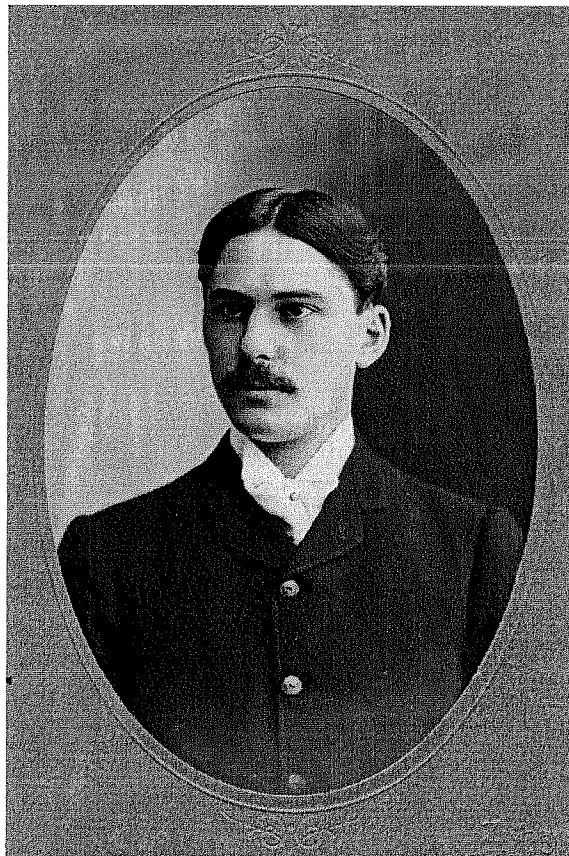


# The Man with a Plan

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A Biography of Hans Koller Moussa



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Sometimes in history, God chooses to bless his world and his Church with talented men, men who may not seek fame or popularity, but who are still a great service to the work of the Gospel. At times, these men are recorded in the annals and books of history, at other times they may only be referenced here and there. For these latter cases, it is really a shame that more is not written about them because their history would be a great service for the next generations! Hans Moussa is one of those latter cases. He has been described as one who possessed many gifts and used those gifts to the service and glory of his God, and yet, for whatever reason, very little has been written about him over the years.

Hans Koller Moussa was born on June 18, 1883, but his story begins much earlier and across the great body of water known as the Atlantic Ocean. The city is Jerusalem; the date is May 29, 1858. A young baby boy is born of Arabian decent, and he is given the name Albert Moussa.<sup>1</sup> Albert became an orphan at an early age, when his parents both died of cholera on the same day,<sup>2</sup> and was placed in a German orphanage in Jerusalem. During his time in the orphanage, Albert displayed a great variety of talents.

Albert moved to Germany to study medicine and served a stint as a medic in the Crimean War. When his tour of duty was completed, Albert was convinced that medicine was not his career of choice and enrolled in the theological seminary in Basel, Switzerland, at age sixteen. Four years later, in 1878, Albert was ordained in Germany and promptly sent over to America. His first call in America was to serve a church in Genoa, MI, a small town located in Livingston County, about forty miles southeast of

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<sup>1</sup> The Moussa line can, apparently, be traced back to the following of Christ. The family had a very long line of pastors both in the Lutheran and Greek Orthodox Church. Gayle Moussa, letter to author, 05 December, 2009.

<sup>2</sup> James P. Schaefer, "Hans Koller Moussa," Northwestern Lutheran, May 1989.

Lansing. Shortly after his arrival in Michigan, he married Walberga Bierschneider on December 28, 1881, in Saginaw, MI.

During Albert's six years in Genoa, Walberga became pregnant. On the eighteenth day of June, 1883, God blessed Albert and Walberga with their first son, whom they named Hans Koller<sup>3</sup>. The family heritage and history was so important to Albert that he had his mother send water over from the Jordan River which he used at Hans' baptism.<sup>4</sup> Hans would grow up to be a well distinguished man and was described as being "striking, with flashing dark eyes. There was the charismatic about him...Prof. Kowalke described him as an 'outstanding athlete.'<sup>5</sup>"(sic)<sup>6</sup> The time that Hans lived in Genoa was short. Shortly after Hans' birth, Albert accepted a call to serve in the Saginaw area. He moved his family one more time during Han's childhood, when he took the call to serve the Lutheran congregation in Manistee, MI, a town located north of Ludington and along the coast of Lake Michigan.

Hans quickly began to show many of the same talents that his father had been blessed with. With no real established school system set up in America yet, Hans' elementary education was conducted by his father.<sup>7</sup> He was confirmed at age eleven, in 1884, and he continued his studies at Northwestern University in Watertown, WI, shortly after. During his time at Northwestern, a time when he was known as "John,"<sup>8</sup> Hans displayed his brilliant talents in the classroom and as he wrote for the

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<sup>3</sup> Hans' middle name has seen some variations over the years, particularly the two spellings: Koller and Kollar. The most reliable record, including Hans' obituary in TNL, have his middle name spelled Koller.

<sup>4</sup> Gayle Moussa, letter.

<sup>5</sup> H. K. Moussa seemed to love two sports above any other: football and golf. Most interestingly is the love of golf, because, as a game, it had not risen to popularity yet.

<sup>6</sup> James P. Schaefer, "Hans Koller Moussa," Northwestern Lutheran, May 1989.

<sup>7</sup> Webber, F.R., A History of Preaching in Britain and America, Vol. III (Milwaukee, WI: Northwestern Publishing House, 1957), 589.

<sup>8</sup> Kiessling, Elmer Carl, Centennial Memoir: Northwestern College Alumni Society 1879-1979 (Milwaukee, WI: Northwestern College Alumni Society, 1979), 62.

pages of Northwestern's monthly paper, the *Black and Red*,<sup>9</sup> as well as assisting Professor Hoyer with his duties as inspector until Hoyer's replacement could be found.<sup>10</sup> He graduated in 1900 and is the youngest man to ever have graduated from this institution,<sup>11</sup> at just under the age of eighteen. A remarkable and talented man, indeed! Not wanting to delay his education, Hans enrolled at Evangelical Lutheran Seminary in Wauwatosa, WI.

Hans' talents in the classroom were quite visible at the Seminary as well, and, in fact, Hans was quickly on track to graduate before his twenty-first birthday. Not wanting to have Hans ordained before he reached twenty-one, the seminary assigned him to Northwestern University as an assistant to the Inspector,<sup>12</sup> where he served with Inspector John Meyer. That arrangement did not last long. Northwestern had, for a long time, trouble with students acting out of line.

Inspector Meyer resigned in 1903, and Hans Koller Moussa found himself in charge of the dormitory by himself at the ripe old age of nineteen, although he did have Dr. Ott's assistance.<sup>13</sup> J. P. Koehler places most of the blame on H. K. Moussa for Inspector Meyer's resignation, writing in his book, "[Inspector Meyer] could not handle the situation, though he had an assistant in H. K. Moussa, probably because of the latter fact. Moussa was chummy with the boys, and when off duty maintained a passive

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<sup>9</sup> Kiessling, 23.

<sup>10</sup> Professor Hoyer's health was not its best, but he continued as Inspector until his replacement was called. Moussa and Herman Frank assisted during this time. Kowalke, Erwin Ernst, Centennial Story: Northwestern College, 1865-1965 (Watertown, WI: Northwestern College, 1965), 134.

<sup>11</sup> Webber, 589

<sup>12</sup> This date cannot be nailed down because the reports are conflicting and some don't mention the date at all. There are two possibilities: 1) He graduated the seminary in 1903 and was at NWU for one year after that, or 2) he was assigned to the University mid-seminary studies and returned. He is photographed with the graduating class of 1904 and was at Northwestern with Inspector Meyer, who resigned in 1903. What can be said for sure is that Moussa accepted the call to Northwestern University as Assistant Inspector because he was not yet "old enough" to be ordained.

<sup>13</sup> Koehler, John Philipp. The History of the Wisconsin Synod (Faith-Life: The Protestant Conference, 1981), 226.

attitude even though the riot would take place in front of his very door.”<sup>14</sup> Koehler’s assessment of the situation, however, does need to be taken with a grain of salt, as he was a little bit leery of those who did not share his German descent. In an interview, one of Inspector Meyer’s relatives said that Moussa was highly thought of – both by the students as well as by his future parish members. He speculated that the situation in which Meyer and Moussa had found themselves in was an all-around bad one, complicated by the fact that Moussa was not much older than the university students themselves. It is also possible that there was a conflict of disciplinary styles that confused the students, with Meyer having more of a stern style and Moussa’s was more lax.<sup>15</sup>

Moussa’s seminary career was completed in 1904 and he was ordained by his father in Manistee. Hans was assigned to serve his first call in Winona, MN, under then-Synod President Philip von Rohr. Rev. von Rohr was the first of three Synod presidents<sup>16</sup> whom Moussa would serve with. Hans Moussa’s ministry in Winona was not marked by much excitement, although he was given complete control of the congregation for a time while Rev. von Rohr vacationed in an attempt to alleviate health issues. Yet, what an exciting first assignment it must have been to learn under one of the early presidents of the Synod!

For whatever reason, Moussa decided that he was going to take a leave of absence from the ministry. Perhaps he wanted to continue his education while he was still young or maybe he was contemplating a change of careers. Whatever the case may be, in 1905, Hans Koller Moussa enrolled at the recently established University of Chicago. There he studied Oriental languages under the president of that fine institution, President William R. Harper. Moussa continued to display tremendous intellect

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<sup>14</sup> Koehler, 226.

<sup>15</sup> John Meyer, interview with the author, November 25, 2009.

<sup>16</sup> Hans Moussa served with Rev. von Rohr in Winona, MN; with Rev. Bergemann in Fond du Lac, WI; and with Rev. J. Brenner as part of the editorial committee of *The Northwestern Lutheran*.

and studies, and he impressed the faculty at the University of Chicago so much that it was reported President Harper hoped H. K. Moussa might follow him as president. President Harper “considered him one of his most brilliant students.”<sup>17</sup>

Hans Moussa was not the only Northwestern alumnus<sup>18</sup> who attended the University of Chicago. He had met up with some other fellow alumni – Martin Sprengling and William Herrmann – and together they organized some twenty other alumni into a Northwestern Club of Chicago in 1906.<sup>19</sup> While at the University of Chicago, Hans had been appointed to take part in the American Oriental Expedition, one of his final requirements to receive a doctorate in Semitic languages. A tragic turn of events made him leave his studies behind.

On February 25, 1907, Albert Moussa, Hans’ father, suddenly entered eternal rest. Albert Moussa had accepted a call from Manistee, MI, to St. John’s Evangelical Lutheran Church in Burlington, WI, just after Hans’ ordination. The congregation in Burlington, WI resolved to call Albert’s son to succeed him. They extended the call on March 17, 1907,<sup>20</sup> and shortly thereafter Hans moved to begin his ministry. Just like his stop in Winona, though, Hans Moussa did not serve very long in Burlington, and was there just over a year and a half. Even in his short time at St. John’s, Moussa began to display another one of his talents and interests: Christian education. Hans Moussa is credited with expanding

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<sup>17</sup> Webber, 583.

<sup>18</sup> At this time, Northwestern University was not just limited to students preparing for the ministry. It was a general liberal arts university, with a curriculum for those who desire to continue ministerial education, much like Bethany Lutheran College in Mankato, MN.

<sup>19</sup> Kiessling, 56.

<sup>20</sup> A History of St. John’s Lutheran Church. Burlington, WI: St. John’s Lutheran Church, 8.

St. John's Lutheran School. During his time served there, St. John's decided to build an addition to the school at the back of the building and to also add a second story to the original building.<sup>21</sup>

Hans' ministry to the congregation in Burlington ended after a year and a half. In the fall of 1908,<sup>22</sup> Hans Moussa was extended a call to return for a third time to Northwestern College in Watertown, WI. Once called student John Moussa, then Assistant Inspector<sup>23</sup> Moussa, Hans Koller was now known as Professor Moussa. He taught at Northwestern for two years. While in Watertown, Moussa had the opportunity to use his God-given talent with languages<sup>24</sup> as he served as a professor of ancient languages – in fact, he also headed up the entire ancient languages department.<sup>25</sup> Besides teaching in the classroom, Hans Moussa also served as athletic director<sup>26</sup> and coach of the football team. In his two years as football coach, Moussa had a cumulative record of 3-6-0.<sup>27</sup>

He was a popular professor,<sup>28</sup> but the classroom was not where Hans felt most comfortable and his heart longed to be back in the parish and among the people. In 1910, Hans Moussa was called to serve as pastor at St. John's Lutheran Church in Jefferson, WI, after Rev. Vogel was called home to his Lord. "One of the premier pulpits of the synod"<sup>29</sup> and "an influential congregation,"<sup>30</sup> Moussa served at

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<sup>21</sup> A History of St. John's Lutheran Church, Burlington, WI: St. John's Lutheran Church, 8.

<sup>22</sup> Ibid.

<sup>23</sup> Today we might call him "Tutor Moussa".

<sup>24</sup> Hans had been richly blessed by God in this area. Apparently he had a knowledge of, and skill with, some fourteen different languages!

<sup>25</sup> "Rev. H. Koller Moussa, Lutheran Pastor, Dies at Rochester Hospital," Fond du Lac Commonwealth-Reporter, April 28, 1928, Obituaries.

<sup>26</sup> This office seems to be more "unofficial" as there technically was no called athletic director until much later.

<sup>27</sup> See Appendix B for schedule and scores.

<sup>28</sup> Webber, 589.

<sup>29</sup> Schaefer, "Hans Koller Moussa."

St. John's, Jefferson, longer than he did at any other parish. While there, Hans once again showed a strong love for Christian education. St. John's, Jefferson, has this written in their history: "His 14 [sic] years of dedicated service to our church and school contributed to the growth of both of them. It became necessary to enlarge our school in 1912 by adding a second story and our teaching staff was increased to three in a few years."<sup>31</sup>

It was most likely here, at Jefferson, where Moussa became known as an excellent preacher. F.R. Webber says that "he gained a wide reputation as an eloquent preacher," and he laments that more of Hans K. Moussa's sermons<sup>32</sup> were not saved. Hans Moussa was such a terrific preacher, that he was in high demand when a congregation was celebrating a festival or needed a pastor for "Noonday Lenten services,"<sup>33</sup> even traveling as far as St. Paul, St. Louis, and Cleveland.<sup>34</sup> Hans Moussa was said to have had an "expressive countenance [with a] skill in the use of choice English and a strong voice of admirable modulation"<sup>35</sup> that helped make him the great preacher that he was. However, Moussa would, if he were asked, say that good preaching always goes back to the use of Scripture. "As a master of the original languages of the Holy Scriptures, he was able to deliver sermons that were rare examples of exposition at its best."<sup>36</sup> In fact, Moussa's gift at preaching also allowed him to preach on short notice without much preparation time.

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<sup>30</sup> Webber, 590

<sup>31</sup> 125 Years for Ev. Lutheran Church of St. John. Jefferson, WI: St. John's Lutheran Church, 1976.

<sup>32</sup> Two of his early sermons, from his time at the seminary, can be found in the WLS archives. A few others can be found in *The Northwestern Lutheran*.

<sup>33</sup> Webber, 590

<sup>34</sup> "Rev. Hans Koller Moussa Former Pastor Dead," Jefferson Banner, 3 May, 1928.

<sup>35</sup> Webber, 591.

<sup>36</sup> Ibid.



So thoroughly familiar was he with the Bible and its teachings that a man who knew him declared recently that "H. K. Moussa was called upon now and then to preach before some important gathering on ten minutes' notice, and his impromptu sermons were as solid in thought and admirable in their choice of language as those upon which he had devoted weeks of study."<sup>37</sup>

By God's grace, despite all of Hans' secular study, he continued to remain true to the doctrine of Scripture. He never gave up his belief in Scripture's verbal inspiration and continued to teach all the truth of God's Word.

Hans continued to keep his connections to Northwestern College open. J. P. Koehler had been the first president of Northwestern College's Alumni Society, a position he held for about thirty years. When his duties as Seminary professor and writer began to demand more of his time, Koehler stepped down as Society president and the reigns were handed over to Rev. William Huth. Pastor Huth, however, only served in that capacity for a few years, and in 1912 Hans Moussa was elected as the Alumni Society's third president. It was a position that Moussa would relinquish only because of his death.

H. K. Moussa held several other distinguished offices during his ministry, including member of the Board of Northwestern College,<sup>38</sup> a member of the Board of Bethesda Home at Watertown,<sup>39</sup> for a time<sup>40</sup> he was secretary for the Seminary Building Committee,<sup>41</sup> and he was a member of the joint intersynodical committee which suggested that the Synodical Conference members merge into one

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<sup>37</sup> Webber, 591.

<sup>38</sup> Pastor F. Graeber, "Pastor Hans Koller Moussa," Northwestern Lutheran, May 1928.

<sup>39</sup> "Rev. Hans Koller Moussa Former Pastor Dead," Jefferson Banner, 3 May, 1928.

<sup>40</sup> Immanuel Frey mentions that W. Bensemman replaced Pastor H. K. Moussa, who had originally been appointed. I was neither able to track down the date when Bensemman began responsibilities on this committee nor the reason why Moussa no longer served. It is possible that Bensemman began serving after Moussa's death (just before ground breaking in Mequon), or that Moussa relinquished his responsibility due to ever-increasing demands of schedule. Immanuel P. Frey, "Wisconsin Lutheran Seminary 1863-1963", 22.

<sup>41</sup> Jefferson Banner, 3 May, 1928.

large synod.<sup>42</sup> He was also asked, in 1915, to put his language skills to work and provide the English translation of Dr. Arthur Hörmann's book, *Soli Deo Gloria*, which celebrated Northwestern College's 50<sup>th</sup> anniversary. Moussa was also so highly thought of that he was nominated to fill a vacancy at the Seminary, although he was never called to this position.

In 1914, the Wisconsin Synod looked to establish a new English language paper to replace the *Gemeinde-Blatt*. Four men had been identified to be the chief writers and editors of this paper: Rev. John Jenny, Pastor John Brenner, Pastor F. Graeber, and Pastor Hans K. Moussa. This paper was titled *The Northwestern Lutheran*, a nod to the confessional Northwestern Conference of the old Wisconsin Synod, and its purpose was "to bring to the Lutheran home articles both instructive and edifying, and to keep our people in touch with the current events in the religious world."<sup>43</sup> The first issue of *The Northwestern Lutheran* was sent out on January 7, 1914.

Every two weeks for the next fourteen years, Hans Koller's editorials in this paper would find their way into the homes of Wisconsin Synod members, into the hands of other confessional Lutherans, as well as to "men who were not Lutherans, but who subscribed for his paper for the sake of his brilliant essays."<sup>44</sup> Hans Moussa was devoted to his *Northwestern Lutheran* writing, and in fact, none of the other three co-editors matched the sheer number of essays Moussa wrote during his time with *TNL*. Hans covered a variety of topics in the *Lutheran*, including Christian education, Einstein's theory of the universe, Prohibition, the switch from German to English in Lutheran congregations and schools, a supplement to the new hymnal of his day, World War I, as well as everyday events.

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<sup>42</sup> Koehler, 241.

<sup>43</sup> James P. Schaefer, "TNL's 75<sup>th</sup> Anniversary," *Northwestern Lutheran*, January 1898.

<sup>44</sup> Webber, 590.

It was during his ministry at St. John's in Jefferson that Hans Koller Moussa found his bride. Hans had been encouraged to find a wife, just as his father was, because it did not leave a good impression when a pastor was single.<sup>45</sup> A young woman named Della Wetzel, a member of St. John's and one of Hans' 1913 confirmation students,<sup>46</sup> had adored Hans. If the stories are to be believed, Della also lived up the street from Hans' Jefferson residence.<sup>47</sup> The two were married on June 16, 1921. It was a marriage described as "singularly happy"<sup>48</sup> and a "blissful union"<sup>49</sup>. Della's love for Hans ran deep, and she was grateful for the care which he would later receive at the Mayo Clinic in Rochester. In fact, that experience led Della to enter medical school. She later became a nurse, and then a doctor, all after her husband's death. She hoped to find ways to prevent such unnecessary deaths from happening again.<sup>50</sup> After her husband's death, Della married Hans' cousin<sup>51</sup> from Jerusalem, Ibrahim George.<sup>52</sup> God would not bless Hans and Della with any children.

The Lord, though, did bless Hans Moussa's fourteen years of ministry in Jefferson. The congregation grew from just over two hundred members to well over three hundred,<sup>53</sup> and the school also grew. In fact, the church grew so much that it was no longer possible to hold one service, and a

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<sup>45</sup> Gayle Moussa, letter.

<sup>46</sup> C.C. Frohmader, letter to Rev. James P. Schaefer, 30 July, 1989.

<sup>47</sup> Gayle Moussa, letter.

<sup>48</sup> Northwestern Lutheran, May 1928.

<sup>49</sup> Jefferson Banner, 3 May, 1928.

<sup>50</sup> Family Tree Maker, "Della I Wetzel," <http://familytreemaker.genealogy.com/users/m/o/u/Gayle-Moussa/WEBSITE-0001/UHP-0015.html>.

<sup>51</sup> Gayle Moussa, interview with the author, 2 December, 2009.

<sup>52</sup> Ibid.

<sup>53</sup> 100<sup>th</sup> Anniversary of St. John's Ev. Lutheran Church. Jefferson, WI: St. John's Lutheran Church, 1951.

second service had to be started.<sup>54</sup> St. John's also voted to add an assistant pastor to their ministry staff, calling Rev. H. Jungkuntz during Hans' time there.

Hans loved the congregation at Jefferson, and didn't want to leave. In 1923, the Wisconsin Synod met in convention at Bethesda Church, Milwaukee. One of the issues on the table there was the increasing demands of the synod president. "The plea was made to synod [*sic*] either to relieve Pastor Bergemann of his duties in synod [*sic*] entirely so as to enable him to spend all of his time in serving the congregation or, if synod insisted on having him as president, to engage him as its full time salaried official."<sup>55</sup> It was decided that Bergemann should continue his role as synod president and that St. Peter's, Fond du Lac, WI (where Pastor Bergemann served), would call a second pastor to be its primary pastor. This call was extended to Pastor Hans Moussa. He returned the call the first time and the second. The congregation in Jefferson didn't want to see him leave, either, and a petition was formed and signed, "pleading with [Moussa] to stay."<sup>56</sup> However, St. Peter's called Hans a third time to be their pastor. On this occasion the call was delivered with "Synod Officialdom,"<sup>57</sup> who requested that St. John's, Jefferson, give Pastor Moussa a release from his call since the issue was important to the synod's work at large.

Hans began his work at Fond du Lac on July 2, 1924.<sup>58</sup> He was installed by Pastor Bergemann and Prof. John Meyer.<sup>59</sup> He was, once again, directly involved with the congregation's school and the

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<sup>54</sup> 100<sup>th</sup> Anniversary of St. John's Ev. Lutheran Church.

<sup>55</sup> A History of St. Peter's Lutheran Church. Fond du Lac, WI: St. Peter's Lutheran Church.

<sup>56</sup> C.C. Frohmader, letter.

<sup>57</sup> *Ibid.*

<sup>58</sup> Fond du Lac Commonwealth-Reporter.

Lord blessed his efforts. Just as it was necessary to build an addition in Jefferson, so also St. Peter's had to increase their school and faculty to provide for an increasing enrollment.<sup>60</sup> In fact, in 1924, there was a peculiar turn of events. A young eighth grade girl, Viola Zimmerman, "interrupted her prepared [graduation] address to the assembly to plead 'Please give us another year of Christian education at this school!'"<sup>61</sup> Some have speculated whether or not Pastor Bergemann had planted the seed of this idea, but there has been no proof to this fact. The author wonders if indeed it might have been Moussa himself, given his history and affinity for Christian education, that encouraged such a request. Whatever the source of this plea, it worked. St. Peter's Lutheran School added a ninth grade to its curriculum in 1925, which would serve as the foundation of Winnebago Lutheran Academy.

That year saw an enrollment of 340 students at St. Peter's school, and an additional twenty-two students in the ninth grade. Due to the additional popularity of this extra grade, a decision had to be made. On June 6, 1926, 388 people met together and exuberantly voted to start a brand new Lutheran high school. This new school was named Winnebago Lutheran Academy, and it was the first area Lutheran high school of the Wisconsin Synod. In order to make this dream a reality, Moussa himself gave a substantial sum of money for financial support<sup>62</sup> and also served as part of the faculty, teaching Latin class.

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<sup>59</sup> It does not appear that there was any bad blood between John Meyer and Hans Moussa from the old Northwestern days, with the former participating in both Moussa's installation here as well as his funeral in a few years.

<sup>60</sup> Wilde, Pastor Phil et al. Northward in Christ: The History of the Northern Wisconsin District. US: Northern Wisconsin District, 2000.

<sup>61</sup> Pastor Paul S. Waldschmidt, "Winnebago Lutheran Academy 1925-2000: 75 Years of God's Grace," 2.

<sup>62</sup> Ibid, 9.

If Hans Koller Moussa were known for just one thing, it would most likely be the report which has come to simply be known as the "Moussa Report."<sup>63</sup> In the 1925 convention of the Wisconsin Synod, delegates had voted to form an "educational survey committee." The goal of this committee was to examine the increasing problem of school enrollment at the synodical schools. Dormitories were becoming ever crowded, and the synod wanted some direction on what to do. Hans Koller Moussa was assigned as the secretary to this committee, along with fellow members Rev. A. Ackermann, chairman, Pastor Plocher, and two laymen, Herman Aufderheide and Fred Wolff.<sup>64</sup> After serious study of the schools, particularly the schools at Watertown, WI, and New Ulm, MN, the committee printed a report. The report was submitted to synodical officials, and was approved in 1926.<sup>65</sup> However, this report contained some unique and far reaching ideas, and the Synodical Council asked that the report be reprinted and sent "to all pastors, teachers, and others for discussion and study prior to the 1927 convention."<sup>66</sup> The committee complied, and included a letter along with the report. The committee's secretary, Hans Koller Moussa, signed the letter, and the name has stuck ever since.

The Moussa Report<sup>67</sup> gave five recommendations to the synod at convention. They were as follows:

- I. Every parish in our Synod should have a day school with the aim of providing eight years of instruction.
- II. Our college at Watertown and our Teachers' Seminary at New Ulm should **not** continue as preparatory schools.

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<sup>63</sup> It has also been sometimes referred to as "The Moussa Plan", hence the title of this paper.

<sup>64</sup> Fredrich, Edward C., The Wisconsin Synod Lutherans: A History of the Single Synod, Federation, and Merger (Milwaukee, WI: Northwestern Publishing House, 1992), 151.

<sup>65</sup> Gayle Moussa, letter.

<sup>66</sup> Fredrich, 151.

<sup>67</sup> The Moussa report, and the floor committees resulting measures, can be found in the 1927 Synodical Proceedings on pages 26 and following. There are also included in Appendix D of this paper.

- III. The Synod should authorize and subsidize the establishment of preparatory schools, or acadmeies, in many different parts of its territory, preferably according to conferences.
- IV. The Teachers' Seminary should extend and vary its normal course to meet the needs of our day.
- V. Northwestern College, which now has reached the full standard of the American college, should likewise, as prudence dictates, offer college courses that would serve others than those who intend to prepare for the ministry. If the commercial department is retained, it should be open to those only who have finished a satisfactory prepatory course.

Hans Moussa saw a need to change the way the education system was currently operating. He recognized the poor situation that the colleges in New Ulm and Watertown were in. The dormitories were being used to house both college and high school students and the professors were being asked to teach both levels of education. This was not ideal in Moussa's, and the committee's, mind. Rather, they thought the campi should have a sole focus – the education of post-high school students – while separate high schools should be established around the synod. Ideally, Moussa thought, there should be one such high school in each district, which would cut down on the need for dormitories.<sup>68</sup> These schools, he argued, would serve two purposes – a prepatory system for the extended training of called workers and the added blessing of training solid lay workers as a byproduct.<sup>69</sup> Moussa also used the educational committee as an opportunity to continue to push an idea he felt extremely worthwhile: the elementary education of the children in the synod. The committee proposed that every congregation should have their own elementary school, through which they might teach children both the commonplace studies as well as bring youth up in the Christian faith.

The Moussa Report received a lot of attention and discussion during the convention. In response to this report, the floor committee at the 1927 convention offered four measures of their own:

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<sup>68</sup> One can only wonder if Moussa's experience as Assistant Inspector led to his distrust of the dormitory system.

<sup>69</sup> Waldschmidt, 6.

- 1) Make the proposed Dakota-Montana academy a synodical school subsidized and controlled exclusively by the synod.
- 2) Subsidize the Fond du Lac academy with \$1200 per year, contingent on synodical supervision.
- 3) Refer the "Report" to the Synodical Committee.
- 4) Instruct the Synodical Committee to create a visiting team to deal with other acadmeies in the matter of synodical supervision and support.

Three of the four proposals were accepted, with the exception being measure number 2. Many reasons have been offered ranging from the possibility that some thought Fond du Lac may not have been a legitimite source of called workers to a shortfall of cash. Whatever the case may be, Winnebago would not receive funding from the synod and would be left to support itself.

Northwestern Lutheran Academy was established the next year, as proposed, in the Dakota-Montana district. Perhaps the Moussa Report was gaining more ground than some thought it might! Could this new Academy be the beginning of a district-by-district ministerial education program? The future may have looked bright, but it did not last long. In 1932, a proposal was offered to close Northwestern Academy. One could only wonder how Hans Moussa would have reacted if he had still been alive! This suggestion did not come to fruition at this time, although this school would later close as part of the amalgamation of synodical schools. To add further trouble to the proposals of the Moussa report, the Great Depression hit shortly after it was discussed. Struggling to come up with cash, the Wisconsin Synod had to forgoe the idea of establishing a new preparatory school in each district. The task of establishing Christian high school education would eventually fall on the individual districts themselves and local organizations within each district. The inevitable result was that the schools were not, as Moussa intended, preparatory schools but rather high schools focused on training lay individuals for Christian lives in secular fields, with some future called ministers as a byproduct. It was indeed a role reversal of what Moussa had originally intended! More area Lutheran high schools would be



established in the coming decades, but the original intention of the Moussa Report still, to this day, remains “the great might-have been.”<sup>70</sup>

H. K. Moussa’s ministry at St. Peter’s, Fond du Lac, WI also included establishing the Men’s Club of St. Peter’s – an organization that still exists up to this day. His ministry might have developed even further, but Almighty God did not see it fit. Moussa was “a sick man for a long time”<sup>71</sup> and “had for some years previous to his coming to Fond du Lac been suffering with a stomach ailment which, however, until now had not appeared to be alarming.”(sic)<sup>72</sup> Moussa was encouraged by his doctors to visit the Mayo Clinic in Rochester, MN. Before he left, he wrote a letter to his fellow co-editors of *The Northwestern Lutheran*, apologizing for his lack of contributions to the paper. He wrote: “Am sorry I must again beg your indulgence and ask for patience. My health is not what it should be. Have to go to Rochester. Operation very probably. Perhaps I can make up when I am well again.”<sup>73</sup> Moussa departed from Fond du Lac to Rochester, MN, on Sunday, April 15<sup>th</sup>, 1928. He would not return alive.

Hans was placed on the surgery table on Saturday, April 21<sup>st</sup>, and the surgery was performed by Dr. Balfour, a doctor described as being “world famous for the surgery necessitated by its case.”<sup>74</sup> Hans would come out of the surgery alive and the operation was labeled a success. However, he was not out of the woods just yet. Five days after the operation, the doctors began to notice that complications were setting in. “The sickness had spread so far, that a recovery was not to be thought of anymore.”<sup>75</sup>

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<sup>70</sup> Fredrich, 153.

<sup>71</sup> Jefferson Banner, 3 May, 1928.

<sup>72</sup> A History of St. Peter’s Lutheran Church.

<sup>73</sup> Northwestern Lutheran, May 1928.

<sup>74</sup> Jefferson Banner, 3 May, 1928.

<sup>75</sup> Armin Engel, Hans Koller Moussa, trans. Paul Voss (Mequon, WI: WLS Archive).

His closest family was called to his bedside,<sup>76</sup> and in their presence Hans proclaimed an everlasting trust in Jesus Christ.<sup>77</sup> Shortly after, on April 27<sup>th</sup>, 1928, the loving Savior sent his angels to bring Hans Koller Moussa's soul to everlasting rest. He was forty-four years, ten months, and nine days old. His death sent shockwaves through the Synod, and many mourned the death of this extremely talented pastor. Many differing reports can be found giving various causes for Hans' need for surgery and his resulting death. Some have said that Moussa suffered from stomach ulcers,<sup>78</sup> others said that he had stomach cancer,<sup>79</sup> but neither of these were the real cause. Moussa's passing was due to a burst appendix.<sup>80</sup>

H. K. Moussa's family brought his body by train on Sunday, April 29, to Beaver Dam, WI, where the Zacherl motor hearse began the final leg of Moussa's return. The visitation was held at the Moussa residence in Fond du Lac and the funeral service was conducted on Tuesday, the first of May.<sup>81</sup> If there is any question regarding how Hans was thought of by the parishoners he served, the communities he served in, or his peers in the ministry, one would only need to look at his funeral service, which was very well attended.<sup>82</sup> Two of Hans' peers, Pastor J. Brenner and Prof. J. Meyer, conducted the funeral; Pastor Bergemann shared a devotion with the family before the service; Pastor August Bendler conducted the grave-side service. Hans Moussa's body was buried in the family plot in Burlington, WI.

Hans Koller Moussa spent his time working to further the advance of the Gospel and train the next generation of Christian men and women. He never sought public recognition but was still loved by

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<sup>76</sup> Engel, Hans Koller Moussa.

<sup>77</sup> Jefferson Banner, 3 May, 1928.

<sup>78</sup> Fond du Lac Commonwealth-Reporter

<sup>79</sup> A History of St. Peter's Lutheran Church.

<sup>80</sup> Gayle Moussa, interview with the author, 2 December, 2009.

<sup>81</sup> Fond du Lac Commonwealth-Reporter

<sup>82</sup> Engel, Hans Koller Moussa.

those whom he served and came in contact with. The only prize and recognition Hans sought was the everlasting prize and recognition that was his through his Savior. In the end, he was given that crown that never withers, the Crown of Righteousness.

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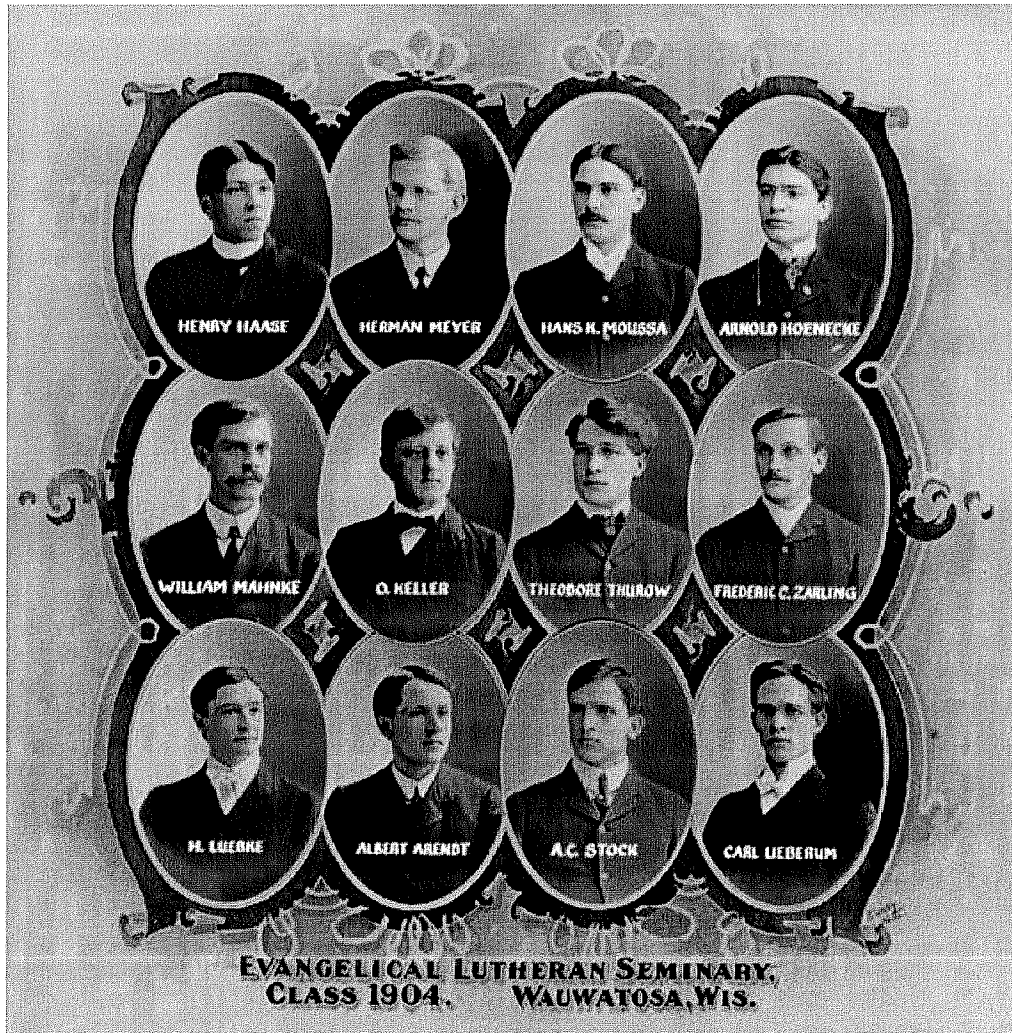
**Appendix A - Photos of Hans K Moussa**



Hans Koller Moussa, age 3



The Moussa boys: Hans (standing), age 12, and younger brother Herbert Augustus



Hans K. Moussa's Seminary graduation class of 1904



Hans Moussa and his dog Caesar at Northwestern College



## Appendix B – Northwestern University Football

### 1908 Season, Coach Hans K. Moussa

Record: 3-1-0

10/7/08	Northwestern	0	Ripon	8
10/17/08	Northwestern	22	Oshkosh	0
10/24/08	Northwestern	15	Carroll	0
11/14/08	Northwestern	6	Lawrence	5
11/21/08 <sup>83</sup>	Northwestern	-	Marquette	-

### 1909 Season, Coach Hans K. Moussa

Record: 0-5-0

Northwestern	6	Lake Forest	27
Northwestern	0	Ripon	25
Northwestern	3	Beloit	10
Northwestern	0	Lawrence	12
Northwestern	0	Carroll	14

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<sup>83</sup> It appears that this game was scheduled but never played, although the reasons are unclear.

## Appendix C – The Moussa Report<sup>84</sup>

### 6. REPORT OF THE SPECIAL COMMITTEE ON EDUCATION, MADE TO THE SYNODICAL COMMITTEE, OCTOBER 26, 1926, MILWAUKEE

#### A. Introductory Letter

Fond du Lac, Wis., February 16, 1927.

Dear Brethren:

When the report which is introduced by these lines was first submitted to the Synodical Committee on October 26, 1926, it was in fulfillment of an assignment made by resolution of the Joint Synod at its regular sessions at Milwaukee, August, 1925. A committee had been appointed, Pastor A. Ackermann, chairman (the other members are Pastor J. Plocher, St. Paul; Mr. Herman Aufderheide, New Ulm; Mr. Fred H. Wolff, Jefferson, and the undersigned, secretary), to consider the needs and requirements of the Joint Synod for its schools in the future with the purpose of avoiding haphazard planning which would surely lead to useless expense and to failure to achieve the ends sought. This committee had meetings at Mankato and at Milwaukee and prepared the following report.

The Synodical Committee hear the report and discussed it at great length and finally directed Chairman Ackermann to have it prepared for print so that it might be sent to every pastor and teacher in the Synod and to all others who are interested. It is hoped that it will be given serious thought by all and that it will be thoroughly discussed at conferences = delegate conferences were especially mentioned.

With such thorough preparation it should be possible to agree to some course of action at the coming sessions of the Joint Synod.

Yours sincerely,  
H. KOLLER MOUSSA,  
Secretary.

Note: All suggestions from individuals and conferences should be forwarded to the chairman of this committee for the purpose of preparing a complete report to present to the next meeting of the Synodical Committee. Such suggestions should be forwarded before the end of April, 1927.

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#### B. Committee Report

The educational problem of the Joint Synod is now acute because New Ulm and Watertown have reached their capacity in enrollment, in fact have gone beyond it. The question is: Shall they be allowed to grow still further according to the plans and policies in force heretofore? That would mean that both institutions would soon have in excess of 300 students and if they are to serve the needs of the whole

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<sup>84</sup> The Moussa Report can be found in the 1927 Proceedings of the Wisconsin Synod, under the title Report of the Special Committee on Education, Made to the Synodical Committee, October 26, 1926, Milwaukee, pages 26 and following.

Synod they should grow to two and three times that number in the near future, requiring a concentration of synodical expenditures for buildings and upkeep at these two places.

A re-examination of the educational needs of our Synod today, together with a consideration of the service it is possible to render to the eight districts with our three preparatory schools, Watertown, New Ulm and Saginaw, quickly discloses the fact that parents living at some distance are loath to send their children so far away to school; this is evident from the facts at hand. From one-half to two-thirds of the preparatory enrollment at New Ulm comes from its surrounding territory; a similar state of affairs obtains at Watertown, though to a lesser degree; at Saginaw one would not expect it to be otherwise.

If Christian intermediate schools, whether intended to prepare for the ministry or not, are so little available to the greater part of Synod's congregations, then our well-meant efforts to establish primary schools and eventually colleges for our people will come to little good, because with school attendance compulsory to the end of the high school age much of the work done in our common schools, where we are fortunate enough to have them, is later undone and the interest and concern for these common schools is sure to decline. Furthermore, if we were able to stock our congregations with members who have attended our own academies, we could be sure of more understanding and zeal in behalf of all of our schools.

Though there are many other considerations that should move us in the same direction, your committee feels that these should suffice to make the following recommendations of such significance that a discussion of their contents should lead to well-considered action at our next Joint Synod meeting.

### **Recommendations**

- I. Every parish in our Synod should have a day school with the aim of providing eight years of instruction.
- II. Our college at Watertown and our Teachers' Seminary at New Ulm should **not** continue as preparatory schools.
- III. The Synod should authorize and subsidize the establishment of preparatory schools, or academies, in many different parts of its territory, preferably according to conferences.
- IV. The Teachers' Seminary should extend and vary its normal course to meet the needs of our day.
- V. Northwestern College, which now has reached the full standard of the American college, should likewise, as prudence dictates, offer college courses that would serve others than those who intend to prepare for the ministry. If the commercial department is retained, it should be open to those only who have finished satisfactory preparatory courses.

### **Notes to the Recommendations**

To I. Eight years of sound instruction, irrespective of the variations of system and the innovations current in other schools, should find common school pupils confirmed and ready for academic training. The arbitrary rearrangement of grade and high school years, now in vogue in other systems, does much

to make our parish schools appear misfit, as indeed they can never and should never have the sole aim of conforming to other schools; but if we have a complete system of our own, all of our youth will be well served and need not fear comparison with others.

To II. Watertown and New Ulm, now two-thirds or more preparatory schools, if freed for their real tasks by the removal of the preparatory departments, will escape many disabilities and gain definite advantages. 1. They will escape the insoluble problem of administering dormitory discipline for a group that varies eight years and more in age. 2. They will escape the necessity of assuming responsibility for children that need much parental supervision yet are not at home except at long intervals. 3. The faculty members will escape the need of expending their energy on large classes, often too large by any standard, to the detriment of their more exacting duties with higher classes. 4. They will escape the task of culling and weeding out the large classes, which is an office that should be performed elsewhere if these higher schools are not to be charged, undeservingly, with severity and wastefulness. Incidentally, the Synod assumes the heavy burden of providing facilities for preparatory students scarcely 25 percent of which fulfill its expectations. 4. They will gain the opportunity to develop the more advanced studies for the benefit of the school and of the church. That alone would make a wider choice of studies possible.

To III. The machinery for administering academies could be found in different ways. In order to stimulate thought and discussion this report suggests three: 1. The congregations of one or more conference are pledged to certain sums with which the institution is financed. The number of communicants might serve as a basis for computing the quota of each. The congregations elect a specified number of delegates which in turn elect the Board of Directors to manage the institution. All interested are kept informed by frequent oral and printed reports. The school should be located in populous Lutheran territory. It should be begun a class at a time and have ample and competent instructors; local or neighboring pastors could take over a few courses. It will not be, to begin with, a boarding school. Out-of-town students should be housed with Christian families under supervision. Students should be encouraged to go home over week-ends as much as possible. For the first a building for the school could be rented; later on it would acquire its own property. A committee of the Joint Synod should exercise supervision over the course of studies so that graduates of the Academies would be suitable material for the higher schools. The directors of the two colleges should be ex-officio members of such a committee. All students should pay tuition fees; boards of directors could always exercise discretion in individual cases so that this would not prove a hardship on any family. When and if the academy satisfies the requirements of the Synod's advisory committee, it should receive a subsidy from the general treasury; an equitable way would be for Synod to pay 25 per cent, or some other amount, toward the salary of every teacher employed exclusively in the academy; for teachers who are chiefly busy in commercial branches, if there be such, no subsidy should be expected. A salary scale, as far as the Synod is concerned, should be agreed upon; if the local directors exceed such standard in any case, it would be their own concern but they could not expect more than the standard scale synodical subsidy. 2. A second method of organizing an academy would tally with the above in every particular, excepting that instead of the congregation as a whole pledging support, each congregation would organize a branch association in which membership would be voluntary, conditioned upon certain fees.

These branches would then elect delegates to select their governing body. The one great advantage of this system is that the academy would be managed entirely by its friends. 3. When these recommendations were discussed on the floor of the Synodical Committee a third method of organization was warmly urged by a number of speakers in preference to the preceding two methods suggested by the committee. It was urged that: a. Synod cannot allow too great a measure of independence to such schools, for that would invited dangerous departure from strict Lutheran, or at least from sound academic standards, as experience seems to have proven in some cases. They Synod should retain absolute control of all such intermediate schools. B. Because the schools should be placed according to need and not necessarily according to the willingness of certain localities to provide for their upkeep, Synod should not merely subsidize schools that are started by local enterprise, but it should first of all determine where such schools are most needed and then it should organize them and proceed to finance them from the general funds. Thus the schools most needed would be the first to be begun and in the course of time all districts would be served. C. Some speakers, agreeing to the foregoing two points, were of the opinion that even under this plan of complete synodical responsibility, local support could be stimulated to such an extent that Synod would not be overburdened by the expenses.

Note: The question of providing dormitory facilities at such schools was quite important in the minds of some. AS the reader will have noted, this report does not contemplate the establishment of dormitories – certainly not on the plan to which we are accustomed. But there would be a way to an effective compromise if students at any such locality would, as the needs of the case require, club together in boarding clubs, for which a house could be rented. Synod might provide and pay for the services of a responsible matron and might even buy the most necessary equipment, all other expenses to be prorated by the students who use the club.

Note: The financial burden of carrying a number of intermediate schools instead of building up our existing schools in the old way, would not be prohibitive. The per capita cost to the Synod for the students enrolled would be lower, we are sure. Railroad fares alone from distant points, as now required, converted into tuition, would materially reduce costs to the Synod without increasing costs to the parents of students.

To IV. Our schools of every grade can prosper only if they are manned by devoted, well-trained, Christian men and women. It should be our aim to offer our students facilities to prepare themselves for their calling as thoroughly and as adequately as possible. To this end it is suggested: 1. To establish a special course for women, extending over two years, to prepare them as primary teachers, for it is in this department that they are chiefly employed. They should, in consequence, be release from courses that are of value to men only, such as those for church organists, choir leaders, and others. 2. To extend the course for all men to three years. 3. To provide at some time in the future a fourth year for normal students so they can take a valid degree as Bachelors of Education and become available as teachers and principals of academies.

New Ulm stands in urgent need of an additional building and that need should be filled. But once having that it could carry out the program outlined for many years without further expansion.

To V. The building at Watertown would serve for purely college purposes for many years without the addition of anything excepting an adequate library building, which the school should have in any event. The development of its curricula would take care of itself, though it is apparent that it could offer courses in science and in letters that would qualify graduates to teach in our academies without putting Synod to expense.

### **In Conclusion**

The Saginaw institution, which is at present a synodical preparatory school, could continue as such. Eventually it could be developed into a college and the district could provide preparatory training in the fashion outlined above.

The possibility of co-operating with sister synods in the academy undertaking suggests itself, but such co-operation would have to be unofficial, as long as our Synod exercises supervision and grants subsidies. Some arrangement could probably be made to meet local conditions in every case.

**– The Committee**

\* \* \*

Recommendation No. 1 was adopted unanimously, every parish in our Synod should have a Christian day school with the aim of providing eight years of instruction. The other recommendations were referred to a special committee, which submitted the following resolutions: –

1. The Academy to be established in the Dakota-Montana District is to be a synodical institution supported and supervised by Synod in every respect.
2. The Academy in Fond du Lac is to be supported (after being placed under supervision of Synod) temporarily by an annual allowance of \$1200.00.
3. To discontinue discussion of the Report of the Educational Committee and to refer further proceedings to the General Synodical Committee.
4. To instruct the Synodical Committee to appoint a sub-committee which is to deal with schools of this character in regard to synodical supervision and support.

Recommendations Nos. 1, 3 and 4 were accepted; No. 2 was tabled

Appendix D - Letter from H. K. Moussa

*From  
Dierwigen  
481 Kays St.*

Hans Koller Moussa

G. E. Bergeman

PASTORS OF

St. Peter's Lutheran Church

*Mrs. + Mrs. J. M. W. Schrey  
84 - S. Henry*

August 15th, 1925.

TO ALL MEMBERS OF ST. PETER'S LUTHERAN CHURCH:

My dear Fellow-Christian:—

Everyone who is privileged to receive Holy Communion at St. Peter's Lutheran Church is receiving this letter. I trust you will read it carefully and take the suggestions it contains to heart.

Because the church and its work is growing larger from day to day it becomes necessary to go to greater trouble in keeping the members informed. At the last annual meeting the following plan was adopted: 1. There will be published a book in which all the names of all members who contribute to the church will be listed. 2. This list will show the exact amount each one has given during the year 1925 for our church. 3. An accurate account of all disbursements will be rendered.

This is necessary because every member should know, not only what the money is spent for, but also where it comes from. It must come from you. If we cannot depend on you, where shall it come from?

If each one of us does his fair share it will not be hard for anyone. Last year 41 families gave nothing! Do you think they were good members? Were they members at all? About 160 families gave far less than the average, without any good reason! Do you think that is just to the rest? How can a church exist if its members care so little about it?

THIS YEAR, AND AFTER THIS, WE EXPECT EVERY SINGLE COMMUNICANT TO DO HIS SHARE! If anyone is too poor and cannot do it, that is a different story. All he needs to do is to report his case to the church council or to the pastor. The church does not expect anything from the poor. But it does expect that those who call themselves members and have money for everything else should also contribute the little that is asked of them to keep St. Peter's Church going so it can do its work. The church holds out nothing from you, you must not hold out the little it requires.

1. If a man is a voting member he should pay not less than \$15.00 a year.

If you get time to the end of 1926 to make your payments, don't you think you can double your subscription, or raise it materially?

Do you realize that if you pay on your subscriptions now, as we need the money to pay the contractors, you are saving yourself and the rest of us the interest we must pay on the money we borrow (which is partly yours, if it isn't paid in full)?

The family average was estimated at \$250.00. You know-how averages work—they don't work. Too many stay below the average. There are too many \$50.00 and \$100.00 subscriptions— and quite a number of \$00000 subscriptions—that will not get us the average. Take counsel with yourself and do the fair thing. The church

has never been stingy with you; it has always given you the best it had. And that "best" was good, it was the best; It was the pure Gospel of Jesus Christ, your Savior and your God.

#### THE SAVING FUND

To help you and us the church has established a Saving Fund of which Mr. Otto Egelhoff is manager. If you have savings we shall be glad to hold them for you. The church will pay 4% for all sums that are left six months. For all sums left for a year we shall pay 5%. Interest will be paid twice a year. You can get your money back at any time on short notice. Any sum from \$50.00 up will be accepted.

#### THE CHURCH AT LARGE

While we are doing these things for ourselves at home, we must not forget the Church of which St. Peter's is a member—the whole Christian Church on earth, our Wisconsin Synod in particular. We could not exist without the work that is done for us and by us in our colleges, seminaries, and by our missionaries. We **MUST NOT FORGET THAT.**

If every communicant makes up his mind to do something regularly for the missions and will not shirk this duty it will not be hard on anyone. But if we always let the other fellow do it—he'll do it just the way we do—he will not do it at all.

It takes but an average of about \$3.00 a year for our missions, as they stand now. Can you afford to fall down on a big job, the biggest job in the world—the biggest job any man ever had as long as the world stands for \$3.00 a year? That, of course, is again an average—and averages will always get you into the hole unless you keep a good eye on him. I know a little working girl of St. Peter's church who knows all about this average business but she gives between \$35.00 and \$50.00 a year for missions alone! It isn't her fault that the average for all our members is less than \$2.00 a year! I'm proud of her. I'm not proud of our missions average.

2. His wife, as a communicant member, should pay, like others, not less than \$12.00 a year.

3. All young people that earn their own way (that is all other communicant members) should pay not less than \$12.00.

4. Children that are confirmed but are not earning anything should pay what they can. They have spending money; they should have "church money." They should get the habit from the beginning. If they go to communion they are members and should get their names on the membership list.

You will see that a man and wife together will thus pay not less than \$27.00. All sons and daughters that earn their own way, would pay for themselves. Children not earning anything would pay what they can. **ALL OF THEM SHOULD USE ENVELOPES SO AN EXACT RECORD CAN BE KEPT.**

The church is your church. This year it must raise \$20,000.00. That is too much for you alone; but together we can do it easily. We wouldn't have so great an expense if there were not so many of us. The money is most economically handled, as everyone can see. But if a big proportion of the membership does not pay its dues it makes it hard for the rest. You have no right to expect services and then fail to hold up your end.

If you have no envelopes, you will receive a small packet for the rest of the year at the same time you receive this letter. If you do not receive envelopes, kindly inform the pastor.

How about last year's dues? Were you one of those who were behind? If you add your arrears to your dues this year, you will receive full credit for them and your name will go off the list of delinquents, where, I am sure, you do not want it to be.



If you get this letter by mistake, that is, if you do not consider yourself a member of St. Peter's church, you will be kind enough to tell us, so we can take your name off our lists and then we will not figure with you any further. We'll both know then, just where we stand.

The book will come out after Jan. 1st, 1926. Be sure to get in your contributions before December 31st, 1925.

If you know of somebody who is a member and did not get this letter, let the pastor know. This is the first time we are doing this and it is easy to make a mistake. Please, help us to avoid mistakes.

#### THE NEW SCHOOL

You know all about the new school. How about your contributions to that? It is going to be of use to everybody. All of us should help to pay for it. And we can do so easily.

If your contribution was not high enough, and you ought to be a good judge of that, raise it of your own accord.

If you have done nothing so far, don't you think it's high time you did?

#### IN CONCLUSION

The members of St. Peter's, and that means you and all your children, have so much to be thankful for. For many years you have had a church to be proud of. You had a church and school that were served by devoted men and you always had devoted members. The best that God Himself could offer you was offered you day in, day out. And when you were in trouble, any kind of trouble, you turned to your church and it did not fail you. When no one could help you, there was always the Word of God and someone ready to make it your own. Isn't it little enough that is asked of you for our church, our new school, and for our missions? Could anyone today, doing half as much work in your name, ask you for less than that? And could you find anything to do that would be half as much worth while? And remember, all the while you are doing this you are serving yourself better than anything else could serve you.

We have written you very frankly as to a fellow-Christian who wants the Kingdom of God to prosper. I am sure we made no mistake. Let your Christian conscience give you the right advice when you think over this letter and help other members to see that if the Church of Christ fails then the whole wide world might just as well go to smash this very minute. We must do our part so it does not fail because of our negligence. Christ will not let HIS Church fail, that is sure. He is always the King and does not really need us. But we can cut ourselves off. Then He takes His gift; and gives them to someone else. He lets us help Him and takes our little efforts because He is kind and good and has made even our humble, little efforts holy, when He made us holy through His blood and sacrifice for the forgiveness of our sins.

With sincere greetings,

Your brother in Christ and your pastor,

