

...IF IT IS TEACHING, LET HIM TEACH
[AN INTERVIEW WITH PASTOR WAYNE BORGWARDT,
28 NOVEMBER 2008]

BRIAN K. DIRING
SENIOR CHURCH HISTORY PROJECT
PROFESSOR KORTHALS

11 DECEMBER 2008

Introduction

Pastor Wayne Borgwardt has served his Lord and his Synod as a layman, vicar, pastor, professor, teacher, administrator and mentor for more than 50 years. It was a privilege to serve with him in Ukraine, and I was moved by the great love I perceived that he has for those he has served and taught. While it would be easy to present the simple facts (where, whom, how long, etc.) of his service, and they will be available in another document, they are also a matter of public record, and it is not my intention to report bare facts. The purpose of this interview was to give Pastor Borgwardt the opportunity to tell us of those events from his perspective, to tell us what those events meant to him, and to allow him to teach another time, as he tells us what he learned.

Brian K. Diring

07 December 2008

Childhood¹

Wayne Borgwardt was born on 26 December 1934 in Winona, MN, and lived (until age 14) near Alma, WI, on the family farm. Early in his life, even after leaving Alma for high school in Mankato, he envisioned for himself a future as a farmer. Though he would not pursue that career, as he prepared for the pastoral ministry, he always appreciated being able to return home to help out on the farm.

For the first few years of his life he was unchurched (and was not baptized until about 2 years of age). This came about due to the Protes'tant Controversy. His parents were members of the Alma congregation, which was a member of the WELS until 1929, but which left after the Western Wisconsin District Convention of that year (to which his grandfather was a lay delegate), and eventually became a member of the ALC. His grandfather and father were disillusioned with the WELS following that convention, and his father left the church.

Wayne began attending the local WELS church (Zion, Cream, WI) when his older brother, Loren, began attending catechism classes there, and invited his little brother to come along to worship. Attendance with his brother, and hearing the great message of the gospel, is his earliest recollection of church life. The pastor at Zion at the time was Pastor Kurzweg, called to serve out of the Missouri Synod. Wayne was himself confirmed on July 4, 1940.

When I asked him if he had anything further to add regarding his parents, he stated:

¹ While most would be more interested in Pastor Borgwardt's ministry as a called worker, I thought it necessary to spend some time on his formative years, as they would certainly influence both the man he would become and the manner in which he would carry out his ministry.

Yes, two fathers, I'd say, had a significant influence on me. One is my father, Alvin, and then my father-in-law [Oscar J. Naumann]. Of course, I didn't meet him until some time later. But both of them struck me as being very evangelical people. Letting you do your thing – holding you back when you need to be held back, and giving you advice when you needed to have advice, but nonetheless being very supportive; my earthly father as I matured physically and mentally; and my father-in-law as I matured theologically.

Wayne attended a public elementary school, Alma Public School No. 4, a one-room schoolhouse. One teacher in particular, Helen Hansen, influenced him by her kindness and support. It was Helen Hansen who led Wayne to respect the occupation of teacher, and the effect teachers can have on their students.

The most significant pastoral influence on young Wayne came from Pastor C. F. W. Kurzweg, whom Pastor Borgwardt describes as “a short, but powerful figure.” By contrast, he learned much about how *not* to conduct a ministry from the pastor that followed, who was of a legalistic bent and presided over a congregational dispute regarding stewardship and fundraising, a dispute that was of his own making.

Teen Years/Bethany

Two factors led Wayne to decide to attend Bethany Lutheran High School in Mankato, MN. The first was the poor reputation of the local high school in Alma (although he did point out that his brother attended that school and later the University of Wisconsin at Madison). The second was the growing discord between his parents (they would separate many years later). His brother advised him to go to school somewhere else, in order to avoid being in the middle of problems at home.

Although he could have attended Dr. Martin Luther High School, he chose Bethany for several reasons: after comparing the catalogues of both schools, he found the Bethany catalogue was “put together much, much better;” both Bethany High School and Bethany College were state accredited; finally, Pastor Kurzweg's daughter had been a student there for a year, so there was already a connection for him at Bethany.

While Pastor Borgwardt admits that the possibility of the pastoral ministry was always there, given the positive picture of the ministry he had from Pastor Kurzweg and his son, Bernard (who also went into the ministry of the LCMS), he did not originally intend to study to become a pastor. His thoughts were more focused on returning to the farm after agricultural school in Madison.

Several influences changed his mind. The first was Bethany itself, which was a positive model of Christianity first, but also for service in the ministry. The second was his roommate (through all six years at Bethany), Gerald Milbrath. He made a special note of “getting to know the story of the Little Norwegian Synod.” He described the early years of the Evangelical Lutheran Synod as “heroic.” Hearing the stories of those early years, after a small group of Norwegian pastors refused for doctrinal and scriptural reasons to join in the union of Norwegian Lutheran church bodies, stories told by students and professors alike, influenced Wayne

to think about preparing for the pastoral ministry. He decided to begin those preparations following his junior year.

As he had already been taking German for his foreign language requirement, the only change to his coursework senior year was the addition of Latin.

Even in high school, larger issues began to be apparent. Bethany, being very much a “Synodical Conference School/College,” had students and professors from LCMS, WELS, and the ELS. Pastor Borgwardt names two professors who were later very important in the LCMS: Paul Zimmerman and J. A. O. Preus. There were differences between members of the faculty, and the students became more aware of those differences, and the issues in the Synodical Conference, as time went on. As another example of the differences over these issues, he names another member of the faculty, Norman A. Madsen, an energetic preacher and someone whom he greatly respected, who left to join the Church of the Lutheran Confession (CLC). He also recalls overhearing Prof. Paul Zimmerman, who later served at several LCMS colleges (and was later appointed by LCMS to head up the investigation of Concordia – St. Louis, resulting in the Seminex walkout), telling a group of students: “don’t write off the Missouri Synod.”

“So, you had some very intense feelings on the part of the faculty members, and that, in turn, was reflected in the student body itself.” He opines that the awareness of the issues was for the most part a good thing to have.

College Years/Bethany

As the situation in the Synodical Conference worsened, students at Bethany College became more aware of the growing tensions. Pastor Borgwardt notes one local issue that drove the matter home. The pastor of Emmanuel, the large WELS church in Mankato, led his congregation to suspend fellowship with the WELS (and Missouri, of course) “because it did not break fellowship with Missouri fast enough.” In response to that, and in light of the unhappiness of many of Emmanuel’s members over their break with WELS, the Missouri Synod founded Our Savior’s congregation in Mankato. The faculty at Bethany found themselves “caught in the middle,” considering where they might encourage their students to worship.

I asked him “how did you as a Bethany student perceive the issues between Wisconsin, the ELS, and Missouri over altar fellowship, pulpit fellowship, and so on?” His response was to deal with “and so on” first. He stated that from his perception they paid more attention, at least initially, to the practical aspects of fellowship, among them scouting and military chaplaincy. These issues then flowed back to the more basic issues of altar and pulpit fellowship. He and his roommate Gerald, along with another student, took it upon themselves to study Romans 16. He added that one should keep in mind the fact that the synods were still in

fellowship, though it was a “protesting fellowship.” The document most frequently discussed among the students was Missouri’s “Brief Statement” of 1932.

Although Wayne and Gerald parted ways after Bethany, they remained good friends, as they had been while roommates. He spoke of standing up at Gerald’s wedding in 1959, by which time he noted that Gerald had become a “convinced Missourian.” When he discussed the synodical difficulties with His friend, Gerald’s response was “yeah, but, we’re a good-sized church body, and we can do so many good things.” Back at Bethany, before they both left, “they were young guys and aware of the difficulties,” but neither was doctrinally aware to the point of making a decision to leave his synod. While Gerald remained with Missouri, he also remained a staunch conservative, theologically. At Bethany and beyond, having such a close friend (and other close associates) in another synod helped Wayne to understand that people need to grow in their scriptural knowledge, and may not have grown to the point where they can make scripturally astute judgments about with whom they should have fellowship.

As to the student-professor relationships at Bethany College, Pastor Borgwardt said that they naturally varied, but were generally pretty good. He mentioned two professors in particular, Holding and Honsey, in whom he could see genuine caring and love for their students. Forming personal relationships with their students typified the professors at Bethany. The attitude which he called “Herr Professor” was not there. It is that quality in his professors (and the personable nature of his grade school teacher Helen Hansen) that he said he tried to emulate when he became a professor.

The professors were aware of issues in the Synodical Conference, and those subjects were not forbidden in the classroom, but they did not find any excuse to bring them up. If the topic of a doctrine class dealt with them, then they would be discussed, but he made an effort to point out that the hard accusations (such as the “narrow-mindedness” of Wisconsin) that were floating around at that time did not come up in class.

Regarding J. A. O. Preus, he stated that via second-hand sources he heard that Preus was instrumental in leading the ELS to suspend fellowship with Missouri in 1956. He wonders at Preus’ later willingness to take a call into Missouri, but gives him the credit for his efforts to halt or at least slow Missouri’s plunge towards liberalism.

College years/Northwestern

After two years at Bethany, Wayne moved on to Northwestern, where he found himself both prepared and not prepared for the curriculum. The focus at Northwestern was “rather narrowly” on the biblical languages (and to a lesser degree the confessional languages, German and Latin), in order to begin theological studies

“from the ground up.” As a liberal arts college, Bethany was not so focused, as its mission was to prepare people for many walks of life, not just the pastoral ministry.

In the area of student life, he described Bethany as more inclusive, with friendships much more able to jump beyond class lines and cliques. Northwestern tended to be more stratified, with even a certain amount of “hazing.” Coming in from Bethany also made it difficult to form friendships with men who had already formed their in-class relationships. While at Bethany there were people from different synods, preparing for many walks of life, as well as being co-educational, at Northwestern the flow of male students from Prep to College to Seminary allowed the students to mature more slowly in their relationships.

Relationships with the professors at Northwestern were (with some exceptions) not as open as they were at Bethany. Some, he mentions, had the attitude of “Herr Professor.” He described it as a sense of reserve, which he understood.

One thing that surprised him at the time, but which he understands now, is that the growing problems with Missouri were rarely, if ever, discussed at Northwestern. The reason for this, as he understands it, is that issues of Boy Scout membership, chaplaincy, and even fellowship, are not at the heart of the gospel ministry. These are obviously important, but if you make them your “bread-and-butter” then you’re not dealing with the heart of it: law and gospel. Issues of fellowship are doctrinal issues. The purpose of Northwestern was to give men a solid foundation in the biblical and confessional languages, so they could go on to Seminary and study dogmatics, building on that foundation.

The Synod convention in New Ulm, 1957

Wayne was asked to serve as a lay delegate to the Synod convention, representing Zion, Cream, WI. He makes a point that his selection was mostly due to the fact that most adult male members of the congregation were busy with the grain harvest.

The big issue at this convention was whether to suspend fellowship with Missouri (the Proceedings include several memorials urging the severance of fellowship). Pastor Borgwardt gave an overview of the historical development up to 1957, which will not be presented in this summary. He summed up the situation as “still showing some hope that Missouri might listen to the concerns of her sister synod.” Wayne voted against suspending fellowship, and a narrow majority agreed with him. His rationale was that suspension would be rather abrupt, given that the committee assigned to examine the issue one year before reported that progress was being made with Missouri. He criticizes Prof. Reim for his reversal of his position without giving Missouri a chance to respond (Missouri only meets once every three years).

When asked about the actions of Professors Reim and Meyer at the convention, he did not add anything to Reim's statement (which can be read in the Proceedings), but comments on Meyer's plea for unity:

Professor Meyer got up, then, and pleaded for unity among the brothers. Now, some have understood it not in the way that I understood it at the time. Some was (sic) suggesting that Meyer was doing an about-face and was suggesting that we prize our unity with the Missouri Synod. I didn't understand it that way at all. I understood it as Meyer urging us to prize our own fellowship to see us through these difficult times, and don't do anything which would be considered precipitous action, and instead work at strengthening that fellowship within our own midst. I think Prof. Meyer was looking ahead and seeing what eventually would develop with the formation of the Confessional Lutheran Church [the Church of the Lutheran Confession – CLC].

Wisconsin Lutheran Seminary

One thing Pastor Borgwardt said he expected upon arrival at Seminary was a "more inclusive spirit," and a breaking down of the artificial barriers between the classes. This, he noted, is exactly what happened. Additionally, the "Herr Professor" attitude that he noticed among some Northwestern professors disappeared at the Seminary. He noted with some pleasure that Prof. Meyer had memorized the pictures of all the incoming Junior (first-year) students.

The relationship with professors at the Seminary was invariably personal, "take whatever course you want."

The issues at large between Wisconsin and Missouri were handled at the Seminary, but not with any kind of over-emphasis. They were doctrinal issues handled in dogmatics classes. He noted that one issue he came to understand better were the differences over the doctrine of the ministry.

Vicaring

The first feeling he recalled about vicar year was disappointment at being sent to St. Jacobi, in Milwaukee (even Benton Harbor, MI, was more exotic). He served under Pastor Harold Eckhart, and spent a lot of time visiting the elderly and teaching catechism. He characterized Pastor Eckhart as "staunchly confessional, yet caring and compassionate," and credits him as being a strong influence.

His summer vicar experience at St. John's, Westland, MI, would change his life. While he spent much of his time in evangelism and outreach, another event of importance was "the assignment of a young graduate of Dr. Martin Luther College." Two weeks at the end of August 1960 were sufficient for him to become acquainted with Myrna Naumann, who would become his wife.

Parish Ministry at St. John's, Frankenmuth, MI

Although he was one of the few single graduates from Seminary in 1961, Pastor Borgwardt was not assigned to be a tutor. Due to a shortage of men to serve in parishes, he was assigned as the pastor of St. John's, Frankenmuth, MI. Suspension of fellowship with Missouri came about 3 weeks after his installation. A week or two after that, a member of the congregation marched in with his Boy Scout troop, in uniform. Realizing that this was a matter of ignorance, the young pastor made it clear later that this shouldn't happen again, and resolved to instruct his people on these issues. The other church in Frankenmuth was St. Lorenz, a Missouri Synod church, and marrying between churches meant that many families were divided over the break with Missouri. He spent a great deal of time during his three years at St. John's instructing his members, in Bible class, special sessions, and in his personal practice. The best way to handle it was to build up his people's understanding of law and gospel; with a good understanding of these things, people won't let their fellowship practices undermine the gospel they are trying to proclaim.

To the "Ivory Tower," Dr. Martin Luther College

Pastor Borgwardt had, in an earlier conversation, called DMLC an "Ivory Tower." He explained that remark: "The nature of the place, an academic institution, kind of walled you off from a lot direct contact with ministry in the parishes." Additionally, he added that DMLC was preparing students for the teaching ministry, and the practical side of that was taught in the Education Department. As a professor of English, he was even more removed from the direct application to practical aspects of ministry and began to miss the personal contact he had as a parish pastor. While some close contact was possible with students, it was limited.

Pastor Borgwardt describes literature as a *Weltanschauung*, a window on how a person sees the world. He states that he found himself be increasingly critical of the literature he was studying and teaching, as he searched it for the gospel, and this resulted in more envious looks back on his life in the pastoral ministry. He would add, though, that those who are studying to become called workers in our synod should have a "taste" of it, to better understand the people to whom they are going to minister.

What kind of professor did he try to be? He tried to emulate those professors he had found most personable in his student career, trying to get to know them and let them get to know him. He proposed the question: "what is most important for a teacher, the subject matter you teach, or the object of your teaching, the student?" He confessed that when he first took the call to serve as a professor, it was the subject matter, but as time went on, it became the students. One of the beauties of serving in our Synodical schools, he said, is the overall quality and dedication of the students.

Fox Valley Lutheran High School

When asked why he would accept a call to Fox Valley Lutheran High School, to serve as Guidance Director, a call many might view as a “downgrade” or “demotion,” he responded that it’s true that few would entertain a call out of one of our Synodical schools, at least at that time. He had expressed a longing for the personal contact he missed from the pastoral ministry to DMLC’s president. While he didn’t take the call seriously, at first, he began to consider the close personal contact serving as Guidance Director would give him, as he “dealt with students directly as they faced life.” It was not a demotion, just a different ministry.

Pastor Borgwardt wanted to make clear the distinct roles that must be played by the Guidance Counselor, the Assistant Principal, and the Principal. The Guidance Counselor is the friend and confidant, the VP is the disciplinarian. Trying to combine the two jobs into one is very confusing for the students. The Principal is responsible for those things to, but in an oversight capacity, to ensure they’re happening. He’s also responsible for the academic program, faculty relationships, and relationships with the supporting congregations.

As an administrator, the day-to-day duties tend to take one out of the classroom (he admits that it is one of the “cons” of administration, “but somebody’s got to do it”). He stressed that even as an administrator, he would try to get at least some time to spend teaching.

Wisconsin Lutheran High School

When asked about the difference between the ministries of a principal and a superintendent, Pastor Borgwardt stated that the differences lie in the scope of what is being asked by the calling body. He alluded briefly to a need he had noticed at Fox Valley, and notes that while he was serving as principal there, he was allowed at one point to relinquish his duties as principal for a semester (or a year, he doesn’t recall the exact amount of time) in order to concentrate on the school’s relationship to its supporting congregations. The issue being addressed at Fox Valley was something he noted had already been addressed at Wisconsin Lutheran High School (WISCO). He noted three administrative positions at WISCO (all of which still exist today): Superintendent, Principal, and Development Director.² The superintendent is “Mr. Outsider,” and the principal “Mr. Insider.” The duties of the superintendent included external relationships, especially with the supporting congregations (note that this duty is usually given to the principal at other, smaller schools), about 55-60 at the time, and other relationships with those outside of the school. The principal deals directly with the faculty, and handles the other internal affairs of the school: guidance, athletics, etc. The development director handles

² I should note at this point that Pastor Borgwardt’s tone throughout this part of the conversation seemed to indicate he is very much in support of the type of administrative structure he describes here.

outside financial support, including individual gift-giving. Individual gifts, he notes, was not something the WELS was “into” at the time, but there were many individuals willing to support the institution and the development director needed to keep in touch with those individuals. The principal and development director reported to the Board of Control through the superintendent, thus the superintendent was the person held responsible by the board for the overall administration of the school.

The size of the school is very much a factor in the size of the administrative staff, in order to make sure the work gets done. One of the problems WISCO had, he noted, was that the size of the student body and teaching staff had grown so fast that the administrative staff was too small to handle oversight. Thus, not enough work was being done to help the teachers grow in their skills, to ensure that discipline was being carried out properly, and to oversee the ongoing development of curriculum. All these issues became more complicated as the number of students and teachers grew, and was further compounded by the growing number of outside benefactors and other interested parties.

He called this a matter of “stakeholders.” Each party has a stake in the school: students and their parents; teachers; individual supporters; pastors and their congregations. Even the government has a stake, requiring that its own expectations (given in rules and regulations) be met. As the number of stakeholders in an organization grows, the administrative staff must grow to handle their needs.

As for the joke that WISCO is “the largest public school in the WELS,” he said he believes (via second-hand sources) that reputation has changed, and WISCO has earned more respect as an institution of learning. He was of the opinion that the joke came out of WISCO’s out-of-control growth and the fact that the student body comes from a much more diverse range of cultural backgrounds, races and biases than other WELS high schools (he notes Nebraska Lutheran High School as an example). One of this school’s tasks (a very big job, he notes) is to try to meld this diverse group of students into one cohesive body. Without an adequate administrative staff, many of special issues that come out of mixing such a body of students won’t get addressed.

One major issue (at least on the surface) which Pastor Borgwardt dealt with at WISCO was whether they would allow dances there (something that traditionally has not been done at WELS schools.) He noted that dances were not held at Fox Valley (and he stresses that the administration did not tell the parents that dancing was evil, but simply that there would be no “school dances.”) However, parents interested in chaperoning such events would arrange for them to be held elsewhere, outside of school. The same practice had been in place at WISCO before Pastor Borgwardt became superintendent.

At WISCO, the administration decided to face the issue, feeling that allowing outside dancing but not “school dances” was somehow not honest. He noted that no one said that dancing was evil, but believes that the influence of pietism could still be felt, as dancing was still treated as somehow “wrong.”

The pastors of their supporting congregations were divided over the issue: some for, many against. Pastor Borgwardt notes that they [the pastors opposed to school dances] “overlooked the fact that Dr. John Lawrenz over at Michigan Lutheran Seminary had quietly brought dancing to Michigan Lutheran Seminary shortly before that.”

“Eventually,” he said, “dances were held.” Once over that “hurdle,” he has not heard that there have been any ill effects coming out of dancing at WISCO.

He added that it took some understanding to get past what he calls the “somewhat pietistic” background of the WELS, in order to disassociate dancing from other “lascivious practices.”

Following our conversation about dancing, Pastor Borgwardt made it a point to talk about something very positive that has developed in WELS schools in general, in the area of discipline. Whereas in the past, certain behaviors (he did not specify which) which were (and still are) considered wrong would result in expulsion after a single or repeated offense. Now, however, people are more willing to try to counsel an offender, and allow him or her to understand how such behavior is sinful and destructive, and to grow.

Administrator, Board for Ministerial Education (BME)

Before moving on to Pastor Borgwardt’s time as the administrator of the BME, he noted later in our conversation that he had already been serving on that board for many years. While superintendent of WISCO, he was also the representative for the Area Lutheran High Schools (ALHSs) to the BME. He made this point in order to make another:

And let me lead that into another question: what’s the role of the ALHSs in preparing future ministers, and how does that compare with the role of the prep schools in preparing future ministers? I made the case, and I still make the case, that the WELS has been blessed, highly blessed, to have both. It needs the prep school system, which is, if you want to call it, a single track or a single focus on ministry. In fact, Martin Luther College has as its motto “The WELS College of Ministry.” You can think of the prep schools as “WELS high schools of ministry,” that the students there are preparing for, or at least are open to preparing for service in the public ministry of the church. In contrast, ALHSs are designed for the general education of Christian students, specifically WELS students. But among them you have some students who become open to service in the ministry of the church. You might think of me as being one of them. In a sense, Bethany High School was kind of an ALHS for me, which also had as one of its branched the capability of preparing student for the public ministry of the church. So if the prep school had been my only entrée at the high school level into the ministry of the church, I suppose I wouldn’t be in the ministry of the church, or wouldn’t have been in the ministry of the church. So, keep in mind that the prep schools have an advantage over the ALHSs in terms of focus. It can focus

their preparation on that future ministry that they're going to serve. ALHSs have to have as their focus a much broader range of occupations that students go into. And some people might speak about an ALHS student preparing for the pastoral ministry, especially, kind of has to "swim upstream" (I've heard that comparison used) in getting through an ALHS on the way to Martin Luther College or, formerly, on the way to Northwestern College. And there is an element to that. But, I still maintain, in contrast, let's say, to the Missouri Synod system, as it has evolved, that the WELS is blessed *for ministry* to have both.

Because of his strong feelings expressed above, Pastor Borgwardt, as the representative for the ALHSs on the BME, and later as the administrator of that board, strongly encouraged the ALHSs to maintain tracks to help those who wished to prepare for the public ministry. When he went to an ALHS to talk about such things, he stated he would bring along bags of M&m's, in order to illustrate the "capital M" and the "lower case m" (for the public ministry and ministry in general, respectively). He urged those schools to focus on both.

As the administrator for the BME (then called the Commission on Higher Education), Pastor Borgwardt presided over the downsizing of the faculty of Dr. Martin Luther College. The population (of the Synod and its many schools) had leveled off, while DMLC continued to produce a great number of teachers. Thus, many young men and women were forced to wait years for teacher calls. This resulted in a drop in enrollment at DMLC³, and a student population of approximately 850 in the mid 1980's fell to about 450 in 1991-1992. With the shortfall of students, not as many class hours of instruction were required (fewer sections) and consequently not as many teachers were needed.

The mindset regarding calls was, according to Pastor Borgwardt, that someone in ministerial education who has a call has that call until he retires or takes a call somewhere else. The BME had "trouble dealing with" the question of whether or not some of the professor calls should be vacated. The question was "if you have a call, is that permanent until retirement or death intervenes?" A study of that topic followed, culminating in a presentation by Pastor Richard Lauersdorf.⁴ The paper presented by Pastor Lauersdorf stated that the call depends upon the "need for service." If the need for service goes away, then the need for the call does, too, and the institution's board of control can vacate that call.

Pastor Borgwardt said he agrees with that assessment, that calls are not "inviolable" in the sense that they are necessarily "for life." He admitted that he came up against the mindset of some who thought they had "permanent calls" (as we have defined them above). He also mentioned the attitude of some who believed that their calls were "between me and God," and that the carrying out of that ministry (how classes are taught, etc.) was not something subject to the oversight of others (adding that the latter attitude is *very* common in public

³ Pastor Borgwardt noted here that the downsizing of DMLC was not unique – the drop or leveling off of numbers in the synod affected many other schools.

⁴ The paper, "The Doctrine of the Call with Special Reference to the Question of its Permanence under Changed Circumstances," is available online at <http://www.wlssessays.net/node/1302>.

institutions of higher learning). He did add the caveat that while these attitudes were there, they were not and are not common among Lutheran teachers and pastors.

He went on to present the problem as it can take shape on the side of an institution's administration or board of control, warning that for their part they should not get into a "business" mindset, a "hire and fire" attitude that treats calls as contracts that can be vacated at the whim of the administration.

During his time with the BME, he stated that in cases of downsizing there were misunderstandings, and sometimes abuse, of the question of calls.

Regarding the BME's role in decisions to vacate calls, he stated that it had a "developing role." Before there was a BME (or the CHE, Commission on Higher Education, as it was previously called), each institution's president would have to "get up before the synodical meeting and make his case directly." There was no coordination. The CHE/BME, when it was formed, began coordinating efforts, but each institution was still independent, and Pastor Borgwardt stated that it "kind of had to do some arm-twisting" of the schools but had no direct control over them. Each school president set his own priorities under his own board of control. As time went on, however, there was a growing recognition that the BME needed to have a stronger role in setting priorities within the broader scope of ministerial education in the WELS as a whole. He believes this greater authority was beneficial.

When the time came for downsizing of some schools in the early 1990's, he noted that one common criticism of the BME was that those who held the power on that board were the school presidents themselves. They had both knowledge (from knowing their schools better than anyone else) and voting power. Thus, school presidents could ignore the recommendations of the BME if they and their board of control chose to do so. That changed at the time of the amalgamation (1995): it was determined that the BME could not deal effectively in the area of prioritization among the schools, so the presidents were made advisory, rather than voting members of the board.

I asked the next two questions at once: "How many prep schools do we need?" and "If we went to one prep school, could the Area Lutheran high schools take up the slack?" Pastor Borgwardt answered with his own question: "what slack?" He stated that the present campus in Watertown could handle the current student populations of both prep schools. He went on to point out that in 1993 when Martin Luther Preparatory School (MLPS) was closed, many were then of the opinion that one prep school would be sufficient. One suggestion at the time (which didn't "go anywhere") was that there would be one prep school, Luther Preparatory School (LPS), and one or more "combination schools" (e.g., Michigan Lutheran Seminary (MLS) and Arizona Lutheran Academy), that could have both prep and ALHS programs. He said that he believes that currently there is a need in our synod for one prep school (but we *need* that one – he does not favor having *none*). He saw

the convention vote in 2007 (to keep MLS open) as an indication that the synod is not *yet* ready to give up that prep school because they have the idea that the prep school system is “dwindling.”

The debate that eventually resulted in the amalgamation of schools began at the Synod Convention in 1985, when the question of how many prep schools were needed resulted in the formation of the Prep School Study Commission. That commission had just begun its work when he became the administrator of the BME in 1987. In 1989, they decided that they needed to decide how many colleges were needed, too. Their initial recommendation (which would be approved later) was to combine two prep schools, MLPS and LPS (on the Watertown campus), and the two colleges (in New Ulm, because the Watertown campus would be too crowded with the expanded prep school). That proposal came to the 1991 Synod Convention and was not “shot down” as Pastor Borgwardt and many others believed it would be. A special committee was appointed to examine the feasibility of carrying out this amalgamation within two years.

Other options for locations were considered, but not approved: one called for the two colleges to remain separate, with the Watertown campus expanded to accommodate the larger prep school. This idea was defeated by a narrow vote, in preference for the one-college approach.

Another option presented was building a new campus, possibly in the Fox River Valley. Pastor Borgwardt felt the \$30-35 million estimate for that project was low, but this idea, too, was not approved, as upgrading the New Ulm campus was deemed more financially feasible.

I asked if he could spell out the arguments for amalgamation, and he started with the financial. The synod was experiencing some serious fiscal problems at the time. The beginning of Schwann Foundation support would help the synod a great deal, but this did not happen until later. At the time, the prospect of administering one college and two prep schools looked much more manageable than two colleges and three prep schools, and that was true, and still is, according to Pastor Borgwardt, especially on the college level.

The other was a social question. What kind of social experience do we want our future pastors and teachers to have? He referred back to his earlier comments about his experience in going through Northwestern, that the process of maturing is delayed when young men remain in all-male institutions for an extended period of time. There was the thought at that time that the young men preparing for the ministry would be benefitted by having male-female relationships as they went through college.

Another perceived social benefit was in having future pastors and future teachers “rubbing shoulders” with each other and gaining a better appreciation for each others’ ministries.

On the prep level, an argument against amalgamation came in the fear that “tinkering” with the prep school system would result in a loss of that base of good, solid, Christian education. As Pastor Borgwardt presented this argument, without that strong base, you’ll lose that necessary preparation, especially in the

languages, that will give you the exegetical understanding and knowledge to examine the Scriptures, and that's where your doctrine is based. The fear was that we might "go the way of the other Lutheran churches" and lose the ability to work directly with Scripture.

At the college level, there was a fear that men in the longer pastoral track might be attracted by the shorter, "easier" teacher track (which he emphasized is not easier at all), resulting in a shortfall of pastors.

Pastor Borgwardt stated that he believed another problem was at work behind the arguments against amalgamation: some might tend to tie tradition to the biblical arguments for doing something. "We've done it this way, and it has worked; if we do it a different way, it probably isn't going to work." He added that some predicted the combination of colleges would result in a decline in Seminary enrollment, and this, thankfully, has not happened.

Asked if he would have done anything differently, he said "not really." Fiscally, "this was the way to go," he said, pointing out how difficult it would be for us to be running five institutions now, in the current year's (2008) major economic downturn.

One criticism he has heard regarding how the amalgamation was carried out was that it could have been done more swiftly and with greater determination. On the other side, others have stated that if it had not been done as it was (slowly), the effort would have failed. The synod constituency needed time to explore and get comfortable with the idea. It wasn't something that could be pushed on people.

One of his last comments about amalgamation was that "the Lord led us through a very difficult time."

Director, WELS Telecommunications ("Teltech" Task Force)

The initial goal of the Telecommunications Task Force was to "bring the efficiency of telecommunications and technology into Lutheran congregations and the synod itself." Some congregations had already taken steps – this was a broader, more coordinated effort.

Pastor Borgwardt stated that he had "dabbled" in the area of technology before, and he had certain ideas about how it might be used in the ministry. As for calling a pastor for this position instead of a "techie," it was felt that someone who was familiar with the parish ministry, teaching ministry, and with the workings of synod administration, would be best to institute a synod-wide technology program. His call was intended to be temporary, after which they could move beyond the institution of the program. At present, a technology-savvy person administers the program in coordination with the local tech people at congregations and schools.

As for good and bad effects, the World Wide Web, e-mail, and other technological developments are, in Pastor Borgwardt's opinion, part of God's created world and thus basically wholesome. Of course, there are

those who use it for evil purposes, but on the whole he believes it is wholesome and useful, and if we cut ourselves off from it, we will become like the Amish.

He added that e-mail is not a substitute for personal, one-on-one contact. It is instantaneous, and that can be a good thing, being able to communicate at the speed of light. It can, however, be abrupt, even brusque. He gave virtual meetings (and the enormous savings they can produce) as a good example of the benefits of this type of communication.

Pastoral Mentor for Thoughts of Faith in Kyiv, Ukraine

Considering the benefit an experienced pastor can be to a young church, such as the Ukrainian Lutheran Church (ULC), Pastor Borgwardt said, in the case of the ULC, that most of those pastors are new to the ministry – many are even new to the faith – and none of them have experience with *Lutheran* ministry. In such a case, “someone sitting by and providing advice and counsel is very much in order.”

He stayed for three years, after receiving a one-year call initially. One thing that didn’t help his ministry there – he never learned the language. He realized after only 5-6 months into the first year that his ministry could be much more effective if he stayed a second year. He stayed the third year to help guide the ULC through some major issues that arose.

The post-Soviet mindset does have its effect on Ukrainian approaches to the pastoral ministry. One, he says, is the concept of “boss;” the other is “in your face.”

The “Boss” concept comes out of Tsarist rule, and was further defined by the communists. People coming out of these cultures want to know who the boss is, and will do (and even think) what they believe their “boss” wants them to do (or think). This lack of independent thinking is especially common among Ukrainians over 30 years of age. A more “democratic” mindset is developing in the ULC, but it is slow in coming.

The “In Your Face” concept comes from his observation that Ukrainians with an issue tend to be much more directly confrontational than German Lutherans from the upper Midwest.

Ukrainian approaches to preaching are affected by their desire to remain orthodox at all costs, and their aversion to speaking from the pulpit in a way that might be construed as “casual.” A Ukrainian preacher will want to speak exactly what he has prepared to speak. Thus, they tend to read their sermons, rather than preach them. His comment to them on that matter was “if you can’t remember your sermon, how can you expect your hearers to remember it?”

The Christian life of the Ukrainians is heavily dominated by their culture. Morally it tends to be looser than ours. The influence of atheistic communism is a strong factor in the high numbers of abortions, something

Thoughts of Faith has been working to correct through its Gift of Life organization, which has counseling centers in many cities there.

He recommended that the ELS, when they take over the administration of the mission work in Ukraine in the summer of 2009, should continue the mentor program, especially in its advisory capacity, but also as a liaison position between the ELS and the ULC.

The Big Picture

While he said there are certainly some things he could have done differently, overall he feels he has been led by the Lord in his ministry and the Lord has done what he wanted to do through him. He recalled a now-defunct tradition at the Seminary, in which a professor, on his birthday, would give a brief address to the student body. On one such occasion, J. P. Meyer, “pushing 90” at the time, said “You know, the longer you are involved in this work, the more you realize that you are an ass, and that the Holy Spirit has to work overtime in order to overcome your mistakes.”

Pastor Borgwardt’s advice, as an educator and decision-maker, to educators and decision-makers of the future: “Make sure that your educational program leading to service carries with it, strongly, the concept of *ministry*, that is, service to the gospel.” He adds that contrast of Law and Gospel is important, too. Also, some questions need to be asked in practical matters: What has been wholesome in the past? What has not been wholesome? What can we change? What dare not change? How can we do it efficiently? “That [efficiency], too, is responsibility in terms of the resources God gives us.”

Advice to those considering studying for the public ministry: “there is no greater calling than the public ministry of the church.” He qualifies that remark: we also have “callings” as members of a family and as fellow-Christians, but the greatest calling is the public ministry.

Whom would he thank? Myrna, “and it expands rapidly from there”: family, teachers, those to whom he has ministered, and those who have ministered to him.

With my thanks, we concluded our interview.

Concluding remarks

It is difficult to sum up a half-century of ministry in a few pages, but I have tried to present the recollections of Wayne Borgwardt as succinctly and honestly as I can. I will not echo his sentiment that this project should gather dust for years to come, but I will express my wish that someone may be curious enough to

page through this summary, and perhaps watch the video. It is impossible to convey in a few hours of video or a few pages of text the love that one man must have for his fellow-men, to give his life to teaching and shepherding them. I pray that as I embark (God willing) on a lifetime of ministry, I may look back on it with the same satisfaction (not based on my own efforts) as Wayne Borgwardt can see in his ministry, a lifetime of serving as God's instrument to teach and counsel his people.

Soli Deo Gloria!

Appendix A

Synopsis of Pastor Wayne Borgwardt's Education and Work⁵

Birth Date: 26 December 1934

I. EDUCATION

<u>Colleges and High School</u>	<u>Major</u>	<u>Minor</u>	<u>Degree Year</u>
Marquette University	Education	Admin.	Ph.D. 1991
University of Minnesota	American Studies	N/A	Ph.D. discount 1972
Mankato State University	English	Amer.Lit.	M.A. 1971
Wisconsin Luth. Seminary	Parish Ministry	Theology	M.Div. 1961
Northwestern College	Pre-theology	For. Lang.	B.A. 1957
Bethany Luth. College	Pre-theology	N/A	Assoc.Arts 1954
Bethany Luth. High School			Diploma 1952

II. PROFESSIONAL EXPERIENCE

<u>Position</u>	<u>Calling Body</u>	<u>/ Location</u>	<u>Dates</u>
Pastoral Mentor, Ukraine	Thoughts of Faith	/Kyiv, Ukraine	2004-2007
Director, Telecommunic.	Wisconsin Ev. Luth. Synod	/Milwaukee, WI	1996-2004
Vacancy Pastor	Zion Ev. Luth. Church	/Hartland, WI	1999-2000
Administrator, Bd.Min.Ed.	Wisconsin Ev. Luth. Synod	/Milwaukee, WI	1987-96
Superintendent	Wisconsin Luth. High Sch.	/Milwaukee, WI	1978-87
Principal	Fox Valley Luth. High Sch.	/Appleton, WI	1974-78
Guidance Director	Fox Valley Luth. High Sch.	/Appleton, WI	1972-74
Professor of English	Dr. Martin Luther College	/New Ulm, MN	1964-72
Supply Preaching	ca. 200 WELS/ELS congregations/Variou		1964-present
Parish Pastor	St. John's Ev. Luth. Church	/Frankenmuth, MI	1961-64
Vicar	St. John's Ev. Luth. Church	/Westland, MI	1960
Vicar	St. Jacobi Ev. Luth. Church	/Milwaukee, WI	1959-60

III. CERTIFICATION

Wisconsin Evangelical Lutheran Synod Minister of the Gospel (Ordained 7/61)

IV. PROFESSIONAL GROWTH

A. Qualification for Academic Degree (Selected)

Dissertation:

Title: *Humanism in the Contemporary Theory of Educational Administration*

⁵ The information in this appendix was provided by Pastor Borgwardt.

Marquette University
1991

Thesis:

Title: *Henry Adams' Concept of the Virgin Mary*
Mankato State University
1971

B. Presentations (Selected)

Title: *The Gospel is Rediscovered: The Ukrainian Lutheran Church Today*
Sermon (Textual basis: 2 Chronicles 34: 29-32)
Bible Class (PowerPoint)
ELS/WELS congregations in the U.S.
2005-present

Title: *ULC Churches Today: Parting Observations*
Farewell presentation to the three ULC Eparchies (Districts)
May 2007

Title: *Status for Service in the Public Ministry: The Clergy Roster*
Tavrian Eparchy Pastoral Conference of the ULC
May 2006

Title: *Technology in the Life of the Church: for Trinity and WELS*
Trinity Lutheran Bible Class
Waukesha, WI
2001

Title: *Humanism in Daily Life*
Trinity Lutheran Bible Class
Waukesha, WI
2001

Title: *Anniversary Grace: Acts, WELS, Trinity (series)*
Trinity Lutheran Bible Class
Waukesha, WI
2000

Title: *Humanism and How We Live Our Lives*
Minnesota State Lutheran High School Teachers Conference
Plymouth, MN
2000

Title: *Technology: New Frontiers for Educating*
Minnesota State Lutheran High School Teachers Conference
Plymouth, MN
2000

- Title: *Telecommunications in the WELS: Final Tel/Tech Report to the Districts*
Presentation to eight WELS district conventions
2000
- Title: *Telecommunications for Synod and Congregation*
Atonement Lutheran Church
Plano, TX
2000
- Title: *World Religions (series): Judaism, the Moslems, the Hindus, Buddhism*
Zion Lutheran Bible Class
Hartland, WI
2000
- Title: *The Cults (series): Jonestown, the Mormons, Christian Science, etc.*
Zion Lutheran Bible Class
Hartland, WI
2000
- Title: *Anniversary Grace (series): Acts, WELS, Zion*
Zion Lutheran Bible Class
Hartland, WI
1999
- Title: *Judges (series)*
Zion Lutheran Bible Class
Hartland, WI
1999
- Title: *Exegesis: 1 Thessalonians 4:13-18, with Reference to The "Rapture"*
Metro-South Pastoral Conference
Milwaukee, WI
1995
- Title: *Worker Training: Preparing that "Someone Preaching" (Rom. 10:14)*
Convention Essay
WELS 1993 Synodical Convention
Saginaw, MI
1993
- Title: *Contemporary Humanism and the Moral Life*
Metro-South Pastoral Conference
Racine, WI
1987
- Title: *The WISCO Story: a Case Statement for Wisconsin Luth. High School*
Printed publication for the WLHS PACE Program
Milwaukee, WI

1985

Title: *Educating for Christian Living in a Humanistic Age*
Wisconsin State Lutheran Teachers' Conference
Milwaukee, WI
1981

Title: *The Church of Jesus Christ of Latter- Day Saints: Dangerous Deception*
Metro-South Pastoral Conference
West Allis, WI
1979

Title: *Methods of Birth Control in the Light of Scripture*
Fox River Valley Pastor-Teacher Conference
Appleton, WI
1977

Title: *The Christian and Euthanasia Today*
Fox River Valley Principals' Conference
Appleton, WI
1976

Title: *English at DMLC Today*
DMLC Faculty In-service
New Ulm, MN
1970

Title: *The English Curriculum in Typical Teacher Education Colleges*
DMLC English Department
New Ulm, MN
1966

V. TEACHING

Seminary

St. Sophia Lutheran Seminary
Ternopil, Ukraine (2004-07)

Course Title

Homiletics (Preaching): Epistles
Homiletics: Old Testament
Homiletics: Gospels
Non-Christian Religions and Cults

College

Dr. Martin Luther College
(1964-75)

Course Title

Religious Perspectives in 20th Century Literature
American Literature: The Social Phase
American Fiction
Speech
Shakespeare
American Literature Survey

<u>High School</u>	<u>Course Title</u>
Wisconsin Lutheran High School (1978-87)	Essay Writing Freshman Composition New Testament Epistles Corinthians Revelation Christian Topics Old Testament Survey
Fox Valley Lutheran High School (1972-78)	New Testament Survey The New Testament Church (Acts and Epistles) Church History American History Senior Honors English (British Literature)

VI. CONSULTATION AND SERVICE (Selected)

Technology Committee Chairman
Wisconsin Lutheran High School: Assessing Future Development
1999-2000

Constitution Study Review Committee member
Wisconsin Lutheran High School Board-appointed committee
1998-99

BME Language Review Committee member
Board for Ministerial Education
1995-96

Building and Housing Facilities Committee Chairman
BME Committee for planning amalgamation construction
1993-96

Association of Lutheran High Schools Executive Committee
As Administrator for Ministerial Education (1987-96)
As Lutheran High School administrator (1974-87)

Association of Lutheran High Schools President
1978-80

Association of Lutheran High Schools Vice-President
1976-78

Association of Lutheran High Schools Curriculum Committee Chairman
1974-78, 1980-87

ALHS Advisory Committee on Providing Secondary Teacher Education in WELS

1984-86

Area Lutheran High Schools' Representative on Board for Ministerial Education
1977-87

Appointed consultant for establishing a high school in South Atlantic District
1979-83

Appointed consultant for establishing Northland Lutheran High School
1976-79

Visitation Committee chairman for Huron Valley LHS Self-Study
1978-79

VII. FAMILY

Wife: Myrna Ruth nee Naumann (Father Oscar J. Naumann was president of WELS from 1953 to 1979)

Children: Rachel (Kuske)—Pastor's wife in Sheboygan, WI, former LDS teacher in California, Arizona, and Michigan

Michael—Pastor in Chicago, IL

Daniel—former pastor and H.S. Teacher now working at AMPI in New Ulm, MN

Bethel—Assistant in accounting office, Menominee Falls, WI

James—Pastor in Savannah, GA

John—Pastor in Waukesha, WI

Appendix B

Interview Questions for Pastor Emeritus Wayne Borgwardt,

28 November 2008⁶

Childhood

Where were you born, and where did you grow up?

Were there any customs, rules, or attitudes of your parents that affected your early views of the ministry or how you would later conduct your own ministry?

Alluding to a conversation we had previously, how many fathers, that is, earthly fathers, have you had?

Were there any customs, rules, or attitudes of your teachers that affected your early views of the ministry or how you would later conduct your own ministry?

Were there any customs, rules, or attitudes of your pastor that affected your early views of the ministry or how you would later conduct your own ministry?

Teen Years/Bethany

What led you to attend Bethany High School?

Was it your intention to study for the ministry?

What changed your mind?

Did the switch to the “pastor track” have any effect on your studies in high school?

As a high school student, were you aware of the issues going on in the various synods?

College Years/Bethany

Could Bethany have been accurately called a “Synodical Conference school”? Why?

Were Synodical Conference issues very noticeable at Bethany?

In particular, how did you as a Bethany student perceive the issues between Wisconsin, the ELS, and Missouri over fellowship?

Who was your roommate throughout your 6 years at Bethany, and how would you describe the influence you had on each other in school and in later ministry?

Did having such a close friend in Missouri affect your perceptions and relations towards those in that synod?

⁶ These questions were provided to Pastor Borgwardt five days before the scheduled interview, to enable him to prepare his responses and consider things he might add. They were based on a study of the issues he faced in his ministry and a brief “pre-interview.”

What did your friend say regarding his decision to stay with Missouri?

Tell me about your professors at Bethany – what kind of relationship did you have with them?

Regarding your professors – what were their reactions to the issues at large?

Did J.A.O. Preus lead the ELS to suspend fellowship with Missouri?

College years/Northwestern

Academically, were you prepared for your program at Northwestern?

How would you compare the academic programs and student life of Bethany and Northwestern?

How was your relationship with the professors at Northwestern? How did this differ from Bethany?

How did you and your professors react to the growing problems with Missouri?

If they told you not to worry about such issues until Seminary, would you consider that to be an insular attitude? Would you have done it differently?

The Synod convention in New Ulm, 1957

You were a lay delegate to the Synod convention, representing Zion, Cream, WI. That convention voted not to suspend fellowship with Missouri. Can you tell me how you voted, and why?

What can you tell me about the actions of Professors Reim and Meyer at that time?

Wisconsin Lutheran Seminary

First of all, what did you expect when you arrived at the Seminary (from the view of Northwestern)?

Gemütlichkeit Abend (GA) was a long-standing tradition at the Seminary, and has had an on-again, off-again relationship with the faculty and students. Some viewed it as hazing, others as plain intimidation, some as essential to the development of brotherhood among the students. How did you see it, first as a “recipient,” then as an “implementer” of it? Were there incidents of true hazing?

How did you relate to the professors at the Seminary?

Matters with Missouri really came to a head while you were at Seminary – how were these matters addressed in and out of class?

Vicaring

You served as a vicar at St. Jacobi, in Milwaukee, during the 59-60 school year. Could you summarize your Vicar experience?

What would you say were some of the most important things you learned during your vicar year?

Any insights from your time as a summer vicar at St. John’s, Westland, MI?

Parish Ministry at St. John's, Frankenmuth, MI

You were assigned out of the Seminary as the pastor of St. John's, Frankenmuth, MI. other than the break with Missouri, were there any historically significant issues that came up while you served there?

St. Lawrence, Frankenmuth is one of the largest Missouri Synod churches in existence, and that was true then, too. Did the presence of such a large church in the same city have an effect on you or the members of your congregation during and after the split with Missouri?

To the "Ivory Tower," Dr. Martin Luther College

In an earlier conversation I had with you, you mentioned that there was a definite "Ivory Tower" mentality present at DMLC when you took the call to serve as a Professor of English there. Could you explain that remark?

Looking back at our earlier conversation, again, tell me, "What is at the heart of literature?"

Fox Valley Lutheran High School

Why accept a call that many might view as a "downgrade" or "demotion"?

How did your ministry as Guidance Director differ from that as Principal? Couldn't it be argued that a Principal of an Area Lutheran High School must have guidance foremost in his mind?

Looking back at your ministry at Fox Valley and DMLC, what would you say is the most important aspect of the call: what you teach, or whom you teach?

Wisconsin Lutheran High School

You served as Superintendent of Wisco for almost 10 years. What is the difference between the ministries of a principal and a superintendent?

How important is administration for a school, and does the need change with the size of the school?

What can you say about the old joke that Wisco is the "largest public school in the WELS"? How has Wisco's reputation improved since then?

You invited me to ask about the issue of dancing at Wisco. Tell me something about that...

Any other major issues while you were at Wisco?

Administrator, Board for Ministerial Education

You presided over the downsizing of some faculties, notably at DMLC and MLPS. Apparently, the question of the nature of a divine call came up during these "downsizings." "Once you have a call, do you always have it...or can calls be vacated by the calling body?"

“Is the decision to vacate calls the sole purview of the calling body, or did the BME have some say in this?”

Here’s a question that has come up recently, but is not new: “How many prep schools do we need?”

If we went to one prep school, could the Area Lutheran high schools take up the slack?

While you were the administrator, there was a special commission set up to examine the question: how many colleges do we need? What can you say about their findings?

What about the 1-1-1 concept?

There was a great deal of division over the amalgamation of our ministerial schools, many for, many against. You were a supporter of amalgamation, as well as being the person in charge of implementing it. Can you recall what the arguments were in support of this action?

What were the arguments against it, and how would/did you answer them?

Why New Ulm? Were there other options available?

Thirteen years after the fact, what were the results? Is there anything you would have done differently, both from a human and from a fiscal standpoint?

Director, WELS Telecommunications

You were the first director of WELS Telecommunications. What were the initial goals of this commission?

What does a called worker do to develop technology in the WELS? What prior skills did you bring to the table?

What can you say about the effects, good and bad, the World Wide Web has on ministry? What about E-mail?

The current director is not a called worker but a “techie.” Was it a good idea to have a called worker serve this position initially? Is it a good idea to have a “techie” in charge now?

Pastoral Mentor for Thoughts of Faith in Kyiv, Ukraine

After your “retirement” you served the Thoughts of Faith Mission Society as the pastoral mentor to the Ukrainian Lutheran Church. What benefit can an experienced pastoral mentor be to a young church?

This was initially a one-year call, yet you stayed for 3 years – how did that help?

Obviously, post-Soviet Ukrainian culture is quite different than Midwestern America. From your experience there, how would you say those differences are reflected in Ukrainian approaches to pastoral ministry?

...preaching?

...Christian life?

The work of Thoughts of faith will soon be taken over by the ELS Board for Foreign Missions. Would you recommend that they continue the mentor program? What changes would you recommend?

The Big Picture

Looking back on nearly 5 decades of ministry, and the years of training that preceded it, is there anything you would have done differently? Or is this kind of thinking detrimental?

Much of your ministry was spent in the area of worker training. With the recent debates over budget, resources, financial troubles and fiscal planning, what words would you say to those responsible for such decisions?

Do you have a few words of advice for those who are considering becoming pastors, teachers and staff ministers in our synod?

Whom would you thank?