

# A HISTORY OF THE COLORADO CONFERENCE

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Why write a history of the Colorado Conference? Two reasons stand out. First, to give glory to our God. And second, to learn from our mistakes. History can show us both the glory of God and our mistakes if we are willing to look.

Back in school at Martin Luther Academy, our history professor, Herbert Jaster, would have us memorize this definition for history: "History is everything that man has ever done, said, or hoped for under the mighty hand of God who would have all men to be saved and to come to the knowledge of the truth." That definition reminds us that God would have all Colorado to be saved. What have we done, what have we said, what have we hoped for, to bring that knowledge of the Truth to Colorado?

## BACKDOOR BEGINNINGS

The history of WELS missions in Colorado did not begin in a Milwaukee meeting; it did not begin with the plans of a Nebraska District Mission Board (NDMB)\*; it began in the missionary heart of Pastor A.C. Bauman. Before the early 1930s limited funds and manpower kept Colorado listed as a "future mission field" of the WELS.<sup>1</sup> But in 1932, Pastor Bauman invited Nebraska District President Witt to Sugar City to investigate the mission opportunities in Colorado. And in 1933, Bauman appeared at the convention of the Nebraska District to seek help in his Colorado mission work.<sup>2</sup> "He reported that the demands made upon him were greater than he could take care of and expressed the opinion that there was room for much mission work in the state."<sup>3</sup>

Bauman had been a WELS pastor in Wisconsin, but in 1922, he moved the family to Colorado for his wife's health.<sup>4</sup> (Bauman had first been to Colorado in 1907, as an LC-MS vicar in the Arkansas Valley.) In Colorado Bauman took up sheep ranching for his livelihood; but he could not give up pastoring as his calling and he was soon shepherding flocks more important than sheep. By 1933, in spite of official synodical rejections, Bauman was serving a congregation in Sugar City along with several other preaching stations that he had established in his travels

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\*Our Church: It's Life and Mission might imply that mission work was done in Colorado by our Nebraska Lutherans before they became part of WELS in 1904 (p.49).

throughout the state as secretary in the Colorado Cattlemen's Association.<sup>5</sup> With Bauman's report and request for help the Nebraska District began its mission work in Colorado.

In the beginning of our work Colorado meant the Arkansas Valley. In December of 1933, one of the "so-called twenty-five-dollars-a-month candidates" (Hellman) was assigned to work under the direction of Bauman. In 1934, two more missionaries were placed in the valley, one in LaJunta (Siffring) and the other in Lamar (Witt).<sup>6</sup>

Why not march in the front door and start in Denver? Bauman was the father of our mission efforts. He lived in the Valley at Sugar City; the mission fields he had been working were in the Valley; and so, at the time, our best opportunities were to follow up on his work. Besides, this was the depression era and our synod was saddled with a large debt -- at the time we couldn't afford to march into the big city.

At about the same time that Bauman was in Nebraska looking for the help of the WELS, an independent congregation from Fort Morgan was going to the Nebraska District applying for membership in the WELS. Zion congregation had been a member of the Iowa Synod. But in 1927 the pastor excommunicated some 400 souls for their Reformed beliefs leaving only 9 voting members and their families. The Iowa Synod (ALC) wasn't interested in such a small group and abandoned the congregation members to the Missouri Synod congregation in town. Doctrinal and pastoral problems in the Missouri Synod congregation led the former Zion members and a contingent of 16 other families to re-organize Zion as an independent congregation. In 1933, they applied to the WELS for membership and a pastor. That same year Zion became the first organized and official WELS congregation in Colorado.<sup>7</sup>

#### MISSOURI OPPOSITION

The Missouri Synod did not take kindly to our entrance into Colorado. They had come to the state in 1872, and by 1933 had a very strong presence in Colorado. (By 1948, the LC-MS had 46 pastors, 77 congregations and preaching stations, 8140 confirmed members and 16 schools in the state.<sup>8</sup>) They also claimed a "gentlemen's agreement" that "the Missouri Synod would not enter Arizona and the Wisconsin Synod would refrain from infiltrating Colorado."<sup>9</sup> (Note the loaded vocabulary.)

The LC-MS made an official protest against the WELS for accepting Bauman and requested that WELS admonish Bauman to return his fields to the LC-MS. According to Pastor J.B. Erhart, the Nebraska District membership committee took that protest as the "finest recommendation" for Bauman.<sup>10</sup> The "intrusion of the Wisconsin Synod" in the Arkansas Valley and "the Fort Morgan affair" led to intersynodical committee investigations and wranglings that dragged on for years. The WELS rejected the LC-MS Bauman protest. And in Fort Morgan, some apologies were exchanged; Nebraska District President Witt admitted haste in accepting Zion; but the congregation remained with the WELS.<sup>11</sup>

Perhaps our stepping on Missouri's toes was in part responsible for the less than friendly and cooperative relationship between the two sister synods. But, while Missouri's hard-nosed attitude toward mission territories led to some bitter feelings among the Colorado WELS, it was Missouri's soft attitude toward doctrine and fellowship that was the greater concern.

#### COLORADO CONFERENCE BEGINNINGS

On February 6, 1934, the Colorado Conference of the Nebraska District was organized in Fort Morgan with four pastors present - A.C. Bauman (Sugar City), A.A. Hellman (Ordway), W. H. Siffring (LaJunta), and Herold Schulz (Fort Morgan).<sup>12</sup> Reading the minutes of the early meetings two things stand out -- a commitment to the Word and Lutheran Confessions and a great action-minded interest in sharing that Life-giving Word.

But the Conference missionaries felt that their mission work was being unnecessarily hindered, unintentionally, by the organization of their District. From Sugar City or Fort Morgan Colorado stretched some three-hundred-fifty miles to the west. But the NDMB was some five hundred miles to the east. Almost from the first meeting, the Colorado Conference saw the need for local control of mission decisions. In 1935, the Conference petitioned the Nebraska District Mission Board for the freedom to make their own decisions.<sup>13</sup> Then in 1937, the Conference went one step further and appealed to Synod for district status.

The 1937 Synod Memorial summarizes the thinking for a separate Colorado District:

Whereas the state of Colorado offers at the present time wonderful opportunities for several new and promising mission fields in which work would begin immediately;

Whereas the present fields need a closer supervision;

Whereas such supervision under present conditions is almost impossible because of the great distance separating the fields and the officials of the Nebraska District;

Whereas a supervision at such great distance entails large and unnecessary expenses and causes many delays and misunderstandings;

Whereas we are of the unanimous opinion that the growth of the Kingdom of God can be greatly furthered by the establishment of local supervision;

It was therefore resolved by said Conference that we petition the Joint Synod to be released from the Nebraska District and granted to formulate and organize a new district to be known as the Colorado District of the Joint Synod of Wisconsin and Other States.<sup>14</sup>

The Conference renewed its petitions in 1939<sup>15</sup>, and again in 1941. (The 1941 petition requested district status for both the Arizona and Colorado conferences.<sup>16</sup> In 1943 the Conference restudied the issue when the General Mission Board refused to recognize the Colorado Mission District's right to vote.<sup>17</sup> And in 1964-5 the Conference again studied the issue (perhaps because of the same vote issue), but dropped the matter because of the declining number of pastors and congregations in the conference.<sup>18</sup> The latest attempt for district status seems to be in 1976, when Zion of Fort Morgan petitioned the Conference to consider a "Rocky Mountain District." It did, and then tabled the proposal.<sup>19</sup>)

The Conference did not receive district status from the Synod, but perhaps the results were better. The Synod responded to the Conference's ongoing requests in three ways -- an Exploration Committee in 1938, a General Missionary in 1939, and Mission District status in 1942.

## THE HISTORY OF THE EARLY CONGREGATIONS

### FORT MORGAN -- ZION

Zion came into the WELS as a self-supporting congregation with 160 souls, 98 communicant members at the end of 1934. Zion was the birthplace of the Colorado Conference in 1934, and the Colorado Mission District in 1942. The congregation peaked in 1944 with 188 souls, 115 communicants. The years 1957 - 1961 are dark years in the congregation's history and record books. Because of vacancies, internal conflicts, and the outward attractiveness of membership in the local Missouri Synod congregation, Zion's membership dropped from 170 souls, 103 communicants in 1956, to 98 souls, 68 communicants in 1962.

In 1961, Zion joined Trinity, Hillrose as a dual parish. Over the years membership has continued to decline with the economy and has now plateaued around 40 communicants. The year 1992 rang in with the good news of renewed economic possibilities and new housing starts; we pray we can meet our Lord's new opportunities.

Exploratories or preaching stations served from Zion:  
 Hillrose - 1934 - 1936;  
 Wiggins - 1943 - 1946  
 Briggsdale (1940); Buckingham; New Raymer - 1973;  
 Scottsbluff - 1969-1976  
 Sterling (with Trinity, Hillrose) - 1987 - 1989

### PLATTEVILLE -- ST. JOHN

St. John ran a close second (to Fort Morgan) to be the senior congregation in our Colorado Conference. The original congregation was organized as a member of the Ohio Synod in 1923. That church closed in 1929. But in 1934 the congregation was reorganized by A.C. Bauman as a member of the WELS, and she was granted a missionary later in the year (52/23).

The congregation ran steady through the 1930s, but during the war membership dropped (1944 - 22/18). After the war membership steadily climbed until it peaked in 1952 (110/65). Membership dropped suddenly (1954 - 76/48); declined slightly through the 1950s; and dropped again in 1960 (45/28). For the next sixteen years the membership held steady through 1976

(35/28). Since then the membership has fluctuated up and down. As with most of our rural congregations, Platteville suffered losses from the general population shift to the cities. But the more severe losses came at a time of an especially poor local economy.

From 1940 through 1947, Platteville shared her pastor with a Greeley mission, even stretching out to Cheyenne. Since 1959, Platteville has joined in a dual parish with Longmont.

#### HILLROSE -- TRINITY

In 1934, a group of German-Russian Lutherans asked Pastor H. Schulz of Zion, Fort Morgan, to begin services in Hillrose. In 1936, Trinity of Hillrose became a member of the WELS with her own pastor. With a moved and remodeled old school-house as their church, Trinity grew from a preaching station of 29/14 in 1934, to a congregation of 125/55 in 1940. In 1949, the congregation took two important steps -- an addition on the old school house turned church, and the decision to go self-supporting. The next year, 1950, the congregation peaked at 170/108. A slow decline during the decade turned into a precipitous drop during the vacancy of 1961 (117/80).

In 1961, Trinity became a dual parish with Zion, Fort Morgan. Since then the town of Hillrose has lost its school and businesses. In 1975, the congregation more than doubled its church facilities with a worship hall built by the members. In 1991, the neighboring Methodist church closed her doors leaving us as the only church in town.

#### ORDWAY

The congregation at Ordway was first pastored by A.A. Hellman in 1934. When he left two years later, A.C. Bauman became pastor. That year, 1936, Messiah of Ordway reported 70 souls, 40 communicants. World War II hit the congregation particularly hard. So many people moved out of the area that from 1943, no services were held in Ordway; members worshiped with the Sugar City congregation. In 1956, when Sugar City refused to join the WELS, worship services were again held in Ordway. In that year, Messiah either reaffirmed their prior membership or took the step of official membership in WELS.

Declining Arkansas Valley population, the particularly difficult transition from German to English, the poor health of A.C. Bauman all combined so that by 1966 no regular services were being held. In that year A.C. Bauman was called home. The congregation then reorganized as Christ Our Savior and joined in the tri-parish of Ordway, Rocky Ford, and Las Animas. In 1968, the congregation bought a Catholic church. In 1972, the re-organized congregation became an official member of the WELS. With the retirement of Pastor Kretzmann in 1981 the congregation was served with bi-monthly visits from Pueblo and video services on the other Sundays. Since 1992 pastoral care for the congregation has under the supervision of the circuit pastor with a preaching rotation visiting twice a month.

#### EARLY CONGREGATIONS AND PREACHING STATIONS (no longer with us)

SUGAR CITY -- The congregation dated back to 1911 as a member of the Iowa Synod. In 1931, A.C. Bauman was called as pastor.

Two years later, when Pastor A.C. Bauman applied for membership in the Nebraska District, St. Paul numbered 432 souls, 235 communicant members. Today there are two Lutheran congregations in town. The original church building is held by the ALC group who split the congregation in 1936. (This group of "Prayer Brothers" had begun to hold their own services separate from the rest of the congregation.) The rest of the congregation, pastored by Bauman, worship in the old Episcopalian St. Agnes Mission. Although the congregation was supported by the WELS with loans and subsidy for many years, Sugar City never became a synod member. In 1956, she adamantly and bitterly voted against WELS membership and ultimately joined the LC-MS.

LAJUNTA -- One of A.C. Bauman's original Arkansas Valley preaching stations, LaJunta received one of our first Colorado missionaries, W. Siffring, to serve the preaching stations of LaJunta, Model, and Caddoa. By 1936, this station was closed and the pastor moved to Rocky Ford.

CADDOA -- Preaching station served from LaJunta in 1934. By 1936, served from Lamar. The Parochial Report of 1940 showed about 50 souls being served.

LAMAR -- Mt. Olive -- One of our original Arkansas Valley congregations (1934 - 33 baptized members /20 communicant members), Lamar was served by Pastor Herb Witt from 1934-1956. Mt. Olive peaked in the mid-1950s (1954 - 200/84). In 1959, a local opposition congregation of the LC-MS joined Mt. Olive. In 1961, Pastor Thurow and congregation left WELS for the Church of the Lutheran Confession (CLC) (1960 - 144/93).

EADS -- Preaching station with Towner, CO, and Tribune, KS, served originally by A.A. Hellman. By 1938, Eads was served by Pastor Witt from Lamar; in 1949 the members joined Lamar and the station was dropped.

ROCKY FORD -- The original congregation dated back to 1910 as a member of the Iowa Synod. By 1936, our ex-LaJunta pastor was serving a congregation of 78/44. When Pastor Siffring was transferred to Deer Trail in 1938, the congregation became part of a dual-parish with Sugar City, pastored by A.C. Bauman. In 1944, served by Pastor Bodamer (of the Polish mission) through at least 1948, the congregation numbered 30/26. Then the population shift and the German-English transition, and Pastor Bauman's health played their role in the decline of the congregation. In 1964, the congregation joined a tri-parish with Ordway and Las Animas. In 1978, the congregation disbanded with the remaining members going to Ordway.

ELIZABETH -- "Some work in the immediate vicinity had been done for a number of years by an ex-pastor who had been asked to preach in several neighborhood school houses but who no longer felt equal to the task."<sup>20</sup> In January of 1938, with the help of the Exploration Fund, Victor Schultz was transferred here with instructions to explore the general territory. During 1938, the missionary had preaching stations in Elizabeth (37/14), Franktown (19/5), Hilltop (33/13), and then Littleton (17/8). In 1940, (40/15) Schultz was transferred out of Elizabeth to Golden.

DEER TRAIL -- In late summer of 1938 Pastor Siffring of Rocky Ford was transferred here. His preaching stations in 1938 included Deer Trail (35/8), Cowans (50), Kendrick (25/15), and two stations in Rush (15 and 20).<sup>21</sup> Trinity congregation of Deer Trail was served by Pastor Victor Tiefel through (at least) 1959.

What happened to these small preaching stations? Vacancies and man-power shortages made serving the long list of preaching stations difficult. The general population decline in rural areas, together with the mass moves toward the cities occasioned by World War II, made many of these preaching stations impractical, if not completely unnecessary.

## COLORADO MISSIONS EXPAND

### THE EXPLORATION COMMITTEE OF 1938

Mandated by the Synod Convention of 1937, President Brenner appointed a two-man Exploration Committee to explore the mission possibilities in Colorado and Arizona. If the conditions were right, a General Missionary would be sent to each conference. The appointed committee of J. Gauss and Im. P. Frey surveyed the two states from March 6 to April 5, 1938. In Colorado they reviewed possibilities with the local missionaries and then explored the eastern slope from Pueblo to Fort Collins paying special attention to the Denver area. Snow on the western slope passes forced the Committee to rely on an earlier snow-shortened exploration tour by Pastor Siffring and Mr. George Stolte (of Fort Morgan).<sup>22</sup> The Exploration Committee reported ample opportunities for mission work and recommended that a General Missionary be sent to Colorado.

### THE WORK OF THE GENERAL MISSIONARY

In its resolution to send the Exploratory Committee to Colorado the 1937 Synod Convention also gave permission for a General Missionary to be sent to the Conference if the Exploration Committee thought the conditions warranted such a step.<sup>23</sup> In May 1938, the Committee did so recommend. The General Mission Board stalled, the Colorado Conference prodded, calls were declined, and then Im. P. Frey accepted the call and filled the position of General Missionary from May 1939 into 1942.\*\*

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\*\*Kenneth Frey researched the General Missionary era and found that the GM records and correspondence are lost.

In his history of the Colorado Conference, Kenneth Frey portrays the work and significance of the General Missionary. He relates that because of money and miles Frey centered his work largely in the Denver area. But he also made several visits to the western slope and

"canvassed every major and not so major city in the state of Colorado both in the mountains and in the prairies. The results of his work can best be seen by the statistics from this period. In 1936 there were 6 pastors, 9 congregations and 559 souls in the Colorado Conference. In 1938 that had increased just slightly with only one additional worker in the state. By 1942 when Pastor Frey finished his work as General Missionary, there were 13 pastors, 17 congregations, 9 preaching stations and 933 souls. During the era of the General missionary the number of pastors and souls in WELS congregations nearly doubles. . . . What is more important, though, is where the new work was located. By 1942 there were two churches in Denver, one each in Pueblo, Greeley and Golden. . . . No WELS churches existed in these cities before Pastor Frey began exploring the state. All of those churches are the direct result of his leg work."<sup>24</sup>

The General Missionary (GM) was indeed one of the most influential men in shaping the Colorado Conference. And yet I believe that the above characterization may be a little bit strong. Even before the GM the Conference had set its sight on Denver and the Front Range. Several conference pastors had taken three-month leaves-of-absence from their congregations to explore Pueblo and Western Slope opportunities. But money, miles, and man-power were making expansion and extended explorations difficult, if not impossible. The General Missionary didn't solve (and couldn't solve) all those problems.

But, as I stated above, the General Missionary was one of the most influential men in shaping the Colorado Conference. In his person, Frey brought pastoral and missionary experience to a very young conference. And with his Synod position as General Missionary, together with his reputation (known and respected in Milwaukee), Frey brought some clout to Colorado. When Synod invested in Colorado with a General Missionary it felt committed to support our work here to a greater degree, with more money and man-power, than before. Colorado Mission Board (CMB) Chairman Tiefel wrote, "For the next ten years [from 1938] Synod Budgetary monies flowed into the state at an ever increasing rate, making

possible resident missionaries in the larger cities and towns...."<sup>25</sup> And let's not forget the hand of God. The timing of the General Missionary made it possible for us to gain a toe-hold in Colorado's largest cities just before the outbreak of World War II with its mass migrations to the city. The General Missionary -- along with his later brothers the District Missionary and Missionary at Large -- was vitally instrumental in the growth and direction of the Colorado Conference.

#### COLORADO MISSION DISTRICT

In 1937, 1939, and 1941, the Colorado Conference had petitioned Synod for District status. In 1941, Synod compromised and granted the Colorado Conference permission to reorganize as a Mission District. On July 1, 1942, the Colorado Conference took on that new status as the Colorado Mission District. As a Mission District the Colorado Conference was given the authority to elect its own Mission Board and supervise its own mission work subject to the General Mission Board. (In all other areas of responsibility the Colorado Conference remains a regular conference of the Nebraska District.) The Colorado Mission District was given equal representation on the General Mission Board with the right to vote extended to both the Chairman and lay-member.\*\*\*

On February 10-11, 1942, the Delegate Conference meeting in Fort Morgan organized the Colorado Mission District. Mission Board members elected were: Chairman A.C. Bauman; Secretary Im. P. Frey; and lay-member Edwin Schmidt of Fort Morgan.

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\*\*\*But at the Pastoral Conference of 1943, AC Bauman reported that our vote "was not recognized in the east." And in the synod reorganization of 1953, at the Synod Convention "they tried to rob Colorado of their lay representation on the Mission Board ... Frey got up and spoke --- Result: We retain our lay-representation." But somehow that didn't hold, by 1954 we had lost our vote. In 1962 the Colorado Mission District, hoping to regain their vote, filed a protest based on the 1941 Synod Proceedings.

## THE WESTERN SLOPE

Our first serious look over the mountains began at the Delegate Conference of 1938. A.C. Bauman had heard of German-Russian Lutherans in them thar hills and he aimed to preach them. The northern Colorado congregations pledged a minimum of \$25 and Pastor Siffring and George Stolte were sent to explore the Western Slope possibilities.<sup>26</sup>

In the spring of 1939, several of the Colorado pastors took leaves of absence to explore the mission possibilities in more detail. This led to two missionaries being placed in southwest Colorado in the fall of 1939. In this chapter we will first review our present Western Slope congregations, then we will take a look at our work in the Four Corners part of the state.

### MONTROSE -- ST. JOHN

Pastor William F. Weitzke began work in the new Montrose mission in September of 1939. In 1940, the young congregation was able to purchase the vacant church of a disbanded Reformed congregation for a blessed \$500, the amount remaining on its loan. In the early 1960s Weitzke began services in Grand Junction; he then retired in 1968, after 52 years in the ministry. When the Grand Junction mission took hold, Montrose was still the home-field in a dual-parish. But in 1971, it seemed that Grand Junction had better mission possibilities; to take advantage of this, the CMB asked that Pastor Ditter move to that field and serve Montrose from there.

In 1988, Montrose was again blessed with her own pastor. The arrangement is worth noting. Pastor Tom Spiegelberg had been pastor of the dual parish. In 1988, Pastor Tim Poetter was called to join Spiegelberg as dueling pastors in the dual parish. To ease the budget burden both pastors were called to a shared-time ministry, supplementing their church incomes with secular employment. In January of 1990, the goal of two independent sister congregations was realized as Spiegelberg returned to full-time service in Grand Junction and Poetter received the call to full-time service in Montrose.

Besides being the springboard for our mission in Grand Junction, the Montrose pastor has also been serving members from Durango to Crested Butte. The congregation has also started a cross-cultural mission to a local group of Spanish-speaking Mexican Indians.

## GRAND JUNCTION -- ST. PAUL

The first recorded rumblings from Grand Junction were back in 1956, when our man in the west, Pastor W.F. Weitzke, took a look. A bit over six years later (1963), Weitzke began serving several WELS families in the suburbs. From 1968 through 1970, Grand Junction was a preaching station served from Montrose. In 1971, Grand Junction received its first resident pastor when the CMB moved the Montrose pastor northwest to take advantage of a growing population. The next year St. Paul organized and then grew throughout the 1970s. In the early 1980s the Colorado Mission Board looked to this part of the state in anticipation of an oil shale boom. But when the boom fizzled the local economy hit the rocks and the congregation endured some difficult times in the mid-1980s. Since then the economy has rebounded, and the congregation has been blessed with her own full-time pastor.

## OAK CREEK - EAGLE

Apart from mountain geography and circuit organization, this new exploratory has closer ties with our Front Range congregations than with Montrose and Grand Junction. The original membership of Grace, Oak Creek, started with a family who had moved into the mountains from our Westminster congregation. The bonds of truth and fellowship soon branched to some local families dissatisfied with the doctrine of their LC-MS congregation. From 1975 to the mid-1980s, the saints of Grace were served on a once-a-month schedule, primarily by the Westminster pastor. The CMB then arranged twice-a-month service with a rotation of Front Range pastors.

Mountain Valley Lutheran, of Eagle, has her roots in Zion, Denver. Members who had moved up into the Vail valley area were served from Zion for some years before today's arrangement.

In the early 1990s the Colorado Mission Board (CMB) was considering alternative pastoring for these valley fields, such as a field-of-churches, pastored by a Mountain-man Missionary. In January 1992, the CMB gave a report, not a request, to the WELS Board for Home Missions (BHM) to inoculate them and hopefully lessen the often deadly side-effects which could strike an official request for such an unconventional, un-WELS idea, as a multi-parish mission. The report did raise a stir with the BHM, but not in the way the CMB had expected. The BHM was not put off by the plan, but embraced, endorsed, authorized, and funded the exploratory field-of-churches and the call of a missionary, (accepted by William Russow).

FOUR CORNERS COLORADO -- This field included: Mancos, Cortez, Ignacio, Dolores; it expanded to include Dove Creek, and then Norwood, with future hopes for Nucla. Work began in 1939; we left this field to Missouri by the end of 1950. (By 1953, LC-MS had organized a "Four Corners Lutheran Parish of Cortez, Durango, Ignacio and Farmington." Cortez had a church dedicated in 1952; Ignacio and Farmington churches were still in progress.<sup>27</sup>) Missouri had been in this part of the state since the late 1800s, for the most part based in Durango. Because of too many miles and lack of man-power and members, Missouri's efforts were not particularly successful or appreciated. When we entered the area we faced the same obstacles, and one more -- we didn't have the largest city, Durango, as a base.

On September 3, 1939, Walter Krenke was installed as pastor to the missions of Mancos and Dolores. In that same year, the Missouri Synod congregation (Zion, Thompson Park) at Dix asked to be released from the LC-MS so they could join our Mancos congregation. Dix had been served from Durango, but the congregation was dissatisfied with that arrangement. Mancos was closer and the congregation thought we could serve them better. The LC-MS rejected their congregation's request, but a majority of the members joined the Mancos congregation anyway.<sup>28</sup>

As with so many of our rural missions the War years siphoned away the population of these small towns and the membership of our small missions. Hit especially hard was our cornerstone mission of Mancos which suffered a severe membership loss (1940 - 88/32 to 1946 - 28/19). That, along with a high turnover of pastors with extended vacancies in between, did not bode well for our missions.

But we were not ready to pack up yet. In 1946 Pastor Lloyd Hahnke began services in Norwood and Dove Creek. But that was short-lived because in December of that year Hahnke left to pastor Platteville - Greeley - Cheyenne.

The CMB tried to serve the vacancy from the Front Range on a twice a month basis. But in the winter, snow and mountain passes made travel by car, bus, and train unreliable (not to mention dangerous); and most pastors didn't yet trust the airplanes to make it over the mountains.

During that last three-year vacancy, sometime in 1947-8 Missouri entered (perhaps re-entered) Cortez, our most promising field, effectively ending our work in Cortez and crippling our

work in the entire field. By August 1948, the field was largely taken over by the Missouri Synod. In 1949 our Mancos congregation asked for either a pastor or permission to join our former Cortez congregation in the LC-MS. We didn't have a pastor to supply; and we didn't object to their departure. In December of 1949 we closed the field and recommended to our Ignacio congregation that they also join the LC-MS because we couldn't serve the area.

Our reasons for leaving the field were simple -- lack of manpower, members, prospects, money, and a Mission Board feeling that, apart from a few very zealous members, many in the congregations just didn't care enough.

Some people may wonder why we ever entered the Mancos field. Other people have wondered why we weren't more aggressive in keeping the field pastored. Even today, more than forty years later, people in the area are still wondering why we left. The Mancos field is probably a good example of the "field of churches" concept, or perhaps our "Mountain-Man-Missionary." The idea worked when it could be supported; but when the cornerstone congregation (Mancos) lost its strength and the most promising mission field (Cortez) lost its promise, then the field could not justify the placement of a full-time pastor.

OTHER WESTERN SLOPE ACTIVITY -- Glenwood Springs asked us to serve them in 1945; but when we couldn't supply a pastor they turned to the LC-MS. We worked in Gunnison throughout the 1940s. For many years Durango has been served as a preaching station, by the pastors from Albuquerque, Montrose, and Grand Junction. In 1978, it was voted by the CMB to discontinue services,<sup>29</sup> but the station has survived.

## THE GREATER DENVER AREA

The Colorado Conference reached into the Denver area in the fall of 1938. About that time the Elizabeth circuit missionary established a preaching station in Littleton (Calvary). It was in Littleton, in July 1939, that Pastor Im. P. Frey was installed as General Missionary and our mission work in the Denver area was able to begin in earnest. Within months the General Missionary opened a station in eastern Denver (Mt. Olive) and in Golden. Then on Easter Sunday 1941, the General Missionary opened a second Denver preaching station (St. Luke) in the northern part of the city.

### LITTLETON -- CALVARY

As an arm of our Elizabeth circuit, our Littleton mission did not amount to much (1938 - 17/8). Even under the care of the experienced and city-based General Missionary, the mission got off to a very slow start (1940 - 9). In 1943, Pastor Roy Vollmers took over the care of Littleton when his Castle Rock station proved flat. Although we were the only Lutheran church in Littleton, the field never took off. (By 1946 the Littleton-Englewood parish numbered only 44/14; by 1952, the congregation reached its peak (76/33) where it plateaued until the amalgamation of 1965 (1964 - 80/28).

The slow growth of the Littleton mission was due in part to the slow progress of its building program. In 1946, an old store was purchased to be remodeled into a chapel. But the original remodeling plans and the entire project budget were found wanting because of condemnation warnings and the local building inspector insisting on new roof trusses.<sup>30</sup> The project was already a year behind because the former tenants had refused to move out. In March of 1947, the CMB was hoping to go to court with eviction proceedings, but the Board of Trustees was reluctant to take that step because of the uncertainty of our legal standing in Colorado.<sup>31</sup>

When we finally were able to take possession of the building the tight building budget made it necessary for the pastor to do the remodeling himself. Pounding nails meant less time for pounding on doors; reading blueprints meant less time for reading the Scriptures. Money saved on the building program translated into spiritual growth lost for the congregation.<sup>32</sup> The CMB encouraged our local Colorado pastors to stop by and help; and

many did. (But the CMB was then a bit peeved when Synod sent down word that pastors could be paid only \$6/day while less experienced hired-help would receive much more.) The project dragged on for years.

Meanwhile there was no Littleton church and the members worshipped at the Englewood preaching station in the basement of Pastor Vollmers' Englewood parsonage.

#### DENVER -- MT. OLIVE

Our first real Denver mission did get off to a faster start than our Littleton mission. Pastor Frey opened the preaching station in 1939, and served there until his death in 1964. Mt. Olive congregation was organized in 1944 (80/40). Through 1954 (120/61) growth was slow; Mt. Olive reached peak membership in 1958 (130/83). From then until the time of amalgamation, the congregation was slowly losing membership (1964 - 105/60).

#### DENVER -- ST. LUKE W 39th Ave and Winona Court

St. Luke congregation is no longer a member of the WELS. In December 1960, the congregation voted to leave our synod with her pastor, Victor Tiefel. At the time St. Luke was about the same size as its older sister Mt. Olive (St. Luke, 1959 - 130/70). Tiefel had been St. Luke's pastor since 1945. During the years of Tiefel's pastorate at St. Luke, he was also a member of the CMB, its chairman from 1948 to 1960.

#### DENVER -- PILGRIM Park Hill - 28th and Ivy

Our East Denver mission got off to a rocky start, and throughout her history new rocks kept appearing. The CMB was granted Synod money to open an east Denver mission as early as 1942/3. Calls were sent out, but all were returned. Then for a year the CMB made no attempts to call a pastor. But lack of pastor didn't mean lack of problems. Because of the War building materials were in short supply, and what was available could only be had at severely inflated prices. The contractor we had hired thought he could solve his problems by misusing our funds; and he went bankrupt.<sup>33</sup>

The War that had caused so many problems also led to new mission opportunities (for example: Cheyenne, Colorado Springs). One such opportunity was seen in East Denver. Post-war prosperity and housing needs led to a building boom in East Denver. The CMB saw new houses and no churches; they decided to take advantage by renewing their efforts to open a mission for the eastern half of the city. In fact, there was some thought to closing the struggling Cheyenne mission and putting two missionaries into this field. It didn't happen. (The East Denver pastor would also be pastor for Trinity, Byers, a congregation of 4 families who had services every other Sunday night.)<sup>34</sup>

After several call attempts (at least 10<sup>35</sup>) Pastor Nathaniel Luedtke accepted and began work in June 1947. The first years were good for Pilgrim; a church was built and the congregation was growing (1950 - 89/38). At one point the Sunday School listed close to 100 children.<sup>36</sup> But in 1950 the devil did his work; internal strife (started by Sunday School Superintendent vs. pastor<sup>37</sup>) tore the congregation apart (1952 - 29/17). The pastor was exonerated, but the congregation's future growth was hurt.<sup>38</sup> In December 1954, Luedtke accepted a call.

Beginning in September 1955, Pilgrim was pastored by Pastor DeRose. The CMB still had high hopes for Pilgrim, and by 1958 the congregation had rebounded (109/47). But the decade closed with the congregation being torn apart again. This time the issue was the WELS continuing fellowship with the LC-MS. DeRose felt compelled to leave the WELS and join the CLC; the congregation, however, voted to remain WELS. DeRose left; and the congregation was torn apart (1959 - 40/18). Tiefel became vacancy pastor, and then he left Synod (1960). After a two year vacancy (1959-1961), Pilgrim was again slowly growing at the time of the amalgamation (1964 - 70/23).

DENVER -- ATONEMENT  
S. Harlan and Exposition

In January 1956, the CMB began calling for a city-wide missionary to establish the next Denver mission. Over a year later a candidate was called. N.R. Carlson served a preaching station in Broomfield. That station was closed when Carlson left Synod in 1957.

In November 1956, Carlson was authorized to purchase the S. Harlan site in southwest Denver. After Carlson left, work was renewed in 1958 by Pastor Shekner (9/5). A parsonage/chapel was constructed in 1960. The mission grew and by the time of the amalgamation, Atonement was our largest Denver congregation (1964 - 116/64).

#### GOLDEN -- ST. JAMES

As mentioned above, Golden properly belongs with the first generation of Denver missions. Our mission in Golden was founded by General Missionary Frey and handed over to Victor Schultz in 1940. From the first days of our work, Golden looked to be a promising field. After ten years of work, St. James was our largest Denver area congregation (1950 -150/75). And after twenty years of work, St. James was our largest Colorado Conference congregation (1960 - 284/175). Golden was the home to our first school (1948); and had just built a new school building in 1965, before trouble came to a head.

In the 1960s the congregation suffered through doctrinal controversy and was finally lost. The problem began with some admittedly poor wording in the *Kindergarten Manual for Lutheran Schools* of 1962. Revisions were made in 1964; but Pastor Herold Schulz was not satisfied. Because of misunderstandings on the uses of God's law and confusion on the dual nature of the Christian, Schulz' earlier justified concern turned into misguided crusade. (Schulz denied the so-called "Third Use of the Law," the use of God's Law by believers as a guide to God-pleasing living.) In his zeal to defend his false "truth" Schulz ignored true falsehood; new members were accepted from heterodox Lutheran churches without instruction or proper questioning. To defend himself, Schulz attacked the proper Law-Gospel instruction given in the school. Out of respect for the Truth, the teachers felt they could no longer work with Schulz and resigned in November 1966. Finally, after years of discussions between Schulz and various WELS leaders, the Nebraska District Praesidium suspended Schulz December 5, 1967; the congregation followed him, left the WELS, and became independent.<sup>39</sup>

## HISTORY OF THE 1940s FRONT-RANGE MISSIONS

## PUEBLO

The first in-depth exploration of Pueblo was during the first three months of 1940. Later that year Pastor J. B. Erhart was called to begin our Pueblo efforts.

NORTH PUEBLO - Grace -- Erhart started this congregation; he gathered the first members; he borrowed the money to buy the land; and he built the church building with his own hands. Although alkaline soil has put the foundation of the church building in doubt, Grace congregation continues to rest on the solid foundation of God's Word (and continues to worship in their original mission church).

Although Pastor Erhart was a serious historian, keeping a diary and making films of the congregation's early history, the years since Erhart are not so well recorded. In the early 1960s personality conflicts led to a serious rift between pastor and Mission Board and spilled over into the conference. (see South Pueblo, below.) But the Lord graced His congregation and conference with truth and forgiveness and His work continued. From 1976 to 1983 the congregation was graced with a school, but a downsizing in the local steel mill brought a slower economy to Pueblo and a movement of the younger members away from Pueblo.

EAST PUEBLO - Our Savior (1) -- Information is sketchy. Apparently Erhart started an east side mission in a grocery store; Candidate James Schaefer was called to the mission; it folded. Then Erhart started another east side mission, purchasing the land himself, building the church himself with the adobe found on the property. The mission closed when Erhart left in 1945.<sup>40</sup>

SOUTH PUEBLO - Our Savior (2) -- In January of 1943 Pastor W. H. Siffring of Deer Trail was called to begin a mission in south Pueblo. War-time housing shortages put the parsonage into a Roman Catholic community; the first service, at the parsonage, attracted only three people. In 1944, an ex-tavern was fixed up for worship; but in a short time, that also proved unsuitable. In 1945 land was purchased for a new church at 1200 Carteret Ave. Constricted construction budgets meant self-help and slow

progress. After more than 3,000 hours of donated labor, Our Savior's Church was dedicated on October 5, 1947. After ten years of service in Pueblo, Siffing accepted the call to Platteville. When Siffing left in 1954, Our Savior had grown from -0- to 67 souls, 30 communicants.

In July 1954, Pastor Sippert was installed. The same night the Missouri Synod also installed a new pastor in a new mission in the same southern part of town. The race was on. During the next three years pastor and members made over 13,700 calls. By April of 1958, the congregation had grown to 122 souls, 61 communicants. In 1956, the canvassing results and a desire to expand with a school led the congregation to buy land on the east side of town (bounded by Leheigh, Standford, Radcliff, and State HWY 76). In 1958, Sippert was called away; in 1959 Norbert Geischen was called away.<sup>41</sup>

The next two years were filled with controversy. The vacancy pastor from Grace, Pueblo, was refusing to cooperate with the Colorado Mission Board in extending calls for Our Savior. And then, somehow, at some time in 1961, by someone's authority, the property of Our Savior was sold. No pastor had seemed able to serve the vacancy past June of 1961; there was no longer any place to worship; so on June 4, 1961, the Colorado Mission Board voted to close Our Savior's mission congregation. In February of 1964, the Colorado Mission Board was still wondering what had happened and why.<sup>42</sup>

#### GREELEY

Our first mission work in Greeley lasted about seven years. West Side Lutheran was started in the fall of 1940, served by Pastor Victor Tiefel of Platteville. The war did not help the Greeley mission. "It suffered a considerable loss of membership due to the shift of war workers."<sup>43</sup> In the fall of 1945 the Mission Board suggested building a chapel for \$3000; at the same time the "competition" in Greeley was building for \$35,000 and \$55,000.<sup>44</sup> Because of a vacancy in Cheyenne, the mission began 1947 as part of a three way parish -- Platteville - Greeley - Cheyenne. Platteville was jealous for her pastor's time; Cheyenne and Greeley did not survive the arrangement. In 1947, the Swedish Lutheran Synod relocated their church to the last open neighborhood in Greeley. The market was cornered; in December 1947, we closed our preaching station.

## CHEYENNE

Mission work in Cheyenne also began in the early 1940s with Tiefel from Platteville. In 1943, Cheyenne received its first resident missionary, Delton Tills. World War II brought new people into Cheyenne, but it also put a stop to building plans. (Property, plans, loan, and contractor were all set; but material shortages ... put the project on hold.) When Tills left in 1945, Redeemer mission was small, but growing. But after the war there was a major population turnover. Five calls were sent out and declined. Vacancy pastors from Platteville and Denver couldn't keep up. So in 1947, when the vacancy could not be filled, services were discontinued.

In January 1949, two new WELS families asked for services; Hahnke resumed services from Platteville. In June of 1949, after almost four years of vacancy, Cheyenne was blessed with a resident pastor. Then in 1950 (39/22), 10 years after the first work in Cheyenne, the mission began building on 19th and Garrett. But now the Korean War hit home; again the Redeemer building project was hit with material shortages and price increases; but this time work went ahead.

On July 4, 1951, the Cheyenne mission was the "benefactor" of a strange "blessing." Holiday fun got out of hand for two twelve year old boys; the unfinished church was thoroughly ransacked from front to back, from top to bottom. "Throughout the building communion wine and paint were used as decorating agents."<sup>45</sup> A message on the typewriter said, "We did it for you." The youths were caught within an hour -- paint on their shoes was a dead giveaway.<sup>46</sup> The insurance and parents paid for most damages, and:

Here too all things have worked together for good for God's children. Our church became very well known in the community; people have expressed many opinions on the beauty of our property; the press presented us as a hard working group which does not solicit, .... Inwardly it increased the zeal and love of our members for their church, and helped to bind the loose elements together. Thus we give thanks to our God for all things.<sup>47</sup>

As with many of the Colorado pastors, Winfred Schaller, Jr., was a strong proponent of Christian Day Schools. After much convincing, Schaller was granted permission to open a school in 1954, provided he did the teaching. In October of his first school year Schaller joyed in the blessings of the school:

"There are 21 children enrolled in the school. These children are all either, members, children of people taking instructions, or children who also partake in Sunday School and Church activities. ...

"This has been the greatest boon in our history. Attendance now on some Sundays is 62 (all local people, members and prospects). This is a jump of 50% over the pre-school period. I have an adult class of ten (10) which I acquired directly through the school, .... There are another 6 to be enrolled with[in] the year. "... This is the first time we have made a wedge into real Cheyenne residents of long standing. These are producing leads. There is much work to do in mission work because of the school. The full advantage of it will be somewhat lost if I do not get help."<sup>48</sup> (The next year the school did get its first full-time teacher and an enrollment of 36.)

With a new church building and a successful school, Redeemer was a fast growing congregation (1956 - 137/57). But in 1957, Schaller suspended fellowship with the WELS; the congregation seems to have followed and ultimately joined the CLC.

In the early days the General Mission Board realized that missionaries' salaries were not always able to keep missionaries' cars on the road. To help, missionaries were able to borrow against their future salary. The missionary would apply to his local mission board, hoping for mercy and understanding, or at least a loan. Some loan requests had more polish than the cars. Schaller tried for a loan in 1951:

"My present 1948 Nash is not a bad heap compared to some I have owned. It at present is in need of hospitalization, but does not belong to the blue cross. It needeth motor-overhaul, the oil streameth from every pore. It hath two crumpled fenders and a sad grill. The tires are showing their innards, the radiator leaks a little, and the gas tank leaks. The spark plugs are good."<sup>49</sup>

The loan request was denied.

## COLORADO SPRINGS -- MT. OLIVE

In March of 1943 it was officially reported that Pastor Arthur Wontoch had been canvassing and conducting services in Colorado Springs "for some time now."<sup>50</sup> After services in a funeral home, a "Sheet Metal Works Building" was purchased in 1944, and remodeled into a church with living quarters (918 E. Cache La Poudre).<sup>51</sup> In 1945, Pastor Krenke was installed as the pastor with responsibility for Colorado Springs, Cowens, and Kendrick. Numerical growth came in cycles:

the early years -- 1944-1950 (35/10 - 105/40);  
 the mid/late 1950s -- 1954-1959 (104/46 - 159/95);  
 the late 1960s -- 1967-1969 (178/100 - 267/199).

The numbers reflect Colorado Springs' military related growth in the 1940s and the 1954 decision to place the Air Force Academy in Colorado Springs. In 1954, Mt. Olive outgrew her worship facilities and was blessed with a new facility dedicated in 1956. Krenke served Mt. Olive until his retirement in 1970.

Mt. Olive began the decade of the 1970s with hope and a new school. But the Golden Controversy denying the Third Use of the Law (the proper use of God's Law by Christians as His guide for our life) had moved south. Pastor James Kock sided with Herold Schulz and formally protested Schulz' suspension from WELS. In turn, Kock was suspended from WELS fellowship May 14, 1972. The congregation followed her pastor and was also suspended, July 10, 1972.

But not all the sheep followed their false shepherd. A minority of the congregation remained with the Truth and intended to remain with the WELS. This remnant also felt they had legal right to the congregation property since they were the ones remaining with the WELS and they had not abandoned the confessions ascribed to in the congregation constitution. So they went to court to regain or retain ownership of their church. It should be noted that the group's purpose in going to court was not just property rights; the group's greater purpose was to fight for the honor of the Word of Truth. They felt that if the heterodox members of Mt. Olive were allowed to keep the church, then the community would see them and their false-teaching as right. And the community would see the expelled orthodox members of Mt. Olive as wrong.

If that seems confusing, the case was confusing for the court also. On behalf of the WELS and the faithful, Professor Wilbert Gawrisch of the Seminary witnessed that Pastor Kock and his congregation had left the historical teaching of the Lutheran church, and the remnant had remained faithful to the historical Truth. In September 1973, the court awarded the property to the congregation following Kock. Months later, the court vacated that decision and awarded the property to the faithful WELS members. That decision was appealed, and in January 1975(?), the court of appeals reversed the lower court's ruling and awarded the property to the congregation following Kock.

#### COLORADO SPRINGS -- SALEM

Soul-care could not wait for the court case to be decided. In February 1973, Pastor Eugene Ahlswede was given the task of forming a new mission and installed as missionary. While the Mt. Olive case was still in court we had two congregations in Colorado Springs -- a new mission congregation, and the congregation of the faithful Mt. Olive members who were remaining as a separate congregation to preserve their standing in the eyes of the court. Eventually the remnant of Mt. Olive faithful and the members of the new mission united in peace to live in the blessings of God's peace, and so the name Salem (from the Greek word for the Hebrew word *Shalom*, which means peace).

Before earthly peace was found, local members of our sister synod, the Evangelical Lutheran Synod (ELS), invited their synod to serve them in Colorado Springs. After some misunderstandings and meetings it was resolved that the two sister synods could do God's work in the same city in peace.

And God's work did progress in Colorado Springs. In 1975, the congregation dedicated their new church. And since then Salem has opened a school in 1985. Today, Colorado Springs is home to two WELS congregations (Fount of Life, page 35).

## LAS ANIMAS -- ST. PAUL

St. Paul of Las Animas began as a preaching station served by Pastor Witt of Lamar in 1944 (22/6). In 1948 Pastor Ralph Unke accepted the call as her first resident missionary. In 1953, when Las Animas was combined with Lamar as a dual parish, the prospects for Las Animas were described as "rather small and limited."<sup>52</sup>

In 1961 (1960 - 30/18), when Pastor Thurow and Mt. Olive of Lamar left the WELS for the CLC (Church of the Lutheran Confession), Bauman took over the care of Las Animas into 1966 (23/12).

In December of 1975, Pastor Theodore Kretzmann was installed as pastor of the tri-parish of Las Animas (18/15), Ordway (30/21), and Rocky Ford (13/11). Since his retirement in 1981, (38/30), and retirement again in 1983, Pastor Kretzmann has continued to serve Las Animas on a limited basis (1991 - 32/24).

## LOVELAND

In 1949, our Colorado Conference gained a congregation in Loveland, for about 11 years. Members of a German-Russian Missouri Synod congregation requested and were given a peaceful release, "with fullest approval" of the LC-MS. They then asked Hahnke of Platteville to serve them (with German). St. Matthew quickly grew to a congregation of 145 souls, 86 communicants. But there was no heaven on earth. By 1958, the congregation had shrunk to 71/45. During 1959, St. Matthew became St. Paul. (St. Paul had been an ALC congregation that may have closed. St. Matthew had bid to purchase the St. Paul property from the ALC. But it seems that court action may have awarded the property to the local St. Paul members who then joined together with St. Matthew.<sup>53</sup>) Lodge problems and services too early for the German-Russians left much of the congregation upset with the WELS.<sup>54</sup> On the official 1960 Delegate Conference agenda a line is penciled through "Loveland."

## DIFFICULT YEARS FOR THE CONFERENCE

Apart from our Denver congregations we have gradually worked our way into the 1950s. The early to middle years of the decade were growth years for our Conference. New missions were not being opened (there was no money), but practically all of our missions were growing. The exceptions might be the Arkansas Valley congregations in Las Animas, Sugar City, Ordway, and Rocky Ford (declining population base and difficulty switching from German to English). But the sad thing is that the early and middle 1950s were the peak for some of our oldest congregations. The Arkansas Valley churches, were shrinking; Our Savior's in Pueblo would soon (1961) fall as a victim in the "Pueblo Case"; Loveland would soon return to the Missouri Synod in 1960; and Platteville, Fort Morgan, and Hillrose were all about to suffer severe membership losses.

The late 1950s can be a depressing time of history in the Colorado Conference for another reason -- the turmoil leading up to the WELS split with the LC-MS in 1961. The turmoil and depression in the Colorado Conference were not because we were moving toward a split from the LC-MS. The turmoil and depression were because the WELS was delaying the split from the LC-MS.

The Colorado Conference never really had a close brotherly relationship with the LC-MS. Cooperation on a conference level was almost nil. At times we had mission consultation meetings; one time we called a Pastor Wilk to be vacancy pastor in our Southwestern field. But the LC-MS always seemed to take the upper hand. Talk did not portray the LC-MS as mere rivals, but as the enemy. (LC-MS histories of their Colorado Conference seem to be neither kind nor honest toward the WELS.) An ALC mission moving in on our field would cause frustration; an LC-MS mission moving in would cause anger. That may not have been right, but it is understandable. LC-MS was our sister; we expected better of her. (Perhaps I should say, "we hoped for better" because we didn't expect better. Back in 1938, when feelings were still raw over our entrance into Colorado, the pastor conference resolved that they would seek reconciliation with their Missouri brothers. But that resolution seemed to presume failure from the start.)

But when the talk turned to splitting from the LC-MS there was no mention of rivalry; there was no mention of bad blood. The issue was Missouri's doctrine and practice; and the Colorado pastor's were all agreed -- Missouri has left us and the True Word. The discussion centered on our response, or what was seen

as a lack of response by WELS. The Colorado Conference did not sit back and complain; they stood up to be counted, repeatedly calling on the Nebraska District and the WELS to take action. Feelings ran strong and deep. The 1959 Pastoral Conference agenda came with the counsel: "(If unable to serve, due to conscience, health, etc., preacher is responsible for notifying next in line, etc.)."<sup>55</sup>

For some, the split of 1961 did not come soon enough. In 1957, Pastor Winfred Schaller, Jr., and his Cheyenne congregation left. The same year Pastor Carlson of Denver left. In 1959, Pastor deRose withdrew from synod to join the CLC. (The congregation voted to remain WELS.) On December 4, 1960, Colorado Mission Board Chair Pastor Victor Tiefel and his St. Luke - Denver congregation withdrew from synod and joined the CLC. In 1961, Conference Visitor Pastor Carl Thurow and his Mt. Olive - Lamar congregation made the same move.

## TWO CONGREGATIONS GAINED FROM THE LC-MS

### LONGMONT -- OUR SAVIOR

In September 1958, about 40 souls from a local Missouri Synod congregation requested our WELS to begin services with them. Pastor Siffring served them from Platteville until his death in 1963. (The congregation continues to be in a dual parish with Platteville.) In August of 1958, Our Savior, with communicant membership of 26, was accepted into membership of WELS.

Our Savior has grown with Longmont. In 1960, city population was 11,500; communicant membership was 47. In 1969, city population was 22,500; communicant membership was 66. In 1979, city population was 46,000; communicant membership was 110.

Milestone years are:

- 1962 -- construction of parsonage/ chapel unit
- 1974 -- dedication of new church
- 1977 -- new school opens, uses the removed chapel  
portion of the former parsonage/chapel unit
- 1984 -- congregation becomes self-supporting

## MONTE VISTA -- GRACE

In 1962, a group (25/15) of former Missouri Synod members came to the WELS asking for services. The group was served from Pueblo, 140 miles away, and became a dual parish with Grace in 1970. Over the years the station has repeatedly asked for mission status to work the Monte Vista - Alamosa area. In 1976, the CMB decided to call a semi-retired pastor for a two year trial basis. Pastor Ed Krueger accepted the call and served into 1987. Until 1992 the congregation had been served on a vacancy basis from Pueblo. Now the circuit pastor supervises pastoral care with once-a-month visits by a preaching rotation.

## THE DENVER AMALGAMATION OF 1965

Our mission work in Denver came to a crossroads in 1964/5. Each of our four congregations was facing relocation and/or building projects; three of our four congregations were facing vacancies. The hand of God brought things together so that instead of becoming four foundering congregations we became two new stronger, larger congregations, each with the hope of a new school. Pilgrim and Mt. Olive became Christ Our Redeemer. Atonement and Calvary became Zion. Let me review the situation before the amalgamation.

PILGRIM -- After receiving inquiry about selling their church building, in early 1963, Pilgrim and CMB investigate and approve relocating to Aurora. Reason is the "colored problem and the greater potential for growth in the Aurora area."<sup>56</sup> In August 1963, Synod gives permission to sell and buy. In April 1964, Synod and CMB discuss the possibility of a Negro mission, then the possible amalgamation of Pilgrim and Mt. Olive. The next day Pilgrim's church building is sold to a Negro congregation, Greater St. John the Baptist. In June, Pilgrim moves to a temporary location in Aurora.

MT. OLIVE -- Pastor Im. P. Frey is ill and dies in May 1964.

ATONEMENT -- In 1963, the CMB requests funds for a new church building. The congregation (with regular attendance approaching the 70s and 80s) is meeting in the parsonage basement. Pastor Shekner takes a call in 1964.

CALVARY (Littleton) -- In 1963, local business growth is crowding out our church. This hurts our congregation's growth, but the church's land value triples over the original investment in land and building. Relocation to the south is being considered. Pastor Vollmers is nearing retirement.

These four congregation merged to form two new congregations, Christ Our Redeemer and Zion.

CHRIST OUR REDEEMER -- After the merger of Pilgrim and Mount Olive in 1965 (183/87), Christ Our Redeemer dedicated its new church-school building (6300-6400 E. Alameda) in 1967. After the opening of the school in 1968, the congregation experienced rapid growth, peaking in 1977 (306/228). (The history of this congregation is continued below, under "Return to the Denver Suburbs.")

ZION -- After the merger of Atonement and Calvary in 1965 (157/104), Zion dedicated its new church-school building in 1967. The congregation opened its new school that same year. Because the school was outgrowing its facilities, Zion bought a surplus barracks building from Lowry Air Force Base for \$1.00 in 1975. (Moving was expected to cost \$15,000.) By 1977, when the school construction began, Zion had grown every year since merger (380/268).

## MISSIONS OF THE NORTHERN FRONT-RANGE

### FORT COLLINS -- ST. PETER

Our mission work in Fort Collins first began in 1964. A WELS family from Fort Morgan had moved to the city and saw the need for WELS services. Later that year canvas work was done by several men from our seminary. Twelve exploratory services were conducted from September into December.

In February 1966, exploratory services were begun anew by Pastor A. K. Hertler of Longmont - Platteville. In December of that year, the CMB decided to call for a Missionary-at-Large to serve in Fort Collins and Boulder, and then in Salt Lake City and Casper.<sup>57</sup> "Mission status" was granted in November, 1968 (35/24). And in December, Pastor L. A. Tessmer was finally called as Missionary-at-Large. The CMB assigned him to Fort Collins as temporary pastor. The congregation became a member of Synod in 1970 as St. Peter. When the work of the Missionary-at-Large was done in Fort Collins, St. Peter's first full-time resident pastor, Lawrence Retberg, was installed in 1971.

That same year the congregation purchased its present church site. The purchase landed the congregation in court. Several neighbors insisted that the local developer had dedicated and consecrated the plot as a future golf course. Golf lost, and God won.

Through all the traps, the congregation continued to play through. In 1974 (102/74) the congregation dedicated their new church building. Five years later, in 1979 (160/110), the congregation opened its new school. Through the 1980s the congregation has continued growing (279/182).

During the 1970s Fort Collins was the launching point for several other missions: Salt Lake City, Cheyenne, and Greeley. (Today, the congregation is looking south to Loveland.)

#### CHEYENNE -- GOOD SHEPHERD

Fifteen years after the Colorado Conference was "released" from Cheyenne we returned to the city affectionately known as "Hell on Wheels" in 1972. St. Peter, Fort Collins, had become the home congregation for a number (22/11) of Cheyenne residents. Now their pastor, Retberg of Ft. Collins, began to serve them in Cheyenne. The first exploratory service was January 7, 1973; the first resident pastor of Good Shepherd was installed in July 1973. By the end of the year the core of Fort Collins members had grown into a Cheyenne congregation of 54/37. The mission dedicated their new parsonage garage as their chapel in 1975. Two years later (81/57) they were blessed to dedicate their new church. Throughout the 1970s and 1980s the congregation has continued to grow (1990 - 138/88).

#### GREELEY -- SHEPHERD OF THE HILLS

In 1974, five WELS families asked for exploratory services in the Greeley area, and it was so. One year after finishing his exploratory services in Cheyenne, Fort Collins pastor Retberg started exploratory services in Greeley (25/14). In 1975 the Greeley mission was granted "mission status;" her first resident pastor, Larry Lemke; and full membership in the WELS. During the first years the mission was kept busy hopping around Greeley looking for suitable worship facilities. In 1979, the hopping was over with the dedication of the present church building. Through pastors and vacancies God has blessed Shepherd of the Hills with continued growth (1991 - 162/108).

## BOULDER -- PEACE

In 1966, Boulder was chosen as the next mission field for the Colorado Mission District. But the Lord had other plans. The mission fields of Salt Lake City (1972), Cheyenne (1973), Westminster (1974), and Greeley (1975) ripened for harvest before Boulder. In 1976, it was decided that the time was right for Boulder. Exploratory status was granted and Pastor Walter Westphal of Longmont - Platteville began services. The next year Peace congregation was formed; a Longmont group (22/20) transferred south; and Mark Cares was installed as the congregation's first resident pastor. Land costs and city building ordinances, however, left the congregation with little hope of being able to obtain a permanent location within the city. But the Lord provided, and, in 1978, the congregation was able to purchase a chapel/parsonage facility from the First Methodist Church (2575 Glenwood Drive).

Since then the congregation has moved to its present site, and during the 1980s doubled in size (1991 - 146/104).

## RETURN TO THE DENVER SUBURBS

When you look at our suburban congregations, Highlands Ranch, Aurora, Northglenn, Westminster, you see new (or at least relatively new in the case of Westminster) churches. A person might come away with the impression that our outreach to outer Denver is also relatively new. That isn't true. Over fifty years ago we had missions in the south, in Littleton and Englewood. In 1954, Tiefel was canvassing "mushrooming" Thornton.<sup>58</sup> In 1956, Carlson was conducting services in Broomfield. And almost 30 years ago, Pilgrim of East Denver was looking to relocate in Aurora. But we were never able to stretch out quick enough (in Thornton, the American Lutheran church and United Lutheran Church got their churches up first [1955]), or able to reach out long enough (in Broomfield, the prospects simmered down and Carlson soon left our synod), or reach out strong enough (in Littleton, Englewood, and Aurora, we had to pull back and re-organize).

With the Denver Amalgamation of 1965, our Mission Board retreated from the suburbs to regroup for a new attack. In 1970, the CMB saw Northglenn as a good field and suggested it as the next place we should enter.<sup>59</sup> In 1973, the honor of the first attack was given to our sister synod, the ELS, who (in a

refreshing spirit of cooperation after working with the LC-MS) had asked for suggestions on where to start a mission in the Denver area. We pointed them north to the ripe fields of Northglenn and Broomfield.<sup>60</sup> At the end of that year the CMB made arrangements to transfer Missionary-at-Large Sheele from Salt Lake City to work northern Denver. And in the early 1980s the CMB made plans for a new generation of missions in the northeast, east, and south of Denver.

#### WESTMINSTER -- SHEPHERD OF THE VALLEY

Westminster was the beneficiary of the Colorado Mission District's Missionary-at-Large. In the early 1970s the Missionary-at-Large was working in Salt Lake City; by the middle of 1973, the CMB was looking for Missionary Scheele's next field.<sup>61</sup> At the end of that year, Missionary Scheele was brought back east to northern Denver. The field was ripe -- within six months, in June 1974, Shepherd of the Valley congregation was formally organized.

When the congregation purchased their present plot in 1976, there was nothing but wide open space to the south, west, and north. Construction on the parsonage and church soon began. After worshiping in four temporary homes, a school, a bank, an old-folks home, and a mortuary, the congregation dedicated its church building to the glory of the Lord in 1978. The Shepherd of the valley continued to bless his congregation. In 1980, the congregation opened a school with forty students and two teachers. And the next year the congregation dedicated her new school building. The last decade Christ has continued to shepherd the people of his valley.<sup>62</sup>

#### HIGHLANDS RANCH -- ABIDING WORD

In the early 1980s, when the CMB planned to reach out to Denver's northeast, east, and southeast suburbs; southeast Denver was the first field to be filled. In spring of 1982, William Natsis was assigned as missionary, and a year later mission status was granted to the group. The first worship services were in the pastor's home; later the group met in a rented school in Littleton. In 1986, with Tom Jeske as pastor, the CMB moved the mission south into Highlands Ranch. The present plot of land was purchased and worship moved to a school nearer Abiding Word's future home.

When it was time to plan and design the new WEF (Worship / Education / Fellowship) unit, the congregation was caught in the middle of two philosophically opposed bureaucracies. The WELS Board for Home Missions naturally wanted the congregation to keep costs low; but the developer of Highlands Ranch wanted (expected, and demanded) a more upscale approach to WEF construction. One would balk; the other would hedge. One would try to speed up the project; the other would try to slow down the project. And then the two sides would switch sides. In 1988, Abiding Word began worship in her new upscale WEF unit; in 1992, the congregation looked to the hills through the windows of their new chapel and sang praises to their Lord.

#### THORNTON -- LORD OF LIFE

Lord of Life is the younger sister of Abiding Word by about a year. Within a year of Abiding Word being authorized her first call, first missionary, and mission status; Lord of Life was authorized her first call, first missionary, and mission status. In 1982, the CMB was granted funding to call for an exploratory mission in northeast Denver area. The next year, Mark Birkholz was assigned as missionary. With a nucleus of eight families from Shepherd of the Valley, Lord of Life was granted mission status in May 1984. In 1986, the congregation purchased her present plot in the Colorado Blvd Rodent Refuge; and dedicated her first building in 1987. Then the congregation's building committee and architect set out to buck the trends and break the rules and build a seven-day-a-week multi-purpose chapel, auditorium, basketball / volleyball court, .... rather than a traditional one-morning-a-week "church." The BHM, responsible for loan-funding the project, saw the wisdom in flexible buildings and flexible rules and authorized the building dedicated to the glory of the Lord of Life in April 1990.

#### AURORA -- CHRIST OUR REDEEMER

In the early 1980s the Mission Board was planning a new round of missions in the Denver suburbs. After discussing possibilities and plans with Christ Our Redeemer, both the CMB and COR decided it was time to call a missionary for Aurora. In February 1984, on the same day the CMB received permission (from the BHM) to begin calling, a Jewish group asked COR if they would be interested in selling their church. For the next year Christ Our Redeemer discussed where she could best do God's work. Her neighborhood was predominately Jewish and Catholic, and the

majority of her members lived in Aurora. After searching for building sites and canvassing neighborhoods the congregation decided to move to its present plot in Aurora where they have built a school and worship building.

#### COLORADO SPRINGS -- FOUNT OF LIFE

Colorado Springs isn't a suburb of Denver, yet, but Fount of Life could properly be called a younger sister in the Thornton and Highlands Ranch generation of missions. Thoughts of a second Colorado Springs mission had gone back to at least 1975. In 1985, the CMB was permitted to begin making those thoughts a reality. Wayne Vogt accepted the call as a so-called "New-Mode Missionary." During the early months of work, the target area for the new mission shifted from the southeast part of the city to the northeast. There Vogt used his own mode of mission work with an intense mailing program and easy opportunities for the unchurched to join small-group Bible studies. The congregation that gathered to the Fount of Life leased space in a shopping mall until they moved into their church building in November 1990.

We see the Lord in control of His church history in Fount of Life's search for a permanent home. Because Colorado Springs was in a real estate boom, the BHM had granted the new congregation authority to purchase land earlier than normally allowed, before prices were out of reach. Negotiations had begun for a site in Stetson Hills that was priced at \$120,000. Six weeks later the congregation met with the developer to make an offer for the property; but now the developer had raised the price to \$310,000. Negotiations and hearts stopped. Four and a half years later that land was still vacant and far away from housing.

In 1988, two years after the Stetson Hills deal fell through, the congregation was able to purchase an existing church and along with four acres of land from a Baptist congregation. Under the Mighty Hand of God, Fount of Life was able to purchase the land and church building for the price of \$325,000 (the going rate for undeveloped land in the area) and two years free rent. The Baptist congregation had been given the land; they needed to get out of their high mortgage payments; and they needed time to build a new church. Fount of Life had two years remaining on their store-front lease, so the dealing worked for both congregations.

## BEYOND THE BORDERS

The membership and work of the Colorado Conference are not defined by state borders. From early in its history the Conference spilled over the state borders. The Arkansas Valley missionaries looked to Kansas, Oklahoma, and New Mexico. The western slope missionaries explored possibilities in Farmington and Albuquerque, New Mexico. In the 1960s our Mission District turned its sights 350 miles west from the Front Range to Salt Lake City, deep in Mormon country. From Cheyenne the Conference spread north far into Wyoming. From Nebraska we welcomed Scottsbluff into our Colorado Conference. Today the conference stretches about 430 miles east to west and about 350 miles north to south.

### CASPER -- LORD OF LORDS

Casper first heard Colorado preaching in 1963 and 1974; but Casper quickly vanished from the scene. Through 1979 and into 1980 exploratory services were brought to Casper by Philip Schwerin of Cheyenne and Joel Jaeger of Scottsbluff. In 1980, the exploratory was blessed with her first full-time missionary, David Russow. In February of 1981, Lord of Lords was born as a mission congregation. The WEF was dedicated to the Lord in 1984.

As our northern flanks Preacher of the Truth, Lord of Lords has been the base for long distance mission work throughout Wyoming. In the early 1980s a Gillette mission was mother-sistered from Casper. Then in 1985, the Casper clergyman was drawn to the natural gas boom in the Rock Springs / Evanston area. But the boom was busted by a poor natural gas market and the gas and few soul prospects soon passed.<sup>63</sup> Beginning in 1987, the new driver at the wheel, Ricky Himm, took monthly services four hours northwest to the Cody / Powell / Lovell area. Through the summer and fall of 1988, Tim Poetter surveyed the field offering weekly services and Bible classes. Poetter proved the prospects poor and the Powell program was passed.<sup>64</sup>

### GILLETTE

Pastor Russow of Casper began monthly exploratory services in October 1980. Booming energy growth in Gillette brought growth and energy to the young exploratory group. Within months services were expanded to three times a month. And in 1982 Russow was making a weekly trip north. The Gillette group (not

yet an official congregation) was growing faster than her mother-sister congregation in Casper. Later that year the group received its first resident missionary, James Bolda. We need say no more because, in 1986, Christ Our Redeemer congregation left us to go over to the Dakota-Montana District.

#### SCOTTSBLUFF -- KING OF KINGS

The first WELS services in Scottsbluff were begun in 1968 to serve two WELS families who had moved in. Over the next services continued on and off as more WELS people moved to Scottsbluff. Official (BHM authorized) exploratory services were begun in 1973. Over these first years services were conducted by pastors from Valentine and North Platte, Nebraska; Batesland, South Dakota; Fort Morgan, Colorado; and Cheyenne, Wyoming. In 1976, services were taken over by Arlyn Schmeling, the Nebraska District Missionary. Missionary Schmeling then changed the name of the mission from Hope to King of Kings. (To save money, Schmeling used the same King of Kings materials in a number of his missions.) The next year the exploratory was organized as a mission congregation and assigned her first permanent pastor, Joel Jaeger. In 1978, King of Kings came home and joined us from the Southern Conference of the Nebraska District.

Scottsbluff has been the home base for a number of Pan-handle preaching stations. Exploratory services were tried in Sydney from 1978 into 1983. To the north, Chadron was preached in 1984. Alliance was served as a preaching station from 1982 into 1986. And beginning again in 1992, with a new group of listening souls, Pastor Gary Cepek has been serving the people of Alliance with a preaching station.

#### INTO MORMON COUNTRY

##### SALT LAKE CITY -- PRINCE OF PEACE

Salt Lake City is the center of the Mormon kingdom; but Salt Lake City is not all Mormon. In the 1960s dedicated saints of the true Christ were looking east to the WELS asking us to serve them with the Word. In turn the CMB looked west hoping to establish a mission. In late 1969, Missionary-at-Large Tessmer (stationed in Ft. Collins) began traveling to Salt Lake City, sharing the true Word here in the heart of Mormon country. Two

years later Colorado Mission District Missionary Martin Scheele moved on scene in Salt Lake City to serve the exploratory. After the mission was established the District Missionary moved on to Denver, and William Goehring was installed as Prince of Peace's first permanent pastor (1974).

The Prince of Peace has blessed his congregation with strength and dedication. In May 1976, the congregation rejoiced in the dedication of her new church building. But just days later an arson-set fire gutted the new church building. (My first thought was a paranoid "The Mormons did it." In truth it appears to have been a teenager who had set other fires in the neighborhood.) The congregation hurt, but did not break. Fired with the comfort and strength of the Spirit they set to rebuilding their chapel.

The young Prince of Peace congregation rebounded with the strength of God. Later, when the congregation was nearing the mark of twenty years in Salt Lake City, troubles and a long vacancy again tested the congregation. And again the Spirit filled the saints with the strength and dedication to keep Prince of Peace as a growing messenger of God's peace for sinning souls.

#### LAYTON -- LIGHT OF THE VALLEY

The pastors of Prince of Peace had been periodically conducting services north in Ogden since 1981. But it was not until 1990 that the CMB was given permission to call a missionary to establish a mission in the Ogden area. After Pastor Peter Unnasch arrived in 1991, the growing suburb of Layton was chosen as the home for the new mission. With help from the members of Prince of Peace (and the OWLS on the phones) Pastor Unnasch organized and led a nucleus of believers in a door-to-door and telephone canvass. This original nucleus chose as their name and as their purpose -- Light of the Valley -- they would show the Light of Christ in their valley of unbelieving darkness. In spring of 1992, Light of the Valley began shining with their first regular Sunday services.

## CONCLUSION

Our work in Colorado has often been criticized: "too slow ... too many pastors...." I think they are jealous of the opportunity we have here. Instead of trying to argue with ghosts I will let General Missionary Im. P. Frey speak to us of the challenges and opportunities here in Colorado. In many ways his words are timeless.

"No man by nature has any love for the preaching of the Cross, but in the West there seems to exist an unusual indifference to the Church and to church-going. Even many of those who came from the states to the East as Lutherans have succumbed to this churchless spirit, especially when pastors neglect to forward their names promptly to the nearest Lutheran pastor."<sup>65</sup>

"The work in Colorado, as in most of the West, has its peculiar difficulties. The indifference to the church and all it stands for is even greater than elsewhere. The church background is often missing, and many of those who in their former homes were connected with the church can not easily be persuaded to become again hearers of the Word and loyal followers of Christ. If it is fast growth in membership and financial support that we are looking for, we could no doubt get more tangible and satisfactory results in those sections of our Synod where the strength of its membership has for years been centered. But if we want to bring the Gospel to unchurched people who otherwise would perhaps never hear it, if we are willing to plant and water and wait for God to give the increase, Colorado in its wide expanse and growing cities offers such an opportunity."<sup>66</sup>

Over the years the missions and the missionaries of the Colorado Conference have changed. Congregations have left us; others have joined us. Some people rejoice in the changes; others lament them. But there is one thing that hasn't changed - the message of the Colorado Conference. It is not the message of men; it is the message of God. From the beginning of our Colorado Conference, Christ in the Word has been the center and the power of our life. The father of the Colorado Conference, Pastor A.C. Bauman made that clear in 1943:

"He urged intensive study of Holy Scriptures, stressing the doctrine of Inspiration, preaching the law in its full strength and not sin in vague terms. Bringing out the clear tone of the Redeemer to the effect that He is the end of the Law, that no sin is forgiven unless atoned for, and that he who believes this is justified in the sight of God. That is the truth which makes free poor sinners. Can we then afford to loaf on the job? ... The driving power is the love of God."<sup>67</sup>

1. Lyle L. Schaefer, Faith to Move Mountains (Colorado District, Lutheran Church-Missouri Synod, 1969), p.150. (from the authors's correspondence with Rev. Walter Krenke, CMB chairman, Feb. 2, 1965)
2. Im. P. Frey, "Our Mission Work in Colorado," Northwestern Lutheran, September, 7, 1941, p.282.
3. ibid.
4. Interview with Ervin Bauman, 1/28/93. Information reported in LC-MS histories could not be verified (that A.C. Bauman had applied for membership in the LC-MS and ALC) or was refuted (that Bauman was a LC-MS pastor in Minnesota).
5. J.B. Erhart, JB Erhart. This could not be verified by Ervin Bauman, son of A.C. Bauman.
6. Im. P. Frey, loc. cit.
7. Zion, Fort Morgan, Congregational History
8. LeRoy R. Hafen, ed., Colorado and Its People, Vol. 2 (New York: Lewis Historical Publishing Co, Inc., 1948), p. 215.
9. Lyle Schaefer, op. cit., p. 150. (interview with H.H. Hellbusch, July 7, 1965)
10. JB Erhart
11. Lyle Schaefer, op. cit., pp. 151-152.
12. Colorado Conference Delegate Conference Minutes, (DC) 2/6/34.
13. DC 2/27/35
14. DC 2/3/37
15. DC 3/21/39
16. DC 2/19/41
17. xxx
18. DC 2/5/64 and 2/16/65
19. DC 2/11/76
20. Im. P. Frey, loc. cit. Ervin Bauman, son of AC Bauman, suggests this may have been an LC-MS pastor, Rev. Haare (sp?).
21. ibid.

22. Kenneth Frey, "Let Them Shout from the Mountaintops!" pp. 8-9.
23. Kenneth Frey, loc. cit. (1937 Synod. p.60).
24. Kenneth Frey, op. cit., p. 11.
25. Tiefel to Carl Lawrence, 8/10/1950, for NWL.
26. DC 2/22-23/38
27. Dale Schultz to Walter Krenke, 4/21/53. (Schultz was pastor of the LC-MS parish and had been one of our members in Mancos and Dove Creek before entering the seminary.)
28. Lyle Schaefer, op. cit., pp. 24, 152.
29. CMB, 1/25/78. (Based on serving pastors' recommendation.)
30. Tiefel to GMB - 8/6/48.
31. Tiefel to Paul Pieper, 2/24/47.
32. Tiefel to GMB - 8/6/48.
33. Im. P. Frey to Paul Pieper - 5/14/42.
34. Tiefel to ??? - 12/14/46.
35. Tiefel to William Weitzke - 4/17/47.
36. Tiefel to Willmar Wichmann - 3/4/55, (referring to past history).
37. ibid.
38. Tiefel to Zarembo, 1/11/55.
39. Michael G. Schaefer, The Disruption of St. James Congregation in Golden, Colorado. Senior Class Foundations of History Paper for Doctor Martin Luther College, 1983. (On the basis of interviews with the original parties, Schaefer explains some of the doctrinal issues involved in this controversy and how WELS patiently worked with Schulz to show him his error.)
40. JB. Erhart
41. Our Savior, Pueblo, Congregational History, 1943 - 1958.
42. Colorado Mission District Mission Board (CMB) summary of CMB minutes as summarized by Shekner, secretary, February 10, 1964.
43. DC 3/3/43 p.23.

- 44.??? to Victor Tiefel, 8/1/46 Arb
- 45.Winfred Schaller, Jr. to Paul Pieper, 7/9/51
- 46.Newspaper clipping
- 47.Winfred Schaller, Jr. to V. Tiefel 9/27/51.
- 48.Schaller to Tiefel, 10/20/54.
- 49.Schaller to Tiefel, 11/20/51.
- 50.DC -- 3/3/43.
- 51.Tiefel in Loan Request Report, 9/22/53.
- 52.CMB 9/22/53
- 53.Official Minutes of St. Matthew, with a fair amount of supposition.
- 54.CMB 2/8/60.
- 55.PC -- 1959, Thurow, sec.
- 56.CMB - 2/12/63.
- 57.CMB -- 12/9/66.
- 58.Tiefel letter to Winkler; 4/23/54
- 59.CMB Minutes; 5/29/70
- 60.CMB Minutes; 9/16/73 and 10/14/73. (Apparently they went home instead.)
- 61.CMB Minutes; 6/25/73.
- 62.Shepherd of the Valley Church History 1974-1984.
- 63.CMB, Minutes; 9/22-4/85 and 3/24/86.
- 64.CMB Minutes; 11/3/88.
- 65.Frey #15
- 66.Frey, NWL, September 7, 1941, p. 283.
- 67.PC - 7/14/43.

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