The Periodical

Published by
LUTHERAN HISTORICAL SOCIETY OF EASTERN PENNSYLVANIA

VOL 41 OCTOBER 1996 NO. 2

In celebration of the 250th Anniversary of the birth of John Peter Gabriel Muhlenberg on October 1, 1746, join us at our:

ANNUAL MEETING

Saturday, October 26, 1996
10:00 A.M.
Muhlenberg College,
Allentown, Pennsylvania

10:00 A.M. Performance of play dealing with Henry Melchior Muhlenberg and his son, John Peter, during the Revolutionary War. Open-air theatre in front of College Center (former Haas Library)

10:30 A.M. Annual meeting, Gideon F. Egner Memorial Chapel.

12:00 noon Luncheon served by Muhlenberg College Food Service in picnic pavilion at Allentown Rose Garden.

1:30 P.M. Campus Tours. Events of Homecoming Weekend.

The first public event conducted by the newly organized Historical Society of the Lutheran Ministerium of Pennsylvania and Adjacent States was the celebration of the Bicentennial of the birth of John Peter Gabriel Muhlenberg which was held in Philadelphia on October I, 1946. This took the form of a two-part program. The first was held at 1:00 P.M. at the Reyburn Plaza, City Hall, Philadelphia. On this occasion wreaths were laid at the statue of General Muhlenberg by the Rev. Dr. Emil E. Fischer, president of the Ministerium and Mayor Bernard Samuel. The second was an evening program held at St. Michael - Old Zion Lutheran Church, Franklin Square, Philadelphia, the Rev. Martin O. Dietrich, pastor. The invocation and benediction were offered by Dr. Fischer and the address by Dr. Millard E. Gladfelter; Provost of Temple University. Music was provided by the Philadelphia Seminary choir and the Junger Maennerchor of Philadelphia. Representatives of the federal government, of the states of Pennsylvania and Virginia and of Philadelphia participated. Nine patriotic and historical societies shared in the festivities. The organizing committee consisted of the Rev. Dr. Charles M. Cooper, chairman, The Rev. Dr. Theodore G. Tappert, the Rev. Dr. N. Carl Hemsath, Prof. Mathias Richards, The Rev. Dr. Roy L. Winters, the Rev. Dr. G.H. Bechtold, Dr. Millard Gladfelter and Mr. Harry Hodges.

In celebration of the 50th Anniversary of the Lutheran Historical Society of Eastern Pennsylvania, July 1945

EVANGELICAL LUTHERAN CHURCH IN AMERICA
OFFICE OF THE BISHOP

January 17, 1996

Members of The Lutheran Historical Society of
Eastern Pennsylvania
7301 Germantown Aveenue Philadelphia,
PA 19119

Dear Brothers and Sisters:

On this happy occasion of your 50th anniversary, I join you in heartfelt thanksgiving for the labor and the love which have brought you to this day. I pray that the grace of God will be with each of you at the Lutheran Historical Society of Eastern Pennsylvania as you begin another half century of witness and service in Philadelphia. As you celebrate I would lift up for your reflection the beautiful words of the hymnwriter Georg Neumark:

"If you but trust in God to guide you,
And place your confidence in Him,
You'll find Him always there beside you, To
give you hope and strength within.
For those who trust God's changeless love, Build on
the rock that will not move."

May all your endeavors ever be built on that rock which is Christ.

Loyally,

H. George Anderson
Bishop

NORTHEASTERN PENNSYLVANIA SYNOD
EVANGELICAL LUTHERAN CHURCH IN AMERICA
The Rev. Harold S. Weiss, D.D., Bishop

February 23, 1996

Dr. Mahlon Hellerich 1112
Highland Avenue
Bethlehem, PA 18018

Dear Mahlons

THANK YOU is the most appropriate message I want to convey to the Lutheran Historical Society of Eastern Pennsylvania as the society celebrates fifty years of service to the church. It is with much appreciation that the rest of the church celebrates with you. Your dedication to remembering and to helping the rest of us to remember is commendable and is essential as we plot the course for the days and years which lie ahead, May all who are instrumental in maintaining and strengthening the society be richly blessed by God for the continuation of your good ministry.

In Chris},

Harold S. Weiss

In Celebration of the 450th Anniversary of the death of Martin Luther, February 1546

MARTIN LUTHER'S MEMORY IN THE HISTORY OF CHRISTIANITY

by The Rev. Dr. Timothy J. Wengert, Associate Professor of Reformation History,
The Lutheran Theological Seminary of Philadelphia

Over the past 500 years no single figure has more completely captured the Christian historical imagination than Martin Luther. Whether depicted as the seven-headed heretic in the sixteenth century (as in the famous woodcut that graced John Cochlaeus' attack on the Saxon Visitation Articles of 1528) or as the romantic hero of nineteenth-century bronze work (with at first an open and later a closed Bible), Luther has dominated the history of the Christian church. For better or worse, no respectable account telling the Western church's story could fail to deal extensively with him.

In the sixteenth century itself, portraits of Luther written after his death fell into two categories: heretic or hero. John Cochlaeus, the Roman Catholic polemicist who had often attacked the reformer during his lifetime, wrote the first (and arguably most negative) biography of Luther shortly after the Wittenberg professor died in 1546. Many of the unfavorable stories of Luther's young life later employed by Erik Erikson stem from this book. On the other side, first Philip Melanchthon — in his eulogy and in a preface to a volume of Luther's works — and later Johannes Mathesius — in his series of Lenten sermons on Luther's life that became the first extensive Lutheran biography — painted Wittenberg's reformer in broad, heroic strokes. Melanchthon placed Luther at the end of a long line of church teachers who worked to call the church back from the Origenistic age that worshipped reason and human abilities to the original truth of the gospel. "Let us give thanks to God, the eternal Father of our Lord Jesus Christ, who through the ministry of Martin Luther... restored the pure teaching of the church," Melanchthon wrote.

However, perhaps a more fitting eulogy for "Martin Luther of blessed memory" (as the framers of the Formula of Concord often put it) comes neither from his defenders nor his detractors after his death, but from Martin Luther himself at the very time of his death. First, we have the account of Justus Jonas, who was present at Luther's end. As the reformer lay dying, Jonas, long Luther's colleague at Wittenberg and later reformer in Halle, shouted into his ears: "Reverend father, will you die steadfast in Christ, and in the doctrine you have preached?" Those around his bed thought they heard the dying, semi-conscious man answer yes. Shortly before that, Luther had recited over and over again words from Psalm 31 that had been on the lips of the dying Christ, "Into your hands I commend my spirit; you have redeemed me, O Lord God of truth."

Both responses point to how medieval Luther remained in life and in death. Whatever the Reformation was, it was not simply destructive of the church's traditions and beliefs. A good death was the goal of Christians both before and after the Reformation. To die with the confession of Jesus Christ on one's lips was the earnest desire of all. Luther's rendition of the Litany and the medieval model on which it was based both prayed for rescue from a "sudden and evil death." When Luther's prince, the Elector John, died suddenly in his sleep in 1532, Luther went to great lengths in his funeral sermon to point out how the Elector had actually died two years earlier by confessing his faith at Augsburg. When Luther's old friend, the pastor Nicholas Hausmann, fell over dead while delivering a sermon, Melanchthon and the other university professors conspired not to tell Luther how it happened, lest the suddenness-of the death upset the aging Luther. They insisted instead that Hausmann was first taken ill and died confessing Christ. We live in an age more likely to pray for deliverance from painful and protracted death than anything else. The scene at Luther's bedside reminds us that Christians — medieval and evangelical — viewed death much differently, practicing an ars moriendi (the art of dying) along lines far removed from our best sellers on death and dying.

Luther's use of Psalm 31 also calls to mind his debt to monastic piety. Luther recited the verse from the Compline service of the monks, in which the sleep and death of the believer were liturgically intertwined. But his recitation also reflected Luther's deep faith: the one who started his university career lecturing on the Psalms in 1513, ended it with them on his lips. The theologian who believed the Christian life moved from death to life, from cross to resurrection, took as his final words Christ's words from the cross: "Into your hands I commend my spirit."

1 H G. Haile, Luther; An Experiment in Biography (Garden City: Doubleday, 1980), 352.

If Luther's dying words aloud point both to his medieval roots and his profound theology, then a second witness from his last days on earth provides even more insight into his life and theology. According to several reliable witnesses, a scrap of paper on the writing desk in Luther's room in Eisleben preserved his last written words.

The entire text reads:

> Nobody can understand Vergil in his Bucolics and Georgics (works on shepherding and farming) unless he has first been a shepherd or a farmer for five years. Nobody understands Cicero (famous for his political orations and advice) in his letters unless he has been engaged in public affairs of some consequence for twenty years.
>
> Let nobody suppose that he has tasted the Holy Scriptures sufficiently unless he has ruled over the churches with the prophets for a hundred years. Therefore there is something wonderful, first about John the Baptist; second, about Christ; third about the apostles. "Lay not your hand on this divine Aeneid, but bow before it, adore its every trace."
>
> (A quote from Publius Papinius Statius applied here to the Bible.) We are beggars. That is true.[2]

Here Luther revealed the contours of his life. On the one side, he was very much a scholar of his time, making reference to Vergil and Cicero and citing Statius the way a modern academician might allude to Shakespeare, Jefferson or Frost. Luther's reformation was never anti-intellectual the way some modern brands of Christianity are today. He carried with him to the grave an intense love of the classics, including especially Aesop's fables, and — despite his disparaging remarks about it — he possessed considerable facility with Latin and especially German.

Moreover, Luther was first and foremost a teacher of the Bible. Year in and out he entered Wittenberg's classroom to interpret some portion of Holy Writ, in the last ten years alone wrestling with Genesis. In today's theological seminary he would have been a professor of Old Testament. On the last day of his life he could state clearly the impossibility of truly mastering those thirty-nine books. One hundred years ruling with the prophets bespoke his grounding within the Hebrew Bible and his awe of it ("...adore its every trace"). However, in the midst of that impossibility Luther confessed the still greater mystery of the preaching and teaching of John the Baptist, Christ, and the Apostles, who understood what they were reading and imparted it to others.

It was precisely from Luther's encounter with these New Testarnent witnesses that the Reformation arose. "It was not," Luther had written only the previous year in the preface to his Latin works, "the cold blood about the heart (another classical allusion) but a single word" of Paul in Romans 1:17 that had first driven him to desperation and then to the very gates of paradise. In Luther's last written words that central encounter with the Word of God as law that kills and destroys the unbeliever and gospel that gives life and faith again shines forth, this time in the words: "Wir Sind Bettler; das ist wahr." We are beggars; that is true. Luther's last words prevent hero worship by confessing we are beggars. In a world bent on self-actualization (another word for self-destruction), these words may seem hopelessly out-of-date. In a church yearning to make God over into our own image, this makes no sense. Yet this final statement, framed in the light of his comments on all knowledge and especially biblical knowledge, brings us to the heart of Luther's contribution to the church.

Since Paul Tillich first coined the comparison to illustrate his theology of correlation, the notion that Luther wondered how to find a gracious God while moderns puzzle over how to find any god at all has often been quoted and misused. Luther's final written words point in a decidedly different direction. In Luther's theological universe God finds Luther out through the Word and leaves him with no claims or questions: Wir Sind Bettler! The "I" that lurks behind both of Tillich's questions ("How do I find a gracious God or any god for that matter?") is the same "I" that haunts our search for heroes and villains in the church's history. In the light of his own witness to the gospel, Luther cannot be reduced to either hero or villain. It is too late; he is, by his own admission, a beggar. And that confession of sin and faith is by far Luther's most profound and lasting contribution to the church.

2 As found in ***Luther's Works*** *(American Edtion)*, 55 vols. (Philadelphia and St Louis, 1957-1986), 54:476.

In celebration of the 300th Anniversary of the birth of Conrad Weiser, Nov. 2, 1996

CONRAD WEISER: PENNSYLVANIA'S LUTHERAN NEGOTIATOR AND INTERPRETER WITH THE IROQUOIS CONFEDERACY by SueAnn Knoebel

(Note: This paper was written for the Philadelphia Seminary course in American Lutheran Church History' which was Offered in the 1995 spring semester by Dr. Faith E. Rohrbough. It was one of the prize winners in the 1995 historical essay competition sponsored by the Society.)

Introduction

Conrad Weiser is known to historians as the interpreter and negotiator for Pennsylvania's provincial government during the early and mid-eighteenth century as it sought to pacify the many claimants to the territory once administered by the Iroquois Nation. He is known to the Lutheran Church as the father-inlaw of Henry Melchior Muhlenberg. He is known to the Moravian Church as the man who taught its missionaries the language and culture of the Indians. He has been known to me since childhood, for I was born and raised at Sunbury, which in the 1700's was called Shamokin, and was the Pennsylvania headquarters of the Iroquois with whom Weiser visited and negotiated. He traveled there often to confer with Shikellamy, the vice-regent of the Iroquois. Attending college in Berks County, and buying a home midway between the Lenni Lenapi jasper mines and the Durham Furnace that in the mid-eighteenth century enraged the Indians, further stimulated my interest in the colonial period in Pennsylvania. As I became familiar with Bethlehem and Moravian history, I found myself walking over ground trod by both Conrad Weiser and Shikellamy so many years ago. My research fleshed out the man who was Conrad Weiser and told me of his drive, compassion, anger, tact, shrewdness, fallibility, integrity, spiritual search, listening ability, and above all his gifts of languages and conflict resolution. His family life is somewhat obscure although it was like that of both Martin Luther and H.M. Muhlenberg in that his wife, Anna Eva, must have been a strong (physically and emotionally) woman to maintain a colonial household, giving birth to and raising a large family, while her husband was away for long periods of time.

A look at Pennsylvania in the early 1700's will set the stage for the arrival of Conrad Weiser and his family in the 1720's. There was a continuing political problem as the provincial government tried to balance the interests of the European immigrants and their descendants on the one hand with those of the Indians on the other hand. There were linguistic, cultural, religious and economic differences among the English and Welsh Quakers who settled in and near Philadelphia, the Germans in the middle counties, and the Scotch-Irish on the frontier farther north and west. There were boundary disputes with Maryland, Virginia, and Connecticut. Relations worsened with the French who fiercely protected and aggressively expanded their lucrative fur trade with the northern Indians. There were even controversies among the Quakers over the meaning and extent of one's pacifism in the face of real danger. Much debated was the problem of using armed force to protect the frontier.

Many of the European immigrants were impoverished by the time they reached Pennsylvania. They went into debt servanthood in order to pay their passages and support themselves on arrival. Families were often decimated by death during the arduous three to six months sea voyage; on arrival some were separated as children and parents were indentured, as individuals, in order to survive. In other cases, families were indentured as a unit. There was little on the American shore to promote community, and much to foster self reliance and independence. People who lost home and livelihood in the Old World, and suffered degrading conditions to get to the New World clung tenaciously to the land and goods they acquired here.

The Native Americans and the Europeans misunderstood each other from the start. Indians had no concept of individual ownership of land. The Europeans, above all, wanted land to call their own and pass on to their children. The deterioration of relations with the once hospitable Indians can be traced to their gradual realization of the real meaning of the many treaties granting land which they had made with the Whites.

John Conrad Weiser, Jr. was born on November 2, 1696 in the village of Affstaet in the county of Herrenberg in the duchy of Wuertemberg, Germany to John Conrad Weiser, Sr. and his first wife, Anna Magdelina, nee Uebelin, Weiser. He was the fifth of nine children born to John Conrad and Anna Magdelina who grew to maturity. His mother died in April, 1709 in her fifteenth pregnancy. Shortly thereafter his father departed for America with seven children including John Conrad, Jr. The son spoke of himself as Conrad Weiser; in this paper we will use the same identification. In the spring of 1711 in New York colony John Conrad, Sr. married again. His second wife was Margrethe, nee Mueller, who bore

him three children.

John Conrad Weiser Sr., the father of the subject of this paper, having heard from land agents of the wonderful freedoms and opportunities of the New World, left the war-torn Palatinate in 1709, shortly after the death of his wife in her fifteenth pregnancy to build a new life in America. He took seven of his eight living children, selling the family home to the oldest, Catrina, who stayed behind with her husband and small children. Late in that year, they arrived in London with thousands of German immigrants whom Queen Anne allowed to camp at Blackmoor in London under her care and protection. According to tradition, Mohawk chiefs from the New York colony were visiting in London at the time. When they saw the sorry plight of the Germans, they generously offered them homes on their lands in the Schoharie Valley. The Weiser family landed in New York on June 13, 1710 and went with nearly 2000 Germans to grow hemp and produce tar on the Livingston Manor to pay the cost of their horrendous six months voyage. When there was no longer enough work for the Palatines they were set to clearing land, but after three years of working for the British they decided it was time to find their own land, and headed through the forests to the Schoharie Valley, led by John Conrad Weiser, Sr. He had already, with his namesake, gone to Albany to confirm with Quagnante, chief of the Iroquois Nation their rights to Schoharie. [1] Even at this early date, the Weisers understood and respected Indian culture and the need for proper ceremony and protracted discussion in dealing with the Indians.

The spring of 1714 found the Palatines who had left Livingston Manor in haste with no provisions and near starvation. Conrad, who was seventeen at the time, later wrote: "Our hunger was hardly endurable, many of our feasts were wild potatoes and ground beans which grew in abundance. We cut mallows and picked juniper berries...lf we were in need of meal, we were obliged to travel 35 to 40 miles and beg it on trust."2 They cleared land and built homes only to receive orders to leave because Governor Hunter, a friend of Livingston had not been informed by the British Crown that Queen Anne approved of the settlement at Schoharie. Meanwhile the elder Weiser married again to a woman who did not get along with his children. Conrad went to live for eight months with Quagnante and the Mohawks. They liked him. There he endured the hard life of the Indian while learning their language, culture and problems with rum. French and Dutch traders provided rum to the northern Indians in exchange for furs, primarily beaver. A recurring theme of Indian and White relations is the effort of responsible leaders of both races to prohibit the sale of rum to the Indians who were unable to control its use by their men.

It is my conjecture that Conrad was also developing an appreciation of the Iroquois concept of the Great Spirit who is available to and cares for all the peoples of the earth. He always came back to his Lutheran expression of faith, but his religious life was not limited by Lutheran orthodoxy. His inquisitiveness in matters spiritual involved him later with Seventh Day Baptists of the Ephrata Cloister or Sabbatarians and Moravians in Pennsylvania. Because the Mohawks had contact with the Hurons and other Canadian tribes he may have been aware of the French Roman Catholic mission methods and results. His writings reveal an interest in introducing Christianity (gently) to the Indians.

The Palatine women were not gentle when a Sheriff Adams came to Schoharie to arrest Conrad Weiser Sr. The sheriff was met by a group of women who knocked him down, rolled him in the mud, tied him to a rail and carried him six or seven miles to a bridge on the road to the capitol at Albany.[3] Harassment and intimidation continued between the English and Germans so Conrad Weiser, Jr. and two other men set off for London to straighten out the mess. Their ship was attacked by pirates who stripped them of their money and valuables, leaving them penniless in London. Queen Anne had died and a less sympa- thetic George I was on the throne.

While the elder Weiser waited in the Tower of London for money to arrive from America, the younger Weiser was marrying Anna Eva Feck (or Feg) in the family home. A Reformed clergyman John Frederick Haeger married them on November 22, 1720.

Henry M. Muhlenberg wrote of his mother-in-law, "Our young interpreter remained in Schoharie; in 1720 he entered into the state of matrimony with a German Christian person of Evangelical parentage and begat two sons and two daughters. "4 Some have suggested that Anna Eva may have had Indian blood in her background. Conrad and Anna Eva had eleven children. Four were born in Schoharie and seven in Tulpehocken. Seven grew to maturity.

1 Sources vary in particulars. H.M.M. Richards in "The Weiser Family" in PA German Society vol. XXXII the elder Weiser went and J.S. Walton in Conrad Weiser and the Indian QC Colonial (Phila., 1921) says the family stayed in Schenectady the winter of 1713-1714 with a chief of the Iroquois, where land issues were discussed.

2 Joseph S. Walton, Conrad Weiser and the Colonial policy 91 Pennsylvania. (Phila., 1921), 14, 15.

3 From Documgotao• History of New York, vol. Ill., 412 as found in The Pennsylvania-German Society, vol. VIII (Phila., 1897); which provides an interesting account of the Palatines from their arrival in New York to their settling in Pennsylvania.

The father returned from England and the Palatines were given three choices: buy the land on which they lived, move to another area in New York, or go to the Tulpehocken Valley in Pennsylvania where earlier Gov. William Keith had offered them land. Never mind that it was not his to give. The Palatines decided to migrate to Pennsylvania. The new governor, Patrick Gordon, was left to face irate Lenapes who went to see him at Philadelphia for an explanation. His mishandling of the Lenni Lenapi began a disastrous series of events which would bathe the frontier in blood in less than thirty years. Fifteen Schoharie families, but not the Weisers, traversed the four hundred miles to the Tulpehocken in the spring of 1723. The grumbling Lenape were finally paid for their lands three years later, and started to leave under duress.

Conrad, Anna Eva, Philip (9), Anna Madlina (4), Anna Maria (2) and Frederick who was only a few months old, left for the Tulpehocken in 1729. No record of their journey has been found, but they probably took the route of the first group south through the forests to the headwaters of the Susquehanna River, then downstream by canoe past Wyoming/WiIkes-Barre, Shamokin/Sunbury to the mouth of the Swatara Creek, then east to the Tulpehocken Valley. At the western end of the settlement, about one mile east of today's Womelsdorf, they built a stone house on their own land. Conrad and Anna Eva opened their home to all who needed a place to rest and refresh, especially Indians, thus sometimes putting themselves at odds with unsympathetic neighbors.

There is no record of a church being organized by the Palatines in New York, probably because the awful struggle to stay alive may have taken all their energies. There was some access to Reformed and Lutheran pastors because the Weiser children were baptised by one or the other. In Pennsylvania in 1734 there were only three congregations, and when Muhlenberg arrived in 1742 there were only six Lutheran pastors for the approximately 20,000 Lutherans in the province. A church and a school were built in 1727 in Tulpehocken by the Palatines and when Conrad Weiser settled there he became active in its affairs.

He also became active in Pennsylvania government for it was sometime in 1731 that Chief Shikellamy, vice-regent of the Iroquois Confederation, came to him at Tulpehocken for help. He was on his way from Iroquois headquarters at Onondago in New York (state) to Philadelphia and needed an interpreter to help him deliver messages to the provincial government. Weiser's reputation as a linguist and friend of the Indian was well known from his days with the Mohawks, so he was sought out by Shikellamy to help him present his case to the Whites. [5] The message expressed the dismay and anger they felt toward the White traders who diverted Indian men on their way home from the hunt, taking animal hides in exchange for rum. The Indian men who had no experience with the effects of alcohol, had lost hides important to their families and were a danger to them when they came home roaring drunk. The government's response was to send a directive regulating the traders and also to request more meetings with the Iroquois leaders. Shikellamy introduced Weiser to the men as the official interpreter of the Iroquois Nation and an adopted son of the Mohawks. Governor Gordon and the provincial government accepted Weiser, who had learned English, and Shikellamy as mediators between Pennsylvania and the Iroquois Nation. Thus began a long friendship between two men who respected and cared for each other, but never forgot their primary allegiance to their respective peoples. They trusted each other completely, and struggled to preserve peace between their peoples against odds that finally overwhelmed them. They listened carefully to each other in order to understand each other's position, at a time when misunderstandings abounded. Conrad Weiser was able to convince the provincial government, especially its secretary, James Logan, of the influence and power of the Iroquois, and the need to deal with their representatives as one would with respected ambassadors of European governments. This was at a time when the Whites saw the Indians as ignorant, lazy, untrustworthy, dirty, savage, drunken sub-human heathens.

While there is relative calm we will return to the Tulpehocken and the Schoharie Germans who, having had bad experiences with other nationalities, were attempting to restrict their enclave to German Lutheran and Reformed families. The church and school built in 1727 were shared by not yet ordained Lutheran John Caspar Stover, Jr., and the Reformed Rev. Boehm. Conrad Weiser helped out by holding services during which he read sermons by Pietists Philip Jacob Spener and Gottleib Augustus Francke to the congregation. He also taught school and gave catechetical instruction. In 1731 he brought in a Pietist, Caspar Leutbecker, persuading the Lutherans to accept him as a teacher. Then, on the waves of the Great

4 Rev. C. Z. Weiser, D. D., (John) Conrad Weiser. the German Pioneer. Ea!riQt. and Patron of Two Races. (Daniel Miller, Pub. 1899), records this as an unverifiable note found in a family Bible.

5 The Mohawks, Senecas, Oneidas, Onondagas, and Cayugas united in a confederation over 200 years earlier, supposedly at the instigation of Hiawatha. The Tuscaroras were added in 1712 when forced out of their southern hunting grounds by the encroaching European settlers. The 6 Nations controlled land from the Canadian border to Delaware and from Massachusetts to Ohio. They supervised many smaller tribes within their somewhat flexible borders. In the early 1700's the Iroquois Nation was a force with which to be reckoned.

Awakening came the young, brilliant and charismatic Peter Muller whose religious orders came from the Scottish Synod. He took the Tulpehocken Reformed congregation from Boehm. His openness to the dreaded Seventh Day Baptists at Ephrata caused turmoil in the church. Weiser, caught between the antiPietistic Stover and the fervent Muller appealed to Germany for a pastor who would restore peace to the congregation. But no pastor came and Leutbecker took over and Weiser left the church. He continued to participate in a Pietist group that read and discussed Francke, the mystics, and the writings of Conrad Beissel who led the Seventh Day Baptists, or Sabbatarians as they were also called. Eventually the Conrads met Beissel even visited the Weiser home and at the invitation of the Pietists preached in the union church. In 1734 Muller left the church and in May of 1735 was baptised by immersion into the Sabbatarian community at Ephrata. The news that really sent shock waves up and down the valley was that Conrad Weiser was baptised into the community at the same time. Ten families left the Tulpehocken church to become Sabbatarians. Soon after their baptisms the Awakened built a bonfire of the Heidelberg Catechism. Luther's Large and Small Catechisms, the Psalter, and other books they now considered heretical. After seven weeks Weiser organized a Seventh Day church in Tulpehocken consisting of about twenty people. Bearded, unkempt, dressed in flowing garb, and thin from fasting, Conrad had an unruly flock and a wife who cared not for his vow of celibacy. Beissel persuaded a reluctant Anna Eva to be baptised and to join her daughter Madelina in the women's quarters. Conrad lived in the men's quarters with their son Philip. It is presumed that the other children were left to shift for themselves. Anna Eva quickly saw that the structured, restrictive communal life was not for her and returned to farm and children. Conrad took several years to reach the same conclusion. Meanwhile he traveled the countryside as a revivalist, stopping at his home long and often enough to sire several children. He also responded, after getting Beissel's permission, to requests from the government for service as an Indian interpreter. He even made the perilous 500 mile trip in the winter of 1737 to Onondago at the request of Gov. Thomas who refused to take Weiser's religious commitment seriously. In 1739 he was allowed to go to Philadelphia to buy 177 reams of paper for the Ephrata Society printing press from Ben Franklin. This stock of paper became a hymnal, the first book printed in German in America. Conrad Weiser was known to the Indians as 'Tarachawagon' (he who holds in his hands the reins of the universe). In August of 1740 he received yet another name, that of Brother Enoch when he was consecrated a priest of the Ancient Order of Melchizedek. The Sabbatarian community now looked and acted much like a Roman Catholic monastic order with hints of Jewishness, astrology and whatever else struck Beissel's fancy.

Into the religious chaos of southeastern Pennsylvania strode Count Zinzendorf who knew how to create order. Conrad Weiser had met Zinzendorf and Bishop Zeisberger and Bishop Spangenberg earlier in Bethlehem when he instructed them in the Mohawk language. The Count and his daughter Benigna, visited Ephrata in an effort to gain the Sabbatarians support for their unified church of Germans in Pennsylvania. Their work was in vain and Zinzendorf eventually turned his energies to convincing the Lutherans and Reformed that they were really Moravians.

Then on November 25, 1742 a young man who had quarreled with the Count's aunt when he was chapIain of the Gros Hennersdorf orphanage in Germany set foot in Philadelphia. Henry Melchior Muhlenberg immediately opposed Zinzendorf and in a short time won over both Conrad Weiser and his daughter, Anna Maria. Weiser left the Ephrata community sometime before September of 1743, disillusioned over what he saw as hypocrisy and spiritual and emotional slavery. He was also saddened by the death of Anna Madeline, his daughter and a novitiate in the convent. He was ready to return to family, church, and public life.[6]

Weiser was sent by the government in July of 1743 to the Iroquois Council at Onondago. There is a detailed account of the journey because he took along John Bartram, America's first botanist. Bartram wrote about geological formations, flora, fauna, the Indians they picked up at Shamokin, and the food they ate along the way. It took the party three weeks to travel from Philadelphia to Onondago.[7]

Conrad Weiser was in Lancaster in 1744 mediating an important confrontation between Virginia, Maryland and the Iroquois Nation that, if escalated, would have brought war. The Indians told Weiser that if it came to war with the southern colonies they would go around the Pennsylvania settlers in order not to harm them. Weiser was able to convince all parties that giving a little on their respective demands would be best for all.

6 James E. Ernst, Ephrata. a Stou, (Pa German Folklore Society, 1963) is a comprehensive, illustrated, readable account of the Sabbatarian, including much material on Weiser.

7 Helen Gere Cruickshank, ed., John and William Bar-tram's America, (Devin-Adair, 1957), is actual selections from the naturalist's journals.

The Six Nations Confederacy struggled to reach consensus among themselves while being pressured from without by the French, and English, through their colonial governments. They had to deal with old blood feuds with neighboring tribes while adjusting to changing lifestyles caused by contact with the European settlers. They asked the people from across the sea why they couldn't do their fighting at home instead of on their hunting grounds. The Council wanted to remain neutral but there were factions that favored joining either the English or the French.

Hindsight indicates that the usually wise Weiser may have erred when he joined the Iroquois in shaming and rejecting their vassals, the Shawnee and the Lenape (Delawares). Those two smaller tribes were sacrificed to preserve peace with the Iroquois within the province, but it drove them into the arms of the French who armed them and sent them on the warpath.

A blow to all Indians and Whites who sought peace was the death of Shikellamy on December 6, 1748 at Shamokin. Having been baptised in infancy by a Jesuit, the Moravians who converted him asked only for a profession of faith. He made that profession in Bethlehem several months before his death. Before going home to Shamokin he went to visit with his old friend, Conrad Weiser.

The daughter of Conrad and Anna Eva, Anna Maria, married Henry M. Muhlenberg in April of 1745. They had met at the Weiser home when Muhlenberg came to Tulpehocken in 1743 to deal with the factions in the Tulpehocken church. The following month Weiser was off on another journey to Onondago, this time promoting an Iroquois strike into Canada against the French. For once, and wisely, the Pennsylvania government did not take Weiser's advice. Pennsylvania politics were heating up as the rural people became more and more apprehensive of the Indians in their midst and on the frontier. The Quakers, as pacifists, resisted all calls for military defense, but were eventually split by the controversy. The Moravians and Mennonites agreed with the Quakers, but the German Lutherans and Reformed and the Presbyterian Scotch-Irish who lived on the frontier pushed for forts and guns. Weiser's open door policy for Indians now brought threats from his neighbors.

In 1750 Weiser returned from one of his many trips to New York (state) with a plea from a lonely Lutheran pastor in Rhinebeck near the Canadian border for a pastoral visit from a colleague in Pennsylvania. Muhlenberg asked around for a volunteer to ride north with Weiser who offered to finance the trip. Muhlenberg observed with a note of sarcasm that "...they were all kind enough to push it off on me," and reluctantly set off on the long tiring ride through dense woodland and mountain ranges with his aging father-in-law. [8]

1755 brought the vengeance of the Shawnee and Lenape first to Penns Creek, near Shamokin, and then through the Blue Mountains to the Tulpehocken Valley. The Walking Purchase of 1737 the construction of the Durham furnace close to the Lenapes' Jasper mine which was the source of extremely hard arrow and spear heads, were added to the insult heaped on the head of the tribe that had to go by a white man 's name - Delaware. They came killing, scalping, and kidnapping, striking terror in every white person on the frontier. Conrad Weiser was made captain of a militia unit, and Ben Franklin supervised the building of forts throughout the area. Weiser continued to mediate with the Iroquois and the beleaguered government, but both suffered from factionalism.

He and Anna Eva moved to a house they had built in the new town of Reading, and built its first store. On July 12, 1760, Weiser started out to visit his old farm near Womelsdorf when he suffered a violent attack of colic. He died the next day in his old home. He was memorialized by the Iroquois Nation at the treaty held in Easton in August of 1761. They felt his passing left them in darkness. He left, besides Anna Eva, five sons and two daughters. He died a wealthy man who always made sure the government paid him for his services. He also made sure the Indians were paid and gifted when necessary or appropriate. The Weiser children inherited over a thousand acres of land he had acquired from the government or the Indians. Some land he got in exchange for services.

With his passing, the Pennsylvania government no longer had a voice in Indian affairs; New York now dealt with the declining Iroquois. Conrad Weiser and Shikellamy held off for nearly thirty years the bloodbath that became known as the French and Indian War, 1754-1764.

8 Helmut T. Lzhman, "Missioner Extraordinary", a monograph first published in "Partners in the Spirit", newsletter of the Northeastern Synod of the Lutheran Church in America, 1991.

Bibliography

Carter, John H. "The Palatine Migration, Schoharie to Tulpehocken." Proceedings and Addresses of the Northumberland County Historical Society, Vol. XX: 1-15. Sunbury, PA 1954.

Cruickshank, Helen Gere. John and William Bartram's America. N. Y: Devin-Adair, 1957.

Ernst, James E. Ephrata, a History. Pennsylvania German Folklore Society, Vol. 25. Allentown, PA 1963.
Gray, Elma E. Wilderness Christians. N.Y: Cornell University Press, 1956.
Gustafson, David A. Lutherans in Crisis. Minneapolis: Augsburg Fortress, 1993.
Kent, Barry C. Susquehanna's Indians. Harrisburg: Commonwealth of Pennsylvania, the Pennsylvania Historical and Museum Commission, 1993.
Leach, Douglas. Northern Colonial Frontier, 1607-1763. N.Y.: Holt, 1966.
Lehman, Helmut T. "Missioner Extraordinary." Monograph first published in Partners in the Spirit newsletter of the Northeastern Synod of the Evangelical Lutheran Church in America, 1991.
Mittelberger, Gottlieb. Gottlieb Mittelberger's Journey to Pennsylvania. Phila.: John Jos. McVey, 1898.
Muhlenberg, Henry M. Journals of Henry Melchior Muhlenberg, in Three Volumes, trans. by Theodore G. Tappert and John W. Doberstein. Phila.: Muhlenberg Press, 1942.
Richards, Henry M.M. "The Weiser Family" in Pennsylvania German Soc. Proceedings andAddresses, Vol. xxxll; 1-115. Lancaster: Lancaster Press, 1924.
Sipe, C. Hale. Indian Chiefs of Pennsylvania. Butler, PA: Ziegler Printing Co., 1927
Snyder, Charles F. "Conrad Weiser in the Susquehanna Valley." Proceedings and Addresses of the Northumberland Co. Historical Society, Vol. VI; 5-72. Sunbury, PA 1934.
"Huguenot and Palatine." Proceedings and Addresses of the Northumberland Co. Historical Society, vol. Vll; 56-69. Sunbury, 1935.
Schaeffer, C.W. Early History of the Lutheran Church in America. Phila.: Lutheran Board of Publications, 1857.
Walton, Joseph S. Conrad Weiser and the Indian Policy of Colonial Pennsylvania. Phila: George W. Jacobs & co., 1900
Weiser, C. Z. Life of (John) Conrad Weiser; the German Pioneer, Patriot, and Patron of Two Races. Reading, PA: Daniel Miller, Pub., 1899.

Pennsylvania Archives. Especially Colonial Records containing the minutes of the Provincial Council; the First Series containing letters to and from the Secretary; and the Fourth Series containing addresses, proclamations, and other papers of Pennsylvania's governors. Colonial Records, published from 1838-1860, has no editor. The First Series was edited by Samuel Hazard and issued 1852-1856. The Fourth Series was edited by Dr. George E. Reed and issued 1900-1902. This material contains hundreds of letters from Conrad Weiser and the Indians to the Provincial government; and proclamations and letters sent in response. It allows one to "be there" as much as is possible, providing valuable information and insights about the people involved and their troubled times.

(Note: A Tricentennial Symposium celebrating the contributions of Conrad Weiser will be held in Reading and Robesonia on Friday and Saturday, November 2 - 3, 1996. Information can be obtained by writing to the Conrad Weiser Homestead, Womelsdorf, PA.)

THE JOURNEY OF A LIFETIME by LeRoy Aden

(Note: The Rev. Dr. LeRoy H. Aden retired recently as the Luther D. Reed Professor Emeritus, Practical Theology at the Lutheran Theological Seminary at Philadelphia.)

In death education courses, students are often asked to write their own obituaries. Many students find this difficult to do, not because they have not done a lot of different things in their lives but because most of their activities or even their accomplishments do not seem worthy of special mention.

I find myself in a similar situation as I try to summarize twenty-seven years of teaching at the Lutheran Theological Seminary in Philadelphia. The years have been filled with activities and I have seen a lot of changes and developments, but it is difficult to determine what is genuinely important in terms of my personal and professional life. In this article, I will focus on one particular change, namely, the gradual shift in my orientation from pastoral counseling to pastoral care. The significance of this shift may not be immediately apparent, but I think it had important implications for my teaching and for those who were preparing for Christian ministry under my instruction.

Pastoral care is the church's generic ministry of helping or healing, of caring or curing individuals or groups. It is exercised in a variety of circumstances, and it uses a number of different methods, ranging

from Scripture reading to exorcism. In distinction, pastoral counseling is a specialized activity within pastoral care. It normally requires special training and tends to give prolonged attention to individuals and their life situations.

When I came to the seminary in 1967, pastoral counseling was in its heyday. It not only dominated pastoral care but it also tended to overshadow all functions of ministry, including preaching and Christian education. I remember offering a graduate course with the title "Dynamic Psychology and the Care of Souls" in the summer of 1968. The course attracted a record number of students. While a part of me wanted to take credit for this achievement, in my sober moments I knew that it had more to do with the popularity of pastoral counseling.

The heyday of pastoral counseling really meant that psychology, especially therapeutic psychology, tended to dominate the church's ministry of care. I was personally enamored by Carl R. Rogers' clientcentered approach, and along with many Protestant pastoral counselors, I allowed Rogers to shape my conception of, and my approach to, pastoral ministry. This trend reached its peak in my life when I contributed a chapter entitled "Rogerian Therapy and Optimal Pastoral Counseling" to a book of essays in honor of Seward Hiltner. [1]

I retreated gradually from Rogers but still continued to find great wisdom in his basic insight, nameIy, that what we say or do in ministry should be cognizant of the concrete world of the parishioner. I was phenomenological in this minimal sense, but otherwise felt that pastoral counseling should be more active and directive than Rogers would allow. In fact, I came to see that pastoral counseling and pastoral care are two different acts of ministry and that we should not assume that the principles of pastoral counseling are necessarily the framework for pastoral care. A major shift had occurred in my basic orientation. Specifically, I had gained a new understanding of the task of pastoral ministry, a different approach to the methods of ministry, and a renewed appreciation of the resources of the faith.

The Task of Pastoral Ministry

Because pastoral counseling tended to be dominated by psychology, it tended to see its task in psychological terms. Negatively, this means that pastoral counseling tried to rid the individual of his or her psychological blocks. Positively, it means that pastoral counseling sought to free the individual to live more fully and more authentically. This is a worthy goal in itself, but unfortunately it often got connected to a psychology of self-actualization. The anthropological assumptions underneath this psychology were theologically suspect, an issue that I addressed in a chapter called "Forgiveness and Fulfillment in Pastoral Counseling."2 In this chapter, I maintained that because we are in bondage to sin and cannot free ourselves from it, forgiveness rather than fulfillment "should be the foundational perspective and the final concern of our pastoral counseling." Clearly, I was bringing a theological concern to pastoral counseling and was requiring a theological result from it.

Pastoral care as actualized in parish ministry offered a different paradigm. It sought to address the individual's immediate situation and to empower him or her to go through it. Its ultimate goal was to increase the person's faith in God, so that he or she may have the resources to deal with the situation. This goal can be accomplished by pastoral counseling, even with its psychological bent, but it is pursued in a much more direct and immediate way by pastoral care. Among other things, pastoral care often brings a new perspective to the parishioner's situation and invites the parishioner to see the situation from a God-is-with-you perspective. This perspective can mobilize the parishioner's faith and hope and thereby help to relieve the crisis.

The Methods of Ministry

The shift to pastoral care yields a corresponding change in the methods of ministry.

Under psychology's influence, pastoral counseling tries to help by using an eductive approach. It may use Rogers' radical approach and assume that the answer to the parishioner's problem should be educed from, or drawn out of, the parishioner. Or it may operate on the assumption that the "answer" can originate from outside the parishioner but that it should be congruent with, and in harmony with, the parishioner's self or world. In either case, pastoral counseling tends to be suspicious of, or critical toward, any answer that stands over against the self.

Pastoral care is sensitive to solutions that are imposed on the parishioner, but it is also much more willing to bring resources to the parishioner's situation, even if they do not seem to fit immediately. An obvious example is a funeral sermon where the church intends to be pastoral by declaring what it believes,

whether or not the parishioners can affirm it at the moment. This is to say that pastoral care often takes the form of proclamation, which is usually the opposite of an eductive approach. It brings the Word of God to the troubled parishioner through Scripture reading or prayer. Or, as we have seen, it brings God to the situation in a way that gives the parishioner a new perspective on possibilities.

When I say that pastoral care's method is more like proclamation than like eductive counseling, I am not making an absolute statement. Pastoral care, like pastoral counseling, should be attentive to where the parishioner is emotionally and spiritually. Furthermore, proclamation can and does take different forms. It is not limited to words spoken in a pulpit but can be incarnated in actions or communicated in non-verbal behaviors, depending on the circumstances of ministry and the particular function of ministry that is operative at the time.[4]

The Resources of the Faith

For me, the move from pastoral counseling to pastoral care represented a reawakened appreciation for the resources of the church. This does not mean that I turned my back on the contributions that the human sciences make to our pastoral ministry. On the contrary, I think we need to use every legitimate resource that is available to us to understand the human situation. Therapeutic psychology, for example, is invaluable for the concrete richness that it adds to our theological anthropology.

Pastoral counseling learned from therapeutic psychology, but it also adopted some of its questionable excesses. Among them, it relied on the individual's own resources, both before and after the individual had been freed from the bondage of the past. At its worst, it posited with Rogers a positive inner core that if released from its psychological shackles would move the individual toward greater maturation, self-government, and socialization. In a more acceptable form, it asserted that once persons are free from what ails them, they can utilize their own inner resources and the resources outside of themselves to envision more fulfilling relationships. In either case, in its actual practice pastoral counseling tended to neglect both the wisdom and the resources of the faith.

Pastoral care was more cautious, especially in the hands of men like Anton Boisen, C. W. Brister, and Thomas C. Oden. It remained closer to the wisdom of the faith, using it to gain another perspective on the predicament and possibility of the human creature and on the presence and power of God in our lives. At the bedside of the ill and in numerous other instances of ministry, it used the resources of the faith (Scripture, hymns, prayer, confession, and the fellowship of believers) to address a plethora of perplexities. Students returning from internship accentuated this trend in me. They returned from situations where they did little, if any, counseling, but they could not avoid situations of pastoral care, even though a few of them probably tried valiantly. Pastoral counseling was not an accurate model of Christian ministry, and its resources had to be supplemented, if not replaced, by the resources of the faith.

Conclusion

As I have tried to indicate, the move from pastoral counseling to pastoral care was a major change in my pastoral identity. It has been for me a journey of a lifetime, an unfolding of the church's pastoral identity. It affirms the fact that pastors are indeed engaged in the care of souls and that that ministry may be complemented by, but cannot be superceded by, other forms of care. The relationship between pastor and troubled parishioner remains. When they gather in God's name to address one of the many tribulations that human flesh is err to, God is there with resources that transcend our human capacity to duplicate them. Pastoral care actualizes this truth in ways that pastoral counseling may not.

1 See William B. Oglesby, Jr., The New Shape of Pastoral Theology (Nashville: Abingdon Press, 1969), chapter 17, pp. 263-272.

2 See LeRoy Aden and J. Harold Ellens, eds., The Church and Pastoral Care (Grand Rapids: Baker Book House, 1988), chapter 6, pp. 81-91.

3 Ibid., p.87.

4 For an elaboration of this thought, see Ibid., chapter 2.

Reflections by Dr. Walter E. Loy, Jr.

Professor Emeritus of Physics, Muhlenberg College

For thirty-five years, I taught physics at Muhlenberg College, one of the institutions of higher education related to the ELCA. This is a reflection of those years—specifically, my assessment of what it was like for a man of faith to teach science in a church-related college.

Reflection is certainly the appropriate word to describe what follows. In my years as a physics professor I developed a keen interest in optics, particularly the study of light and its properties. Reflection is one of the first properties of light that is examined, and I frequently began a lecture on this topic by pointing out to students that most of what we see is by reflected light. We enter a room with a single incandescent lamp glowing and can observe many things. In fact we seldom look at the light source by choice (much too bright for our eyes), but a myriad of objects are visible because of the light reflected from them. In a recent sermon our pastor told the story of a Greek philosopher-professor who was asked about the meaning of life. In his reply the professor said that, as a boy, he found the broken mirror of a crashed German motorcycle, a mirror that he quickly found could be used to shine light into the darkest of corners. As he grew up, the mirror took on new meaning for him as he developed his own personal philosophy of shining light, to shed truth, into the darkest corners of the world. Teaching is much like being a mirror that reflects light—to shed some truth to young men and women.

It seems to me that there are two aspects to be addressed about my teaching experience. One is, of course, to reflect upon the teaching of science as a Christian vocation and then, secondly, to reflect upon the experience of teaching (anything) at a church-related college.

When I began my teaching career, the tools, techniques, and information taught (to some extent at least) were considerably different than in my last years as an active teacher. The advances in science and technology during my lifetime have been remarkable, but if we were to include the previous forty years the changes have been all the more astounding. One hundred years ago the list of scientific unknowns would have included X-rays, radioactivity, quantum theory, jet flight and space travel to name but a few. My more recent students were as familiar with computers as I was with a slide rule. Surely we have been living in a "Golden Age of Science".

For many individuals this "scientific enlightment" has caused a drifting away from our Christian faith and from religion in general and, for some, has caused an irreconcilable conflict. But I would argue that scientific truth is not the master of all things! Those who think this way generally attempt to discredit some Biblical teachings as being scientifically invalid. The fallacy therein is to assume that the Bible is a scientific textbook, a claim that Biblical scholars have never advanced. The Bible tells of God's relation to Man and man's relation to God—a narrative that has stood the test of time—not so with many scientific theories! To be sure, through science we have learned much about (God's) world but science has not provided all the answers for us. Some years ago a Professor of Physics at Brown University stated it very nicely for us when he said, "For every head our blade lops from the dragon of ignorance, a hundred more are found in its stead." Even as I write this, new evidence from the Jupiter probe is on the verge of rewriting the scientific origin of the universe. The creation of the universe has always been a most controversial issue but, for me there is no conflict. For me the creation story in Genesis brings a powerful message and has a theological and not a scientific relevance. God made a beginning (somehow) and this is a statement of faith that can not be proved or disposed of by science. Teaching physics has posed neither a pedagogical nor a theological problem for me.

So what did it mean to teach at a church-related college? During the early years of my teaching career Muhlenberg provided a strong support system for students and faculty alike. The college was a considerably smaller community, and my recollection is that there were a greater percentage of students and faculty who shared common beliefs in the German Lutheran heritage of Muhlenberg. Although I don't believe that student religious organizations were stronger then, there was a perception that there was a greater religious orientation to campus activities. I do recall the annual Institute of Faith, a program lasting four or five days during which time the college invited well-known theologians and other educators to campus to lecture and to lead thought-provoking discussions. I also recall the mandatory chapel program, generally a short Lutheran-oriented worship service for all students regardless of religious background. (The current practice of separate religious services for students of various faiths is much more meaningful.) I can also point quickly to several individuals who served as excellent role models for me as a student and later as a faculty member. I had the opportunity to study under Dr. Robert Marshall, later to become the President of the LCA, and to serve as a faculty member during the administration Of

Dr. Erling Jensen, a nationally known physicist and very active Lutheran layman. The two most important role models were Professors Boyer and Raub, my mentors as a student at Muhlenberg and later my colleagues in the Physics Department. %ese and other individuals helped to reinforce my own values and commitments.

My teaching in the classroom was strictly physics. I did not try to proselytize my students nor did I ever attempt to teach theology. But I had ample opportunities on campus to express my religious convictions just as anyone can serve as a witness for Christ no matter what the profession. Students, I believe, quickly come to realize which faculty members are willing to speak to them about their own religious beliefs. I have been privileged to share such conversations with students of varying religious backgrounds. Muhlenberg attracts students with a variety of faiths, many of whom perceive the atmosphere at a church-related college to be more desirable than at a public institution. And I believe that it is. It is a place where any student can have his or her own faith nurtured and strengthened. Conversely, my own convictions have been strengthened by some of my students—Jewish students (with whom we share the same God), a student Athlete for Christ; a Methodist premedical student who is committed to becoming a medical missionary in Africa, a teacher serving Native Americans on a western reservation; and countless other students, some of whom have gone on to full time service in the church.

Muhlenberg is very different today than it was at the start of my teaching career. The physical plant is larger (and more beautiful), the student body has nearly tripled in size, and perhaps the sense of closeness that the smaller community had is no longer there. But there is something special and good about our church 's colleges. Of all the professions that one might enter, I indeed feel privileged to have been a part of an almost ideal community. For what greater satisfaction can one have than to teach about part of God's wonderful world to young men and women in an environment of Christian love and understanding?

Cedar Union Church, Cetronia, PA, Celebrates Its 140th Anniversary

On Sunday, May 5, 1996 the two congregations, Cedar Lutheran (ELCA) and Cedar UCC of Cedar Union Church celebrated jointly the one hundred and fortieth anniversary of the founding of their union church, which occured with the laying of the cornerstone of the church building on Pentecost, 1856. At that time Cedarville, now Cetronia, was a small Pennsylvania German village located about two miles directly west of the borough of Allentown. Today, Cetronia is a suburban area contiguous to the city of Allentown. At present, the Rev. Richard G. Gardner is pastor of the Lutheran congregation and the Rev. Lee Schleicher is the UCC minister.

A joint worship service was held on Sunday morning beginning at 10:00 A.M. On that occasion the sermon was delivered by the Rev. Richard G. Gardner. Special music was presented by Ms. Jane Thomasio, UCC organist, and a duet consisting of Mrs. Marilyn Suter and Mrs. Marian Bastian of the Lutheran congregation. Mrs. Suter serves as organist of the Lutheran congregation.

Following the church service, an anniversary dinner was held at the Schnecksville Fire Company hall beginning at twelve noon. Schnecksville is another former farm village located about five miles north of Allentown which is now also part of suburban Allentown. The volunteer fire company is an important social organization providing at least two basic public services: fire protection and facilities for community gatherings. The celebrants enjoyed a typical Pennsylvania German dinner, 1996 style, consisting of chicken and ham, potato filling, corn and string beans, lettuce with bacon dressing, carrots and celery, buns, ice cream and a special anniversary cake. John Bastian served as the master of ceremonies and each pastor spoke informally. Music was provided by a men's chorus. Dinner tickets were collected during a period of group singing. Pastor Schleicher offered the invocation and Pastor Gardner the benediction.

The two congregations regard themselves as embodying the spirit and practice of Christian unity in today's world. The anniversary symbol, in the form of a drawing, shows two hands, one ELCA and the other UCC, joined above the facade of the church building. Above the clasped hands is the motto, UNITY.

The church building is owned and maintained by a corporation known as the Cedar Church Association which is governed by a board of fourteen members, a majority of whom must be members of the two congregations. The adjacent cemetery is owned and operated by a separate corporation known as the Cedar Church Cemetery Association.

At Cedar Union Church today unity or cooporation means that two separate congregations share a

church building. Each is governed by its own church council, calls its own pastor, employs its own organist, conducts its own Sunday School and its own auxiliary organizations and employs its own church secretary. Each pastor has his own study. While the two church secretaries share one office, each utilizes her own equipment. Both hold services each Sunday morning. Each pastor occupies only one pulpit.

This is quite different from the situation about seventy-five years ago. Then, as now, a joint board was responsible for owning and maintaining the church building and each congregation had its own council and called its own minister. A church service was held every Sunday, but, because each minister had to care for three or four congregations the worship on one Sunday was in the hands of the Lutheran minister and the other of the Reformed. Regardless of pastor, both congregations attended church every Sunday. There was a common Sunday School, a common choir and one organist. Denominational lines were not drawn as sharply as today.

Despite the changes toward more definite denominational demarcations, members of both congregations of Cedar Union Church believe themselves to be enrolled in the cause of Christian Unity.

Summer Pilgrimage — August 17, 1996

The annual Summer Pilgrimage of the Lutheran Historical Society of Eastern Pennsylvania was held on Saturday, August 17, 1996 at St. Gabriel's Episcopal Church in Douglassville, Pennsylvania. St. Gabriel's traces its origins to 1701 when Swedish Lutherans who had migrated northward along the Schuylkill River to open this frontier region gathered at this place for worship. The congregation was incorporated in 1720. In its early years the congregation was served by Lutheran pastors among whom was the Rev. Henry M. Muhlenberg. Under the leadership of the Rev. Alexander Murray, an Anglican priest, St. Gabriel's was brought into that communion in 1762. Today it is a thriving parish of the Diocese of Bethlehem of the Protestant Episcopal Church.

The program was chaired by the Rev. John Pearson, pastor of St. John's Evangelical Lutheran Church in Boyertown and a member of the Society board of directors. The Rev. Calvin C. Adams, rector of St. Gabriel's brought greetings. Professor George Bannon, president, made several announcements. He urged attendance at the annual meeting of the Society to be held at Muhlenberg College on Saturday, October 26, 1996, beginning at 10:00 A.M. On that day the Society will honor the Rev. Henry M. Muhlenberg and his eldest son, General John Peter Gabriel Muhlenberg. The year 1996 marks the 250th anniversary of the birth of General Muhlenberg which occurred on October 1, 1746.

The paper for the meeting was presented by the Rev. Arrid Andersen, a retired member of the national staff of the former Lutheran Church in America. His paper was entitled, "Swedish Immigrants and Their Ongoing Journey of Faith." He traced the migration of Swedes from their native land to the United States. In the midst of the hardships of settlement in a new, raw land they planted their church. Pastor Andersen described two major periods of migration. The first took place in the seventeenth century and led to the founding of the colony of New Sweden on the Delaware Bay in the present-day states of Delaware and Pennsylvania. The second, and more significant in numerical terms, took place from about 1850 to 1914 and led to the founding of numerous Swedish American communities in the upper Midwest and at some scattered places in New England and western New York state. The Lutheran congregations founded by these immigrants coalesced gradually into the Augustana Synod which became a part of the Lutheran Church in America when that body was organized in 1962.

In his paper Pastor Andersen paid tribute to the Rev. Reorus Torkillus who was the first pastor of New Sweden and to the Rev. John Campanius who followed Torkillus and who translated the first book ever into the language of a Native American tribe, Luther's Small Catechism in Lenni Lenape. He noted that the Rev. Carl Magnus Wrangel, an outstanding Swedish Lutheran pastor, welcomed the Rev. Henry M. Muhlenberg on his arrival in Philadelphia in November, 1742. Muhlenberg was installed in his office among the Germans by Rev. Wrangel of Gloria Dei Church in Philadelphia. In an article in the Spring, 1988 issue of the Lutheran Quarterly Richard Hulan stated the importance of the Swedish American contribution to the planting of the Lutheran church in a colonial America in these words:

> "Almost all of the work in America by Swedish missionaries before Muhlenberg's arrival was translated into support for his cause. Pastors of the Old Swedes churches during the first decades of his ministry (particularly Johannes Dylander, Gabriel Naesman and Carl Magnus Wrangel) were cooperative and supportive."

Following the morning session, attendees enjoyed a delicious luncheon served at St. Paul's Lutheran Church, a neighbor of St. Gabriel's in Douglassville. In the afternoon, they toured nearby Morlatton Village which includes the White Horse Tavern and the Mons Jones House.

IN CELEBRATION OF THE 50TH ANNIVERSARY OF THE LUTHERAN HISTORICAL SOCIETY OF EASTERN PENNSYLVANIA

Charter Members - June 26, 1945

P.N. Wohlsen	p.p. Huyett
J.J. Schindel	Walter G. Veit
William C. Berkemeyer	Benjamin Lotz
William H. Cooper Martin O. Dietrich	W. Russell Zimmerman
G.H. Bechtold	
Karl S. Henry	W. Karl Hemsath
Roy L. Winters	Theodore G. Tappert
John W. Doberstein	Luther D. Reed
Chester H. Rhodes	

Presidents

1945	Rev. Dr. Theodore Tappert (pro tempore)
1945-1947	Hon. Chester H. Rhodes
1948-1950	Rev. Dr. J.J. Schindel
1951-1952	Julius M. Hofstetter
1953-1954	Dr. Harry Hodges
1955-1957	Earl B. Moyer
1958	Rev. Dr. John H. Hamester
1959-1962	Rev. Dr. Gustavus H. Bechtold
1963-1966	Dr. George A. Eichler
1967-1970	Earl Schmehl
1971-1974	Mrs. Arthur R. Deibert
1975-1980	Rev. Edgar M. Cooper
1981-1983	Rev. Robert M. Lamparter
1984-1989	Rev. Ernest H. Flothmeier
1990-1992	Dr. Mahlon H. Hellerich
1993-Present	Professor George Bannon

Editors

1949-1954	Rev. Dr. P.N. Wohlsen
1954-1959	Rev. Dr. P.N. Wohlsen; Assistant Editor James B. Shock
1960	Rev. Dr. P.N. Wohlsen (alone)
1963-1972	Robert M. Deily and Mrs. Frances L. Deily
1972-1973	Vacant
1974-1976	Rev. Dr. Claude E. Schick
1977-1980	Rev. David J. Wartluft
1981-1982	Rev. David J. Wartluft and Rev. Ralph Hellerich, Associate Editor
1982-1983	Vacant
1984-1986	Rev. and Mrs. Robert M. Lamparter
1986-1987	Dr. Claude Dierolf
1988-Present	Dr. Mahlon H. Hellerich

NOTE: Periodical not issued between April, 1960 - April, 1963

In Memoriam

The Reverend Joseph L. Evrard
January 4, 1923 — August 31, 1996

The Reverend Joseph L. Evrard, a retired Lutheran pastor and a member of the Board of Directors of the Lutheran Historical Society of Eastern Pennsylvania died at his home on August 31 , 1996. He was 73 years of age. He was the husband of Anna M. (Stampp) Evrard. They had been married 44 years in May. In addition to his wife, Pastor Evrard was survived by two brothers and a sister.

Pastor Evrard graduated from Allentown High School in 1940. He served with the U.S. Army, in the Signal Corps, in the Pacific Theater during World War ll. He graduated from Muhlenberg College in 1950 and from The Lutheran Theological Seminary at Philadelphia in 1953. He was ordained September 13, 1953 in St. Stephen's Lutheran Church in Allentown.

Parishes served by Pastor Evrard were

1953-1955	Butler-Coranna Lutheran Parish	Butler, Indiana
1955-1960	Trinity Lutheran Church	Darby, Pennsylvania
1961-1968	St. Matthew's Lutheran Church	Reading, Pennsylvania
1968	Incarnation Lutheran Church	Reading, Pennsylvania
1969-1973	St. Peter's Lutheran Church	Easton, Pennsylvania
1973-1982	St. Paul's Lutheran Church	Trexlertown, Pennsylvania
198&1986	Kempton-Stony Run Lutheran Parish	Kempton, Pennsylvania
1987-1995	St. Paul's Lutheran Church	Cementon, Pennsylvania

Pastor Evrard and his wife retained their membership in St. Paul's, Cementon after his retirement.

He was a member of the Allentown Bicentennial Committee and former director of the Muhlenberg College Alumni Association.

A funeral service was conducted on Monday evening, September 4, 1996 at Shepherd of the Hills Lutheran Church in Whitehall, Pennsylvania. The liturgist was the Rev. Donald W. Hayn of St. Paul's Lutheran Church, Cementon, the reader was the Rev. George L. Froseth of Shepherd of the Hills Church and the organist was Sandra Deiter, also of Shepherd of the Hills parish. The sermon was delivered by the Rev. David Stroebel, Bishop of the Lutheran Synod of Northeastern Pennsylvania. He spoke of Pastor Evrard as . "a good shepherd in the flock of the Good Shepherd." One who knew him long and intimately spoke of him as " a faithful pastor and a good man."

Rest in Peace Good Friend

WE INVITE YOU TO JOIN IN PRESERVING OUR HERITAGE

Since 1945, the Lutheran Historical Society of Eastern Pennsylvania has joined congregations in celebrating historic anniversaries, has published a journal, The Periodical, which appears twice a year, has republished the Journals of Henry Melchior Muhlenberg and has supported the work of the Lutheran Archives Center at Philadelphia. The Society cooperates with the Northeastern and Southeastern Pennsylvania Synods in the work of historical preservation and education.

The following membership categories are available: Single $7.50 per year; Family $10.00 per year; Sustaining $50.00 per year; Life $100.00.

Make your check payable to the Lutheran Historical Society of Eastern Pennsylvania and mail to the treasurer, Mrs. Lillian Stella Labe, 1211 Milestone Rd., Robesonia, Pa. 19551.

The Periodical is published twice a year by the Lutheran Historical Society of Eastern Pennsylvania. Business office is: The Library, Lutheran Theological of Ministry at Philadelphia, 7301 Germantown Avenue, Philadelphia, PA 19119. Editorial office is 1112 Highland Avenue, Bethlehem, PA 18018.

1997 OFFICERS

PRESIDENT
Prof. George Bannon, 610-398-0164
4254 Winchester Road, Allentown, PA 18104

VICE PRESIDENT
The Rev. David J. Wartluft
215-248-4616 (O); 215-242-8746 (H)
7238 Boyer Street, Philadelphia, PA 19119-1704

RECORDING SECRETARY
The Rev. Victor Kroninger, 610-926-0841

CORRESPONDING AND FINANCIAL SECRETARY
Miss Mary Alice Heffner, 610-562-7803 535 South 5th St., Hamburg, PA 19526

TREASURER
Mrs. Carl (Stella) Labe, 610-693-5451
1211 Milestone Road, Robesonia, PA 19551

CURATOR
[vacant]

PERIODICAL EDITOR
Dr. Mahlon H. Hellerich, 610-865-3563
1112 Highland Avenue, Bethlehem, PA 18018

BY-LAWS CHAIRPERSON
The Hon. Alfred L Taxis, Jr., 279-5325
1414 Powell Street, Norristown, PA 19401

HOSPITALITY CHAIR
Mrs. Ray (Grace) Hottenstein
Box 386, Rt. 4, Boyertown, PA 19512

BOARD OF DIRECTORS

Class of 1996

Mrs. Susan W. Clemens, 215-723-6178 P. O. Box 91, Telford, PA 18969

The Rev. John Pearson
610-367-5707 (H); 610-369-1024 (0)
529 East Third Street, Boyertown, PA 19512-1609

The Rev. John A. Swavely, 717-325-2558
Bear Creek Lakes
32 Indian Drive, Jim Thorpe, PA 18229

Class of 1997

The Rev. Edward Cloughen
610-375-9216 (0); 610-929-5363 (H)
505 Elm Avenue, Reading, PA 19605

The Rev. Joseph L. Evrard (Deceased)
610-799-4656
65 Sand Spring Drive, Apt. H-I
Schnecksville, PA 18078

Mr. James H. Wagner, 610-868-2362
1813 Markham Drive, Bethlehem, PA 18017

Class of 1998

Mrs. Ralph Bagger, 610-277-3753
Terrace Road, Norristown, PA 19401-2617

Mr. Frederick Marles
800 Perkasie Ave., Perkasie, PA 18944

The Rev. Carl Shankweiler, 717-682-9834
P. O. Box 744, Valley View, PA 17983

HONORARY BOARD MEMBERS

Mr. Earl N. Schmehl
2000 Cambridge Ave. (Highlands)
Wyomissing, PA 19610
610-796-1392

Dr. Claude E. Schick 800 Hausman Road,
Apt. 301 , Luther Crest
Allentown, PA 18104
610-395-8839