. The General Board for Home Missions also has granted the new mission the right to call a resident pastor."

The synod had realized the potential of starting a new mission in New Hampshire. The synod's vision was to be in every state by '78, and this mission would also open up the doors for the rest of New England (Vermont and Maine).

This new mission of the WELS now sought a parsonage for their future pastor. Already in that same month they purchased a home located in the town of Merrimack (just west of Nashua).¹² The group then chose a name for their church and incorporated it with the State of New Hampshire on January 15, 1976.¹³ At that time the members quickly prepared the empty parsonage for the coming of their first resident pastor, David Clark from Sussex, WI. They also prepared the community by informing the Nashua Telegraph of his installation service for January 18, 1976.¹⁴ The 18-member congregation and other WELS and ELS visitors gathered at the nearby Greenbriar Terrace Healthcare Chapel for Clark's installation.

One month later St. Paul congregation moved into the Greenbriar Terrace health facility because it provided more room for growth. They paid no rent on the building but they gave gifts to the center for the use of the rooms.¹⁵ Several of the elderly residents of the home regularly attended the services. One elderly man even joined the mission congregation.¹⁶ During 1976 the church experienced a ^{growth} growing surge. Under Pastor Clark the

mission grew from 18 souls to 32 (plus 9 from Vermont).¹⁷

Because of the economic growth in New England, more and more people came into the area. To make the most of this opportunity in June of 1976 Pastor Clark opened a preaching station in Concord, NH. One month later, however, he closed the preaching station, and focused on another area. In August of 1976, Pastor Clark started a preaching station in Barre, VT, around a nucleus of 3 families. He travelled there once a month to serve the members of St. Paul living in Vermont.¹⁸

The St. Paul congregation, too, was actively involved in serving its church. Three women taught the Sunday School children, and prepared the 12 or so children for the first Christmas Eve program.¹⁹ Several of the men, meanwhile, did a lot of work finding a new site for a church building, since the Synod had given them the authority to do so (November 2, 1976).²⁰ The majority of the evangelism work, however, was done by Pastor Clark. He did canvass work in the neighborhoods and used the Nashua Telegraph frequently to advertise special services.

In 1977, however, conflicts surfaced between some of the members and Pastor Clark. The Messenbrinks and Goeltzes left St. Paul after a period of dissention. The problem had revolved around the subject of fellowship, when one of their daughters (from the Missouri Synod) wanted to play the organ for a worship service. This situation, compiled with personal conflicts, caused these two very active founding families to leave. Suddenly the President and Secretary of the congregation were gone.²¹ By God's grace, however, the mission survived and two new families transferred their membership to St. Paul: Ken & Sandy Budnik, and

Pat Miragliuolo. They, too, became quickly involved in the congregation. Ken Budnik joined the council,²² and Pat Miragliuolo filled in as organist the second week she was there.²³

The next year, St. Paul welcomed the Mills family into their midst. Pastor Clark had met with them in his canvassing work in the Nashua area. He met with Cathy Mills for 3 hours using the Talk About the Savior evangelism program and he spoke with her about the importance of her child's baptism. The Mills family invited Pastor Clark over to their house again, and soon they began to take instruction classes. The father, Bruce, had no Christian background, and his wife, Cathy, had no Lutheran background, but through the Spirit's power they were brought to faith in their Savior. After taking a 28 week course they became members on June 18, 1978. Bruce Mills was then immediately elected to two positions on the council.²⁴ (Note: On June 18, 1978, St. Paul congregation was received into synodical membership by the Michigan District Convention.)²⁵

In 1979, the mission saw the addition of Bob and Dee Carruthers, who transferred their membership from a Missouri Synod church in Missouri. Despite the slight growth in membership, however, there was still a noticeable conflict between some of the members and Pastor Clark. Some had disapproved of his frequent changes in forms of liturgy to make the service "user-friendly".²⁶ The conflicts finally ended when Pastor Clark accepted the call to serve Hope Lutheran Church in Detroit, Michigan, on August 19th. Pastor David Scherbarth (from Rumford, RI) was asked again to fill this vacancy.²⁷

Just prior to this, however, in the summer of 1979, Pastor

Clark had located property that was for sale in Amherst, New Hampshire. The Souhegan National Bank was relocating and its building and 3.1 acres were waiting to be purchased. It was very appealing property to the congregation since it was very close to the parsonage and also close to a major road. St. Paul submitted the site to the mission board for approval, and Pastor Norm Berg and Pastor Scherbarth came to see the land. Upon examination of the property the Board ^{For} of Home Missions authorized the purchase.²⁸

Purchasing the site from the town of Amherst, however, wasn't as easy as getting the synod's approval. The congregation of St. Paul had to be very patient as the zoning and planning boards of Amherst caused considerable delays. Dennis Fietze, John Marks, and Bruce Mills had to do a lot of work in preparing what the town boards wanted. One man on the board, in particular, was a thorn in their side during this transaction. Finally on February 6, 1980, the purchase was completed and the man who had been the cause of the delays said to the board, "You realize you just gave away 3.1 acres of prime land that is now tax exempt."²⁹ The property was purchased for \$135,000.³⁰

Pastor Richard Schleicher, was installed four days later (Feb 10). In late December of 1979, the Lord had led Pastor Schleicher from Crown Point, Indiana, to take the call to serve St. Paul. Pastor Schleicher had helped the congregation in Indiana with a building project, and now he found himself at the beginning of another one.³¹ The work began immediately as the members were involved in tearing out the teller cages of the old bank, as well as removing the old wallpaper. In July of 1980, Pastor Schleicher used his wood-working skills to build an altar, lectern/pulpit,

baptismal font, hymnboards, missal stand, candleabra and communion rail.³²

By May 6, the most difficult jobs were given to paid contractors. Maplehurst Builders of Hollis, NH, installed an exit from the lower level of the building. Having been a bank building the walls were very solid. The concrete walls which they had to bore through to make an exit were 18 and 24 inches thick. The vault in the basement was left alone and was used as a small classroom.³³ Due to the Health Inspector, the Building Inspector, and the Fire Inspector, many changes needed to be made. Finally on August 6, 1980 the painting and carpeting was done, and the congregation was given an occupancy permit. The repairs had cost the mission \$12,000.³⁴

The new church was privately dedicated on August 10. Pastor Richard Schleicher conducted the first worship service in the new building and preached from Matthew 6:19-21.³⁵ The local newspapers had throughout this period of the church's renovation publicized St. Paul's purchase of the bank in Amherst. One resident of nearby Milford (west of Amherst), followed the advertisements and looked forward to the day the church would open its new doors. In September that woman, Karla Wolfe, attended St. Paul and she "felt as if she had come back home". The members were warm and friendly to her and made her feel comfortable right from the start. She and her family joined the church, and she still jokes today how she is the first New Hampshire "Yankee" to become a member.³⁶

On October 5, 1980, Pastor Walter Beckman, from Falls Church, VA, conducted a public dedication service in which he thanked God for blessing St. Paul in the past five years. He preached from

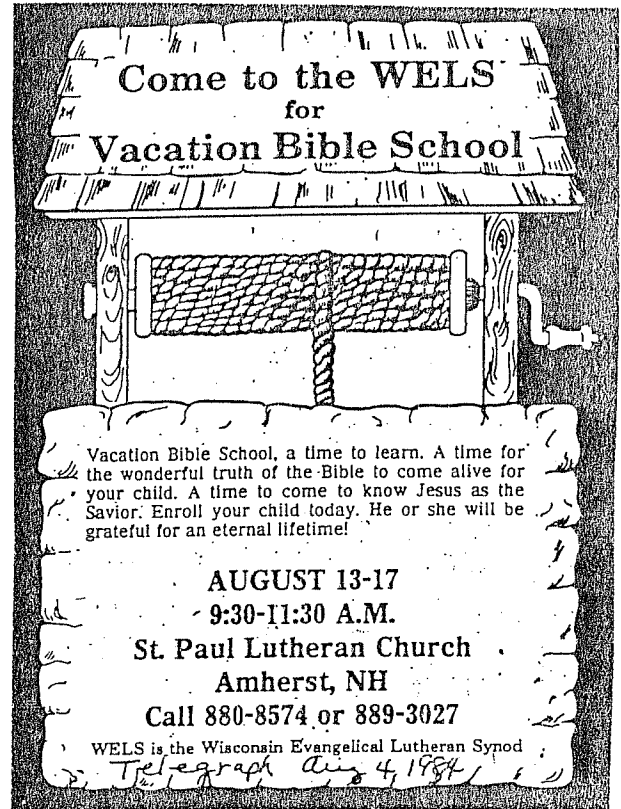
Genesis 12:1-7 at the 5:30 P.M. service. His theme was "From Dispensing Earthly Treasures to Heavenly Treasures". Even though the worship area in this former bank provided room for 70 chairs, 90 people were in attendance at this service. The mission group felt confident now that it had a building of its own in which to worship and meet.³⁷

In May of 1981, an old abandoned house, which also had been located on the Amherst property, was razed.³⁸ It was demolished in order to remove the "eye-sore" and to give more room for future growth. It came at a time when evangelism was very key to the mission of St. Paul Lutheran Church. New Hampshire's population was growing and the church's new location gave them new neighborhoods to canvass. Pastor Schleicher worked hard at canvassing the area, as did Bruce Mills and several other people. The congregation reached out to the community with its first Vacation Bible School in August. Twenty-seven young students attended the classes.³⁹ New visitors were coming constantly to the worship services. The congregation's membership grew from 47 to 93 in 1981.⁴⁰

The main reason for this growth was the acceptance of 30 souls by profession of faith in the state of Maine. These new members later became part of a preaching station in Portland, Maine. Pastor Schleicher served this core of families (120 miles away) every week from February 9, 1982 until July 11, 1982. Finally, the station became "Beautiful Savior" of Portland, and left its "mother" church, St. Paul, in February 1984.⁴¹ At that time 41 souls transferred their membership from St. Paul leaving it with 84 members. It was certainly difficult to break the close ties of

friendship that had been created with the people in Maine, yet the Lord had still left their church strong. From 1980 to 1985 the church in New Hampshire had grown from 47 members to 102.⁴²

What type of evangelism work was done to bring about this growth? The first half of the eighties was a period when St. Paul employed various outreach methods. They sent out mass mailings for Easter and Christmas services. They sent out cards to new residents which asked for their responses. They used newspapers to invite people to special services, and they promoted their Vacation Bible School program every year. In April 1983, they hosted a Focus on the

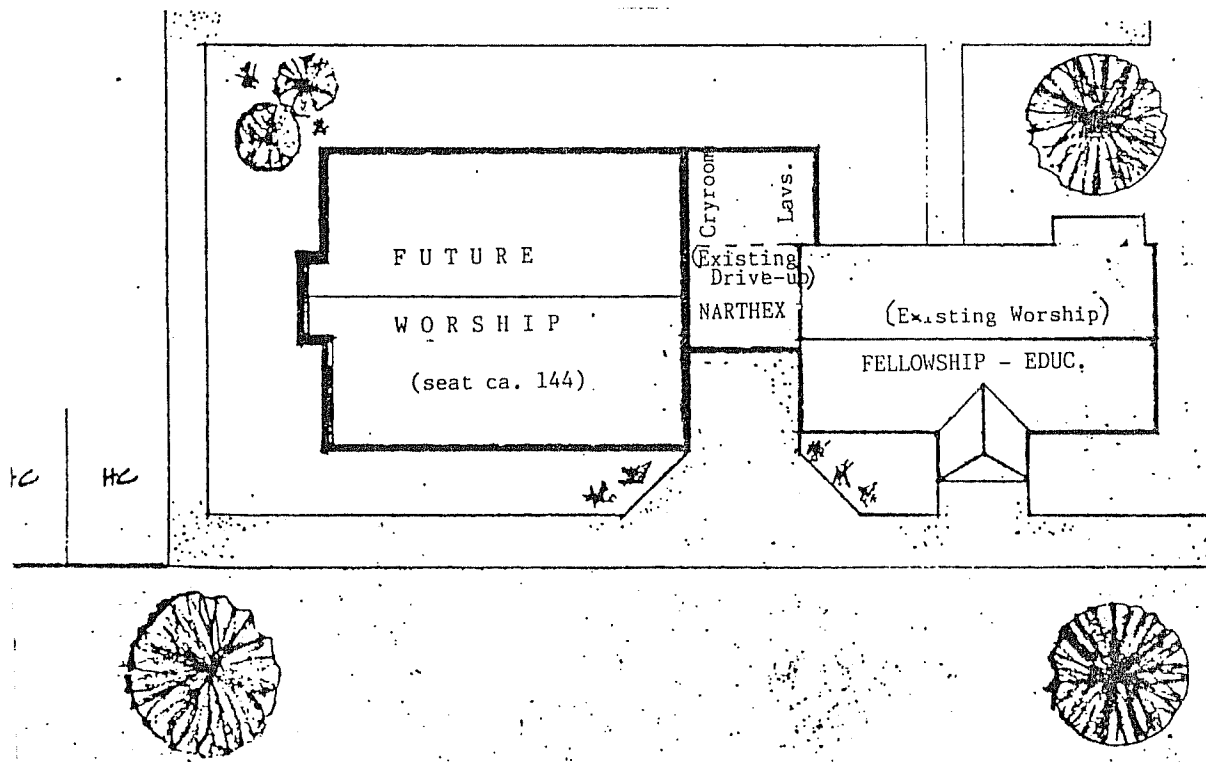


Family film series which encouraged the community to learn methods of Christian parenting.⁴³ Almost every year they tried something new: they used Synod programs, personal evangelism programs (Master's Plan), phone calls, and canvassing.⁴⁴

Most of the real growth at this time, however, had come from people with Lutheran background who transferred their membership to St. Paul. The growth didn't necessarily come about because of outreach efforts. The Holy Spirit blessed this church with members who shared the same love for God's Word. What especially grew during the early eighties ^{were} the friendships through the church programs. The mission was always good at fellowship gatherings such as potlucks, so they made frequent use of that.⁴⁵

The Womens' Fellowship group which had written its constitution in 1979 had become a permanent entity.⁴⁶ The Sunday School program was strong with six teachers and 48 students.⁴⁷ The families even took their fellowship "outside" the church with fun nights at each other's house. They began as "pairs and spares" outings for couples, singles, and their children. They used this time to play games, eat food, and have fun with their friends from church.⁴⁸

On November 10, 1985, Pastor Clark returned to conduct the 10th anniversary of St. Paul Lutheran Church.⁴⁹ The church could look to its rich past with thanksgiving, but it was still preparing for its future. The church was filled regularly by an attendance of 75 people.⁵⁰ There was even talk about holding two services. Instead, they looked forward to build an addition onto the side of the present structure.



The members purchased pews from a church south of Boston, MA, spending a full day driving two U-Haul trucks to pick them up.⁵¹

They designed a church sanctuary that would seat 144 people. The "drive through lanes" of the former "bank" now became the narthex/entry-way into the new church. Pastor Schleicher wrote about these plans:

This former bank building, which has served the congregation well as a church for the past five years, has been one of God's abundant blessings on this congregation. However, with God's continued blessings upon our numerical growth in the past few years, the congregation now finds itself 'outgrowing' this worship facility. Sunday morning services often find us crowded and the Sunday School classes are of such a size that it is now almost impossible to use the former bank vaults as classrooms.⁵²

On May 11, 1986 they celebrated the Ground Breaking Service for the new worship facility which would be added onto the east side of the church.⁵³ From July to October of 1986 the construction took place. It interfered with Vacation Bible School that year, but later the new church facility would do much to promote worship activities at St. Paul. Worship in the newly built church allowed the previous building to be used for a fellowship area which gave needed room to the varied organizations -- most importantly the Sunday School program.

Pastor Schleicher continued to remain at St. Paul, as he returned the call extended to him in 1987. Later that year, he accepted the opportunity to serve as District Mission Board Chairman of the North Atlantic District.⁵⁴ Taking on this responsibility required much of his time and talents so he asked several members if they could serve as secretary for doing DMB work. In January of 1988, Lois Becker volunteered her time and soon she became the permanent church secretary.⁵⁵ Pastor Schleicher continued to faithfully use his time in meeting the needs of St. Paul. On March 4, 1987, which was Ash Wednesday,

Karla Wolfe (a member of St. Paul since 1981) was struck by a car as she was walking. Upon news of the tragedy the service was cut short and the pastor visited with her. He dedicated his time to her as he visited her two times a week for seven months.⁵⁶

When Karla returned to her home paralyzed from the waist down and confined to a wheelchair for life, the members of St. Paul came to her support. The womens' group provided meals for the Wolfe family, and several of the women who came from nursing backgrounds assisted her whenever they could.⁵⁷ It was a time when the talents and gifts of God's children were beautifully displayed for the needs of a member of the family.

Such talents have also been put to good use in different ways. Two families got the youth more involved in fellowship when they initiated the Teen Youth Group and the Pioneers. Brian & Julie Stewartson and Richard & Enid Band have worked at getting the young people together for fun activities and Bible devotions since 1986.⁵⁸ Part of their activities includes a youth retreat in Grotonwood, MA, which has been an annual outing for the past eight years.⁵⁹ These lay leaders were also instrumental in the success of the Lutheran Boy and Girl Pioneers which started in 1988. After speaking with Adam Carruthers who has attended all the youth retreats and enjoyed the friendship with the leaders, it's not hard to see why he feels as if he is part of the family, and why someday he wants to be a leader of the teens, too.⁶⁰ Making everyone feel a part of the family certainly is important to the leaders of this church.

But what about the use of their time in doing evangelism work? Pastor Schleicher felt that the members did better than most of

the congregations in the district in doing personal witnessing of their faith. They weren't necessarily door-to-door knocking evangelists, but they learned from the Master's Plan seminars (which they held on Saturday afternoons) how to share their love of the Savior with family, friends, neighbors, or co-workers. These were quite successful. Half of the members attended these workshops and have since done their own personal evangelism. ⁶¹

In 1988, the church started sending out monthly mailings to its prospects. It also started a video ministry which sent videos of the church services to interested prospects. One of the members, Richard Band, even directed a seminar on "Personal Finance from a Christian Perspective", which brought people in from outside the church. The church used almost every form of media to make St. Paul known to the community. "Precious is the Child" spots were used on TV; special service invitations were in the local papers, a colorful ad was placed in the telephone book, and baby mailings were sent to new parents (congratulating and advising baptism). ⁶²

Since the addition of the new church building the membership had grown from 106 (in 1986) to 141 (in 1988) to 150 (in 1992). ⁶³ Outreach did produce some of that growth as at one time a link of people started coming to church. It started with Linda Wilkin who worked with Phil Becker (chairman of evangelism) at Digital computers. She started coming, and then her sisters, and then her ex-husband, and then some of their friends started attending regularly. Of those just mentioned only two became members but the Word had been preached, and the name of Jesus had been shared ^{with} to each of them. ⁶⁴

In the spring of 1990, four men from Northwestern College were invited to do some canvass work for about a week. These four men canvassed almost 1,200 homes in their 5 days of work and recorded 30 prospects.⁶⁵ In the summer of 1991 a vicar served the church for almost two months and also did much canvass work. These men, as well as Pastor Schleicher and lay members, have observed that people in New Hampshire are not willing to join any church. In fact, about 50% of the state is unchurched and is happy to stay that way. They don't want to be bothered. The people are more stand-offish and harder to get to know. This made it difficult to witness to others, but since it has worked successfully in the past, new methods continually need to be found to witness to their present needs.⁶⁶

The evangelism effort continued in 1992 with the introduction of a new worship service idea called a Festival of Friendship Service. It successfully brought people to the church and got many members directly involved.⁶⁷ Many people were excited about this evangelism method, as well as the acquisition of their first vicar, Paul Huebner, who served from Sept 1, 1991 until August 31, 1992. His addition to the pastoral staff did much to open the eyes of the members to the different aspects of ministry. Wayne Oblender succeeded him and served from 1992-1993, offering St. Paul the assistance it needed. On June 6, 1993, a second Festival of Friendship Service was scheduled along with a youth group musical presentation which followed the service. On March 20, 1994, the third Festival of Friendship Service has been scheduled, now under its new pastor, Joel Rakos.⁶⁸

In July of 1993, Pastor Richard Schleicher accepted the call

to serve King of Kings Lutheran Church in Clifton Park, New York. He preached his final sermon at St. Paul on August 7, 1993. He remained in the parsonage until Vicar Wayne Oblender had finished his year of training at the end of August. Immediately in September, Pastor Harris Kaesmeyer volunteered his service as vacancy pastor until November. He was very instrumental in helping the congregation remodel the parsonage. Between 15 and 20 people offered their time and talents in recarpeting, refinishing, repainting and repairing the entire house. They spent \$12,000 on the project.⁶⁹

Pastor Kaesmeyer also did some introductory work to the new hymnal and some counseling work. These tasks now continue for the new pastor, Joel Rakos. He had formerly served in Oklahoma City for almost five years, and had accepted the call to serve in Russia as a missionary.⁷⁰ He and his family, however, ran into several problems there. Their child almost died three times because they could not get the medicine they needed. Several of their personal possessions were stolen, as well, such as their crib.⁷¹ After almost a year away from the public ministry Pastor Rakos gladly accepted the call to St. Paul. On November 21, 1993, Pastor Rakos was installed.

In these initial months, Pastor Rakos has been making every member visits and asking them what they feel the strengths and weaknesses of the congregation are. He has learned a lot, already. He sees that the Lord has richly blessed St. Paul with many talented and gifted people. They have been very well trained in the Scriptures, yet they now are at a stage when they can take
?] a few more risks. They come up with many creative ideas, yet they

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don't know how to express themselves. ⁷²

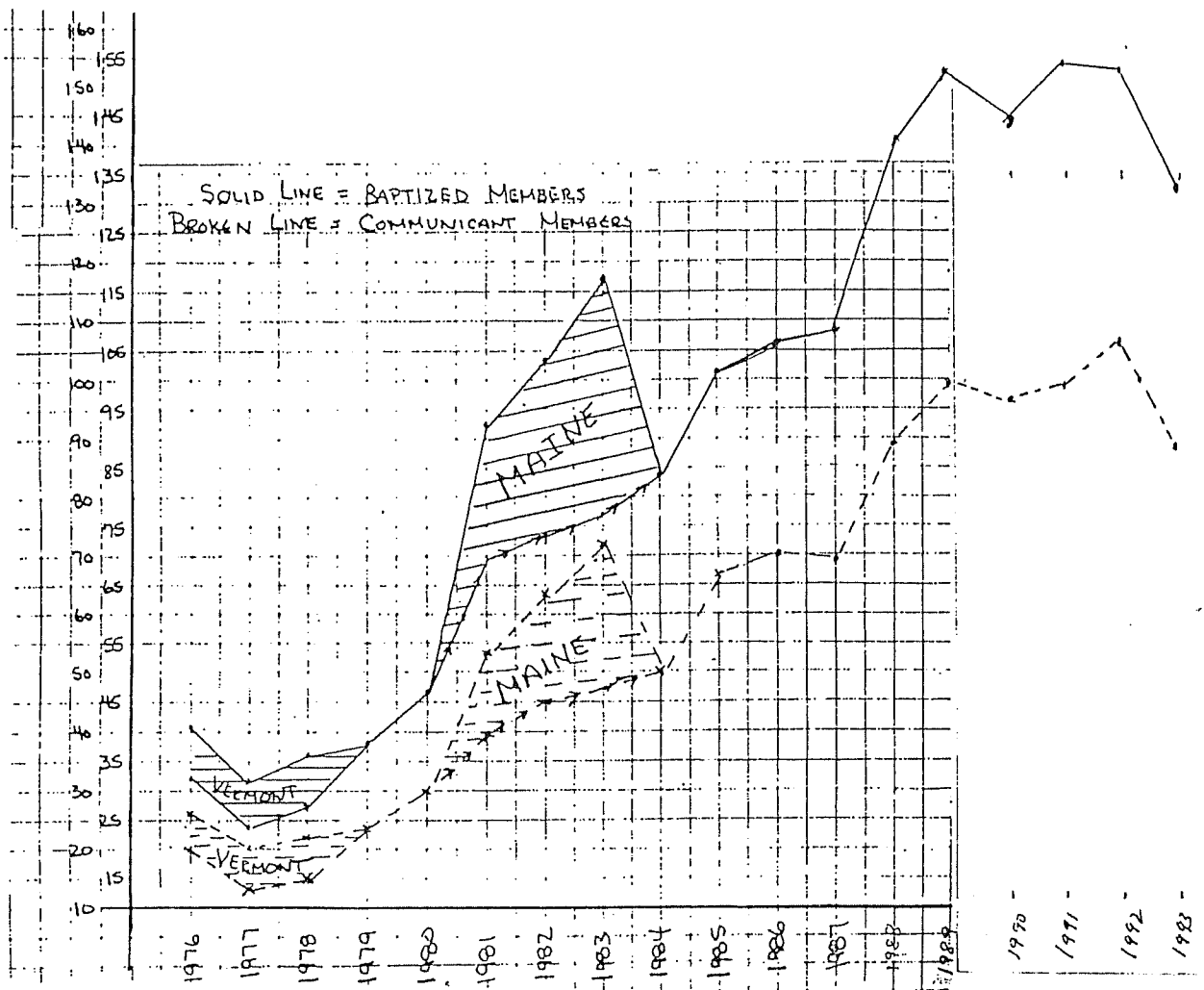
Some of the leadership of St. Paul had stated their concerns with Pastor Rakos that they have not been acting as spiritually-minded as they have wanted. They are thinking too much like businessmen (about the bottom line). The solution which will be implemented soon is a Tuesday morning Bible study group on leadership. It will be called the Leadership Bible Class or Mens' Spiritual Growth Class (Note: The women have had a Thursday morning Bible class for the past several years.). ⁷³ The leaders also want St. Paul to become a community church which offers a worship service that is easy to follow and a joy to attend. Part of the solution is the use of childrens' sermons every other week, as well as the adoption of the new hymnal in the near future. ⁷⁴

What does the future hold for this small mission in the Granite State? God only knows. The economy in New Hampshire is starting to slip, and jobs in the computer industry are constantly being cut. The population is relocating, too, with the moving of these jobs. This was proven in 1993 when two families moved out of the state. The membership of St. Paul now is about 130 souls strong. Will it survive? There is work that needs to be done. Evangelism is seen by most members to be its weakness, and many others see the space for education being a ^uproblem. Still others see personal conflicts or lack of involvement as situations which need attention.

By far, however, the members of St. Paul have confidence that the Lord will continue to provide them with his nourishing Word. Two more families are in the process of joining the church. How often hasn't that happened ^{when} where active members have had to move

away, and yet families move in and fill their spot? A pioneer leader voiced her concern about the groups being very small this year, yet down the road there are several young families with babies who one day may be a part of that program.⁷⁵

God has built this 18 year old mission congregation with many strong bricks. They have a strong education program which prides itself on the training of the children in VBS, Sunday School, Pioneers, and Youth Group. They have a strong sense of fellowship in activities such as potlucks and womens' fellowship. They have a close personal relationship with one another and are friendly to all who visit their church. They have a strong sense of worship through the adult and youth choirs, soloists, musicians, and they are happy with their facility in which they worship. They have a strong sense of stewardship, which is exemplified by their generous giving of offerings and time and talents to the Lord's service. These are all strong bricks which the Lord has used to build up his mission. It is the foundation, or the cornerstone, however, of God's Word that has strengthened St. Paul the most. It is like the house that is built upon the rock; the winds and waves beat against it but it did not fall. So the Lord promises his continual blessings upon this little mission as long as they are built on Christ the solid rock alone.



The sure sign of a good investment -- The night deposit box is still a part of the wall of the church fellowship area.



ENDNOTES

1. Interview with John Marks in January 1994.
2. Interview with Dennis Fietze in February 1994.
3. Interview with Pastor Karl Gurgel in February 1994.
4. Historical Highlights recorded in St. Paul's album of history.
5. Ibid (newspaper clipping).
6. Ibid (newspaper clipping).
7. Ibid (history recorded in bulletin from Oct. 5, 1980).
8. Ibid.
9. Interview with John Marks.
10. Interview with Dennis Fietze.

11. Historical Highlight (letter sent by Board of Home Missions).
12. Interview with John Marks.
13. Historical Highlight.
14. Ibid (newspaper clipping).
15. Ibid (bulletin from 1980).
16. Interview with Bruce Mills in February 1994.
17. WELS Annual Statistics.
18. Historical Highlights.
19. Interview with Dennis Fietze.
20. Historical Highlights.

21. Interview with Dennis Fietze.
22. Interview with Sandy Budnik in February 1984.
23. Interview with Pat Miragliuolo in February 1994.
24. Interview with Cathy Mills in February 1994.
25. Historical Highlights.
26. Interview with Dennis Fietze.
27. Historical Highlights.
28. Ibid (bulletin from 1980).
29. Interview with Dennis Fietze.
30. Historical Highlight (bulletin from 1980).

31. Interview with Pastor Richard Schleicher in February 1994.
32. Historical Highlight.
33. Ibid (bulletin from 1980).
34. Ibid.
35. Ibid.
36. Interview with Karla Wolfe in February 1994.
37. Historical Highlights.
38. Ibid.
39. Ibid.
40. WELS annual statistics.

41. Historical Highlights.
42. WELS annual statistics.
43. Historical Highlights (newspaper clipping).
44. Interview with Bruce Mills.
45. Interview with Cathy Mills.
46. Interview with Sandy Budnik.
47. WELS annual statistics.
48. Interview with Dennis Fietze.
49. Historical Highlights.
50. WELS annual statistics.

51. Interview with Pat Miragliuolo.
52. Historical Highlights ("Our Future Plans").
53. Ibid (photos).
54. Interview with Pastor Richard Schleicher.
55. Interview with Lois Becker in February 1994.
56. Interview with Karla Wolfe.
57. Interview with Pat Miragliuolo.
58. Interview with Dennis Fietze.
59. Interview with Adam Carruthers.
60. Ibid.

61. Interview with Pastor Richard Schleicher.
62. Interview with Phil Becker (chairman of Evangelism) in Feb. '94.
63. WELS annual statistics.
64. Interview with Phil Becker.
65. Interview with Ben Golisch (member of TCW team) in Jan. '94.
66. Interview with Pastor Richard Schleicher.
67. Ibid.
68. Interview with Pastor Joel Rakos.
69. Interview with Bob Carruthers in February 1994.
70. Interview with Pastor Joel Rakos.

71. Interview with Dee Carruthers in February 1994.
72. Interview with Pastor Joel Rakos.
73. Interview with Bob Carruthers.
74. Interview with Pastor Joel Rakos.
75. Interview with Pat Miragliuolo.

Sources

- Phone interview with John and Dee Marks (member of St. Paul since 1975) on January 29, 1994.
- Personal interview with Adam Carruthers (member of St. Paul since 1979, college student at WLC) on February 2, 1994.
- Personal interview with Bruce Mills (member of St. Paul from 1978-1991, professor at WLC) on February 3, 1994.
- Personal interview with Ben Golisch and Steve Wagenknecht who did TCW work for St. Paul in 1990.
- Phone interview with Pastor Richard Schleicher (pastor of St. Paul from 1980-1993) on February 7, 1994.
- Phone interview with Pastor David Scherbarth (vacancy pastor of St. Paul in 1975-1976 and 1979-1980 on February 11, 1994.
- Phone interview with Pastor Karl Gurgel (initial exploratory work for St. Paul) on February 14, 1994.
- Phone interview with Phil and Lois Becker (members of St. Paul since 1983) on February 14, 1994.
- Phone interview with Karla Wolfe (member of St. Paul since 1980) on February 17, 1994.
- Phone interview with Dennis Fietze (founding and present member of St. Paul) on February 17, 1994.
- Phone interview with Cathy Mills (member of St. Paul from 1978-1991, wife of Bruce Mills) February 19, 1994.
- Phone interview with Pat Miragliuolo (member of St. Paul since 1977) on February 19, 1994.
- Phone interview with Bob and Dee Carruthers (members of St. Paul since 1979, president of congregation last 8 years) on February 19, 1994.
- Phone interview with Sandy Budnik (member of St. Paul since 1977) on February 19, 1994.
- Statistics from WELS annual reports of membership.
- Historical Highlights and pictures which were assembled in an album.
- My conversations with all of the members of St. Paul when I served as Vicar from 1992-1993.

Year	Pastor	BAPT MEM.	COMM. MEM.	+ Baptized %	+ Confirmed %	+ prof. of faith	+ transfer in	- comm. deaths	- transfer out	- joined other church	- removal	NET +/-	Ave SUU Attend.	MARRIAGES	Burials	Sunday School (m/f)	S.S. teachers (m/f)	V.B.S.	V.B.S. teachers	Bible Class	cong \$	cong \$/comm.	signed # (per comm)	TOTAL CONTRIBUT.	TOTAL COMM.
1975-NASH OS	Scher-barth (OS)	18	11	3/0	0/1	4						20				7	(0-2)	V.B.S.	9	9	492	223	1,014	10,906	346
1976-NASH OS	Clark	41	27	3/3	1	4						31			12	(0-3)		V.B.S.	22	22	492	330	1,014	10,906	346
1977-NASH OS	Clark	32	20	2/0	2							32			7	(1-2)		V.B.S.	20	20	492	330	1,014	10,906	346
1978-NASH MS	Clark	36	22	1/0	2							27	1		9	(1-2)		V.B.S.	11	11	338	223	812	8,324	318
1979-NASH MS	Scher-barth (V.P.)	40	26	2/1	0/2	2						29			9	(1-2)		V.B.S.	3	3	286	223	1,130	14,626	488
1980-AMH MS	Sch-licher	47	30	1/0	2	7						39			21	(1-3)		V.B.S.	17	17	448	223	1,130	14,626	488
1981- " MS	"	93	54	4/0	4	30						81			29	(3-5)		V.B.S.	38	38	360	223	1,818	21,878	488
1982- " MS	"	104	64	6/0	3/3	4						79	2		26	(2-5)		V.B.S.	37	37	583	223	3,300	40,592	624
1983- " MS	"	118	72	7/1	2/5							86	2		33	(2-5)		V.B.S.	47	47	580	223	11,000	52,785	733
1984- " MS	"	88	50	3/0	4							65			34	(2-3)		V.B.S.	30	30	817	223	7,850	62,625	925
1985- " MS	"	102	67	2/0	4/4	9						76			48	(3-5)		V.B.S.	33	33	885	223	11,000	68,649	925
1986- " MI	"	106	70	2/0	8										41	7		V.B.S.	40	40	885	223	11,000	68,649	925
1987- " MI	"	108	69	2/0	2/4										36	5		V.B.S.	41	41	767	223	9,970	63,335	925
1988- " MI	"	141	89	11/1	3/9	3									45	6		V.B.S.	43	43	683	223	9,970	63,335	925
1989- " MI	"	152	99	13/2	2/4	5									46	6		V.B.S.	53	53	718	223	9,130	80,235	925
1990- " MI	"	144	94	11/1	2/3	5									39	6		V.B.S.	38	38	831	223	11,600	91,323	925
1991- " MI	"	151	96	6/0	1/6	2									44	6		V.B.S.	46	46	826	223	11,600	91,323	925