

**A Ministry Alone?
The Unmarried Pastor**

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- Photocopied materials taken from Wisconsin Lutheran Seminary catalogs and Northwestern College catalogs. Other materials taken from Wisconsin Synod Reports and Memorials and Convention Proceedings

Preface

It's not too hard for any of us to admit that we have difficulties in our lives with which we just simply don't know how to cope. It's not because we are fools and have not learned how to deal with life's ups and downs. It's not because we have no experience with hardship and therefore lack the knowledge of a way out. Each of us is different. We have different personalities. We have different goals in life. We have different experiences every day. We have different problems. We all face different situations that require us to deal with them in a slightly different way than someone else. That is certainly nothing profound. I would be insulting you if I thought you were not already aware of that. The problem does not lie in the fact that we have difficulties in our lives. Anyone can say that their difficulties are their problem and that's what life tossed them so now they have to live with them. It's not always about getting used to the problems that come your way. It's not always about just dealing with it. It's about how to deal with it. So many people deal with negative situations in such a negative way that they make what was already negative more negative. That only makes the problem worse. It also makes that problem stick around longer.

I could go on and on about how other people, or some people, or most people do this and they do that. Yet, leaving out the author of this paper and those who might read this paper avoids the truth that we too don't know how to deal with difficulties. We may claim from time to time that we do but we really don't. How many times has it happened that when a friend of yours hurt you in

some way you held in that pain and just thought that it would somehow miraculously get better? How many times has it happened that you and a friend or spouse argued about something and instead of talking it through with that person you went to work or to another friend to complain about it? After you did that the person you complained to has a one-sided story to try and figure out. Now that person has to deal with it too. The situation is bigger, involves more people, and causes the problem to stick around longer. Our negative solutions to problems don't make things positive. We think the solution to a fouled up relationship is getting others involved to take our side. That's how we become guilty of blasphemy.

Obviously the difficulties we run into daily are not always revolving around our personal relationships. We do struggle with our jobs, our means of transportation, our homes, our finances. The list goes on. Although they are constant concerns for us at times we struggle with how to handle them when they take up such an enormous part of our lives. We may have our complaints. Some may even be legitimate. But there is something that is left out in all of this. Onto the second page of this preface and there is no mention of what we are supposed to do when we run into difficulties in this life. That in and of itself should tell us all something. It should tell us that we are constantly trying to deal with our obstacles in life on our own. It tells us that it takes us so unbelievably long before we turn ourselves to the only one who can truly get us through anything we face. Oh, how we strive to solve everything without our God. Oh, how hard it is for us to turn to him when we face trouble. Is it that we don't need

him? I think not. Is it that we don't want anyone else getting the credit for rescuing us? I think that could be the case. More often than not we think we can deal with things on our own and when life does become difficult we have our pride to contend with. There's no way we could ever really need help getting out of a sticky situation, could we? How stubborn we are. How absolutely arrogant to think that when it's good it's because of us. And when it's bad it will become good again because of us. Yet, that is how we are by nature. We are sinners who daily rebel against God and want nothing more than to survive without him. It would be too easy to call on the name of the Lord in the day of trouble. It would be too easy to cast all our cares on the gracious and loving God who wants nothing less than having us put our complete trust in him for everything. Does it make sense for me to swim across the ocean to spend my vacation in Europe when there is a perfectly capable plane to take me there? I wonder sometimes how something like that is so logical but casting our cares on God who promises to lift us up on eagle's wings is so illogical (Isaiah 40:31).

Looking ahead to a day when my life will change in a split second I can't help but be reminded of all the times I have tried to solve my own problems my own way. If I said that was the story of my life one might chuckle while I shake my head in acknowledgement. I am reminded of those times as they happened just yesterday. I am reminded of those times as I almost fear the day when I will do the same thing as a pastor. Yet, I know it's healthy to be thinking about it because I know that I am conscious of it. If I were not conscious of it then it would not bother me. If you were not conscious of the fact that you on a regular

basis desired to fix all your problems on your own then it wouldn't bother you either. It's a scary thought that we might not be conscious of it. That is why we need to continually remind ourselves of how great, loving, and forgiving our God is. The forgiveness through his son Jesus is the perfect demonstration of his grace and love. That is the comfort we have when difficulties come into our lives. Our comfort is not in ourselves. We shouldn't be ashamed, embarrassed, or too proud to go to him for forgiveness and assistance. He wants us to. He promises to hear us. "This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And if we know that he hears us – whatever we ask – we know that we have what we asked of him" (1 John 5:14). We are not alone.

Not one thing mentioned above is something that we have not been affected by in our lives in some way. Whether there are problems or there is a need for forgiveness we all have experienced them. The concern brought in throughout this paper is that of a man who will be serving his Lord in the public ministry unmarried. Looking forward to serving the Lord without a spouse can be a frightening feeling. It is especially frightening because the unmarried man does not know what to expect. He naturally will look forward to a ministry alone. He realizes the difficulties of life and is acquainted somewhat with the difficulties of the ministry itself. The danger can be for this man to feel he has to deal with his life, problems, ministry, and everything else alone. This fear most definitely begins as he studies for the ministry and then may continue as he is an unmarried pastor. Speaking as someone who will be entering the ministry

unmarried I have had those doubts and fears. I intend to discuss the life of an unmarried man as he studies for the ministry and as he serves the Lord as a pastor. The advantages and disadvantages of being unmarried will be looked at and where he should focus as a pastor. This is not a rulebook or guidebook for single guys entering the ministry. It is intended to give all of us an in – depth look at what the conflicts are and what difficulties may arise for an unmarried pastor. It will be a source of comfort for that unmarried man as Scripture makes itself clear. The Lord makes himself very clear that he is there for his sheep and he's there for his shepherds. A Ministry Alone? The Unmarried Pastor. The Lord tells us differently.

Introduction

It wouldn't be wrong to say that times have changed. In the past twenty years the times have certainly changed. When I say that the times have changed I essentially mean that society has changed. Since society has changed a pastor's ministry has changed also. It has changed in the manner that his attention is turned to other situations that occur. One could have a case that our society has changed so drastically that the pastor's job is now more difficult in the 1990s. The higher divorce rate might convince someone that society has changed drastically. The Roe vs. Wade case that brought about the legalizing of abortion might be enough for you to recognize the drastic change in our society. Or, are there matters in society that are not quite so controversial that make the pastor's job easier? That is doubtful. In fact, I believe the pastor in the 1990s battles the gates of hell in more areas than twenty years ago. That does not mean the devil was not in his prime twenty years ago. He has reached a highpoint in areas. He has deceived leaders of countries and other government rulers to the point that their tolerance of sin has spread throughout the world. Their tolerance tramples the consciences of many. That may be one of the real gripping reasons why the pastor in the 1990s has a more rigorous job. A dulled conscience is not nearly as affected when confronted with the Law of God. For this reason pastors have had to reevaluate their ministries. The

continuing problems in families and marriages has raised the counseling portion of a pastor's ministry. Much more time is devoted to consoling and rebuking these families. Disrespect for authority is rampant in all societies. It plagues parents especially and because of that it affects the pastor. Pastors then spend more time guiding these individuals and motivating them for a more sanctified life with the Gospel.

Some men studying for the ministry might not look forward to a ministry filled with all these problems. It may be frightening to think of all the disorder that afflicts people and a congregation. It can be especially scary for the man who is going into the trenches of this sin - filled world alone. There may be pastors who are unmarried at this time and are tempted to feel they are alone in their ministry. Times have certainly changed and made the pastor's job a bit more difficult. There is a feeling out there that times have changed for the pastor leading more of them to get married even before they get out into the ministry. With such a difficult task as the ministry can be one would not be surprised to hear that many more men are getting married before they graduate from the Seminary. All things being fair, you wouldn't want to blame them either I suppose. If the idea is that more men marry before they become pastors then it would only be logical to think about the men who are not married. Part I of this paper will be devoted to showing how things have changed in regards to men getting married before they become pastors. This area will go into detail about how the Wisconsin Evangelical Lutheran Synod came to the conclusions it did concerning men who were studying for the ministry. This will lead us into Part II which will discover

what the advantages and disadvantages of being an unmarried pastor would be. In Part III the discussion is primarily devoted to the comfort the unmarried pastor has. His comfort comes from God who promises that he will be with him. He is not alone. He does not have to feel that he has to battle the gates of hell alone. "But the Lord is faithful, and he will strengthen and protect you from the evil one" (II Thessalonians 3:3).

Part I: History of Pre-ministerial Students and Marriage

I am convinced many believe that there are more men getting married before they become pastors. I too thought that was the case before I did my research on this topic. Much to my surprise that is not the case. The statistics at Wisconsin Lutheran Seminary for dormitory students vs. off-campus students only went back twenty-five years. In the attached addendum this ratio is very consistent every year.¹ The percentage of dormitory students who are assumed to be unmarried stays generally in the low to mid sixties. The off – campus students who are assumed to be married fluctuate slightly within the high thirties to mid forties. The most interesting part of this study shows that enrollment went down considerably once the 1990s rolled around. From 1974 until roughly 1988 the Seminary enrollment was between 165 and 175 which averages to 170. From 1989-90 until 1996 enrollment ranged from 109 – 140 which averages to 124. Yet, even though enrollment went down the percentages for dormitory and off – campus students stayed fairly steady. The trend that is supposedly occurring at our Seminary is simply not happening and it does not seem to be developing.

Concern

There was always much concern for students studying for the public ministry. The marital status of the students attending Northwestern College in

¹ Addendum 1 + 1-1 - Dormitory vs. Off-campus students

Watertown, WI and the same for those attending Wisconsin Lutheran Seminary was of primary concern. It was so important the Wisconsin Synod passed a synodical resolution in 1955 that forbade men to marry while preparing for the ministry.² The synod was very thorough in its reasons and its overall feeling. After the resolution nothing was said for many years regarding this topic at synod conventions.

Attached are also the addendum that include the Northwestern College and the Wisconsin Lutheran Seminary yearly catalogs. Addendum 2-7 are taken from Wisconsin Lutheran Seminary catalogs from the years of 1960 – 1995. Addendum 8-12b are taken from Northwestern College catalogs from the years of 1962 – 1995. See also the attached summaries of the Seminary and College catalogs following this paper.

The value of these catalogs is in the content of their view of the life of the students enrolled. There is a general decline in the restrictions placed on students in regard to their marital status. It was in the synodical convention of 1981 where the Board of Control of Northwestern College recommended that the Commission on Higher Education and the Synod place more reliance on counseling rather than restricting marriages.³ From this point on there is a considerable shift in emphasis and even decline in focus. Yet, paging through the Reports and Memorials from the synod conventions during these times it is impossible to see what was going on at the time to know how they felt and to know the reasons for their actions. In order to find out what the popular opinion

² Addendum 1a + 1b – 1955 Convention Proceedings

³ Addendum 14 – 1981 Reports and Memorials

of the time was I interviewed Professor Richard Balge of Wisconsin Lutheran Seminary who was a student during the 1950s at the Seminary.

As I stated before there was much concern for the students studying for the ministry. The marital status of those students was such a concern the synod recommended action by the college and the Seminary to discourage the practice. Since they did discourage marriage they needed a reason if not many reasons. The biggest reason was finances.⁴ The professors during the 1950s and into the 1960s did not want the stress of finances to take away from the students' concentration on studying. A wife was an added person in the household therefore adding one more person to support financially. Money was tight back then. It was made clear that the Seminary would not provide the financial support for a married student.⁵

Time was the second biggest concern for those contemplating marriage.⁶ With a family around it would be natural that a man would have to spend time and not just some time but quality time with his family. Giving a spouse the needed attention takes time and that isn't even mentioning what time is involved when caring for children also. One of the areas of concern was the fear that men would practice birth control and avoid having children. This would be contrary to one of the purposes of marriage, having children.⁷ That was something that never materialized. Finances and time to spend with a family was a legitimate concern.

4 Interview - Professor Balge April 2, 1998

5 Addendum 2 - Wisconsin Lutheran Seminary catalog 1960-61

6 Interview - Professor Balge April 2, 1998

7 Ibid

The professors and synod really thought that men who were married might not be able to keep their mind on the necessary studies.

Professor Balge also stated that there was a fear by the synod that if they allowed men to marry before they were at the Seminary or during their years at the Seminary there would be this huge craze by everyone to get married. If that happened then they would not have anyone living on the campus in the dormitory. In an interview with Professor John Brenner, the dean of students at Wisconsin Lutheran Seminary, he made the statement that this craze just never happened.⁸ This fact can be seen quite clearly when we look at the statistics from 1974-1995.⁹

When the adoption of the synodical recommendation that marriage be discouraged at Northwestern College came into being the catalogs show clearly that if a man decided to marry he was asked to discontinue his studies. This carried on into the 1970s.¹⁰ One can only imagine the tensions that arose between professors and students. If a man decided to get married while attending either school I can't imagine too many smiles were exchanged. Even students carried some resentment when their fellow classmates went against the norm.¹¹

Once more men eventually started marrying before graduation from the Seminary the encouragement by the Seminary professors was to spend time with the unmarried men in the dormitory. The professors didn't want the unmarried

⁸ Interview – Professor Brenner April 5, 1998

⁹ Addendum 1 + 1-1 – Dormitory vs. Off-campus students

¹⁰ Addendum 9 – Northwestern College catalog 1974 -75

¹¹ Interview – Professor Balge April 2, 1998

men to miss out on the Seminary life. There was a real danger of getting so involved with their home – life that they would sacrifice quality time with fellow classmates. If they were married they were naturally kept out of the loop when it came to Seminary socializing.

Contradiction?

It was advantageous to be unmarried while a student as the synod took its stand for many years following the 1955 resolution. Yet, if it was so much more advantageous to be unmarried before you became a pastor wouldn't it have been that much more advantageous to be unmarried after you had become a pastor? After all, aren't the responsibilities even greater? The attitude that you should be married as a pastor was out there too.¹² It was not a synodical resolution or anything. Yet, the consensus was that while studying for the ministry you were to remain unmarried and devote yourself entirely to the Lord. And once you had become a pastor you were to marry. That was nice in theory but it couldn't survive. The problem was that it was contradictory. The professors of both schools and the synod never denied the value of marriage but they discouraged it for students. Once the time that they had decided was appropriate for men to marry came around then the men could marry. As years past the school catalogs show additions of a phrase, '...with rare exceptions...' , a person could marry.¹³ What on earth would have been a rare exception that allowed someone

¹² Ibid

¹³ Addendum 11 - Northwestern College catalog 1982 - 83

to get married? An arranged marriage was the only thing I could come up with. The best explanation for that sentence being in the catalog was that they wanted to leave the door open. There was potential of men rebelling against the school for treating them like children. Professors at Northwestern College prior to the synod convention of 1981 were starting to feel uncomfortable telling men that they could not marry.¹⁴ That might somewhat explain why the Northwestern Board of Control recommended more emphasis on counseling rather than restricting marriage.

The people involved in making decisions may have felt they were contradicting themselves. It is no doubt the professors and the synod had the right intentions. They were genuinely concerned about the men as they studied to become pastors. They took into account the obligations of a married man, most importantly the finances and time. These would be difficulties that a man would have to deal with. What the leaders needed to be was realistic. Grown men were attending the Seminary. Spending time with and making a part of their life the companion that God blessed them with was a priority not necessarily a stumbling block. I believe the professors and synod had the right motives and the right idea but may have gone about it in a legalistic way.

Concerns and Attitudes Today

Since the 1970s we have seen that the number of those enrolled at the Seminary has decreased slightly but the average for married and unmarried men

¹⁴ Interview – Prof. Brenner April 5, 1998

has stayed the same. What has changed and what has not as far as attitudes and concerns regarding marriage prior to the ministry? The concerns are much the same. They are almost identical. Yet, the attitude is not the same. The 'policy', (restricting marriage of students) as some had liked to call it,¹⁵ has changed but the concerns are still evident. Most likely, there is less negative attitude concerning married students because there is no longer a 'policy' by the synod. The attitude now is more tolerable. Students at the Seminary are still encouraged to think deeply when considering marriage. They are asked to consult with the dean as has been the case throughout the past twenty-five years. The discouraging words are no longer included in the Seminary and the College yearly catalogs. This is evidence that the attitudes that were once negative are more positive but the concerns are the same. When it comes to finances which is the number one concern for these men the catalogs now state something a bit differently. Instead of sounding legalistic and negative the catalogs put things more evangelically. In the former catalogs,¹⁶ the Seminary clearly stated that they would not assume any financial responsibilities. In recent years the Seminary states that they cannot be responsible for the financial wellbeing of married students but they encourage them to work out a responsible plan for financial stability¹⁷. To the student contemplating marriage that is a bit more comforting. The concern is there and the student can be assured that through the consultation with the dean he can work out a realistic financial plan.

¹⁵ Interview – Prof. Balge April 2, 1998

¹⁶ Addendum 3a – 5 - Wisconsin Lutheran Seminary catalogs 1970-1982

Benefits for Married Students

Although finances are still of great concern for the student who wishes to marry there are some benefits that are available that many people may not consider. It is more common that the wife is out of the home and in the workplace while her husband is attending school and studying. It is also common for her to be working while her husband is a pastor. Considering students at the Seminary attend class only in the morning there is time for them to work in the afternoons each day. This allows both the husband and wife to support the household. I believe a married man studying today for the ministry can live quite well if his spouse works also. The problem comes in when these couples begin to have children. Attending school and working only a couple hours in an afternoon is hardly adequate income to support a family. That is why the Seminary still encourages working out a financial plan in case there is any unforeseen circumstances that require extra financial support.

It is more bearable for a married student studying at the Seminary in the 1990s. The financial aid that is offered students is much greater than it was twenty, thirty, even forty years ago.¹⁷ The Wisconsin Synod has grown and the support shown by members throughout the synod for pre-ministerial students has grown as well. People are not afraid to send away money year after year to support students financially. It is not uncommon that these people designate

¹⁷ Addendum 7 - Wisconsin Lutheran Seminary catalog 1994 until present day

¹⁸ Interview – Prof. Balge April 2, 1998

their offering specifically to married students. This gracious attitude has helped many men pay for their schooling. It has allowed them to leave the Seminary and adjust to their first parish without having to worry about accumulated debt left behind from the many years devoted to studying for the ministry. These acts of kindness are a great example of how the Lord cares for his flock. It is a tremendous display of faith on the part of those who give openly of their gifts. These individuals are truly tools that God has used to spread his Gospel message abroad. The financial support these people give have helped married and unmarried men alike.

Another concern for the married man today is time. Time is something very valuable to a man studying for the ministry. The concern is and has been for some time that if a man marries before he becomes a pastor he will not have his mind on his studies.¹⁹ The simple fact that attention needs to be given to the wife makes this concern quite valid. It's not that a married man will never be able to keep his mind on his studies if he is married. During the ministry that concern is the same. Balancing the two can be difficult. Yet, that is a difficulty for any married man who has a job. Time is valuable to everybody whether you are a pastor or not. Taking time into consideration when contemplating marriage is necessary. A proper understanding of marriage, which will be discussed later, will alleviate many problems that can occur in a marriage as it pertains to the balance of time.

If the attitude has changed with the synod and professors what about the students and their attitude? Is there a positive or negative feeling between

unmarried students and married students? The reason this is an issue is because in the past there actually were feelings of resentment by unmarried men toward married men. During the years Professor Balge was attending the Seminary marriage was frowned upon at Northwestern²⁰ and that feeling was carried on to the Seminary.²¹ Marriage was frowned upon by the faculty, even engagements, and that naturally influenced the students. Men who deliberately married on their own literally shook things up on the various campuses. It was easy for unmarried men to ask, 'Why do you need to rush into anything especially when the synod opposes it so much?' The closest comparison can be made to an unmarried man who is attending either the College or Seminary and he decides to live off of the campus on his own. Neither school encourages a student to live apart from fellow students. The reason is mainly for the fellowship of the students. Dormitory space provided for the benefit of the men. It strengthens the relationships of men. The men learn to deal with each other and they learn how to work with each other. After all, these are the same men they will be serving with in the ministry for years to come. To take away that foundation could be detrimental to a man. Students would be tempted to resent men who didn't feel that social participation was a valuable thing. The deliberate shunning of themselves I'm sure would cause negative feelings toward them. It is obvious the synod has not adopted a "policy" that states men cannot live off-campus if they are unmarried. Yet, as sinful human beings it is common for men to react negatively to people who deliberately oppose the norm.

¹⁹ Ibid

²⁰ Addendum 8 – Northwestern College catalog 1962-63

The resentment in recent years has not been of unmarried men reacting to men who marry despite what is told them. If there is any resentment now it is more classified as jealousy. If an unmarried man claims to have a reason to complain about a married man there are a couple of reasons and they are rooted in jealousy. The first reason is that an unmarried man looks on his years of schooling and realizes that he has been living in the dorm for a very long time. If he attended one of the prep schools eight to twelve years in a dormitory is a really long time. He could be rather sick of living with other men and he could wish he was married. I don't think you could blame a man who is a clean freak being tormented by a messy person year after year since he started high school. And you could hardly blame a man who is not so concerned about where his clothes land throughout the week but has to listen to a man who is meticulous about where everything should be at any given point through the course of a day. Little minor things get under an unmarried man's skin to the point where he longs to be like the married man he sits next to in class. He longs for that because he has convinced himself that the woman he will marry will be either as clean as he is or she will be a slob like he is. Oh, if only the unmarried man knew that it just is not that simple.

The second reason that there is tension between married men and unmarried men involves the financial support and the nearby surrounding congregational support. Some may at times feel that the financial support given by the Seminary centers too much on the married men and that leaves less support for them. They look at the man who is married with a wife who works a

²¹ Interview – Prof. Balge April 2, 1998

full-time job that not only could pay for his schooling but also support the whole family without her husband even working at all. That is a legitimate concern but the Seminary no longer refuses to help students who are married. The Seminary may not help them pay for housing or meals but they won't hesitate to assist with tuition and books. The money is there for everyone and the committee that distributes this money takes into consideration in a God-pleasing manner everyone's financial status equally. The frustration that is caused by the distribution of financial aid to married students is not an overwhelming feeling of students nor is it something that tears friendships apart. It is a concern that is talked about occasionally.

Another concern that is in the same area as the previous is more joked about than anything. For the past several years some congregations take collections for married students at the Seminary. These collections consist of food and clothing. The clothing that is brought for students is normally baby-clothes for those with children. Food is of all kinds for married students. Some unmarried students find it amusing that there is so much food for the married students. So much that they wouldn't have to buy groceries for weeks at a time. The overwhelming feeling is that everyone can be thankful that there are people out there willing to serve their Lord and give their best to others.

There also might be tension between the two that comes from the jealous feeling that the unmarried man has of that man who has found the wife God has set aside for him. The unmarried man does not have the pleasure of knowing whom God has in mind for him. This is a common attitude of unmarried men

whether they are students or pastors. It is a common for men in general. The constant ignorance is enough to bring a grown man to his knees. There is a fear that he has that he could be walking right by that person God has in mind for him and if he doesn't act on it then he will never have that chance again. There is that stomach – wrenching feeling that his wife might be his best friend and he doesn't even know it or want to accept it. The difference between a man who is working outside the church and a man who plans on serving the Lord as a pastor is that the pastor needs a special wife. He needs one with an extra measure of patience. He needs one who is as serious about her devotion to the Lord as he is. The idea that he is in need of the perfect pastor's wife is almost always on his mind. If the idea of the unmarried man that he is in such desperate need of the perfect pastor's wife wasn't there then he wouldn't fear being alone so much. This fear coupled with the fellow classmates who are blessed with wives can cause jealousy and even anger especially when a man sees himself come so close and then lose what he had.

As one can see, the tensions that might be evident are few. The tensions that are evident are all caused by a jealous heart. Even on the "holy hill" of the Seminary temptation and sin rear their ugly heads. Satan would have it no other way. If there was a place he would want to release his fury more it would be where men are studying to fight him with the Word and equip others to do the same.

Understanding Marriage Responsibilities

The unmarried man might not always think about the responsibilities that the married man has to consider. Without going into detail and repeating what was written earlier making mention of three areas will suffice. The time a married man has needs to be divided equally between his work and his wife. Some may disagree and say that balancing them equally is not fair. He should spend more time with his wife than his work. The promise to be faithful does not just mean that he would forsake all other women (1 Timothy 3:2). To be faithful to someone means to place that person in the number one position in all areas. When something of this world becomes more important to you than your own wife then you have not been faithful in your promise. He is to love her as Christ loved the Church. Christ put the Church at the top. It was most important to him. He did everything for it. He sacrificed everything for it. Nothing took its place. He was faithful to his Church in his love (Ephesians 5:25). In that respect, the time needed to devote to a wife is more precious than even your work. If you do that then you will be faithful to your work as well because your work is to serve the Lord faithfully at all times. Part of serving the Lord faithfully is honoring the blessing of marriage as the Lord intended.

If one is married there may be an added blessing. God may find it in his will to provide children to be raised. Time will be necessary and more of it when children come on the scene. God would have the parents be faithful to the

children as well in raising them in the training and instruction of the Lord (Ephesians 6:4). What a tremendous responsibility and blessing all at the same time.

In all aspects, marriage is a blessing that gives God the opportunity to provide more blessings. These blessings are what the unmarried man may long for. God provides the blessing of someone to love with all of your heart. It is someone who is there for you to receive all that you have without expecting anything in return. The friendship far exceeds any friendship that was ever a part of youth. Through that friend God gives earthy companionship that is intended to last until one of them is taken by God in death. These are just the basics but they are blessings that the married man enjoys from God.

Part II: The Public Ministry for an Unmarried Pastor

There is not too much written for or about the unmarried pastor. Many books guide the married person in general. There are books entirely devoted to instructing married couples how to communicate and live with each other. Essays are written for the woman who desires to be a pastor's wife. They are designed to give helpful advice for the woman but also to help the pastor as he learns to be the best husband he can be. There is not much written for the unmarried pastor though. Does an unmarried pastor need to read books about what it means to be a pastor and then find one about what it means to be single and then apply them separately to himself? That may sound ridiculous. Yet, there is little written that will help the unmarried pastor as he goes out into the parish. Many questions might be raised by an unmarried man who goes into the parish alone. How will his job be different? Will it be any different? These and more questions will be answered. The advantages and disadvantages of being unmarried will be looked at. The congregation too will be faced with its difficulties. The practical side of being an unmarried pastor is one that is rarely discussed and almost taken for granted. But there are concerns that the unmarried pastor needs to be aware of. He also needs to be prepared to assist the congregation when they have their concerns. It is not an easy subject to break down. It's not something that many people may think about much. Yet, it is something that concerns men who are not married. Whether they want to

admit or not it is still a consideration that causes anxiety, which may not bode well for their ministries.

God's Commission to His Servants

Men who serve the Lord as ministers of the Gospel have been given a wonderful task. It is not a task in the negative sense of the word. The ministry the Lord grants them is not a job and it's not to be considered one. This task is a command from God but to be regarded as an invitation to spread the good news about Jesus. As Jesus commanded his disciples before he ascended into heaven to go into all of the world and preach the good news about him to all creation he did not come across in a legalistic manner. He invited them to be his messengers. With this invitation a man who proclaims the Word of God publicly has some responsibilities that the Lord asks of him. As a pastor God has given him the responsibility of being a shepherd, nurturer, and motivator. These three areas of ministry carry much work but the reward is everlasting.

Shepherd

As a shepherd the pastor guides the flock entrusted to him, the congregation, spiritually with the Word. "Preach the Word; be prepared in season and out of season" (II Timothy 4:2). With the Word of God at his disposal he directs the congregation. He is to be prepared for every situation and when situations arise he is to apply the Law when it is necessary and the Gospel when comfort is needed. The pastor as a shepherd really provides a service for the

people of the congregation. The word 'ministry' itself means service. When we think of service we might think of helping others in some way. There are service organizations throughout the world that provide help for people. The armed forces are a type of service. They provide protection for the citizens of this country. The Red Cross provides a service for those in need of physical assistance, whether food for the hungry or care for individuals injured in a storm. "The New Testament ministry [Predigtamt, literally, office of preaching], better termed service [Predigtdienst, literally, service of preaching]..."²²

The shepherd of God's people is a herald who must preach God's Word unceasingly. He will let no opportunity for this to pass; he will make opportunities where there seem to be none. By means of that Word he will *reprove*, correct those who have sinned; he will *rebuke*, censure and warn where there is needed; he will *exhort*, encourage and urge on the weak and backsliding, the troubled and dependent.²³

The Word is a powerful tool that the Lord grants his servants to use in every situation. It is sharper than any double-edged sword (Hebrews 4:12). The Lord gives him such a gift because he will need it as he battles against Satan in so many diverse ways. God gives the pastor his Word to use to direct the congregation to the same Word when they are attacked on all sides.

The shepherd's flock will contain all kinds of people; husbands and wives; mothers, fathers, children; the young and the aging; the lonely and widowed; the troubled and mourning; the sick and the dying; backsliders and delinquents; those whose faith is but a smoking flax; sinners of all sorts. To all of them the pastor is to minister according to need. And in doing the work of an evangelist he will reach out with the Gospel to the unbelievers, the unchurched, those who

²² We Believe – Therefore We Speak p.145

²³ Shepherd or Coach? Wisconsin Lutheran Quarterly Vol. 74, 1977 p.6

do not know their Savior. Oh, a busy ministry it is, a ministry calling for service of many kinds. Nevertheless, 'Discharge all the duties of your ministry', is God's Word to his shepherds.²⁴

Pastors can also be called undershepherds. They are men who shepherd under the Good Shepherd Jesus. It is a blessed role as they serve in a capacity that centers on the work of Jesus. This role gives the Lord many opportunities to bring to him his sheep.

The Old Testament urges us to think about our responsibility as undershepherds. John 10 summarizes the work of the ultimate Shepherd, Jesus Christ. In that chapter Jesus brings out several essential points. First, the sheep belong to Jesus; second, Jesus was willing to die for the sheep; third, Jesus' life, death and resurrection saved the sheep; fourth, only Jesus can give his sheep the blessings they need to live and die as he will; fifth, Jesus has entrusted us with the responsibility of spreading this news among his sheep.

The sheep belong to Jesus. He contrasts himself with those who are merely hired to tend the sheep. He owns them because he paid for them with his life. No one can equal the concern he has for those who belong to him, not even those who work in his name. We serve Jesus as ministers because we ourselves belong to him and because we have the privilege of working in his behalf. The sheep belong to him. Our work is merely to present Jesus' concern for the sheep. He is the one of a kind Good Shepherd, so we have a one of a kind vocation.²⁵

Nurturer

While the pastor guides the sheep he also nurtures them. He feeds them with the Word and the Sacraments. He has different ways that he can do this. He can nurture the souls of the flock during worship, whether on Sunday or any

²⁴ Ibid

other day, through catechism class for those who want to be confirmed in the Christian faith, and during the Bible classes that are offered for all ages. He nurtures them with the study of the Word and the Sacraments that are given. He does this so they are equipped with faith. "Faith comes from hearing the message and the message is heard through the word of Christ" (Romans 10:17). Through faith the grace of God is received. God's grace is the forgiveness of sins, life and salvation which was made possible by Jesus' life, death and resurrection. Without faith in that promise of God a person cannot receive eternal life. "For it is by grace you have been saved, through faith – and this is not of yourselves it is the gift of God" (Ephesians 2:8). It is the nurturing role of the pastor that keeps feeding people with the Word in order that their faith in God's promises grows.

The pastor as nurturer is sometimes described as a coach. A coach presents information about the particular game he is coaching. He teaches the players what the game is about and how to play the game. He helps them get better at the game not by doing everything for them but by continuing to teach them and helping them to keep working at the skills needed to become better. He teaches them strategies that will enable them to win. He instructs them in how to make use of their learned skills to gradually get better at the game in order that they can win. A pastor does some coaching too. He teaches the flock what the Lord says in his Word. He equips them with the knowledge of God's Word that will strengthen their faith. The more he teaches them the more they learn and the more equipped they become. The faith they obtain and grow in will

²⁵ Counseling at the Cross p.17

carry them to victory against the devil and the world around them. They will be able to use what they have learned to fight the good fight (I Timothy 6:12). They will be able to run the race God has placed before them (Hebrews 12:1) and successfully win that race with the help of God. The victory is heaven. That is where the finish line is. The pastor only nurtures the runners with the Word. He does not finish the race for them. He does not do anything for them but show them where to go to get the strength that they will need to not only finish the race but win it also.

Motivator

The pastor also serves as a motivator. This must be understood correctly. The very fact that he is a shepherd and nurturer follows along in what his role is as a motivator. When he shepherds the sheep with the Word he uses that Word to motivate them to please the Lord in everything they do. His duty as a motivator does not put the attention on himself. He simply applies the Word and thereby motivates them to do the work of the Lord. "All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness, so that the man of God may be thoroughly equipped for every good work" (II Timothy 3:16-17).

The responsibilities or better yet, blessings of a pastor, truly require great attention. To some men studying for the ministry these responsibilities may seem overwhelming. To the man who is looking forward to spending at least his first year in a parish without the companionship of a wife it might even be more frightening. I remember my first day at Northwestern Preparatory School. I was

a freshman in high school and I was leaving the stability of my home. No parents to walk me through everything. No Mom to cry to when I had a bad day. No one but myself. I was alone, at least I felt that way. I was not alone. Not only were there others going through the same experience but I was not alone in that the Lord was with me holding my hand through it all. What about the unmarried pastor serving his parish? Are the responsibilities that he has to work through change because he is not married? What are the fears? How does being unmarried affect his role as a shepherd, nurturer, and motivator? There are advantages to being unmarried and there are disadvantages. The most important thing to remember is that he is still doing the Lord's work and that doesn't change. The core responsibility of spreading the saving Word is still the same.

Personal Advantages of Being Unmarried

There are personal advantages for a pastor who is not married. The concern that the synod and professors had regarding finances is not as great a concern for men who are not married. A pastor doesn't rake in a fortune but the money he does make can be given to the Lord and given to supporting himself. Some men who are looking forward to their first assignment occasionally joke about how nice it would be to be a tutor at one of the prep schools or even Martin Luther College. Most often unmarried men are assigned to these schools. If they were assigned to one of these positions they would not have to pay room

and board at all. Any money that would be normally spent on that could be stored away for the future. That's always nice in theory but that extra money allows a person to be a little more carefree when spending. If a man is not careful he could spend that money before he even knew he had it.

For a pastor, as was mentioned before, time is a very valuable commodity. Without the responsibility toward a family there is more time to work on the areas that a pastor needs to give his attention. Along with that, the pastor has the freedom to do what he wants, when he wants. If he has a long-term project that needs to be done he can stay up abnormally late to get it done or get up extraordinarily early.²⁶ The family responsibilities he would have as a husband do not affect his life in the least. He does not have to struggle with balancing his ministry and his wife. He doesn't have to fight that nagging feeling that he is not being fair to his ministry or his wife. It would be a constant battle daily to give both what is needed.

In every aspect of the man's ministry he can thoroughly devote his time and energy. It is good in the way that he would not be tempted to use his family as an excuse to not do the necessary duties as a pastor. I believe the first year of a man's ministry would be very rewarding without a wife. His first year can be totally devoted to his work. He can get to know his members better by having more time to get out and meet them. Being unmarried would allow him the flexibility to tend to his members more on the basis of their schedule and not his. All of the new experiences he has will be given more attention. He can experience more and then ponder more about what he is learning and doing.

Congregational Advantages

There are advantages for the congregation as well. One that might not be considered right off the bat is how he can serve as a great model of a single person. The popular opinion in congregations is that a pastor is married. When people think of a pastor, not all people, they think of the man and his wife who have three to five kids running around constantly. What a great example the unmarried pastor can be for those people who think that way. What an opportunity to be a great example for the single people in the congregation. When a member who is single has problems or concerns they just naturally feel more at ease around someone who is the same. Being an unmarried pastor can break down the walls that hold single people in. Single people cling to familiar circumstances. It's not always easy for them to open up because they have not necessarily had someone they could open up to before like a spouse. The unmarried pastor can fill that void without much difficulty.

The congregation benefits in many other ways. For a congregation to have an unmarried man as a pastor means that they get all of his attention. The only child gets so much attention from the parents that it's almost out of control. Once another child comes along that attention isn't so focussed on him anymore. As a pastor ministers to his people as one who is unmarried he gives them all he has. They get it all. Once he marries then his attention is somewhat directed elsewhere.

²⁶ Interview – Prof. Brenner April 5, 1998

For a congregation it may depend upon what the situation was prior to the arrival of the unmarried pastor. If the congregation had a bad experience with the previous pastor who was married the unmarried man may be welcomed with open arms. The previous man may not have been a bad pastor but his family life might not have set such a good example. That would quite naturally move a congregation to look forward to an unmarried pastor. The overall treatment would be very good. If the prior pastor was unmarried and he was adored by the congregation the new unmarried pastor can look forward to having the congregation on his side from the start.

One concern that toes the line between an advantage and disadvantage of being unmarried pertains to the congregation's willingness to assist the pastor in finding a wife. To a desperate unmarried pastor this may be an advantage. For him to know people care about him so much that they would seriously help him find a companion could be beneficial. It also allows the pastor to be informal at times. It gives him a chance to get on a personal level with the members. He can open himself up a little more for people to see what he is like on the inside. A danger for married pastors can be that they are personal and open strictly with their wives. Members don't get to see a different side of him than being "the pastor". This can put up walls between the pastor and his members. For the unmarried pastor he can break down those walls by being a human being. The pastor obviously will want to be careful in doing this. Being a human being doesn't mean excusing sinful actions because you are a human being. The pastor will certainly not want to act in a way that would cause offense to his

members. Being human means letting those members know you have feelings, concerns, likes, dislikes, struggles, pains, joys, a sense of humor, and most of all a heart. A heart that can be given to his people in spiritual love and a heart that can be given to someone to care for. Finding the line between letting the people of the congregation see you as a called servant of God and letting them see you for who you are on the inside is a great challenge. To be able to do both is a gift from God. Lord willing the people will understand that as well.

There are some concrete advantages to being an unmarried pastor. Those advantages are not always there to enjoy. Many times it may depend on the congregation in which that pastor is serving. They may be the difference between experiencing joys or hardships. There also are some disadvantages to being an unmarried pastor. These can be placed on a personal level and a congregation level.

Personal Disadvantages of Being the Unmarried Pastor

For many unmarried pastors the most difficult aspect to deal with is loneliness. If you would ask an unmarried pastor what he would like the most he would probably say that he would like to have his best friend with him. For all the challenges of the ministry to have that best friend there as a support group would be such an advantage. For the unmarried man who approaches graduation it would be good for him to know he will have someone there to bounce ideas off of

from time to time while a pastor.²⁷ It's not like the Seminary or Vicar year where if you have a problem you can go right to an authority figure and have them bail you out. You are on your own and have to make decisions on your own. To have your best friend there to encourage your ideas and occasionally tell you that you are wrong would be helpful. The first year of the ministry is one that requires some feedback. Without that feedback there could be a danger of getting into bad habits or patterns that could stick with the pastor for his entire ministry.

For those reasons the synod does not believe that it would be wise to call unmarried graduates or young unmarried pastors into foreign fields.²⁸ The culture shock could be too great for a man to handle on his own. To have someone go into that field with a wife would lessen the pressure and give him someone to confide in. Both the pastor and his wife need to be very strong going into a foreign mission field but having each other with God helping them they will be much more able to withstand the difficulties. "A cord of three strands is not quickly broken" (Ecclesiastes 4:12).

The concern for finances is one that does not necessarily frighten men who are unmarried. The money that is made, as mentioned earlier as an advantage for the unmarried pastor, can be devoted to the Lord and himself for the future. The problem comes in if this pastor is a poor manager of money. The Lord commands us all to be good stewards with our money but that does not always happen. All the money for himself may form a bad habit. He may become selfish with his money and when the time in his life to marry rolls around

²⁷ Interview – Prof. Brenner April 5, 1998

²⁸ Ibid

he might be fairly set in his ways when it comes to money. In some cases having a second income could be very good. Professor Brenner stated that he was better off financially when he got married because his wife had a good job and they had a double income.²⁹ Without someone to manage money efficiently or bring in necessary extra income finances could be pretty tight.

The following disadvantages are even more personal and they are similar to the ones that occur when a man is studying for the ministry. These disadvantages can really make it difficult for the unmarried pastor.

For the unmarried pastor there may be an overwhelming to desire to marry. It may get to the point where it takes his mind off of the important work that he needs to get done as a called servant. This desire can be a combination of things. Loneliness and jealousy are the two most recognized that cause this desire. When loneliness and jealousy begin to play a part in the unmarried pastor's life then his ministry takes a back seat. He suffers, the Gospel suffers, and the people of his congregation suffer.

The evils of loneliness and jealousy can result in depression. It's not uncommon that this pastor might war with bouts of depression. Depression is mainly a result of loneliness. Depression sets into teenagers who don't fit in at school. Depression can tug at a person who is unhappy with his or her job. The loneliness that is there comes from knowing others are happy and they are the only ones who aren't happy with their jobs. For the unmarried pastor his loneliness is not just that he doesn't have a wife as a companion but that he doesn't have his best friend there with him to be a part of his work of the ministry

²⁹ Ibid

too. The pastor's wife is a part of his ministry. It's not the same as someone who works a nine to five job building houses or plugging in numbers for families who need financial plans. Those people don't need to have their wives with them while on the job. A pastor is on the job every minute of every day. His wife is part of his ministry in that she is viewed alongside him as he does the work of the church. Without that partner it can be very lonely.

Another personal matter that can become a disadvantage is when the members of the congregation feel it is their duty and not just opportunity to find a wife for the unmarried pastor. The disadvantages can more often than not override the advantages. If the unmarried pastor has a congregation that goes out of their way to do this he may have different set-ups every week or every other week. It can get way out of hand. The pastor may find himself trying out all the options that are given him. His reputation might be one of a ladies' man. He could very well lose respect of his parishioners if he decides to make dating such a priority.

This constant dating scene can even cause confusion for the unmarried pastor. With all of the options being thrown at him he might feel distress or even panic that he needs to pick one and just go with it. So many options doesn't always help things. Indecision sets in. Members might try to force him to choose one way or another. The bombarding of members and set-ups can dizzy a man. All this hustle and bustle to find a wife might hold a man back from really focussing on what is important for him and his ministry. With all the commotion it would not be surprising that he could just settle for someone. Then he is married

and miserable. That is certainly not what he wanted or needed. What he really needed was happiness in a God-pleasing marriage instead of just companionship which is what he selfishly wanted. As you can see by this alone a man's ministry falls to the wayside. He may recognize the importance of marriage but he fails to realize that finding a wife is not the priority when he is called to be a minister of the Gospel.

The disadvantages for an unmarried pastor can be very personal. These disadvantages are ones that unmarried pastors don't talk about and just hope go unnoticed. The hope of these men is that they will get married before it gets this bad. That is not always the case though. Since it is not the case in every situation sometimes the congregation can suffer too. There are disadvantages that the congregation has to contend with also.

Congregational Disadvantages

The disadvantages may begin with how the congregation views a pastor in general. The unmarried man might get off on the wrong foot without even knowing it if the congregation is used to having a married man with a family. Popular opinion of the day is that a pastor has a wife and he has three to five kids. Congregations tend to settle into a pattern and don't always like to change what they are doing. They feel comfortable with the way things are. When something comes up that they have no control of it is harder for them to adjust.

These disadvantages continue when we look at how society views things too. The way society looks on unmarried people in general can be a factor in how a congregation looks on an unmarried pastor. Unmarried men between the ages of twenty and thirty were generally looked upon as normal unmarried men. This was definitely the case twenty to thirty years ago. It is changing a bit. People's choice of lifestyles has changed drastically in the last ten to fifteen years. Homosexuality is catching on for whatever reason and it is almost becoming a normal lifestyle. For the unmarried man in his thirties it can be difficult to shake the stereotype that is out there. The stereotype of being homosexual if you are single and in your thirties is expanding into the mid to late twenties now. This is happening because homosexuality is tolerated and "coming out of the closet" is encouraged. With this kind of attitude roaming our society it becomes more difficult for unmarried men to escape this impression. If people don't honestly believe that an unmarried man is a homosexual in his late twenties into his thirties there is at least some people who look on them with a question mark.³⁰

Another problem that can arise is one that involves the personal relationships between the pastor and his people. There can be a fear of men in the congregation that the pastor is going to interfere in his marital life and maybe steal his wife.³¹ That may sound ludicrous to men studying for the ministry or even pastors who are serving. We might ask, 'Why on earth would they even think that would happen'? Believe it or not no matter what men or women say

³⁰ Interview – Prof. Balge April 2, 1998

³¹ Ibid

the ideal husband would be a pastor. There is some denial of that because the life of a pastor is so much more difficult to contend with than many other jobs. It is more difficult especially because there has to be a good example set for the rest of the people to see. The congregation needs a model to look at and strive to be like. But to actually be that model is too frightening for some. The reason a pastor is the ideal husband is because he is devoted to the Lord and therefore will treat his wife as the Lord would have him. Women long for that especially those who do not have husbands that really care about church or God. The men know that and that scares them. Women want that honest and loving man who will be willing to sacrifice all he has for her. Women know that pastors have these qualities because they teach men to be like this and it would be hypocritical for a pastor not to practice what he preaches. There is a confidence that women have in men who daily do the Lord's work. The men know that too and it may scare them deep down.

A congregation's prior experience with an unmarried pastor can also be a disadvantage. They may have had a man who was an unmarried slob. He may not have always kept his outward appearance attractive. Most wives would not let their husbands out the door if they allowed them to put on clothes that their husbands thought were decent. If the congregation had an unmarried pastor that didn't take care of the parsonage they might be a little worried about what might happen with the next unmarried pastor. Hopefully through his years at Northwestern and the Seminary his brothers would have assisted him in this area. Respectable appearance and care for the property of a parsonage must be

a priority. Just because there is no wife to make sure everything is in order does not give the unmarried man the excuse to do whatever he feels. He needs to take others into consideration beside himself. Even though he may have gotten into a pattern and likes the way he is does not mean his pattern is appropriate and thereby give himself an excuse for his behavior.

There was a story of an unmarried pastor who was just out of the Seminary who decided to invite his ladies aid over to the parsonage for their monthly meeting. When the ladies arrived he answered the door with a tank top on and cut-off shorts with the threads dangling down his legs. He directed them to the kitchen where dishes from the week prior were scattered across the kitchen table and counter. He asked them to sit around the table and began to throw the dirty plates onto the pile of dishes that already cluttered his counter. When he was finished he sat down and hoisted his bare feet onto the kitchen table and was ready to begin. What more needs to be said than tactless?

There are some other difficulties the congregation may run into with the unmarried pastor. It isn't as easy to reach the pastor who is unmarried. He comes and goes when he pleases and doesn't really have anyone to relay messages for him. He doesn't have someone pick up the phone for him while he is away. That can be frustrating for a congregation. It can be frustrating to the pastor as well.

Where the model of a Christian single person can be valuable to the unmarried people in the congregation the lack of a model family doesn't help the

families of the congregation.³² Families look for someone they can imitate. Parents want to look to other parents so they can raise their children in the best possible way. Parents also look to the pastor's children as examples to their own children.

Disadvantages in Counseling

The greatest disadvantage involves both the unmarried pastor and his congregation. It lies in the area of counseling. The counseling a pastor does includes marital and personal. Twenty to thirty years ago counseling was not such an issue especially for married couples. The problems in marriages were evident but the toleration of divorces was not as prevalent. Nowadays divorce is so widespread and almost inevitable for couples that people don't even worry about it as much. The last statistic I heard regarding marriages and the divorce rate read that one out of every two marriages end in divorce. There is almost no need to make an excuse. Couples can get a divorce for just about anything. Respect for marriage is so low people don't even believe that you need to be married to enjoy the benefits of marriage. Both men and women abuse their roles when it comes to marriage. It is rare that couples considering marriage desire to marry so the other person is happy. Selfishness plagues couples. For couples to get a joint checking account when they marry is laughed at. Couples are more cautious than ever to make sure that their belongings are secure in case of a divorce. There isn't the trust there used to be. Marriage is temporary

³² Interview – Prof. Brenner April 5, 1998

for many. 'If it doesn't work then it doesn't work. There's always someone else'. The problem for pastors comes when a person comes to him with the statement, 'I am not happy and God would not want me to be unhappy. He would surely let me divorce this person'. The attitudes toward marriage and the attitudes people have about God make the pastor's job of counseling more difficult.

Now that it is more difficult to counsel married couples in the 1990s the unmarried pastor's role as counselor becomes more complicated. For couples who wish to marry they are in need of a person to counsel them. They reach out for that pastor to give them not only spiritual guidance but also practical advice. Couples may not feel comfortable talking with an unmarried pastor. They may question his knowledge through experience. Even he might not feel adequate to help them. "...if he is unmarried, he himself may feel less than qualified to counsel in matters pertaining to marriage or may sense a lack of confidence, real or imagined, on the part of the people".³³ In our society reaching out for advice givers, counselors, and coaches is common. People want someone to give them all the answers. They look to professionals to do this. Professional counselors have an expertise in a certain area. Because searching for professional helpers that have experience in certain areas couples may wonder about the unmarried pastor's qualifications and fail to see his unique role as counselor with God's Word.

Personal counseling is a big part of a pastor's ministry. The pastor is viewed as a coach and as a helper by his parishioners. A difficulty is when an unmarried pastor has to counsel women of the congregation. They are in need

of assistance as much as the men but it can get uncomfortable if the professional relationship isn't emphasized. The pastor is there to lend the support as a shepherd and nurturer. His sympathetic ear can be very appealing to the woman who has a controlling husband. A sensitive pastor can be just what a woman needs whose husband verbally abuses her. And even if nothing ever happens between the pastor and a woman who he counsels regularly there is always a danger of rumors spreading.

There are many situations that an unmarried pastor needs to be aware of as he deals with his congregation. The congregation too needs to realize that it will not always be a bed of roses having an unmarried man as their pastor. In any situation a pastor must make serious use of common sense. Common sense is to be used whether you are a married pastor or an unmarried pastor. It should be used at all times. Without common sense one's ministry will be a short one.

Common Sense

The pastor must be more conscious than ever as he deal with the people in his congregation. His actions are watched very closely especially around women and children. As innocent as he is his actions are even more suspect than the married man's. Along with this fact that people's eyes are always on him he needs to be careful in his choice of entertainment. The movies he attends, magazines he purchases, the establishments he spends time in, the

³³ The Counseling Shepherd p.3

videos he rents are watched more closely. It is true that a pastor, no matter what his marital status is, needs to be conscious of how his actions are perceived and the habits he has. The fact of the matter is the unmarried pastor is more private and mysterious than the married pastor. He does not have a wife that people can talk to about him. The congregation cannot get to know him through a spouse. All they have are his words and actions. That can be a disadvantage for both the pastor and the congregation.

So what is he supposed to do? Is he supposed to lock himself in his house at night so no one can see him or so he doesn't have to worry about getting into trouble? There are many ways an unmarried pastor can socialize. There are many things he can do that will help his ministry and help him as a person. He first needs to spend time with his brothers in the ministry. No matter where the unmarried pastor is he can find fellow pastors that are in a fairly close proximity. Talking with them, bouncing ideas off of them, asking for advice, enjoying their company is a necessity for the unmarried pastor.³⁴ Looking for men with common interests is helpful whether these men are married or not. It is also not a sin to have friends who are not members of their particular church. I think some pastors might be afraid to have friends from the community. It may be because they don't want a lifestyle that is so opposite theirs to interfere with their ministry. The bonds of friendship are something that people need. And what a great testimony a pastor can make for the unchurched person in the community.

³⁴ Interview – Prof. Balge April 2, 1998

For the unmarried pastor it is always good to take his mind off of his work and his marital status. Depending on the city in which he lives he can get involved in city recreation. If he enjoys a sport he can get involved in the sports the city offers. Exercising is one of the best ways to take the mind off of everything. For an hour or two a day getting in shape and taking care of the body can clear the mind of problems and hardships. Involving oneself in activities to get their mind off of things is not abnormal. Smokers and alcoholics are told to do recreational activities to take their mind off of the addiction they have. To spend an hour exercising is one hour less they have to sit with their addiction and fight it off. Activities are so valuable to the body and to the mind.

Part III: Comfort for All

It is true that there are many more disadvantages than advantages for the unmarried pastor. I believe that's why God created woman. She was to be his companion and helper (Gen. 2:20). Our forefathers encouraged marriage upon graduation because they knew how helpful a wife would be to a pastor. Although they may have contradicted themselves in regard to marrying while training for the ministry they had good intentions and knew what it would be like to be alone in the parish. In the 1990s nearing the year 2000 there are even more difficulties for the pastor who wishes to serve the Lord full-time. The reason for mentioning all the disadvantages of being the unmarried pastor last leads to the comfort that God has in his Word. Switching from the disadvantages to the advantages doesn't always comfort a struggling unmarried pastor. This is especially true when it seems as if there is such an overwhelming amount of disadvantages. The unmarried pastor needs to look to the comfort of the Word as he should with everything else. The difficulties that are relevant today may not be easier for the pastor to deal with as maybe twenty or thirty years ago but he can be comforted in knowing that the Lord just works all the harder with him. The comfort that follows is for the unmarried pastor and comfort can be given to a congregation as they have to work together with the pastor in spreading God's truth to all nations.

Focus With the Word

The apostle Paul covers quite a bit of ground in I Corinthians 7 as he uses himself to explain marriage and the advantages and disadvantages. In the first part of the chapter he is not afraid to say that it is good to be unmarried (v8). In the late verses he emphasizes how being unmarried allows the man to devote himself entirely to the Lord (vv32-33). He even admits that the married man is concerned about the affairs of the world and it divides his attention. The unmarried man can focus better on what he has been given by the Lord to do. Paul warns that the world's problems are enough and the unmarried man does not have to give himself more problems than he already has (v28). The truth is that a person who is alone only has to tend to his own problems and the married person has two people to worry about. Without understanding how Paul is stressing the benefits of being unmarried one may argue he is being too negative toward marriage. Sometimes the truth comes off in a way that offends people. Once the truth is understood it no longer offends but hits home. The Word actually makes sense and can even make an impact on a person's life.

Pastoral Epistles

The unmarried pastor can look for comfort and guidance throughout the pastoral epistles as well.³⁵ Paul recommends for Timothy who was not married to be conscious of how he was to treat the people he cared for. "Treat...older

women as mothers, and younger women as sisters, with absolute purity” (I Timothy 5:2). Nothing more or less than absolute respect is to be regarded toward the female gender. When a pastor has to be so conscious of how he acts around women this word from Paul puts it all into perspective for him. With that kind of attitude he will be respected also.

Paul encourages Timothy to be confident in his ministry. Timothy was unmarried and young. It is possible that because of this his authority was called into question. Paul says, “Don’t let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity” (I Timothy 4:12). The encouragement for the young unmarried man is to stand tall and be an example to those he serves. As the pastor grows they will grow. They will grow in faith and they will grow in confidence of the pastor. It may take some time but eventually they will confide in him entirely.

Confidence of Congregation

The confidence a congregation has is that this man will continue to become better as he toils daily. For the couples who wish to marry there needs to be comfort too. They need to be assured that the message that he has for them is from God. The practical experience that they look for is not the most important thing they need to focus on. They need to put their mind on the Word of God and what he wills for them. The unmarried pastor has that for them. He may not have practical knowledge but, “I don’t need to be a murderer to counsel

³⁵ Ibid

someone who just killed his wife” and “I didn’t have to be close to death to counsel someone who is lying on his deathbed”.³⁶ There are occasions when we all have to look past the little things and get to the heart of the matter. It can be compared to a friend who looks past the quirks of his friend because he knows what is deep inside that person. And what is on the inside is what matters. The congregation needs to look to the heart and see that the pastor is giving from the inside. He is giving the truth of God’s Word and that is love for them.

The pastor has to act the same way. He has to remember that deep inside the people he serves are souls. Their souls are precious to God. He cannot choose who he wants to give the Word to based on gender, race or marital status. Souls are at stake. He cannot be concerned with those details. He applies the Word no matter what. When he looks at his people he needs to be assured that they are treating him the same way. He cannot be concerned with whether or not they are treating him in such a way that is based on his marital status. His trust is that the Lord is working faith in their hearts despite all the sinful ideas that rush through his head.

The Saving Word

The most important fact is that the pastor has the saving Word of God at his disposal. He can apply it in all situations. He can give the sheep of God what they so desperately need, assurance of forgiveness. Along with the assurance of forgiveness he can comfort them with all of the other promises of God.

³⁶ Interview – Prof. Brenner April 5, 1998

God promises that his purpose and pleasure will be served in all things. "...he predestined us to be adopted as his sons through Jesus Christ, in accordance with his good pleasure and will...In him we were chosen, having been predestined according to the plan of him who works everything in conformity with the purpose of his will" (Ephesians 1:5+11). If the unmarried man ever is tempted to think that God's purpose cannot be carried out unless he is married he needs to read these verses. If a congregation is disappointed that they don't have a married pastor to shepherd them they need to be comforted by these verses.

Sometimes just remembering that God's ways are the best and our ways are not helps us get back on track again. "For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord" (Isaiah 55:8). Too many times we think that what we want is what is best. We even analyze it to make sure that it is God-pleasing just so we can feel good about praying to God about it. Even if we think what we want is best that doesn't mean God does. His ways are not our ways. And with that, "The ways of the Lord are right" (Hosea 14:9). Who can question that?

He wants to make sure his will is ultimately done. He wants us to pray with his will in mind. "Teach me to do your will, for you are my God; may your good Spirit lead me on level ground" (Psalm 143:10). As Jesus himself prayed, "Yet not as I will, but as you will" (Matthew 26:39). If we cannot say with confidence, 'Your will be done', then we will never be happy with the Lord's answers to our prayers. He promises that he will give us whatever we ask

according to his will (I John 5:14). Pray and pray more and more every day with his will in mind. He will be glorified through it all.

There is confidence that the paths taken in life and the decisions made with the Lord's will in mind are successes in the making. "Whether you turn to the right or to the left, your ears will hear a voice behind you saying, 'This is the way; walk in it'" (Isaiah 30:21). "I can do everything through him who gives me strength" (Philippians 4:13). God wants the unmarried pastor to be successful in his ministry. He doesn't want him to fail. He wants him to be confident that his strength lies in the Lord. His ministry may be tough, lonely, occasionally depressing but he is not alone.

Most importantly the unmarried pastor has hope. His hope is in Christ Jesus (I Corinthians 15:19). He can be joyful in that hope (Romans 12:12). The world offers temporary hope. It tells us that tomorrow will be better. And when tomorrow isn't better then you have to sit in your pile of sadness and despair until the next person tells you tomorrow will be better. God offers hope for this life and the life to come. There is hope that the pain in this world will cease and there will be everlasting peace for those who have faith in Jesus. It is certain hope; not temporary. Daily strength is renewed for those who hope in the Lord (Isaiah 40:31).

The Lord Renews Strength

No secular counselor could ever renew strength like the Lord. No secular counselor can make promises that will endure the test of time. No psychologist

can take away the inner pain that eats away at us and get us back on our feet like the Lord can. These counselors build others up temporarily. They provide manmade remedies for emotional problems.³⁷ Temporary relief is the bane of our society. Always looking for the quick fix instead of lasting solutions. Our society is in a fantasy world. Look at Hollywood. That's what Hollywood is all about. Who wants to watch a movie about a struggling family that ends up breaking apart because of adultery or alcohol. That is too real and too hard. They want to see that family survive and they look to Hollywood to find a solution. And Hollywood does. In movies such as those the couples fall in love again and the kids grow up to be successful moneymakers and everyone lives happily ever after. At the end people are overjoyed and deep down they actually believe it happened. Then they get in the car and by the time they get home they realize it was just a movie. It made them feel good for a while and almost provided the solution they needed in their lives but it didn't last. The solution has to come on their own or else they will just face the facts that their life will just have to go on. No an ounce of lasting comfort there at all. Hollywood and secular counselors only encourage you to look to yourself for victory when all it does is dig you into a deeper hole.

The Christian has comfort. No matter if the Christian is an unmarried pastor, a member of a congregation, or what have you. The Christian has hope in the Lord. Hope is comforting because it looks forward to something that is certain. The Christian can look forward to eternal life because of the forgiveness

³⁷ Counseling at the Cross pp.15-17

he has through Christ Jesus. No other comfort is needed. The comfort from Jesus makes certain all the other promises of God.

What is so great about a topic like this is that it all centers on the promises of God. Every aspect of the ministry for the unmarried pastor is focussed on God and how God's love will carry him through so that people will be fed with the saving Word. The advantages and disadvantages are something to be considered. They are inevitable for the unmarried pastor. His congregation has to fight the battles with him. Yet, for the unmarried pastor he can be assured that even though he is unmarried and even if the congregation just cannot face the fact that he is unmarried he is not alone. As the psalmist David wrote, "Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me" (Psalm 23:4). The most important companion he could ever have is always with him and he promises to be there forever, "Never will I leave you; never will I forsake you" (Hebrews 13:5).

Wisconsin Lutheran Seminary catalogs: 1960 – 1995

1960-61: Nothing is said in previous catalogs regarding student marriage

1970-71: The same as before but Sem Gems section included. Wives seem to be included.

1978-79: Addition of Northwestern College disposition. Taken out of the Seminary's hands. Addition of 'financial burden' and 'dormitory life'.

1981-82: The last year letter c. which demanded a letter of parental consent was required.

1982-83: Following Northwestern College's Board of Control request to focus more on counseling rather than restricting marriage. Seems the "policy" had ended and it was no longer a synodically adopted regulation.

1994-95: There was no change until now. With the exception of letter c. of past years everything was placed in paragraph form. Emphasis placed on counsel. The Seminary stresses its concern and desire to make students aware of the issues, possible difficulties, etc. instead of discouraging marriage.

Northwestern College catalogs: 1960-1995

1960-61: Nothing in particular is mention regarding marriage but the Seminary calls it to attention of the students.

1962-63: First mention of marriage and students. They are requested to discontinue their studies and engagements were frowned upon. There is no mention of the synod's regulation as the Seminary does.

1974-75: The first year "rare exceptions" is included.

1978-79: Students are nolonger requested to discontinue their studies. Exceptional circumstances are allowed following graduation and enrollment at the Seminary. In relation to the Seminary catalog of 1978-79 you can see the Semiary's desire to stay out of it and let the college deal with the graduates.

**Dr. Martin Luther College begins to allow people who are married to enroll but they do not allow students to marry while already attending college.*

1982-83: Introduction of "policy" and to "discourage" students who wish to marry. It almost seems as if they wanted to be harsh again. But with special consultation with the Seminary and College one could marry under exceptional circumstances.

1994-95: Nothing changed until now with the emphasis placed on counseling as did the Seminary.

**Wisconsin Synod Reports, Memorials and Convention
Proceedings: 1955 - 1987**

1955 Synod Convention Proceedings: Wisconsin Synod adopts marriage regulation and it wasn't until 1960 that anything was written in the catalogs for Northwestern College or Wisconsin Lutheran Seminary bringing it to the students' attention (pp.62-65).

1981 Synod Reports and Memorials: Nothing had been included in the Reports and Memorials until now. More emphasis was placed on counseling and less on marriage restrictions. There is a revision made for Dr. Martin Luther College allowing incoming student marriage. From here on you can see the downslide in restrictions and more emphasis in counseling across the board (pp.2-5, 24-25).

1987 Synod Reports and Memorials: A mention of the fact that marriage restrictions at Northwestern College had been relaxed. By this time that was very noticeable (p.3).

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Attached Addendum:

Addendum 1+ 1-1: Dormitory vs. Off-Campus Students 1974-1996 at Wisconsin Lutheran Seminary

Addendum 1a-1b: 1955 Synod Convention Proceedings

Addendum 2-7: Wisconsin Lutheran Seminary catalogs 1962-95

Addendum 8-12: Northwestern College catalogs 1962-95

Addendum 13: Dr. Martin Luther College catalog 1978-79

Addendum 14-15b: 1981 Synod Reports and Memorials

Addendum 16: 1987 Synod Reports and Memorials

Personal Interviews:

April 2, 1998 with Professor Richard Balge of Wisconsin Lutheran Seminary.

April 5, 1998 with Professor John Brenner of Wisconsin Lutheran Seminary.

Dormitory vs. Off-Campus Students

1974-75 to 1995-96

School Year		Average	Percentage
1974-75	Dormitory	115	66.86
	Off-Campus	<u>57</u>	33.14
		172	
1975-76	Dormitory	106	57.61
	Off-Campus	<u>78</u>	42.39
		184	
1976-77	Dormitory	112	65.50
	Off-Campus	<u>59</u>	34.50
		171	
1977-78	Dormitory	105	58.01
	Off-Campus	<u>76</u>	41.99
		181	
1978-79	Dormitory	125	69.44
	Off-Campus	<u>55</u>	30.56
		180	
1979-80	Dormitory	106	63.86
	Off-Campus	<u>60</u>	36.14
		166	
1980-81	Dormitory	92	54.12
	Off-Campus	<u>78</u>	45.88
		170	
1981-82	Dormitory	96	53.93
	Off-Campus	<u>82</u>	46.07
		178	
1982-83	Dormitory	94	57.32
	Off-Campus	<u>70</u>	42.68
		164	
1983-84	Dormitory	87	52.10
	Off-Campus	<u>80</u>	47.90
		167	
1984-85	Dormitory	88	54.66
	Off-Campus	<u>73</u>	45.34
		161	
1985-86	Dormitory	104	65.00
	Off-Campus	<u>56</u>	35.00
		160	
1986-87	Dormitory	107	63.69
	Off-Campus	<u>61</u>	36.31
		168	
1987-88	Dormitory	105	65.22
	Off-Campus	<u>56</u>	34.78
		161	

Dormitory vs. Off-Campus Students

Appendix 1-1

1974-75 to 1995-96

1988-89	Dormitory Off-Campus	92 <u>52</u> 144	63.89 36.11
1989-90	Dormitory Off-Campus	93 <u>51</u> 144	64.58 35.42
1990-91	Dormitory Off-Campus	76 <u>45</u> 121	62.81 37.19
1991-92	Dormitory Off-Campus	74 <u>35</u> 109	67.89 32.11
1992-93	Dormitory Off-Campus	72 <u>28</u> 100	72.00 28.00
1993-94	Dormitory Off-Campus	80 <u>43</u> 123	65.04 34.96
1994-95	Dormitory Off-Campus	81 <u>42</u> 123	65.85 34.15
1995-96	Dormitory Off-Campus	69 <u>40</u> 109	63.30 36.70

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2. Since those who preach should be acquainted with the mechanics, the techniques, and the proper use of the voice, we endorse the program of providing a course in speech for our Seminararians.
3. Since the Seminary Office is not ample, we recommend that \$12,500 be allowed for its enlargement.

Requests of Northwestern College

We are thankful to our Lord for the general good health which prevailed among professors and students during the past year.

We are pleased that the buildings so long needed on our campus are finally being provided, and that the three vacancies in the teaching staff have been filled.

We consider wise the construction of new professorages on the campus.

1. Our committee concurs in the Board's request for an additional professor to assist in the work of encouraging and integrating into our program those who have come from public schools and are taking remedial courses of study.
2. We recommend the addition of one professorage.

Doctor Martin Luther College

While DMLC, as well as our entire Synod, sustained a great loss in the death of our beloved Prof. Richard Janke, we are grateful to God for the great privilege of having had the services of this consecrated servant of the Lord for thirty-one years. We also rejoice that two men have joined the faculty during the past year, thus relieving somewhat the heavy teaching load it has had to bear.

We ask the Lord's continued blessings upon Profs. Voecks and Klait. Both of these men were side-lined because of illness during a part of the past year.

1. We endorse the recommendation of the Board to have another professor added to the faculty.
2. We recommend the addition of a professorage.
3. Because of the tremendous demands made upon our treasury from other institutions, we deem it wise to defer the construction of a Student Union at the present time, important as we regard this to be.
4. We recommend that the Music Hall addition be granted at an estimated cost of \$72,000.00.
5. Since many of our churches have electronic organs, we urge that such instruments be provided for our students, so that they may become more thoroughly acquainted with their possibilities as well as their limitations.

Requests of Michigan Lutheran Seminary

Since much of our convention time is being spent in the new buildings on this campus, thus giving us occasion to become well acquainted with them, the members of your committee take this opportunity to express to those responsible their admiration for the well-designed administration building as well as the cheerful dining hall which have been erected here.

1. In order to carry out the resolution of our Synod, 1953, "that the tutors, except in emergency, be confined to a restricted teaching

INSTITUTIONS

load, so that they may conform to the policy for which the system was inaugurated," we recommend the granting of three additional professorships.

2. We also recommend the addition of three professorages.

Requests of Northwestern Lutheran Academy

1. We recommend the expenditure of ten thousand dollars for a stand-by boiler as requested.
2. Because of the condition of our treasury, we suggest that the matter of a Boys' Dormitory be deferred until the next convention.
3. We recommend an addition to the present dining hall at an estimated cost of \$9,000.00.
4. We recommend the granting of two additional professors.
5. We also recommend the addition of two professorages.

Requests of Home for the Aged

Since we have a waiting list of considerable size, it may not be amiss to start thinking about further building operations.

We recommend that the request for six hundred dollars needed to enable the Home to tie into the new city water main be granted. **Action by the Convention:** The report was adopted.

COMMITTEE REPORT ON STUDENT MARRIAGES

To the Evangelical Lutheran Joint Synod of Wisconsin and Other States.

The committee appointed by President O. J. Naumann to study the question of married students and student marriages as it affects our senior institutions, Theological Seminary, Northwestern College and Doctor Martin Luther College, having studied the available documents and the history of this issue, desires to make the following recommendations:

I. Pertaining to the Theological Seminary,

We endorse the policy set forth in the regulations adopted by the Faculty and the Seminary Board as of April 15, 1952, as follows: "... that the Seminary, indeed, continue to discourage student marriages as much as possible, without, however, making celibacy a condition for study in our school.

- a. The Seminary will assume no responsibility for housing and maintenance for the student and his family.
- b. The Seminary will not accept family obligations of a student as an excuse for irregularity in his studies.
- c. The Seminary will demand a written statement from the parents of both the student and his bride that they fully approve the marriage.
- d. The Seminary must be given the assurance that the student, in case unforeseen expenses should occur, is in a position to meet them.
- e. A consultation of the student with the Dean is required.

II. Pertaining to Northwestern College,

1. Since the principal function of N. W. C. is to provide the pretheological training for students who are preparing for the ministry,

Addendum 1a

2. Since marriage during college years would greatly prolong the marriage status of such students,
3. Since it is inevitable that this would seriously increase the difficulties under which the student would have to continue his studies, therefore, We recommend.

- a. That the Synod declare itself opposed to the marriage of students preparing for the ministry while in attendance at Northwestern College and prior to their entry at the Theological Seminary.
- b. That any exceptional cases which may arise shall be left to the judgment and final disposition of Faculty and Board.

III. Pertaining to Doctor Martin Luther College.

We endorse the policy set forth in the 1955-1956 catalog of Doctor Martin Luther College, page 19: "Since Doctor Martin Luther College prepares people who are to work in the vineyard of the Lord and, therefore, expects that such students have ample time to give full attention to their studies, it deems it inadvisable to admit to its regular sessions those who are married."

M. F. LIESENER, Secretary
 GERALD HOENECKE, Chairman
 COMMITTEE MEMBERS:
 PROF. G. HOENECKE, PROF. G. WESTERHAUS, PASTOR M. LIESENER
 PASTOR F. GIESCHEN, MR. CARL FAPE, Teacher

REPORT OF FLOOR COMMITTEE NO. 19

(Committee Report on Student Marriages)

Your committee appointed to review the Report on Student Marriages recommends adoption of the report in its entirety.

G. P. ECKERT

Action by the Convention: The report was adopted.

WM. REINEMANN

REPORTS ON EDUCATION

REPORT OF THE BOARD OF EDUCATION—WISCONSIN SYNOD

In giving a report on the work of Christian education in our Synod and in recommending various proposals for the furtherance of this important work in our midst, we do this with a joyful confidence, gained from our Savior's Word, that His commission to feed His lambs ever remains in effect with us. We are also very much encouraged by the many evidences that we have of the Savior's blessings upon this work. It is He who has again increased the enrollment in our schools in a marked degree. It is He, too, who has made our congregations ready and willing to provide new classrooms so that the increased enrollment might well be taken care of. He has inspired some congregations to erect and to plan new school buildings. Motivated by the Savior's grace, the committees which were active in preparing new materials or in evaluating effective methods and whole some policies for carrying out our educational work pursued their assignment with consecrated zeal and Christian insight. To unfold these blessings to you for your joy and for your encouragement in the privileged

work of Christian education in which our Synod is engaged, we report to you the following.

New Schools

Gethsemane, Mar Vista, California. This is our first school in the state of California. This is one of our two mission congregations in the Los Angeles area. Grades 1-4 are represented in this new school. The enrollment is 10. Miss Elizabeth Heil, a June, 1954, graduate of Dr. Martin Luther College, is the teacher. A. C. Keibel is the pastor.

St. Paul's, Moline, Illinois. After dedicating a school building on August 22, 1954, this mission opened a Christian Day School September 7, 1954, with an enrollment of 27. For this school year kindergarten and grades one to four are represented. Miss Edith Bruss, a June, 1954, graduate of Dr. Martin Luther College, is the teacher. E. A. Mannke is the pastor.

St. John's, Alma City, Minnesota. This school opened its doors on September 7, 1954. The school is not yet a project of the entire congregation. A group of members, who are vitally interested in giving their children a thorough Christian training, formed a school society to establish this Christian Day School. They purchased the necessary books and equipment and through the assignment committee called Vernon Roemhildt, a June, 1954, graduate of Dr. Martin Luther College. A few years ago this congregation built a fine modern classroom that is attached to its church building. When the building was dedicated, it was fully equipped with chalkboards, modern pupils' desks, new teacher's desk and chair. The room has been in use as an instruction room for confirmation. The congregation granted its permission to use this classroom to conduct a school. The enrollment is 11. All grades except kindergarten and first are represented. E. E. Kolander is the pastor.

St. John's, Lannon, Wisconsin. This school also opened its doors on September 7, 1954, with an enrollment of 32. All grades except kindergarten are represented. Several years ago this congregation dedicated a new church building with a two-room school attached to be used to house its Christian Day School when the congregation would decide to open one. Miss Naomi Nitz, a June, 1954, graduate of Dr. Martin Luther College, is the teacher. Lyle A. Hallauer is the pastor.

Bethel, Menasha, Wisconsin. When these members were deprived of their church and school by court action, the Synod assisted them in erecting a church building. They sent their children to Trinity School, Neenah, Wisconsin, and paid tuition for them. On September 7, 1954, the congregation opened its own Christian Day School with an enrollment of 46. All grades from kindergarten through eight are represented. Because he separate teacher for the kindergarten, the congregation elected a separate teacher for the kindergarten to relieve the regular teacher. William Birsching, a June, 1954, graduate of Dr. Martin Luther College, is the regular teacher. A. W. Tiefel is the pastor.

Peace, Wantoma, Wisconsin. This school was opened also on September 7, 1954, with an enrollment of 10. The school is established in grades 1-4 this year. Pastor Arden D. Laper is the teacher.

Addendum 1b

Aim. — From the beginning the aim of the Seminary was determined by the particular need of the Synod. It was not so much to furnish opportunity for specializing study in various branches of theology, but to offer a satisfactory preparation for those who desire to enter the ministry of the Lutheran Church. The students are trained to preach and teach the pure Gospel of Jesus Christ in conscious agreement with the Confessions of our Church and to do all their pastoral work in the spirit of the Gospel. Both the theoretical and the practical courses of the Seminary are arranged to serve this purpose.

For some years a separate department was conducted for such young men as offered themselves for the service but lacked a knowledge of the ancient classical languages particularly the original languages of the Bible. However, due to circumstances, this department was discontinued more than 40 years ago.

Entrance Requirements. — The first requirement is that of an unimpeachable Christian character (I Tim. 3; Titus 1). In addition it is required that applicants have completed a four-year college course such as our Northwestern College at Watertown, Wisconsin, offers. Exceptions may be made only by unanimous consent of the Faculty and with the approval of the Board.

Applications. — Students desiring to enter the Seminary are required to give notice of their intention in advance, applications to be submitted to the president of the Seminary. At the same time, the applicant must submit the documents showing that he has complied with the requirements described above. All applications will be passed upon by the faculty, notice of the result being sent to the applicant in due time.

Expenses. — Since it is understood that the young men who enter the Seminary offer themselves for the sole service of the Church, no tuition is charged. No charges are made for the use of rooms, or of such furniture as is supplied by the Seminary, each boarding student being loaned a table, a chair, shelf room for his books, a bedstead, and a mattress for use during his stay. However, a sum of \$275.00 per annum is charged for board. — In addition, a fee of \$5.00 is required for incidental expenses.

Student Marriages. — By a synodical resolution of 1955 on student marriages the Wisconsin Evangelical Lutheran Synod declared itself opposed to the marriage of students preparing for the ministry prior to their entry at its Theological Seminary. It stipulated that any exceptional cases which might arise should be left to the judgment and final disposition of the Seminary Faculty and Board.

On the basis of the same synodical resolution the Seminary continues to discourage student marriages as much as possible, without,

however, making celibacy a condition for study in our school. Enrolled students contemplating marriage must take note of the following regulations:

- a) The Seminary will assume no responsibility for housing and maintenance for the student and his family;
- b) The Seminary will not accept family obligations of a student as an excuse for irregularity in his studies;
- c) The Seminary will demand a written statement from the parents of both the student and his bride that they fully approve the marriage;
- d) The Seminary must be given the assurance that the student, in case unforeseen expenses should occur, is in a position to meet them;
- e) A consultation of the student with the Dean is required.

The Building. — The Seminary building consists of three parts: the administration building, the dormitory, the refectory. The dormitory, capable of enlargement, can at present accommodate 88 students. The refectory contains the kitchen and dining hall, quarters for the steward and his family, rooms for the kitchen help, together with a suite of guest chambers. In the administration building are found the library, the chapel, the classrooms, faculty room and office, recreation rooms (gymnasium, etc.), and the archives.

Library. — Earlier portions of the library, which now numbers over 13,000 volumes, came into possession of the Seminary by various donations, of which those made by Mr. F. Kieckhefer and Mrs. Jaekel deserve special mention by reason of their size and importance. Also from the estates of Dr. F. W. A. Notz and the Rev. Theo. Hartwig and others the library has received several hundreds of volumes and pamphlets. The Synod provides for a steady, if modest, increase by purchase, granting an annual allowance from its treasury. This has been supplemented in recent years by a number of generous donations. In memory of our former Librarian a Professor Schaller **Memorial Fund** has been applied to the same purpose.

The library room measures 28 by 76 feet, and together with an annex will accommodate a library of several times the present size. The stacks are so arranged that the intervening spaces can be used to place tables and chairs, in order that students may conveniently pursue any line of study without carrying books to their rooms.

The Librarian, who is a member of the faculty appointed by the administrative board, supervises this feature of library work through student assistants, appointed by the Librarian.

For the reading room the student body purchases such periodicals and newspapers as they may decide by majority vote. This room is always open.

Graduation, as well as the Bachelor of Divinity degree, is extended only to students who upon completion of the required Seminary work find themselves in confessional agreement with the Seminary and who present themselves for assignment to the public ministry of its confessional fellowship.

Student Marriage

Those who have followed the regular course of pre-seminary training provided by the Wisconsin Evangelical Lutheran Synod are not permitted to enter marriage prior to their enrollment and during their first year at Wisconsin Lutheran Seminary. Exceptional cases are left to the judgment and final disposition of the Seminary Faculty and Board.

In accordance with the express judgment of its sponsoring Synod, the Seminary continues to discourage student marriages as much as possible, without, however, making celibacy a condition for study at this school. Enrolled students contemplating marriage after the end of their first year are required to seek the approval of the Seminary.

Enrolled students contemplating marriage must take note of the following synodically adopted regulations:

- a. The Seminary will assume no responsibility for housing and maintenance for the student and his family;
- b. The Seminary will not accept family obligations of a student as an excuse for irregularity in his studies;
- c. The Seminary will demand a written statement from the parents of both the student and his bride that they fully approve the marriage;
- d. The Seminary must be given the assurance that the student, in case unforeseen expenses should occur, is in a position to meet them;
- e. A consultation of the student with the Dean is required.



by the students themselves with a minimum of consultation with the Dean of the Seminary.

The Seminary endeavors to stimulate in the Student Body a sense of responsibility for carrying out its own encouragement and admonition. For consultation with the Dean the Student Body elects a council consisting of the Student Body President and representatives from each class.

Choir

Membership in the Seminary Chorus is on a voluntary basis. All choir work is under the direction of the Music Director of the Faculty. Students are encouraged to avail themselves of the opportunity the choir offers for the study of our Lutheran heritage in music. The time of the two weekly rehearsals is set by the members of the choir. The choir appears in congregations by invitation from the congregations and by the consent of the choir. Choir tours are planned by the choir, with the consent of the Faculty, usually every other year, in order not to interfere or conflict with the tour schedules of choirs of our other synodical institutions.

Athletics

The Seminary itself does not conduct an Athletic program. The students, however, do organize themselves for competition in interscholastic and intramural sports. At present the students compete in interscholastic and intramural basketball, tennis, golf, and baseball.

Student Employment

Permission to accept regular employment is granted to students, provided this employment will not interfere with their studies and is undertaken with the knowledge and approval of the Faculty. The total number of hours per week should not exceed 20. The place and the conditions of employment should be reported to the President on forms provided for this purpose. The reports are subject to his approval.

Book Store, Canteen, and Mimeograph Cooperatives
The Book Store, Canteen, and Mimeograph Company are cooperatives owned and operated by the Student Body. The supplies are offered on a minimum margin of profit, from which student managers chosen by the Student Body are salaried. The operations of all three cooperatives are audited. An annual audit of the Book Store is filed with the President of the Seminary.

Health Program

The Seminary does not offer a special health insurance program of its own, but the students are eligible to enter in upon the Wisconsin Synod Group Hospital-Medical-Surgical Insurance Plan, as offered to the pastors and teachers of the Synod by the Synod Insurance Board. Students are free, however, to select a health insurance program of their own choice.

Sem Gems

The wives of the married students and the fiancées of students have, with the Faculty's encouragement, formed an organization called the Sem Gems. Its purpose is to promote fellowship and discussion of topics that will benefit them in their role as wives of our future pastors. Officers are elected annually; meetings are held once a month.

Registration of Student Automobiles

Ownership and operation of automobiles by students is not to be considered an unrestricted privilege. This privilege is granted with the understanding that it involves certain obligations:

- a. that student accounts (all Seminary charges as well as Book Store, Canteen, and Student Body obligations) are not permitted to fall into arrears because of ownership and operation of an automobile;
- b. that adequate insurance be carried for public liability (personal and property damage);
- c. that a \$10 fee for parking space be paid. Off-campus students commuting in a car-pool arrangement are required to pay the fee for the one parking space used.

Synodical Periodicals

We encourage all of our students to become thoroughly acquainted with the periodicals of the Wisconsin Evangelical Lutheran Synod. For all of our enrolled students subscriptions for the *Wisconsin Lutheran Quarterly* and *The Northwestern Lutheran* are included in the \$7 incidental fee. *The Junior Northwestern* is likewise supplied to all who request it. This incidental fee, paid during each of the three years a student is in residence at the Seminary, also provides him with a subscription for the *Wisconsin Lutheran Quarterly* while he is serving his vicar year. The Synod's Board for Parish Education provides each student with a gratis subscription for *The Lutheran Educator*.

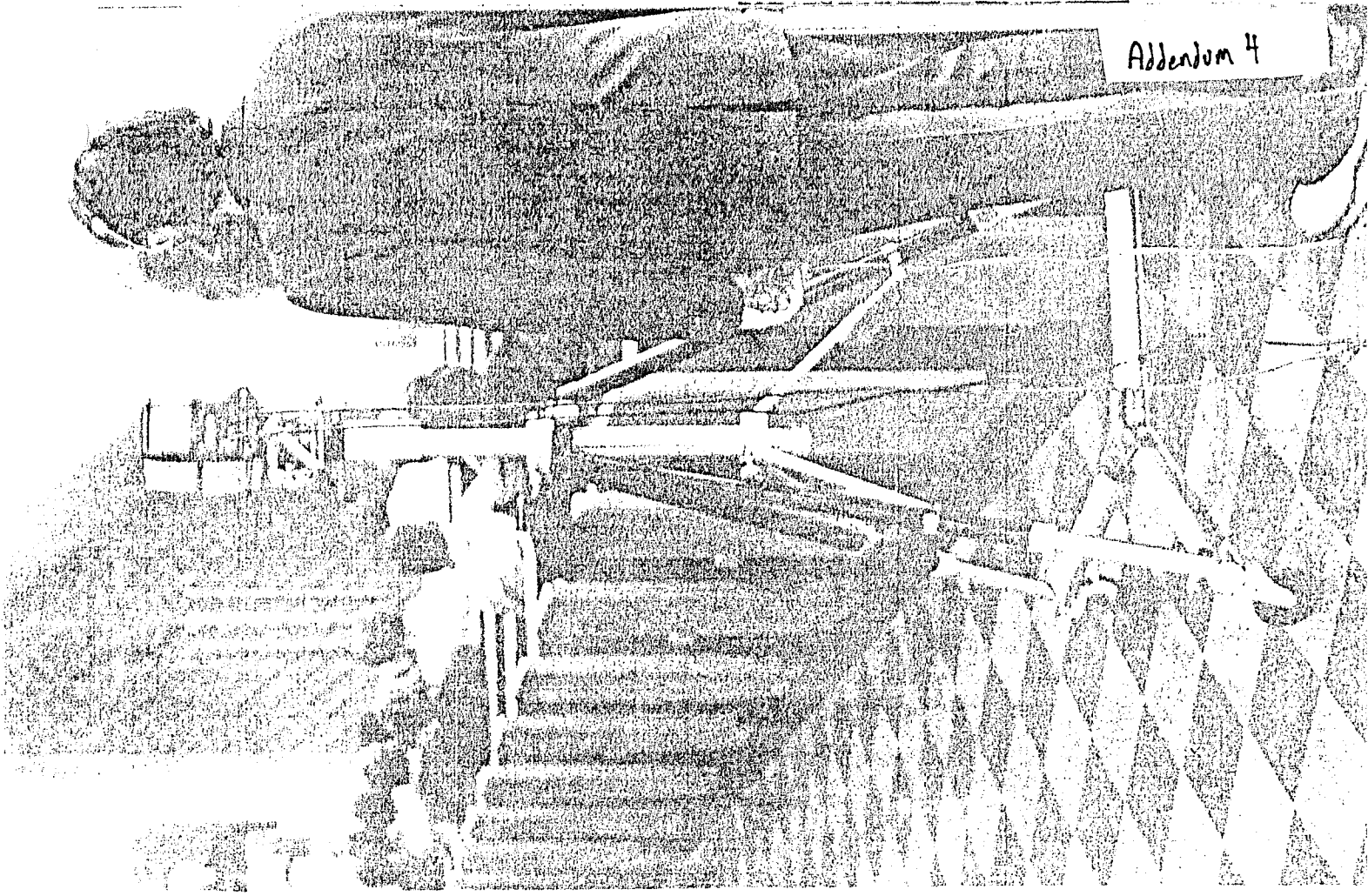
Graduation, as well as the Master of Divinity degree, is extended only to students who upon completion of the required Seminary work find themselves in confessional agreement with the Seminary and who present themselves for assignment to the public ministry of its confessional fellowship.

Student Marriage

Those who have followed the regular course of pre-seminary training provided by the Wisconsin-Evangelical Lutheran Synod are not permitted to enter marriage prior to their entrance at Wisconsin Lutheran Seminary. Exceptional cases are left to the judgment and final disposition of the Northwestern College faculty and board.

The synodical marriage regulations, which the Seminary has been asked to follow, are the result, first, of the Synod's unwillingness to put an undue financial burden on its Worker Training Division and, second, of its conviction that seminary dormitory life offers the student advantages which are an important part of his training. Enrolled students in attendance, vicaring, or on leave of absence who do contemplate marriage must seek the approval of the Seminary and must take note of the following synodically adopted regulations:

- a. The Seminary will assume no responsibility for housing and maintenance for the student and his family;
- b. The Seminary will not accept family obligations of a student as an excuse for irregularity in his studies;
- c. The Seminary will request a written statement from the parents of both the student and his bride that they fully approve marriage during his student status;
- d. The Seminary must be given the assurance that the student, in case unforeseen expenses should occur, is in a position to meet them;
- e. A consultation of the student with the Dean is required.



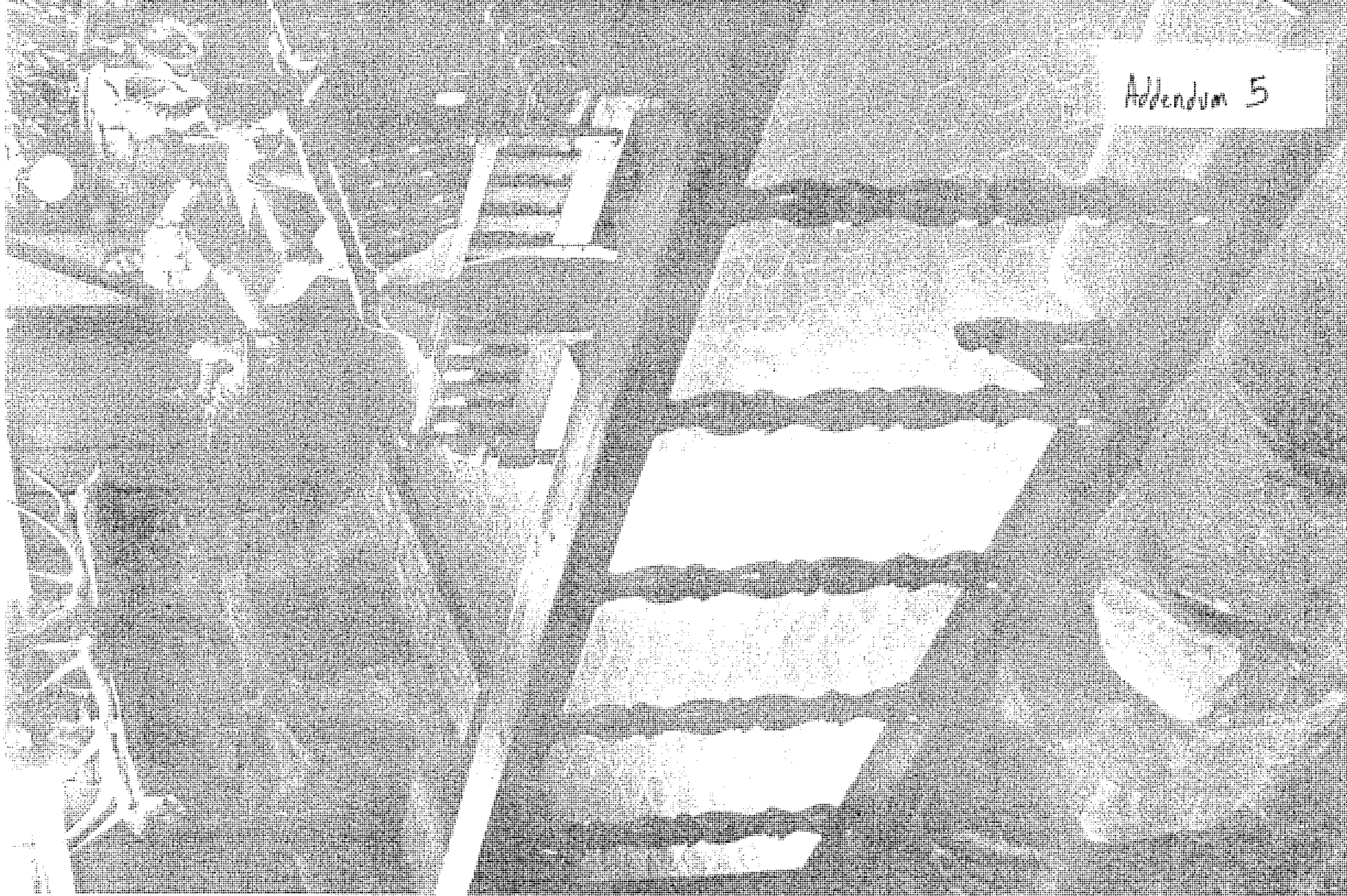
Graduation, as well as the Master of Divinity degree, is extended only to students who upon completion of the required Seminary work find themselves in confessional agreement with the Seminary and who present themselves for assignment to the public ministry of its confessional fellowship.

Student Marriage

Those who have followed the regular course of pre-seminary training provided by the Wisconsin Evangelical Lutheran Synod are not permitted to enter marriage prior to their entrance at Wisconsin Lutheran Seminary. Exceptional cases are left to the judgment and final disposition of the Northwestern College faculty and board.

The synodical marriage regulations, which the Seminary has been asked to follow, are the result, first, of the Synod's unwillingness to put an undue financial burden on its Worker Training Division and, second, of its conviction that seminary dormitory life offers the student advantages which are an important part of his training. Enrolled students in attendance, vicaring, or on leave of absence who contemplate marriage must seek the approval of the Seminary and must take note of the following synodically adopted regulations:

- a. The Seminary will assume no responsibility for housing and maintenance for the student and his family;
- b. The Seminary will not accept family obligations of a student as an excuse for irregularity in his studies;
- c. The Seminary will request a written statement from the parents of both the student and his bride that they fully approve marriage during his student status;
- d. The Seminary must be given the assurance that the student, in case unforeseen expenses should occur, is in a position to meet them;
- e. A consultation of the student with the Dean is required.



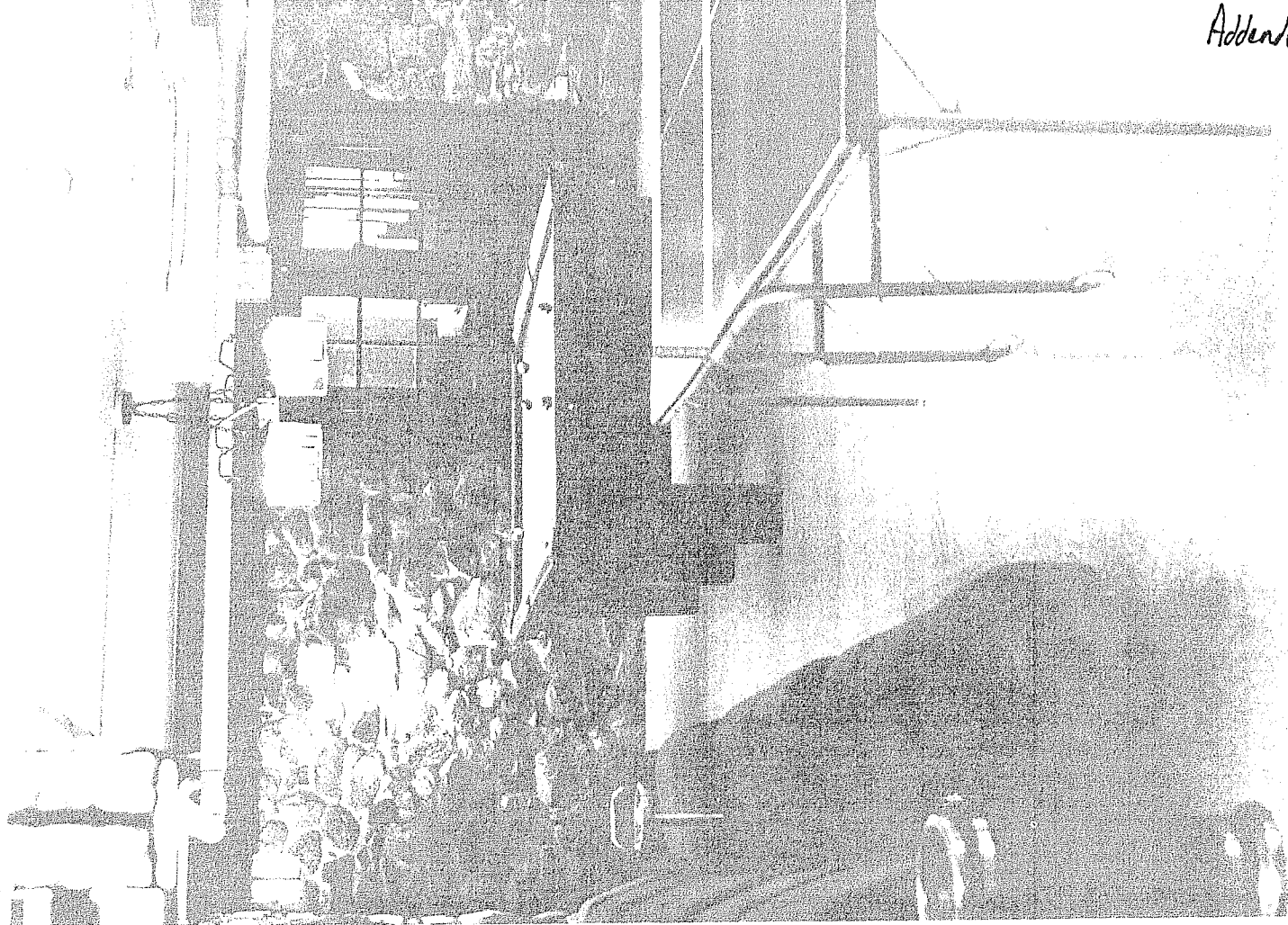
The Board of Control and the faculty of the Seminary will issue the Master of Divinity (M. Div.) degree to all graduates who have satisfactorily completed the prescribed course of study and have accumulated grade points equivalent to at least a C average.

Graduation, as well as the Master of Divinity degree, is extended only to students who upon completion of the required Seminary work find themselves in confessional agreement with the Seminary and who present themselves for assignment to the public ministry of its confessional fellowship.

Student Marriage

Students following the regular course of pre-seminary training provided by the Wisconsin Evangelical Lutheran Synod who contemplate marriage must seek the counsel of Northwestern College prior to their Seminary enrollment. Enrolled students in attendance, vicaring, or on leave of absence who contemplate marriage must seek the approval of the Seminary and must take note of the following:

- a. Consultation of the student with the dean is required;
- b. The Seminary will assume no responsibility for housing and maintenance for the student and his family;
- c. The Seminary will not accept family obligations of a student as an excuse for irregularity in his studies;
- d. The Seminary must be given the assurance that the student, in case unforeseen expenses should occur, is in a position to meet them.



The Board of Control and the faculty of the Seminary will issue the Master of Divinity (M.Div.) degree to all graduates who have satisfactorily completed the prescribed course of study and have accumulated grade points equivalent to at least a C average.

Graduation, as well as the Master of Divinity degree, is extended only to students who upon completion of the required Seminary work find themselves in confessional agreement with the Seminary and who present themselves for assignment to the public ministry of its confessional fellowship.

Student Marriages
Since the seminary desires to counsel students who contemplate marriage, all students who contemplate marriage (including vicars, those in emergency service, and those on leave of absence) are expected to consult with the dean of students.

Since the seminary cannot assume responsibility for the housing and support of married students and their families, the student who contemplates marriage is asked to demonstrate that he has worked out a responsible plan for financial stability. No one can anticipate every emergency which might arise, but students who contemplate marriage are encouraged to include provision for unforeseen expenses in their financial planning.

Although the seminary recognizes that family obligations and emergencies will occasionally preempt a married student's time and energies, students who contemplate marriage are cautioned to remember that a consistent pattern of allowing family responsibilities to hamper the discharge of student responsibility will harm their preparation for the ministry and may establish a dangerous pattern for their future work.

Students who plan to marry after contemplating pre-seminary training but before registering at the seminary are expected to seek the counsel of the dean of students at the pre-seminary college.



Addendum 7

GENERAL ADMISSION REQUIREMENTS

Every applicant for admission must complete an application form. He must also submit to the President satisfactory testimonials of good moral character, a statement of health from a physician, together with the latest school reports concerning his scholarship. No one can become a regular member of any class until such testimonials and reports are submitted. (Applicants are also referred to pages 15 and 28.)

To secure rooms, application for admission for the next school year should be made as early as possible, personally or by letter, to the President.

Prof. Carleton Toppe
Director of Admissions
Northwestern College
Watertown, Wis.

STUDENT LIFE

DISCIPLINE

As Northwestern College is under the control of, and is supported by, the Wisconsin Evangelical Lutheran Synod, it is understood that in it the Word of God is to rule supreme, and that also the discipline of the school is to be shaped in accordance with this norm. Regular attendance at St. Mark's, Trinity, or St. Luke's Church is required of all students of Lutheran faith. Students will be permitted to attend other churches only on special arrangement with the President.

If, in the opinion of the Faculty, a student's conduct is at variance with the methods and spirit of the institution, or if his class standings are altogether unsatisfactory, he may for the obvious good of the school be dismissed, even though no specific offense meriting suspension or expulsion be charged against him.

HOUSING

There are two men's dormitories on the campus. East Hall provides living quarters for a maximum of 180 college students. West Hall can accommodate 200 high-school students. Both dormitories are under the supervision of the Dean of Men and his staff. A dormitory council operates in the regulation of student life in the college dormitory.

Beds, mattresses, chairs, desks, and bookcases are provided by the school. Students are expected to furnish all necessary bedding (for single bed), except the mattress, supply their own towels, soap, and other articles for personal use.

Student handbooks, providing complete information about dormitory facilities and regulations, and about campus life in general, are mailed to all new students during the summer.

There is no dormitory for girls. Out-of-town girls may apply to the President for information about suitable quarters in homes in the vicinity of the campus.

ATHLETICS

Some form of physical education is required of all students. Exceptions will be made upon presentation of an excuse from the family physician. Those who compete on varsity squads are required to furnish a doctor's certificate of their physical fitness.

The Preparatory Department is a member of the Mid-West Prep Conference and competes with other members of the Conference in football, baseball, basketball, wrestling, and tennis.

The Collegiate Department is a member of the Gateway Conference of eight colleges. Competition is available in football, baseball, basketball, wrestling, track, tennis, and golf.

In order to compete in either conference a student must have a class average of at least "C."

Students who are not members of varsity squads compete in intra-mural touch football, basketball, bowling, volleyball, table tennis, tennis, and softball.

The athletic program is under the control of three members of the faculty. The Chairman of the Athletic Committee of the Faculty controls and supervises the relation of work in athletics with studies and the general standing of the students. The Prep Coach supervises the high school athletic teams in conference competition. The Athletic Director controls all athletics, intramurals, and gym classes, and fixes the athletics schedules, subject to the approval of the Faculty.

AUTOMOBILES

By resolution of the Faculty, with the concurrence of the College Board, the possession and use of automobiles by students living in the dormitory is not permitted, except, under certain restrictions, to students who have completed two years of college, or who have reached the age of 21 and have completed one year of college. At least one year of residence is required of all freshman and sophomore college transfer students before car privileges are extended to them.

EMPLOYMENT

Dormitory students maintaining an acceptable scholastic average may in case of necessity be allowed to work off campus up to fifteen hours per week. Work permits may be secured from the Dean of Men.

By and large, off-campus employment is discouraged because it places added demands upon the time of the student who is pursuing an academic program of high responsibility. It interferes with the student's participation in the school's co-curricular activities and communal life, both of which are an integral part of a well-rounded college education. It also tends to distort a student's sense of values, especially since educational costs at Northwestern College are very moderate.

MARRIAGE

Undergraduate students who are pursuing the ministerial course are not permitted to become married while they are enrolled at Northwestern College. Students violating this rule will be requested to discontinue their studies. Student engagements are also frowned upon.

CAMPUS AND BUILDINGS

Eligibility

Eligibility for participation in most extracurricular school activities and school organizations is determined at the end of each grading period, on the basis of all credit hours carried. (See register in Student Handbook.) The lowest limit of eligibility for all students is an overall average of 1.75.

Employment

Regulations governing student employment will be found in the student handbook.

Non-dormitory students are urged to follow the guidelines pertaining to student employment as set down in the student handbook.

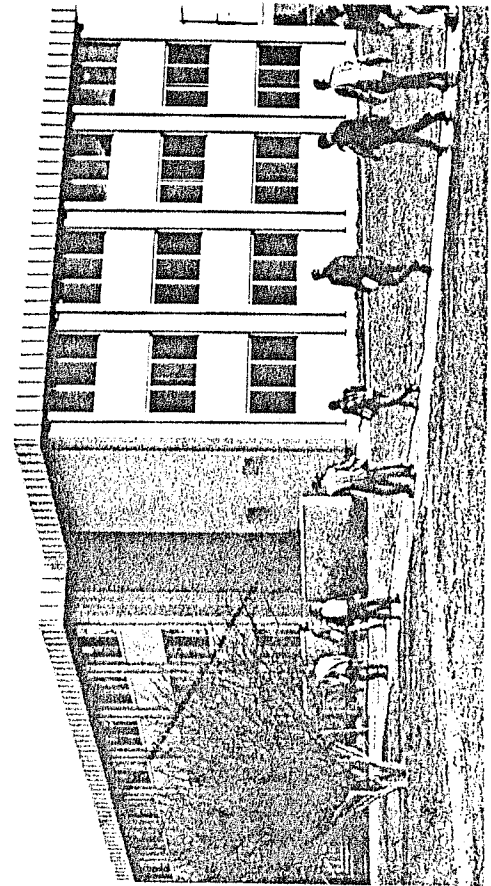
By and large, student employment is not encouraged because it places added demands upon the time of a student who is pursuing an academic program of high responsibility. It interferes with the student's participation in the school's co-curricular activities and communal life, both of which are an integral part of a well-rounded college education. It should be remembered that educational costs at Northwestern College and Northwestern Preparatory School are below the average for other colleges.

Marriage

With rare exceptions, undergraduate students who are pursuing the ministerial course are not permitted to become married while they are enrolled at Northwestern College. Students violating this rule will be requested to discontinue their studies.

Public Appearances

No student groups or individuals engaged in musical, athletic, or other activities, may present public performances or in any way represent the school without the knowledge and consent of the faculty.



Location

Northwestern College is located in Watertown, a city of 15,000 which is situated halfway between Milwaukee and Madison. It is readily accessible from I-94, eight miles to the south, and by high ways 16 and 26. The city has bus service, and Milwaukee's Mitchell Field is only fifty miles away.

Campus

The 38-acre campus is located in the southeastern part of the city. Eight major campus buildings provide facilities for an enrollment of more than five hundred students. Fourteen faculty residences are also located on the campus. (Map on page 26).

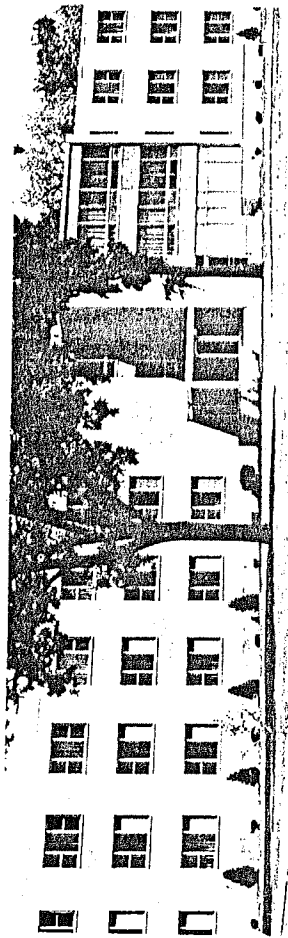
Academic Facilities

Library-Science Building

The library-science building, erected in 1951, houses a number of classrooms, in addition to the library and the science department. The library contains over 32,600 volumes.

Chapel-Arts Building

The worship center of the campus, the college chapel, was provided by a memorial gift. It adjoins the main classroom building on the campus. Both units were completed in 1956.



Residence Halls

West Hall

The oldest occupied dormitory on the campus (1905) college students. It will be replaced during the 1974-75

Wartburg Hall

The newest of the three dormitories is Wartburg Hall (1956). It accommodates 150 college upperclassmen.

East Hall

Students of the preparatory school occupy East Hall (1956), together with a number of college juniors, who serve as monitors. This residence hall comfortably houses 170.

Addendum 9
125
car.

Automobiles

By resolution of the faculty, with the concurrence of the College Board, the possession and use of automobiles by students living in the dormitory is generally restricted to students who have completed two years of college or who have reached the age of 21. Payment of all school charges for each semester must be current before the student is eligible to operate a car during that semester.

Eligibility

Eligibility for participation in most extracurricular school activities and school organizations is determined at the end of each grading period, on the basis of all credit hours carried. (See register in Student Handbook.) The lowest limit of eligibility for all students is an overall average of 1.75.

Employment

Regulations governing student employment will be found in the student handbook.

Non-dormitory students are urged to follow the guidelines pertaining to student employment as set down in the student handbook.

By and large, student employment is not encouraged because it places added demands upon the time of a student who is pursuing an academic program of high responsibility. It interferes with the student's participation in the school's co-curricular activities and communal life, both of which are an integral part of a well-rounded college education. It should be remembered that educational costs at Northwestern College are below the average for other colleges.

Marriage

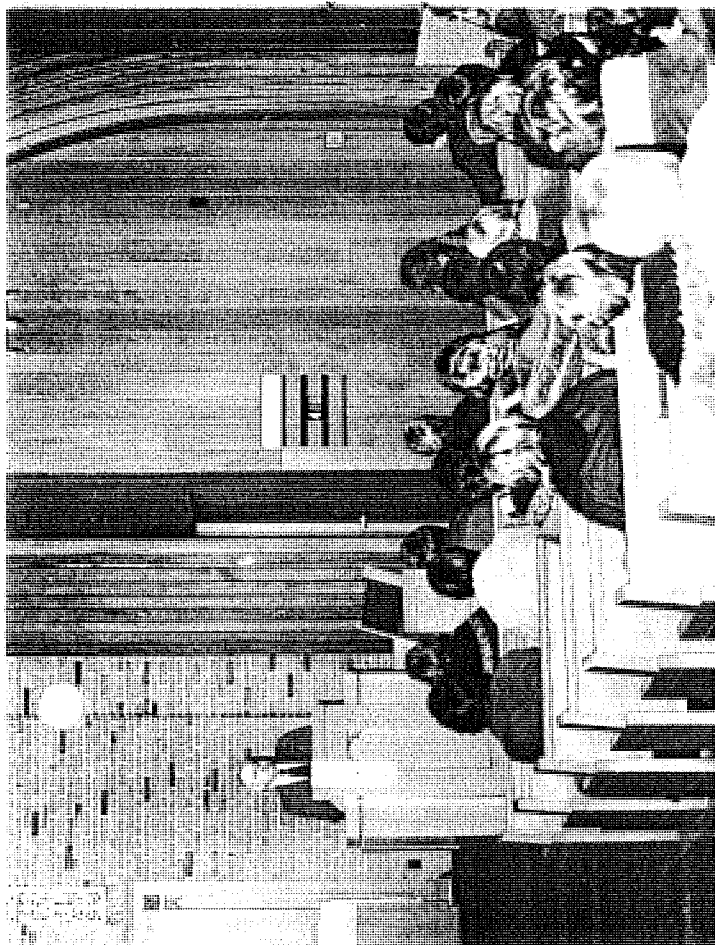
With rare exceptions, undergraduate students who are pursuing the ministerial course are not permitted to become married while they are enrolled at Northwestern College. The requests of students seeking to become married upon graduation, prior to their enrollment at Wisconsin Lutheran Seminary, may be approved if there are exceptional circumstances recommending the marriage.

Non-discriminatory Admissions Policy

Northwestern College admits students of any race, color, national and ethnic origin to all the rights, privileges, programs, and activities generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, national and ethnic origin in the administration of its educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

Public Appearances

No student groups or individuals engaged in musical, athletic, or other activities, may present public performances or in any way represent the school without the knowledge and consent of the faculty.



General Policies

Northwestern College is under the control of, and is supported by, Wisconsin Evangelical Lutheran Synod, it is understood that in the Word of God is to rule supreme, and that the discipline of the school is also to be shaped in accordance with this norm. (See activities, page 5.) Regular attendance at a church of our affiliation is expected of all students who are members of the Wisconsin Evangelical Lutheran Synod.

Students should bear in mind that they cannot excuse their children from conforming to any of the rules of the college.

In the opinion of the faculty, a student's conduct is at variance with the methods and spirit of the institution, or if his class standards are altogether unsatisfactory, he may for the obvious good of the school be dismissed, even though no specific offense meriting suspension or expulsion be charged against him.

Dormitories are under the supervision of the Dean of Men and staff. A dormitory council cooperates in the regulation of student life in the college dormitories. All out-of-town male students are expected to live in a campus residence hall. (See Housing, page 11.)

If, in the opinion of the faculty, a student's conduct is at variance with the methods and spirit of the institution, or if his class standings are altogether unsatisfactory, he may for the obvious good of the school be dismissed, even though no specific offense meriting suspension or expulsion be charged against him.

Housing

The dormitories are under the supervision of the Dean of Men and his staff. A dormitory council cooperates in the regulation of student life in the college dormitories. All out-of-town male students are expected to live in a campus residence hall. (See Housing, page 11.)

Automobiles

By resolution of the faculty, with the concurrence of the College Board, the possession and use of automobiles by students living in the dormitory is generally restricted to students who have completed two years of college or who have reached the age of 21. Payment of all school charges for each semester must be current before the student is eligible to operate a car during that semester.

Eligibility

Eligibility for participation in most extracurricular school activities and school organizations is determined at the end of each grading period, on the basis of all credit hours carried. (See register in Student Handbook.) The lowest limit of eligibility for all students is an overall average of 1.75.

Employment

Regulations governing student employment will be found in the student handbook.

Non-dormitory students are urged to follow the guidelines pertaining to student employment as set down in the student handbook.

By and large, student employment is not encouraged because it places added demands upon the time of a student who is pursuing an academic program of high responsibility. It interferes with the student's participation in the school's co-curricular activities and communal life, both of which are an integral part of a well-rounded college education. It should be remembered that educational costs at Northwestern College are below the average for other colleges.

Marriage

In view of the extended program that preparation for the pastoral ministry requires (a minimum of four college and four seminary years), it is the policy of Northwestern College to discourage students from entering marriage while they are enrolled in the ministerial course at the college. Exceptions will be made only upon special consultation with representatives of both the college and the seminary. Students planning to become married upon graduation from Northwestern College, prior to their enrollment at Wisconsin Lutheran Seminary, are not subject to the above restrictions. They are, however, expected to consult with the Dean of Students and the President.

Non-discriminatory Admissions Policy

Northwestern College admits students of any race, color, and ethnic origin to all the rights, privileges, programs, and generally accorded or made available to students at the school. It does not discriminate on the basis of race, color, national origin in the administration of its educational policies, admissions policies, scholarship and loan programs, and athletic and school-administered programs.

Public Appearances

No student groups or individuals engaged in musical, athletic or other activities, may present public performances or in any way represent the school without the knowledge and consent of the faculty.

Campus Buildings

Location

Northwestern College is located in Watertown, a city of which is situated halfway between Milwaukee and Madison, readily accessible from I-94, eight miles to the south, and I-90, eight miles to the north. The city has bus service; and Milwaukee's Mitchell Field is only an hour away.

Campus

The 38-acre campus is located in the southeastern part of the city. Eight major campus buildings provide facilities for an enrollment of more than five hundred students. Thirteen faculty residences are also located on the campus. (Map on page 24).

Academic Facilities

Library-Science Building

The library-science building, erected in 1951, houses a number of departments in addition to the library and the science department. The library contains over 40,000 volumes.

Chapel-Arts Building

The worship center of the campus, the college chapel, was purchased by a memorial gift. It adjoins the main classroom building on the campus. Both units were completed in 1956.

Residence Halls

Augsburg Hall

Students of the Preparatory School occupy Augsburg Hall. This residence hall houses 160 comfortably.

Wartburg Hall

Wartburg Hall (1967) accommodates 144 college students.

Addendum 11

General Information

History

Northwestern College was founded by resolution of the Wisconsin Synod in the year 1864 and opened its doors in Wisconsin, for the reception of students September 14, 1865. The college class was graduated in 1872. Northwestern observed its 125th anniversary in 1990.

Education

Northwestern College offers a four-year college program and the Seminary Program. The name Northwestern assumes the inclusion also of Eastern Preparatory School, with which the college shares its campus. Eastern Preparatory School offers a four-year high school program that provides students for admission to Northwestern College.

Admission

The courses of study are designed to prepare students for admission to Wisconsin Lutheran Seminary and for the Lutheran ministry, special emphasis in the study of religion and history and on Biblical, foreign and modern studies.

Accreditation

Northwestern College is accredited by the North Central Association of Colleges and Secondary Schools.

Ownership

Northwestern College is owned and maintained by the Wisconsin Synod, with offices at 2929 North Mayfair Road, Milwaukee, Wisconsin 53222. The Board of Control, consisting of nine members, is elected by the biennial conventions of the synod and is responsible for the operation and control of both Northwestern College and Eastern Preparatory School. The president of the college is the executive officer of the Board of Control for the college and the campus.

Dormitories

There are three dormitories on the campus: Augsburg Hall, Wartburg Hall and Wittenberg Hall. College students occupy Wartburg and Wittenberg Halls. Regulations governing student employment will be found in the Student Handbook. Non-dormitory students are urged to follow the guidelines pertaining to student employment as set down in the Student Handbook.

General Policies

Discipline

As Northwestern College is under the control of, and is supported by, the Wisconsin Evangelical Lutheran Synod, it is understood that the Word of God rules supreme and that the discipline of the school is shaped in accordance with this norm (See Objectives, page 3). Regular attendance at a church of our affiliation and at chapel is expected of all students.

Students (and parents) should bear in mind that they cannot be excused from conforming to any of the rules of the college.

If a student's conduct is at variance with the policies and spirit of the school, or if his class standing is altogether unsatisfactory, he may for the obvious good of the school be dismissed, even though no specific offense meriting suspension or expulsion be charged against him.

Right of Appeal

A student dismissed for cause has the right of appeal through the office of the president.

Supervision

The dormitories are under the supervision of the dean of men and his staff. A dormitory council cooperates in the regulation of the student life in the dormitories. All out-of-town, unmarried students are expected to live in a campus residence hall. Exceptions may be granted only upon request by older students.

Automobiles

Automobiles must be operated in conformity with the regulations in the Student Handbook. Payment of all school fees for each semester must be current before the student is eligible to operate an automobile during that semester.

Eligibility

Eligibility for participation in most extracurricular school activities and school organizations is determined at the end of each semester (cf. Scholastic Standards, p. 27, and Student Handbook).

Employment

Regulations governing student employment will be found in the Student Handbook. Non-dormitory students are urged to follow the guidelines pertaining to student employment as set down in the Student Handbook.

Marriage

In view of the extended program that preparation for the pastoral ministry requires (a minimum of four college and four seminary years), it is the policy of Northwestern College to counsel students about marriage while they are

enrolled in the ministerial course at the college. Marriages will be approved upon special consultation with the dean of men and the president. Students planning to become married upon graduation from Northwestern College, prior to enrollment at Wisconsin Lutheran Seminary, also are expected to consult with the dean of men and the president.

Public Appearances

No student groups or individuals engaged in musical, athletic or other activities may present public performances or in any way represent the school without knowledge and consent of the school (cf. Student Handbook).

Waiver of Privacy

Students are given the option to waive their right to privacy under the Family Educational Rights and Privacy Act of 1974, as Amended, and authorize Northwestern College to issue a copy of grading reports and financial statements to the second party whose name and address they furnish. This authorization remains in effect until they provide the administration office of Northwestern College with signed documentation to revoke this waiver of privacy.

This service carries a \$10 fee, payable at registration, to cover the cost of copying, mailing and manpower.

Non-discriminatory Policy

Northwestern College does not discriminate illegally on the basis of race, color, national and ethnic origin or handicap in all the rights, privileges, programs and activities generally accorded or made available to students or employees or applicants.

Neither does the college discriminate illegally on the basis of race, color, national and ethnic origin or handicap in the administration of its educational policies, scholarship and loan programs, athletic and other school-administered programs, nor in admission to, or access to, or treatment or employment in its programs and activities.

Northwestern College has always provided and is now prepared to provide any necessary academic adjustments and/or auxiliary aids or services required by qualified handicapped students.

The Section 504 coordinator of Northwestern is the dean of students, currently Dean Edward Lindemann. The office of the coordinator is the Dean's Office in Wartburg Hall.

The following procedures are offered in the event of grievances. There will be opportunity for an impartial hearing by the president in his office located in the Administration Building. It is the right of the grievant to be represented at the hearing by a person of his choice and to present evidence. Thereafter, a written decision will be issued by the president. Our procedure also offers an impartial review of the written decision by the Northwestern Board of Control. A final decision in writing will include the reason(s) for the decision and corrective action recommended or that will be implemented. Expeditious time frames are established for the completion of each stage of the grievance procedure, with the entire procedure not to exceed one hundred eighty days.

At Northwestern College procedures are governed by law, but above all, problems of this nature will always be dealt with in the spirit of the gospel of Christ, whose love transcends legalistic requirements.

Campus and Buildings

Location

Northwestern College is located in Watertown, a city of 20,000, which is situated midway between Milwaukee and Madison. Watertown is readily accessible from I-94, eight miles to the south, and by highways 16 and 26. Milwaukee's General Mitchell International Airport and Madison's Dane County Airport are only an hour away.

Campus

The 38-acre campus (map on page 49) is located in the southeastern part of the city. Eight major campus buildings provide facilities for a potential enrollment of more than five hundred students. Eleven faculty residences are located on the campus.

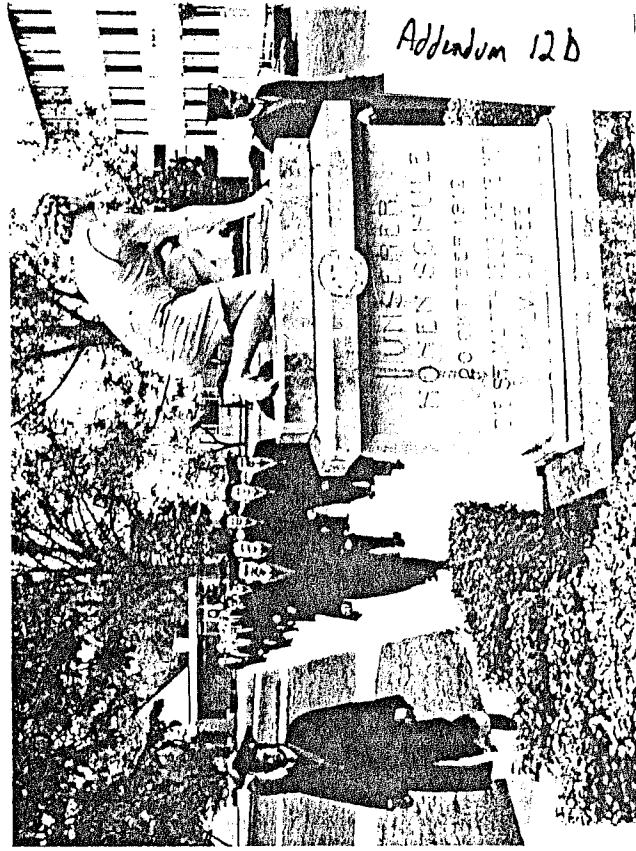
Academic Facilities

Library-Science Building

The library-science building houses the library, which contains over 47,000 volumes, and the science facilities. The computer classroom, other classroom the campus store and the printshop also are found in this building.

Chapel-Arts Building

The worship center of the campus, the college chapel, was provided by a memorial gift. It adjoins the main classroom building on the campus.



1978 - 1979 ACT NATIONAL TEST DATE SCHEDULE

TEST DATE	REGISTRATION PERIOD OPENS	REGISTRATION PERIOD CLOSES
October 21, 1978	August 7, 1978	September 22, 1978
December 9, 1978	October 9, 1978	November 10, 1978
February 10, 1979	November 27, 1978	January 12, 1979
April 7, 1979	January 29, 1979	March 9, 1979
June 23, 1979	March 26, 1979	May 25, 1979

When an application is submitted, arrangements should be made to supply a transcript of the credits earned in high school and, in the case of transfer students, also a transcript of their college credits.

When an application is received, a recommendation form is sent to the applicant's pastor for completion. This completed form, together with the transcript of credits and usually the results of the ACT, is the basis for decision by the admissions committee.

Prior to the opening of the academic year, each successful applicant is mailed a physical health form as well as all necessary information. The physical health form is to be completed and returned to the admissions office at least ten days prior to the assigned day of registration.

MARRIED STUDENTS — Applications from married students are considered only in cases where the applicant has determined later in life to prepare for full-time service in the church. Such applications are considered only as exceptions. Aside from the foregoing, married students are not accepted. This policy is waived during summer sessions.

FOREIGN STUDENTS — 1. The applications of foreign students from missions or congregations associated or in fellowship with the Wisconsin Evangelical Lutheran Synod will be processed in the normal manner.

2. Applications from other foreign students will be considered strictly on an individual basis. To be considered at all such applicants will have to submit valid reasons for wishing to attend a special purpose college of this kind, will have to demonstrate the educational background necessary to meeting this college's academic requirements, and will have to prove financial ability to meet all financial requirements.

3. This institution offers no international scholarships or grants in aid of any kind.

REGISTRATION — All students are expected to register at the time stipulated. Late registrants will be assessed \$5.00. Under no circumstances will students be permitted to register later than two weeks after the beginning of a semester. The college reserves the right to determine the validity of such late registrations.

CLASSIFICATION — All students enrolled in courses preparatory to full-time service in the church are classified as divinity students. This is the case upon completion of the prescribed curriculum all qualified graduates are permitted to the church for assignment through a divine call.

ENTRANCE

REQUIREMENTS

HIGH SCHOOL GRADUATES — A cumulative average not lower than C minus must have been earned in grades nine through twelve. A total of at least 12 credits must have been earned from the fields of English, social studies, science, and mathematics. A C- is defined as one year of study in a subject.

TRANSFER STUDENTS — Doctor Martin Luther College welcomes transfer students meeting the general requirements. It grants all transferred credits quality or better the grade point value of 2.000 on a four-point scale.

Credits of D quality are given only a provisional acceptance. They can be dated by a year of residence work with a cumulative grade point average of 2.000 or better.

SCHEDULE OF CHARGES

FINANCIAL REQUIREMENTS	1. Board and room per semester	\$40
	2. Tuition per semester	\$39

Refundable is \$195.00 of the \$390.00 after graduation and entire full-time teaching ministry in the Wisconsin Evangelical Lutheran Synod is refunded and granted annually for up to four years of service. A refundable feature in effect since 1969—70 fluctuates with changing tuition.

When more than one member of the same family attend synod prepare for church work, a remission of \$100.00 of this fee is given to younger students in college, determined each year on the basis of enrollment.

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WORKER TRAINING

for the technology and the dedication and skill of the people who made it possible. In even greater measure the hearts of our people should overflow with gratitude and praise for the wondrous gifts of God's grace as He guides and sustains them on their perilous journey from time to eternity, providing them with those means necessary for their hazardous trip, and assuring them of a safe arrival at their destination. Not among the least of those gifts is that of dedicated, well-prepared young men equipped for future service in His kingdom. Such is the role assigned to Northwestern College.

Enrollment

A gratifying increase in the number of new students for the 1980-81 school year is to be noted. The total of 255 students represents an increase of 15 pastor-training students over last year. The Lord has manifestly blessed the efforts of all those who have been involved in the recruitment program, and we pray that He would continue to prosper their invaluable services.

Faculty

We are happy to report that the vacancy on the college faculty brought about by Professor Baumber's acceptance of the call as recruitment director for the college has been filled through the calling of Professor John Schmidt, who will begin his classroom work with the next school year. A call has also been extended for a replacement for Professor E. Scharf, whose retirement will become effective at the end of the 1981-82 school year; this will afford the new man the opportunity of a year's additional training before stepping into the classroom. We acknowledge with gratitude the many years of faithful service rendered by Professor E. Pieper on the college staff and pray that the Lord would continue to bless the Piepers in their retirement years. Professor J. Kruse has accepted the call as Professor Pieper's replacement and will transfer to the college staff with the new school year. We are also appreciative of the faithful service of Tutors David Kehl and David Kipfmüller, seminary graduates who have served for another year.

We also thank Instructor Brian Dose, a seminary junior, who interrupted his studies to take over Professor Quam's classes the second semester. Professor Quam underwent bypass surgery in December.

Anniversary

Last November 2 the 25th anniversary of Professor Spaupe's service to the church was observed in the college chapel. Professor Spaupe has been on the college faculty since 1966.

Motivation for Pastoral Ministry

In the course of the school year three parish pastors and a faculty member addressed the students to carry out a faculty-approved program to heighten student motivation for the pastoral ministry. The presentations included discussions of the role of the pastor as preacher and his role as a scholar, ministering to the elderly and to the handicapped.

Student Marriage Policies

The faculty and the board have reviewed student marriage policies at Northwestern College and are recommending to the Commission on Higher Education and to the Synod that more reliance be

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placed on counseling and less on regulation of the marriages of pastor-training students preparing to enroll at Wisconsin Lutheran Seminary, especially in the case of graduates. This proposed revision is in keeping with the proposed revision of DMLC student marriage policies, although it tends to be somewhat more restrictive in the case of undergraduates at Northwestern College, since a considerably longer course of studies lies before them than before DMLC undergraduates.

Accreditation

The matter of accreditation has continued to claim the attention of both faculty and board. The North Central Evaluation Team in a recent visit evaluated the progress of Northwestern College toward initial (full) accreditation and is recommending it to the parent body. There continues to be a division of opinion within the Northwestern faculty and board in regard to the dangers of accreditation. The differences, however, are not doctrinal; they are differences of judgment, reflecting degrees of apprehension that accreditation with the North Central Association "opens Northwestern College to a continuing secular influence." The board of control submits the following statement to the Synod regarding the accreditation of Northwestern College.

Statement of the NWC Board of Control to the WELS Synod Convention Regarding Accreditation

The 1975 convention of the Synod resolved "that the faculty and Board of Control of Northwestern College and the Commission on Higher Education actively explore with North Central what is necessary regarding accreditation, and report such findings to the district conventions and the Synod Convention (Proceedings, p. 56)." By applying for membership in the North Central Association and undertaking the self study required of candidates for membership, the college has carried this active exploration to the point that it has now (April, 1981) been recommended for accredited status.

The board of control of Northwestern College recommends that Northwestern College become accredited by the North Central Association. Our primary concern must be our Savior's evaluation and how we measure up in our Lord's eyes. Nevertheless, we feel that accreditation can serve a valuable purpose, based on several considerations.

Through accreditation Northwestern's credits are readily transferable to other colleges and universities. Through accreditation and membership in the North Central Association the college benefits from the self-study process and from the criticism of educators from outside our synodical circles. Accreditation has now been accepted by Northwestern's sister school, Dr. Martin Luther College. Through accreditation Pell grants (BEOG) and other government aids become available to our students.

The North Central Association does not espouse an official philosophy to which all its members must subscribe. The accreditation process to this point has not required us to violate any scriptural principle. Yet we recognize that there are dangers. We therefore recommend that the faculty and the board of control of Northwestern College review the matter of accreditation on a regular basis. If at any time we become convinced that continuation of accreditation by the North Central Association that continues to violate any scriptural principle, at such time Northwestern College must withdraw from the North Central Association.

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Projected Enrollments

(80-81) 81-82 82-83 83-84 84-85 85-86 86-87

Martin Luther Preparatory School	(359)	324	330	318	319	319	319
Michigan Lutheran Seminary	(325)	311	316	316	328	328	328
Northwestern Preparatory School	(251)	210	191	210	210	210	210
Dr. Martin Luther College	(808)	764	754	759	759	759	759
Northwestern College	(247)	255	265	275	280	284	285
Wisconsin Lutheran Seminary	(167)	176	155	150	152	161	163

The recruitment and retention committee in the self study has done considerable research, gathering data which will be extremely helpful in guiding our recruitment and retention efforts in the future.

Key figures in the recruitment efforts are the school recruitment officers. They meet annually to offer each other encouragement and advice and together plan the annual Synod-wide Recruitment Sunday. We encourage all of our congregations to join in this Synod-wide emphasis.

Key figures in the retention efforts of our schools are the deans of students. They also share experiences and are encouraged for their important work in an annual meeting. The deans met in the fall of each year of the past biennium and will meet again on November 13, 1981.

In more recent years the recruitment efforts have been stepped up in the area Lutheran high schools. Resolutions adopted at the 1979 convention regarding the role of the high schools in feeding students into our worker training system are being implemented. The colleges hosted the area Lutheran high school counselors and discussed with them recruitment efforts, curricula, financial aids programs, and various other programs of student recruitment. We trust that any possible suspension of the support system (\$260 for each year of secondary training) as a result of budget stringencies will not deter this effort.

Sources of Incoming Freshmen at Northwestern College

Number/percentage October 1980	Area Lutheran High Schools		Public High Schools		Other
	Preparatory Schools	Area Lutheran High Schools	High Schools	Other	
	55 - 63.2%	23 - 26.4%	8 - 9.2%	1 - 1.2%	
Sources of Incoming Freshmen at Dr. Martin Luther College					
Number/percentage October 1980	Area Lutheran High Schools		Public High Schools		Other
	Preparatory Schools	Area Lutheran High Schools	High Schools	Other	
	69 - 29.5%	98 - 41.9%	62 - 26.5%	5 - 2.1%	

Related to this objective is the retention of those students who enter the marriage relationship. Both our seminary and the colleges have followed synodically endorsed policies with respect to married students. Changing times as well as the laws of the land indicate that some changes may be necessary. Any change in marriage policies at one school obviously has implications for the others. The following policies have been adopted by the

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respective faculties and boards and are proposed to the Synod for ratification or endorsement.

Wisconsin Lutheran Seminary

Students following the regular course of pre-seminary training provided by the Wisconsin Evangelical Lutheran Synod who contemplate marriage must seek the counsel of Northwestern College prior to their seminary enrollment. Enrolled students in attendance, vicaraging, or on leave of absence who contemplate marriage must seek the approval of the seminary and must take note of the following:

- Consultation of the student with the dean is required;
- The seminary will assume no responsibility for housing and maintenance for the student and his family;
- The seminary will not accept family obligations of a student as an excuse for irregularity in his studies;
- The seminary must be given the assurance that the student, in case unforeseen expenses should occur, is in a position to meet them.

Northwestern College

Re: Graduates

- Marriage requests of NWC graduates prior to seminary matriculation will no longer be referred to the NWC faculty and board for action.
- The committee reviewing the marriage requests of NWC graduates will consist only of the dean of students and the president.
- The function of the committee will be restricted to counseling, such counseling, however, being obligatory.
- The committee will report its actions to the faculty and board.

Re: Undergraduates

- The basic policy with regard to undergraduate student marriages will remain in effect, to wit: "With rare exceptions, undergraduate students who are pursuing the ministerial course are not to become married while they are enrolled at Northwestern College" (NWC Catalog, p. 13).
- Increased reliance will, however, be placed on counseling undergraduate students planning to be married rather than on regulating the marriage of such students. Counseling by the NWC student marriage committee should, however, be supplemented by counseling by the student's advisor(s), by his pastor, and by seminary seniors.
- No preferential consideration will be granted to married undergraduates requesting financial aid. Scholarship funds will not be expended to finance student marriages.

Dr. Martin Luther College

The following policy statement has been adopted as a guide by those who are responsible 1) for the execution of policies affecting married applicants and students, and 2) for developing catalog and handbook statements:

Addendum 15a

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Dr. Martin Luther College does not discriminate or provide preferential arrangements on the basis of marital status in the administration of its admission policies, scholarship and loan programs, student teaching, athletics, and other college-administered programs. Married students are responsible for making their own off-campus housing arrangements. Students contemplating marriage are asked to report their plans to the dean of students, who will counsel them about their privileges and responsibilities as married students and will notify the faculty and the appropriate offices of changes in students' marital status.

3. COOPERATING IN THE CALLING AND MAINTAINING OF TEACHING STAFFS

The following new professorships have been funded in the past biennium and, following synodical policies, need ratification by the Synod.

Northwestern College - 20th (Recruitment & Academic)
Dr. Martin Luther College - 57th (Education)
Dr. Martin Luther College - 58th (Religion-Social Studies)
Martin Luther Preparatory School - 20th (Physical Education & Coaching)
Michigan Lutheran Seminary - 19th (Languages)
Michigan Lutheran Seminary - 20th (Dean of Women)

In the past biennium the following replacement calls have been approved by the commission. No replacement is called without prior authorization, thus enabling us to review the need under current circumstances.

Wisconsin Lutheran Seminary - Professor Joel Gerlach
Northwestern College - Professor Gary Baumler
- Professor Edgar Pieper
- Professor Erwin Scharf
Northwestern Preparatory School - Professor Jerome Kruse
Dr. Martin Luther College - President Conrad Frey
- Professor Arthur Glende
- Dean Lloyd Huebner
Michigan Lutheran Seminary - Professor David Toepel
- Professor Warren Hartman
- Dean Melvin Schwark
- Professor Paul Kuske

Budget stringencies have not enabled us to keep pace with the requests for new professorships. Of the 11 included on the priority list of professors approved by the Commission on Higher Education in October of 1979, only five could be funded by the Coordinating Council and Board of Trustees. The current list of unfunded but approved professorships follows.

- Conversion
1. MLS - 20th (Dean of Women)
Priority List A
2. NWC - 21st (Academic - Administrative Duties)
3. DMLC - 59th (Director of Reading-Study Skills Center)
4. WLS - Revised 17th (Release of men for writing assignments)
Priority List B
5. DMLC - 60th (Physical Education - Coaching)
6. DMLC - 61st (Reference Librarian)
7. DMLC - 62nd (Music - Keyboard)

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8. MLS - 21st (Music - Keyboard)
9. MLPS - 21st (Music - Keyboard)
10. WLS - 18th (Homiletics - Old Testament)

Since the first position in this listing is a conversion, so called because it brings long-term budgetary savings, enabling the replacement of a housemother and a tutor, it has been approved, and calling is under way.

On the teaching staffs of our schools are five faculty members not yet synodically certified. Their progress toward certification has been monitored, with progress noted in every case.

The number of professors who have reached age 65 and whose service is reviewed annually has grown, indicating an increase in the average age of our teaching staffs. Seventeen faculty members now are reviewed annually, five at WLS, four at NWC, six at DMLC, and two at MLPS.

We are a church richly blessed with faithful and competent teaching staffs at our synodical schools.

4. COORDINATING THE CURRICULA OF THE SCHOOLS

The self-study committee reviewing this phase of our program has worked diligently in reviewing the curricula at our schools as they relate to the products desired by our congregations.

Every four years a faculty conference is scheduled at which much attention is given to the curricula, the last one held in June 1980.

Departmental meetings are scheduled by request in the alternate biennial years when faculty conferences are not scheduled. A foreign language department meeting is planned for June 9-10, 1982, at Northwestern College.

The past biennium has seen the review of the so-called Bethany Program of Special Pre-seminary Training, the program whereby an opportunity is offered to those who decide for the ministry later in life, generally men who began or completed their educational program with another goal in mind. The Bethany program prepares men for admission to our seminary. The report of this committee was included in the Report to the Ten Districts, 1980, pages 5-8. This report is now submitted to the Synod for adoption.

REPORT OF THE COMMITTEE REVIEWING THE BETHANY PROGRAM OF SPECIAL PRE-SEMINARY TRAINING

April 1980

In recent years the Commission on Higher Education has cooperated with all synodical schools in evaluating their objectives and policies, as well as their curriculums. Since the Bethany Program of Special Pre-Seminary Training is preparing students for entrance into Wisconsin Lutheran Seminary, it is proper that this program also be evaluated, especially since the last thorough review of this program was made about ten years ago. The decision to review the Bethany Program was prompted also by the fact that the question had been raised whether the Synod should assume full responsibility for the training of all its workers and therefore

Addendum 15B

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forums for Dr. Martin Luther College (DMLC), Northwestern College (NWC), and Wisconsin Lutheran Seminary (WLS) students, and cooperative programs in subject areas.

3. Encourage our faculties to continue their professional development through, e.g., summer courses, sabbaticals for graduate study and field experiences, professor exchange, conferences, in-service workshops, counseling training and continuing contact with parish work.
4. Increase our own sources of financial aid, provide more financial aid, also at the high school and college levels, and make it more readily available to bring students to campuses.
5. Provide more individual counseling of students relative to the ministry that deals effectively with academic and social diversity in our students, taking care, e.g., to show consideration toward the academically weaker student who displays qualities desirable for the ministry and at the same time to identify potential "problem" pastors and teachers.

THE WORKER TRAINING SYSTEM

Ours is not just a program of higher education. It is a system which includes three preparatory schools, two colleges, and a seminary, whose efforts are coordinated to prepare a preaching and teaching ministry qualified to proclaim the gospel faithfully and effectively in accord with the Lutheran Confessions. This system is augmented or fed on the upper level by the Pre-Seminary Training Program at Bethany Lutheran College of our sister Evangelical Lutheran Synod. The system is fed on the lower level with students coming from our 20 area Lutheran high schools, including the newest to be established this fall in Crete, Illinois, and the world mission East Fork Lutheran High School in Arizona. Students enter the system at various levels also through public education. All of them become potential candidates for ministry.

Pre-Seminary Training

There are two significant recommendations for change in the worker training system. The first involves transferring the Pre-Seminary Training Program at Bethany to Northwestern College in Watertown (note Report to the Twelve Districts, 1986, pages 4-5) for the following reasons:

1. The program already is moving in that direction of itself with fewer students enrolling at Bethany and more married students currently enrolled on the Northwestern campus.
2. Students are expressing a desire to stay in the synodical mainstream or to become a part of it sooner.
3. Northwestern can handle the program at this time and has demonstrated its readiness and ability to assimilate

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older, married students into its task of preparing men for ministry.

4. The marriage restrictions at Northwestern have been relaxed significantly. Thus the situation has changed.
5. Although Bethany has made an effort to cut costs, it is felt that moving the program would help the students save money through lower fees and moving expenses.
6. Moving the program will eventually save the synod money too.
7. All other alternatives, with the exception of discontinuing the program, create additional logistic and fiscal problems.

Should this recommendation be adopted, it is recommended that the proposed budget allocation (subsidy to Bethany College, tuition refunds, Special Admissions Committee expenses) for the 1987-88 school year be retained and further that budget allocations for tuition refunds and Special Admissions Committee expenses be continued until the WELS pre-seminary students enrolled in the Bethany Program at the time of the 1987 Synod convention have either completed or discontinued their program of study in preparing for enrollment at Wisconsin Lutheran Seminary.

The Board for Worker Training (BWT) again reminds the synod of the positive effects of the Bethany Program. Through May of 1985, 195 students entered the program, 119 enrolled at Wisconsin Lutheran Seminary, and 96 were assigned to churches in the synod. Our Wisconsin Lutheran Seminary has been very satisfied overall with the quality of the students who have entered through the Bethany Program. The faculty at Bethany Lutheran College is to be commended for its work in effectively preparing young men for our ministry. The Evangelical Lutheran Synod is to be thanked for its service to our ministry. The Bethany Program has been a practical application of a fellowship that is cherished. We pray that other avenues will be open for the expression of our unity.

Secondary Teacher Education

The second significant change recommended is the establishment of the Secondary Teacher Education Program at Dr. Martin Luther College. Instructed by the synod to monitor the need for this program, the BWT asked the DMLC administration and faculty to initiate a study concerning the feasibility of expanding its program to include secondary teacher education. The basic motivation for the study was philosophical, in particular, the need to prepare teachers for the secondary level, who are firmly grounded in Christian principles of education and committed to the ministry of the gospel. The proposed program includes these basic elements:

1. The four-year elementary teacher education program should continue as it now exists.