

LUTHERAN LAY FELLOWSHIP OF  
METROPOLITAN WASHINGTON, INC.

**Thursday, April 7, 2011—12:00 noon**

**Saint Luke Lutheran Church  
9100 Colesville Road at Dale Drive  
Silver Spring, MD 20910**

***“CFLS Programs and Poverty and Homeless in DC”***

**Claudia C. Thorne, MSW  
Executive Director, Community Family Life Services  
A Ministry of First Trinity Lutheran Church, Judiciary Square**

Claudia C. Thorne, MSW, has been the executive director of Community Family Life Services since 2006.

With more than 30 years of successful social service program management and development locally and nationally, Ms. Thorne has extensive experience working with organizations addressing issues of poverty and homelessness, adolescent parents, high school drop outs, substance abuse, persons known to the court and child protective systems.

Additionally, she brings long experience in development, research and evaluation, community organizing, and coaching to CFLS. Ms. Thorne is a licensed social worker, a published author, and is a member of Leadership Washington Class of '08.

We welcome Claudia Thorne to LLF on April 7 and we hope that you will be able to join us as well.

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We invite all Lutherans and their friends to join us for this luncheon meeting of **Lutheran Lay Fellowship**, scheduled for the first Thursday of each month from 12:00 noon till 2:00 p.m. at Saint Luke Lutheran Church, 9100 Colesville Road at Dale Drive in Silver Spring, one mile south of the Capitol Beltway at Exit 30. Ample off-street parking is available. Interested persons can make reservations for a delicious lunch by sending their RSVP to [luncheon@lutheranlayfellowship.org](mailto:luncheon@lutheranlayfellowship.org) by contacting **Vicki Porter at 301-229-9884** or no later than 5:00 p.m. on **Tuesday, April 5**. The cost of the meal is \$9.00, payable at the door.

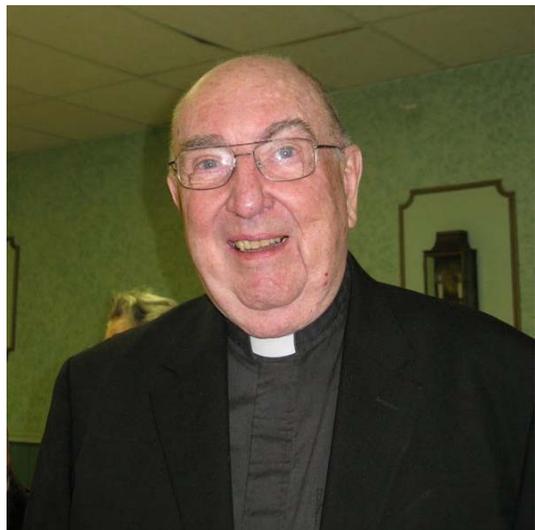
## Upcoming Speakers

- May 5: The Rev. Pedro L. Lopez, LCMS Hispanic Mission Developer for Northern Virginia on *"Minorities and the Hispanic Challenge in Lutheranism"*.
- June 2 The Rev. Philip C. Hirsch, Director for Evangelical Mission, Metropolitan Washington, DC Synod, ELCA.

## LUTHERAN LAY FELLOWSHIP MEETING MINUTES March 3, 2011

### "Lutheran Beginnings in the New World"

The Rev. George E. Handley  
President, Lutheran Archives Center,  
Philadelphia  
2010 Distinguished Alumnus,  
Lutheran Theological Seminary, Philadelphia



(for information on  
"Luther's Seal"  
See bonus article at  
the end of this  
newsletter)



For over two decades, the Rev. George Handley has served on the board of the Lutheran Archives Center in Philadelphia, the last twelve as President. This caps his life-long interest in Lutheran Church history. His interest stems from the fact that his home congregation in the Hudson Valley dates from 1709 and the Palatine settlement at Quassaic (now, Newburgh), New York. He has written and spoken variously on themes of the history of the Lutheran Church, particularly on the East coast. He has served congregations in Queens, NY, York, PA and Waynesboro, VA. Following his 18 years in the parish, he was chosen to be Secretary and Administrative Assistant to the Bishop of the Virginia Synod of the LCA and later the ELCA. Later, he served as the first ever Coordinator of Ministry Leadership, Region 7 (Northeast Region) and then Coordinator

of United Lutheran Appeal in the Virginia and Metropolitan Washington, DC Synods. As he started his ministry as a parish pastor, so he returned to the parish as interim pastor at Redeemer Lutheran Church, Trenton, NJ and Good Shepherd Lutheran Church in Gaithersburg, MD. As a parish pastor, synodical assistant, church wide coordinator and historian of the Lutheran Church, the Rev. George E. Handley has brought distinction to the life of the church by his leadership, faithful service and significant contributions. Our speaker was ordained in the Dutch Lutheran Church. He also served as an intern in the Lutheran church in the Virgin Islands which was started by the Danes. He wrote the 25 year history of the Virginia LCA.

The Lutheran Archives Center at Philadelphia is the Northeast Regional Archives (Region 7) for the Evangelical Lutheran Church in America (ELCA). It is a part of a network of nine regional archives programs and a national level (churchwide) archives in the ELCA. Their service area is limited to Eastern Pennsylvania, New Jersey, Upstate New York (excluding the Metropolitan New York City area) and New England. They carry on the work of their predecessors in the first Lutheran Church organization in America, the Evangelical Lutheran Ministerium of Pennsylvania and Adjacent States, founded on August 15, 1748 by Henry Melchior Muhlenberg. The archives was recognized as a part of the church organization in 1792. The Archives has been housed on the campus of the Philadelphia Seminary since 1889 and is located in the undercroft of the new Brossman Learning Center. The Archives collections are now completely contained in a large vault area with compact shelving, now better organized. A reference library room provides books frequently used, as well as space for researchers to work in comfortable surroundings. The Archives office is across the hall. The seminary has provided the new space for the present and the future.

### **Announcements:**

The speaker was the only first time attendee.

March 2011 birthdays celebrated were Mary Hartzell, March 5; Dolores O'Brien and Ellie Wegener, March 20; David Percy, March 31,

Janet and Rodney Smith celebrate their 37th anniversary on the 24th of March.

Pastor Larry Schmidt led the devotional by looking at the Transfiguration passage and then considering the legacy of those who have gone before and what good things that need to be continued. He led us in two stanzas of "Marching in the Light of God".

Sarge made the following announcements: encouraged everyone to consider becoming corporate members of Fellowship Square; provide suggestions for development of revised bylaws to be voted on in May after review of revisions in April and if not reenrolled in LLF to do so and those who get the minutes by mail will not get another one until they renew.

Mary Ellen Wilma encouraged everyone to refer any of their friends who don't come to LLF and would be willing to drive sight impaired people to their meeting in Hyattsville which conflicts with the LLF monthly meeting.

Dan Bella asked for any suggestions on how to increase LLF membership be provided to Ellie Wegener.

Ellie Wegener mentioned another two Lutheran churches are starting self help employment groups and let her know about any jobs that are available.

### **Presentation:**

**"Lutheran Beginnings in the New World"**, The Rev. George E. Handley

His presentation at our meeting focused on the 17<sup>th</sup> and 18<sup>th</sup> century beginnings of our church in the New World. It begins in the 1640s and concluded with Muhlenberg's 45-year ministry as the "Patriarch of the Lutheran Church in America," concluding at Revolutionary times.

By the late 1500s the Reformation had spread throughout Europe. Followers of Martin Luther's teachings were labeled "Lutherans" by their enemies and adopted the name themselves. Lutheran beliefs became widespread, especially in Germany and the Scandinavian countries (Norway, Sweden, Denmark, Iceland and Finland), later spreading throughout the world as early explorers took their faith with them on their voyages. Lutheranism came to the Americas that way; some of the earliest settlers in the Americas were Scandinavian, Dutch and German Lutherans. Their first permanent colony was in the early 1640s in the Delaware Valley where Sweden was seeking to establish a New World colony. Also by the 1640s there were settlements of Lutherans along the Hudson River in what are now the states of New York and New Jersey. First Lutheran Church, Albany dates from 1649. Danes came to the West Indies in 1662

The first actual documentation of Lutherans in North America was a Lutheran chaplain for a Danish settlement on Hudson Bay but all died within six months. The next Lutheran was sent by King Gustavus Adolphus from Sweden in 1642 to what is now the

lower Delaware Valley (originally, the South River). Eventually eight churches were active into what is now Pennsylvania, New Jersey and one in Maryland. Luther's catechism was also translated into one of the Indian languages. The Lutheran entry was from Holland into the Hudson Valley starting in what is now New York City causing some concern by the majority Dutch Calvinists.

In the early part of the 18<sup>th</sup> century churches in Philadelphia and New Hanover were started by Germans who William Penn had recruited to inhabit his new lands by offering religious freedom and great farm land. Justus went to Halle University where he learned about social justice and hymnody. **Justus Falckner** (November 22, 1672–1723) was the first Lutheran pastor to be ordained within the United States. He is commemorated in the [Calendar of Saints](#) of the [Lutheran Church](#) on November 24. Falckner was the fourth son of Daniel Falckner, a Lutheran pastor at Langenreinsdorf, a subdivision of [Crimmitschau](#) in [Saxony](#). In 1693, he entered the [University of Halle](#), where he studied theology under [August Hermann Francke](#) and learned about social justice and hymnody. He completed his studies, but determined that he was not truly prepared to follow a career in the ministry. He went to [Rotterdam](#), where he and his brother Daniel accepted power of attorney to sell the land of [William Penn](#) in [Pennsylvania](#). In 1701, 10,000 acres (40 km<sup>2</sup>) of land along the [Manatawny Creek](#) were sold to Swedish Lutheran Pastor [Andreas Rudman](#) and other [Swedish](#) settlers. The New York Lutherans had had trouble getting pastors and Pastor Rudman served there for a year then talked Justus Falckner into becoming ordained and going to serve as a German pastor in New York for Dutch Lutherans in an English colony. Falckner was ordained on November 24, 1703 at [Gloria Dei Church](#), the [Swedish Lutheran Church](#) in Wicaco, today [South Philadelphia](#). His first pastoral assignment was with the settlers on the [Manatawny Creek](#) in [New Hanover Township, Pennsylvania](#). With his assignment to New Sweden, Andreas Rudman, although not a bishop, received authority to ordain clergy for the American mission need. Falckner was reassigned by Rudman to serve as the pastor of Lutheran congregations in [New York](#) and [Albany](#). With [Joshua Kocherthal](#)'s death, Falckner took over his ministry to German Lutheran immigrants. In 1714, Falckner led worshippers at the founding of Zion Evangelical Lutheran Church in [Oldwick](#), New Jersey's oldest Lutheran congregation. Falckner evidently believed that music was a very important element of missionary work. He wrote to Germany to ask for an organ, which he said would attract more [Native American](#) converts. Falckner wrote hymns such as "Rise, Ye Children of Salvation" (German: *Auf! ihr Christen, Christi Glieder*) which he composed while a student at the [University of Halle](#) in 1697. Falckner's published works include *Grondlycke Onderricht* which first appeared in New York during 1708 and was the first Lutheran Catechism published in America. Pastor Handley served on the 300<sup>th</sup> Anniversary Celebration of Pastor Falckner's ordination in New York. The archives

published a new biography on Justus Falckner in the Hudson Valley serving 19 congregations.

The Germans began to flood in escaping the horrors of the 30 Year War, bad economy and weather in Germany particularly a group from Palatinate under the leadership of Joshua Kocherthal. Many came as indentured servants through England working mainly to make tar to fit ships. Once they worked off their indenture they moved on from the Hudson Valley to the Mohawk Valley, Berks County for better farmland. [In 1743, Dutch Lutherans emigrated to Guyana, settling along the Berbice River to become the oldest Lutheran church in South America.]

Henry Melchior Muhlenberg (an anglicization of Heinrich Melchior Mühlenberg) (September 6, 1711 – October 7, 1787), was a [German Lutheran](#) pastor sent to [North America](#) for three years (stayed forty five years) from Halle University at the request of Lutheran colonists to pastor three churches in eastern Pennsylvania even though he wanted to go to India as a missionary. Integral to the founding of the first



THE OLD TRAPPE CHURCH  
Began by Henry Melchior Muhlenberg in 1714

Lutheran church body or [denomination](#) in North America, Muhlenberg is considered the patriarch of the [Lutheran Church](#) in the [United States](#). Muhlenberg and his wife Anna Maria had a large [family](#), several of whom had a significant impact on colonial life in North America as pastors, military officers, and politicians. His and Anna Maria's descendants continued to be active in Pennsylvania and national political life.

Muhlenberg was born in 1711 at [Einbeck](#), to Nicolaus Melchoir Muhlenberg and Anna Maria Kleinschmid in the [German](#) state of [Hanover](#). He studied [theology](#) at the [Georg-August University of Göttingen](#). As a student, Muhlenberg came under the influence of the [Pietist](#) movement through fellow students from Einbeck who had worked at the orphanage in [Halle \(Saale\)](#), an important Pietist institution. With two other men, Muhlenberg started a charity school in Göttingen that eventually became an orphanage. After completing his studies in spring 1738, Muhlenberg taught at the Halle orphanage. He was mentored by its director, the [Pietist theologian](#) Gotthilf August Francke, son of the institution's founder, [August Hermann Francke](#), and a professor at the [University of Halle](#). Muhlenberg was ordained in Leipzig in 1739, and served as assistant minister and director of the [orphanage](#) at [Grosshennersdorf](#) from 1739 to 1741. In 1742 he emigrated to North America in response to a request from Lutherans in Pennsylvania. He essentially founded the Lutheran Church as an institution there. The Lutheran churches in [Pennsylvania](#) had largely been founded by lay ministers. As [Nicolaus Ludwig Zinzendorf](#) was successful in winning a number of converts to the [Moravian Church](#), the Lutherans asked German churches for formally trained clergy. In

1742, Muhlenberg immigrated to [Philadelphia](#), responding to the 1732 request by Pennsylvania Lutherans. He took charge of the congregation at Providence ([Augustus Lutheran Church](#)), in what is now [Trappe, Pennsylvania](#) and Zion in Philadelphia. He also provided leadership to a series of congregations from [Maryland](#) to [New York](#), working to secure control over less qualified pastors and starting new congregations among the settlers of the region. In 1748 he called together [The Ministerium of Pennsylvania](#), the first permanent Lutheran [synod](#) in America. He helped to prepare a uniform [liturgy](#) that same year, and also wrote basic tenets for an ecclesiastical constitution, which most of the churches adopted in 1761. He did much work on a [hymnal](#), published by the Ministerium in 1786. The dedication stone of the Augustus Lutheran Church, above its door, is dedicated to Muhlenberg and its other founders. Muhlenberg frequently traveled beyond the three congregations assigned to him. During his 45-year ministry, he reached from [New York](#) to [Georgia](#). He ministered not only to the German-language populations he was assigned to, but to colonists from the [Netherlands](#) and [Britain](#) as well, in their native languages. His colleagues requested his help in arbitrating disputes among Lutherans, or in some cases with other religious groups. Muhlenberg also worked to recruit new ministers from Europe and to develop more ministers from the colonists. Poor health forced him into limited activity and retirement. He eventually died at his home in [Trappe, Pennsylvania](#). He was interred in the rear of Augustus Lutheran Church with his wife Anna Maria, followed by their son, the colonial general [Peter Muhlenberg](#). By request, he was buried next to the grave of his good friend and sponsor, Augustus Church co-founder Frederick Ludwig Marsteller. Soon after arriving in Pennsylvania, in 1745 Muhlenberg married Anna Maria Weiser, the daughter of colonial leader [Conrad Weiser](#). The couple had eleven children and founded the [Muhlenberg Family](#) dynasty, where generations were active in the US military, politics, academia and ministry. Of their children, three sons entered the ministry and became prominent in other fields as well. Their son [Peter](#) became a [Major General](#) in the [Continental Army](#) and later was elected to the U.S. Congress. [Frederick](#) served as the first [Speaker of the House](#) in the [U. S. Congress](#) after his election to office. [Henry Ernst](#) had a 50 year ministry in Lancaster County. He was an early botanist and the first president of Franklin College (now [Franklin & Marshall](#)). Their daughter Elisabeth married future general Francis Swaine. Maria Salome ("Sally") married the future US Congressman, [Matthias Richards](#). Eve married Emmanuel Schulze, and their son [John Andrew Schulze](#) was elected [Governor of Pennsylvania](#).

Peter Muhlenberg was his son who pastored in Woodstock, VA. Toward the end of 1775, Peter Muhlenberg was authorized to raise and command as its [colonel](#) the [8th Virginia Regiment](#) of the [Continental Army](#). After [George Washington](#) personally asked him to accept this task, he agreed. However, his brother Fredrick Augustus Mulenberg, who was also a minister, did not approve of him going into the army until the British

burned down his own church in front of him. Then he joined the military himself. According to a biography written by his great nephew in the mid-19th century, on January 21, 1776 in the Anglican church in [Woodstock, Virginia](#), Reverend Muhlenberg took his sermon text from the third chapter [Ecclesiastes](#), which starts with "*To every thing there is a season...*"; after reading the eighth verse, "a time of war, and a time of peace," he declared, "And this is the time of war," removing his clerical robe to reveal his Colonel's uniform. Outside the church door the drums began to roll as men turned to kiss their wives and then walked down the aisle to enlist, and within half an hour, 162 men were enrolled.<sup>[2]</sup> The next day he led out 300 men from the county to form the nucleus of the [Eighth Virginia](#). Frederick Muhlenberg, another ordained son, was the first Speaker of the U.S. House of Representatives. Henry, Jr. served for 50 years in his pastorage as well as being a wellknown botantist.

The Archives have the 28 journals of Henry covering his 45 years . They have nearly raised enough funding to restore them but still need \$5000 so donations appreciated. They raised a large amount of funding by getting sponsors for a canoe ride Schuykill River. First social ministry agency in America was an orphanage in Georgia for children who had lost their parents in the emigration.

Respectfully submitted,

Rodney Smith

DID YOU KNOW ...



Luther's Seal

Grace and peace from the Lord. As you desire to know whether my painted seal, which you sent to me, has hit the mark, I shall answer most amiably and tell you my original thoughts and reason about why my seal is a symbol of my theology. The first should be a black cross in a heart, which retains its natural color, so that I myself would be reminded that faith in the Crucified saves us. "For one who believes from the heart will be justified" (Rom. 10:10). Although it is indeed a black cross, which mortifies and which should also cause pain, it leaves the heart in its natural color. It does not corrupt nature, that is, it does not kill but keeps alive. "The just shall live by faith" (Rom. 1:17) but by faith in the crucified. Such a heart should stand in the middle of a white rose, to show that faith gives joy, comfort, and peace. In other words, it places the believer into a white, joyous rose, for this faith does not give peace and joy like the world gives (John 14:27). That is why the rose should be white and not red, for white is the color of the spirits and the angels (cf. Matt. 28:3; John 20:12). Such a rose should stand in a sky-blue field, symbolizing that such joy in spirit

and faith is a beginning of the heavenly future joy, which begins already, but is grasped in hope, not yet revealed. And around this field is a golden ring, symbolizing that such blessedness in Heaven lasts forever and has no end. Such blessedness is exquisite, beyond all joy and goods, just as gold is the most valuable, most precious and best metal. This is my compendium theologiae [summary of theology]. I have wanted to show it to you in good friendship, hoping for your appreciation. May Christ, our beloved Lord, be with your spirit until the life hereafter. Amen.

*Martin Luther, July 8, 1530  
in a letter to Lazarus Spengler*



Luther's Seal from a church in Cobstadt, Thuringen, Germany