

A History of WELS Special Ministries

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Introduction

This essayist understands his assignment to be to present the history of special ministries in WELS. Most people today assume that this would mean the history of the Special Ministries Board. The essayist took the liberty of assuming this.

However, it would be somewhat ludicrous to suggest that there were no special ministries in WELS before the establishment of the Special Ministries Board. It is for this reason that we'll take a brief glance at the Early Years, then we'll look at Special Ministries Today and finally take a look at the Special Ministries Board itself.

The Early Years

Reading the "official" histories of WELS sheds precious little light upon special ministries that may have been carried out among WELS parishes. Most of WELS special ministries were joint projects between WELS and the Missouri Synod or projects of the Synodical Conference.

In the late 1800's WELS, together with other Lutherans, was involved in a mission among immigrants being processed through Ellis Island.

An intersynodical group started the Lutheran Children's Friend Society in 1896.

In 1898 a group of pastors and congregations joined to start the Altenheim at Belle Plain, Minnesota.

The Wisconsin Lutheran Institutional Ministry as we know it today was formally begun in 1969. But it traces its history back to the joint Lutheran Institutional Mission which was begun in 1901.

According to Rev. Arnold Schroeder in his introduction to *Other Sheep*, Pastor Rader of St. John's Lutheran Church, Wauwatosa, began serving the Poor Farm in the 1890's. When more and more requests for spiritual services came to him he called together a group of area Lutheran pastors. They decided to form a corporation for institutional ministry. They called Pastor Enno Duemling and he became the first Milwaukee Institutional and City Missionary (*Anstalts- und Stadtmissionar*) in 1901. Some years later the State Prison at Waupun, Wisconsin was added to this mission.

Bethesda Lutheran Home at Watertown, Wisconsin was found by WELS and Missouri Synod pastors in 1904.

An intersynodical committee of pastors started the Altenheim in Milwaukee, circa 1915.

At the 1939 convention of the synod the report of the General Mission Board talks about the different kinds of missions:

The Different Kinds of Our Synod's Missions

Although it is not easy to always draw a sharp line of demarcation between the different kinds of mission work, especially between Home and Inner Mission, yet, for the sake of information, it may be said that our Synod is actively engaged in the three phases of mission work as they are known today, Home, Foreign and Inner Missions, which are all in the direct service of Christ and His Church.

We may define Inner Mission work as Institutional mission work. In this phase of the work our Synod is particularly interested in the Madison Student Mission, the Old People's Home in Belle Plaine, Minn., and a Sunday School Mission in a Sanitorium in the North Wisconsin District. The work of deaconesses, as we have them in our Indian and African mission, would

also come under this heading. Otter missions of this nature are conducted in penal institutions, hospitals, etc., by groups of our congregations with like groups of other Synodical Conference churches in our larger cities.

We grant that probably the greater part of this Inner or Institutional mission work may be classified under Home Missions, or that mission work done among those, whether at home—United States—or abroad—Poland—who are of the household of faith. In days gone by this mission was either called *Reisepredigermission* or *Innere Mission*, the latter term copied from the Innere Mission or institutional missions in Germany.

Proceedings, 1939

On January 30, 1941, the Spiritual Welfare Commission was established when it was agreed that WELS would not support the military chaplaincy program. This will be referred to again in our discussion of Military Services. For your interest Appendices A, B, C and D are added to give you a flavor of the thinking that prevailed at that time.

Many additional ministries were going on but their activity is not documented. In speaking to WELS members one can conclude that many congregations developed unique ministries to meet unusual needs.

Special Ministries Today

Special Ministries in WELS today is still to be found among the congregations of WELS. In several areas of our synod, congregations have joined together to carry out special ministries. This usually occurs in areas where a number of WELS congregations are located in close proximity to one another.

At Watertown, Milwaukee, Oak Creek, Fond du Lac and Waukesha, Wisconsin and New Ulm, Minnesota, congregations have joined to offer special part-time Christian schools for persons who are mentally retarded.

At Minneapolis and St. Paul, Minnesota, Madison and Milwaukee, Wisconsin and in the Northern Wisconsin District and Phoenix, Arizona, special ministries to persons who are institutionalized have been developed. In addition, approximately 67 WELS pastors regularly visit persons who are in prison.

At Phoenix, Arizona, Milwaukee and Fountain City, Wisconsin, Belle Plaine, Minnesota and at South Lyon, Holt, Saginaw and South Haven, Michigan congregations have joined to offer special homes and services for the aged.

At Milwaukee, Wisconsin and at Belle Plaine, Minnesota special housing and programs for persons who are retarded are offered.

Through the Board for World Missions two medical mission programs are offered at Lusaka, Zambia and Lilongwe, Malawi. The board also continues to provide a nursery at East Fork, Arizona.

The responsibility for developing, organizing and administering special ministries in WELS rests with the Special Ministries Board. In terms of history, this board is relatively new. Next January the board will be 20 years old.

The Special Ministries Board as we know it today may trace its history back to several events. The break up of the synodical conference caused the eventual break up of joint special ministries projects. The sainted President Oscar J. Naumann, in his report to the 1963 convention of the synod said:

For many years the members of our Synod have, individually and collectively, supported inner mission work as well as home missions and world missions.

I believe our members understand home missions and world missions quite well. Through the preaching of the Gospel in new areas we do home mission work and gather our own members and newly won converts into congregations and subsidize the administration of the means of grace in their midst until the congregations become strong enough to become self-supporting. In

world missions we do the same, usually in distant lands among those who had never before heard the Gospel in all its saving truth.

In inner mission work we are active among those to whom the Savior refers when He says: "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matt. 25;35,36). In short, these are Christ's brethren who because of various circumstances, disaster, sickness, poverty, deafness, blindness, advanced age, imprisonment or other circumstances cannot care to us or take part in congregational life. We must go to them and bring the Gospel to them, very often individually. There can be little thought here of building congregations.

Our members in many areas, especially in metropolitan areas, have seen these people, whom the Savior in the parable calls "a certain beggar named Lazarus," lying at their doors. They have in Christian love organized and supported city mission societies, institutional mission societies, children's friend societies, and various other associations supporting this inner mission work.

In some cases congregations and individuals carried on this work through direct financial support. In other cases a portion of the work was done through budgetary allotments requested and administered as part of the responsibility of the district board for home missions.

I do not care to call it social welfare work, or even Christian welfare work; I prefer to recommend that we speak of inner mission work in order to emphasize the fact that our prime purpose is the mission of bringing the Gospel to these our brethren and the brethren of our merciful Savior. I prefer to emphasize that this is a mission on which the Savior has sent us and still sends us.

In the past we have done this in associations formed together with our confessional brethren and this was pleasing to the Lord our God. Now after we have had to declare with heavy hearts that the relationship of brethren in the visible church has been disturbed by error, we find ourselves torn between two responsibilities: the God-given mission of serving also these redeemed of God, and the equally divine injunction of avoiding in spiritual activities those who support or condone error.

I should like to add to the matters to be considered by the convention the recommendation that we take steps to establish a board for inner missions. I am told that a conference of institutional missionaries will meet during the days of this convention. We rejoice over this step and wish than the Lord's richest blessings as they confer with one another concerning their work.

Proceedings, 1963

The floor committee to whom the matter of inner missions was referred presented two resolutions which were adopted:

Subject: Inner Mission Work (cf. President's Report)

Whereas, In certain areas of the Synod, Inner Mission Work is being done jointly with those with whom we are no longer in fellowship; therefore be it

Resolved, That an orderly separation of this joint work be effected.

Whereas, In other areas of the Synod Inner Mission Work is being done through the respective District Mission Boards; therefore be it

Resolved, a) That the General Board for Home Missions be instructed to initiate and put into operation a program of Inner Mission Work wherever this is feasible, and be it further

Resolved, b) That funds be made available so that this program may be put into operation.

Proceedings, 1963

In his report to the 1965 convention President Naumann stated,

The Praesidium of the Synod did not as yet appoint a “committee to study the feasibility of placing all welfare work of the synod under one administrative board.”

Since some of these activities fell into the area of special ministries, which are closely tied up with and somewhat under the supervision of the General Board for Home Missions, it was feared that there could be a conflict of assignments if these studies were made simultaneously and possibly without consultation.

A committee on special ministries has been appointed and will give a report.

While some of our welfare activities were in the formative stages during the past biennium, just being established, it was considered somewhat premature to recommend placing all these phases of welfare work under one administrative board.

Now that several new phases of welfare work have been established or are definitely being established, the Synod may still wish to have this study made.”

Proceedings, 1965

The floor committee at this convention also presented a resolution that was adopted:

Subject: Report of the Committee on Specialized Ministries, Reports and Memorials, p. 54

Whereas, The Synod is making a study of its mission administration and the relationships between its various boards and committees, and

Whereas, Floor Committee Number 15 is bringing recommendations regarding this matter; therefore, be it

Resolved, That action on the Report of the Committee on Specialized Ministries be deferred perusing the outcome of the studies being made.

The 1967 convention did not react specifically to President Naumann’s previous request. However it did resolve:

Subject: Mission to the Mentally Retard

Whereas, The Board of Missions to the Mentally Retarded has been in existence for only a short time, and

Whereas, They have made a good beginning in their fact-finding studies; therefore, be it

Resolved, a) That they bring pastors, teachers and congregations the needed help and information for the care and Christian education of our mentally retarded, and be it finally

Resolved, b) That in the meantime we continue to support our children at Bethesda Lutheran Home at Watertown, Wisconsin.

Proceedings, 1967

The 1969 convention adopted two significant resolutions that called for the establishing of a program of special ministries:

Subject: Department of Specialized Ministries

Whereas, The president of the Synod, already in his report to the 1963 convention, called attention to the need for a Department of Specialized Ministries, and

Whereas, The Administration Survey Commission has recommended the creation of a department of specialized ministries within the Division of Home Missions under the direct

supervision of an elected five-man board composed of two pastors, two layman, and one teacher; therefore be it

Resolved, a) That we concur in this recommendation, and be it further

Resolved, b) That the responsibilities of the Lutheran Spiritual Welfare Commission and the Board for the Mentally Retarded be transferred to this board, and be it further

Resolved, c) That this board shall also be responsible for counsel and service to the institutional ministry, social welfare ministries, and other specialized ministries as authorized by the Synod, and be it further

Resolved, d) That the president of the Synod be empowered to make the appointments to this board for the first biennium and that after the Nominating committee be instructed to nominate candidates as their appointments expire, and be it finally

Resolved, e) That this matter be referred to the Committee on Constitutional Matters for the necessary constitutional changes.

Subject: Department of Specialized Ministries

Whereas, The Administration Survey Commission also recommends that the Board for specialized ministries be authorized to call a full-time director, and

Whereas, This Department of Specialized Ministries has not yet been organized, nor have the duties of the full-time director been clearly defined; therefore, be it

Resolved, That the Department of Specialized Ministries bring its own recommendation in this matter to the next Synod convention.

Proceedings, 1969

Following the 1969 convention action the praesidium sent out a letter of appointment to five men. The letter that appears in appendix E was received by the essayist who at the time was a professor at Wisconsin Lutheran College (The teacher training junior college of WELS). See Appendix E.

Reverend Ernst Lehninger, who was appointed as chairman and who served as chairman for 17 years, called for an organizational meeting on January 22, 1970. The minutes of that first meeting are reproduced in Appendix F.

It is interesting to read the report from the Administration Survey Commission that was prepared for this organizational meeting by its chairman, the Reverend James P. Schaefer. See Appendix G.

Thus the Specialized Ministries Board (note the name) began its work.

The board first of all attempted to bring under one administration those committees or commissions that were engaged in synodical special ministries programs. The board soon realized too that it needed to expand its ministries to include needs for specialized services that were not being met. As we now attempt to review the development of what we know as the Special Ministries Board let us be aware of how the Lord always provides for the needs of His people.

At its February 27, 1970 meeting the board formally adopted the ministry of the Spiritual Welfare Commission.

The current name, Special Ministries Board was adopted at the April 24, 1970 meeting.

In 1971 the synod concurred with the SMB's request to add one pastor and one layman to the board.

At the October 8, 1971 meeting the board resolved to prepare a job description for an executive secretary.

At the October 25, 1972 meeting it is noted that:

B. Executive Secretary

1. Pastor Berg reports that the coordinating council recommends that the Special Ministries Board be granted permission to Call an Executive Secretary. This authorization is subject to the approval of the Board of Trustees with regard to financing this new project.

2. Qualifications—The Executive Secretary should have had theological training, must possess administrative skills, and needs to have a genuine concern for people with special needs. The Chairman and Secretary will compose an appropriate description which can be used for publication in the *Northwestern Lutheran*.

At a November 10th meeting the SMB issued its first Call. This went to the Reverend Arnold Schroeder to serve as a civilian chaplain in Europe. He declined this Call. The Call subsequently was accepted by the Reverend Edward Renz who became the first civilian chaplain to be called by the SMB for Europe.

At the March 9, 1973 meeting, the board elected Mr. Alfons Woldt to receive the Call to be executive secretary to the Special Ministries Hoard. Mr. Woldt accepted the call, began his work on July 1, 1973 and was installed into office on August 14, 1973, during the synod convention at New Ulm, Minnesota.

At this time the sub-committees of the Special Ministries Board consisted of: Institutional Ministries, Military Services, Special Education, Student Services, Soul Conservation and Mission for the Visually Handicapped. Several appeals had been received that requested the board to develop a program for those who are deaf.

On May 3, 1974, the board appointed a standing committee on aging. The study for the need of a program for the deaf continued.

In July 1974, the Soul Conservation program, now called Membership Conservation was turned over to the Special Ministries Board.

The first Conference on Aging, called by the Special Ministries Board, was held at the synod administration building April 25, 1975.

In 1975 the synod adopted two significant resolutions:

Subject: Increased Board Membership for the Special Ministries Board

Whereas, the workload of the Special Ministries Board indicates the need for additional board members; and

Whereas, it is desirable to have a board member serve as chairman of each Special Ministries Board committee in order to accomplish the work of the respective committee more efficiently; and

Whereas, it would be desirable to have board representation from more than one district; therefore be it

Resolved, a) That the Special Ministries Hoard be increased from seven to nine members; and be it further Resolved, b) That consideration be given to representation from more than one district; and be it finally

Resolved, c) That the Praesidium appoint one pastor to serve a four year term and one layman to serve a six year term, thereafter these positions being filled through the normal election procedures of the Synod.

Subject: District Special Ministries Boards

Whereas, it is difficult for a central board to study adequately the need for specialized ministries within each district; and

Whereas, it is desirable that impetus for developing specialized ministries programs came also from within the districts; and

Whereas, the Special Education Services Committee wholeheartedly endorses the establishing of District Special Ministries Boards for the purpose of identifying and assessing the particular needs of the mentally retarded within the district; therefore be it

Resolved, a) That each district determine the feasibility of establishing a District Special Ministries Board; and be it further

Resolved, b) That the District determine the number of men to be elected or appointed to the District Special Ministries Board; and be it further

Resolved, c) That the duties and responsibilities of the District Special Ministries Board be similar to those of the Special Ministries Board; and be it further

Resolved, d) That the District Special Ministries Board cooperate with the District Mission Board in all areas of special ministries, but especially in the areas of campus and institutional ministries; and be it further

Resolved, e) That the District Special Ministries Board shall work in harmony with the Special Ministries Board and submit pertinent reports of its activities to the Special Ministries Board and be represented at such meetings as called for by the Special Ministries Board; and be it finally

Resolved, f) That the District Mission Board appoint one of its members to serve as an advisory member of the District Special Ministries Board.

April 8, 1976 marks the first meeting of the Mission for the Hearing Impaired. This meeting took place at the home of Mr. William Hughes, Jefferson, Wisconsin. Mr. Hughes served as chairman of this committee until December, 1988. He was ably assisted by his wife, Carolyn. When she became seriously ill, Mr. Hughes reluctantly resigned as chairman of the committee and as a member of the Special. Ministries Board.

In September, 1976, an orientation conference for District Special Ministries Boards was conducted in Milwaukee. The event is repeated each year in September.

January 12, 1977, the board called the Reverend Clayton Krug as the second civilian chaplain for Europe. This event marks the beginning of a ministry in Europe that made it possible for WELS members there to be served spiritually on a more frequent basis. It enabled our WELS pastors and laymen to develop evangelism programs among Americans in Europe, and more recently, among German nationals.

In 1978, the board purchased a building in St. Paul, Minnesota. This building is the permanent home of the Mission for the Visually Handicapped reproduction and distribution center.

In February, 1979, the board released funds to help furnish a group home for persons who are retarded. This home is located in Milwaukee adjacent to the Wisconsin Lutheran Child and Family Service.

In July, 1984, the first Organization of WELS Lutheran Seniors was conducted at Martin Luther Preparatory School, Prairie du Chien, Wisconsin.

In May, 1985 the Conference of Presidents requested the Special Ministries Board to appoint a special committee to study the need for a program that would be concerned that "the quality of family life (among pastors and teachers) be maintained which can cope with the stresses and strains of the preaching and teaching ministry in the society in which we live."

The 1985 synod convention resolved that, "Congregations of WELS be encouraged to establish a special ministries committee using the guidelines offered by the Synod's Special Ministries Board in order to help the special needs of its members."

On January 13, 1986, the Special Ministries Board joined six other units of the synod as they began to function as the Board for Parish Services.

At the 1987 convention of the synod, Reverend Ernst F. Lehninger presented his last report as chairman of the Special Ministries Board. He was replaced by Dr. Daniel Schmeling.

At the 1989 synod convention the Board for World Missions through its Executive Committee for Japan requested to call a third chaplain for Europe and a fourth chaplain for Asia. Both men would serve WELS members but would also do exploratory work in the area.

Special Ministries Board

Special ministries in WELS today is probably synonymous with the activities and programs of the Special Ministries Board. The continuing purpose of the Special Ministries Board is to assist the Wisconsin

Evangelical Lutheran Synod and its churches and agencies in meeting the special spiritual needs of those who cannot be served with the Gospel of Jesus Christ through the regular programs of our churches and schools.

The Special Ministries Board is made up of nine men: three pastors, one elementary teacher, one secondary teacher and four laymen. Each man is elected by the synod convention for a six-year term. Each member of the board, with the exception of the chairman and secretary, serves as the chairman of a standing committee.

The staff consists of a called administrator, two pastors who are serving as civilian chaplains and two office secretaries.

Most of the work of special ministries is accomplished through a variety of standing committees. What follows is a brief description of each of these committees:

Military Services—This is the oldest committee in terms of continuous activity. Synod's work among military personnel began long before the Special Ministries Board was established. Even though there was no formal synodical program pastors in certain areas were called upon to serve as camp or contact pastors. At the turn of the century, for example, Pastor Paul Brockman of Waukesha, Wisconsin served as a camp pastor at Fort Douglas in Utah.

During World War I there was complete cooperation among the members of the Synodical Conference as they provided spiritual services for members in the military. By mutual agreement WELS paid one fifth of the cost.

On January 30, 1941 the Spiritual Welfare Commission was formed. Rev. E. R. Blakewell served as chairman and later as executive secretary during the war years. Congregations were asked to send in names of those who were entering military service. A ministry-by-mail program was begun.

At the beginning of World War II more than 1000 names were on the file with the SWC. Pastors were sent to camps here in the U.S. where there was a concentration of WELS members.

The October 31, 1943 issue of *The Northwestern Lutheran* mentioned that fact that there were WELS women serving as army and navy nurses and in WACS, WAVES and SPARS.

At the height of the war over 17,000 names were in the SWC files.

It was reported that through the cooperation of the International Red Cross the SWC was able to send Christian literature to American prisoners of war. See Appendix H for a copy of a thank you note received from a prisoner of war.

Wounded personnel were not neglected. Materials were sent to hospitals and veteran facilities. The files listed over 1,100 who were either sick or wounded.

The summer of 1945 statistics showed that according to SWC records 364 WELS members were killed during World War II, 151 were missing in action, 62 were prisoners of war in Germany and eight were imprisoned by the Japanese. The total number of names processed by the SWC during World War II numbered 22,205.

After World War II the SWC continued to serve the wounded and others who were away from their spiritual homes. Obviously the number of names on file reduced drastically.

During the Korean conflict the activity of the SWC increased again. As of January 1, 1951 approximately 2000 names were on file. A full time pastor, Luther Voss, was called to serve Camp Rucker, Alabama. At that time 200 WELS men were stationed there. By December, 4000 service personnel were on the SWC list.

The SWC's contact with service personnel remained constant. In 1952, Pastor Fred Tiefel was called to serve military personnel in the Japan-Korea area.

In 1962, the SWC divided itself into two committees: The Military Services Committee and the Student Services Committee.

In December, 1965, Pastor Luther Voss was called to serve as a civilian chaplain in Vietnam.

In 1970 the Special Ministries Board assumed the work of the Spiritual Welfare Commission. One of its first acts was to call the Reverend Edward Renz to serve as the first WELS civilian chaplain for Europe. Pastor

Benz served for nine years. After his return he compiled *A History of Spiritual Services for Military Personnel*. Most of the information cited above was taken from his work.

The Military Services Committee today, chaired by Mr. Richard Raabe, supervises two full-time chaplains in Europe and 120 part-time civilian chaplains in the U.S., Asia and South America.

It sends out printed worship services each month. In addition worship services on cassette and video tape, *The Northwestern Lutheran* and *Meditations* are sent to military personnel and civilians overseas. Approximately 5000 people are served today.

Student Services—Student services is an office function of the Special Ministries Board. As student names are received by the SMB office they are forwarded to the nearest campus ministry or congregation. Campus ministry is administered by the Board for Home Missions.

Mission for the Visually Handicapped—In 1965, President Oscar Naumann approached the Lutheran Women's Missionary Society and asked them to develop a program of service for people who are blind. This they were glad to do. In 1970, this work also came under the umbrella of the Special Ministries Board. Credit must be given to the Lutheran Women's Missionary Society for laying the foundation of a program that has few peers among denominations as they attempt to minister to members who are blind. Their leader for the development was Mrs. Erna Speckin. Credit must also be given to Mr. Clarence Saatkamp who served as chairman of this committee for 18 years. Under his able leadership the cassette program was added, the program was made available to anyone, including non-WELS, who for whatever reason are unable to read. The workshop building was purchased in St. Paul and the number of people served expanded.

Today the program continues as it offers spiritual materials in braille, large print and on cassette tape. Any publications of the *Northwestern Publishing House* are reproduced. Synodical school concerts, sermons and worship services are also available on cassette.

Special Education Services—In 1966, the Praesidium appointed a Board for Our Mission to the Mentally Retarded. Under the chairmanship of Pastor Frederick Kosanke, this board studied the problem of how best to minister to WELS members at Bethesda Lutheran Home of Watertown, Wisconsin. The board also did some preliminary work in the area of how best to serve persons in WELS who are mentally retarded. Their work was turned over to the Special Ministries Board in 1970.

Currently the Special Education Services Committee is under the leadership of Mr. Bruce Cuppan. The committee has developed a simplified catechism and Bible stories book together with an appropriate teacher's guide. It developed the He Cares-We Care special mailing program in two age levels for persons who are retarded. Jesus Cares Schools offer part-time Christian training in six strategic locations. A pen-pal program is available. The committee continues to plan for producing additional materials at a variety of levels of difficulty. Workshops for teachers as well as consultation services are offered.

Institutional Ministries—This committee is under the chairmanship of Rev. Edgar Herman of Flat Rock, Michigan. All committee members live in Michigan. The committee encourages lay ministry among persons living in institutions, pastors to conduct services in nursing homes, health facilities and prisons and produces materials to support these ministries.

A special ministry-by-mail program provides spiritual materials for persons who are incarcerated.

Services to the Aging—Today the committee is under the chairmanship of Reverend Keith Kruck. This committee has developed a number of programs over the years. It first directed its attention towards older persons who are disabled. It prepared guidelines and materials to encourage congregations to be aware of the needs of the disabled elderly.

During the time when Reverend Robert Schlicht was chairman, the committee directed its attention to the able elderly. Since this group represents 97% of the elderly it was felt that a program needed to be developed

for them. One of the obvious examples of this effort was the establishing of the Organization of WELS Lutheran Seniors in July, 1984.

Today the committee continues to produce special materials. It is currently working on a manual for the parishes of WEIS which will suggest a ministry among the rapidly growing number of aging in WELS.

Membership Conservation—Membership Conservation, formerly called Soul Conservation, is now an office function of the SMB. It was begun as a program by Pastor Valleskey in Michigan and turned over to the SMB in 1974.

This program assists 700 WELS individuals or families who move to locate one of our WELS affiliated churches. If no church is to be found in the area, these members of WELS are referred to the appropriate district mission board that is responsible for the area. They then are also placed on a ministry-by-mail program.

Mission for the Hearing Impaired—Under the leadership of the current chairman, Mr. Gene Seidel, the committee is reorganizing following the resignation of Mr. William Hughes. During the 11 years that Mr. Hughes was chairman the committee began to compile the names of persons in WELS who are deaf. It offered convocations for persons who are deaf and their families. A guidelines booklet for parishes called *Ephphtha* was distributed. A signed Bible story was prepared. Signed worship services are encouraged (we know of 12 in WELS and many are needed). A newsletter is sent out quarterly. It encourages adequate sound systems for churches. It offers financial assistance to persons who wish to study sign language.

The committee is concerned about developing an outreach program among persons who are deaf. Knowing that 85% of the 15 million persons in the U.S. who are deaf have no church affiliation presents a real mission potential. The committee is also aware that handicapped persons, especially those who are hearing impaired, tend to develop strong peer relationships. The committee intends to encourage our brothers and sisters in Christ to invite their friends. But to do so, we need more signed services and special programs.

The committee realizes that it must continue to strive against a common misconception. It is natural for people to say, “Why do we need a program for the deaf? They can read! Can’t they?” This demonstrates that most people simply do not understand the difficulty of being hearing impaired.

Care Committee for Called Workers—Under the leadership of Rev. Kenneth Lenz this committee attempts to develop programs of service for pastors and teachers and their families who are experiencing personal problems.

It has developed in-service workshops and retreats for called workers and spouses. A printed resource center gathers material and makes them available to pastors and teachers. It has designed a plan for establishing a parish Care Committee for Called Workers. An 800 telephone crisis intervention number has been made available for called workers and dependents. Providers of counseling services have been identified in each district.

More recently the committee developed a system of exit interviews to be used under the direction of the district president when a called worker resigns.

Conclusion

Special ministries in WELS today developed over a comparatively short period of time. Credit must be given to many congregations and associations of congregations who addressed the needs of “God’s special people” for many years. Their work, and much of this is still going on today, needs to be continued because a central synodical board can only plan and suggest.

The Special Ministries Board sincerely requests of all of you that you support its work with your prayers. Then we together can indeed, “Carry each other’s burdens, and in this way you will fulfill the law of Christ,” Gal. 6:2.

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Appendix A

Report of the Committee on Chaplaincies

To the Honorable Joint Synod of Wisconsin, Michigan, Minnesota and Other States, N.W.C., Watertown, Wisconsin.

Brethren:

Your committee on Army and Navy chaplaincies after a thorough study of all the available information and literature is of the unanimous opinion that we do not commission pastors to function in this capacity according to governmental regulations, because:

1. Since any ordained pastor is at liberty to minister unto the men in service, we deem it not necessary, in obedience to the command, "Go ye, therefore, and teach all nations, etc.," to call men as commissioned Army and Navy chaplains; and
2. We believe that to appoint or call ordained pastors as commissioned chaplains in accordance with the rules and regulations of the government, which includes remuneration by the government for their services, as well as the final choice by the government of the man so commissioned, is not in harmony with Scripture, because the fundamental principle of the separation of Church and state is thereby violated; and
3. Although we have been most definitely assured by such who have been, and are now, in the service that it is possible for such commissioned chaplain to practice sound doctrine and confessional Lutheranism, we fear after a thorough study of AR 605-30, TM 2270-5 and AR 60-5 that it will become a practical impossibility for them when once in the service.

As to the advisability of calling and supporting our own chaplains your committee is not competent to make definite proposals, since only a comprehensive survey of Army camps and Navy zones can determine the necessity of such action, and therefore it recommends that the respective Mission Boards make such surveys in the event that the above recommendations are adopted.

Respectfully submitted,
A1. Maas, Chairman
O. J. R. Hoerecke.
A. Wacker.
F. Soll.
Per G.L. Press, Secretary.

Adopted

Proceedings, 1939

Appendix B

Spiritual Welfare Commission

Since to date we have not been able to establish a cooperative agreement with the Army and Navy Board of the Honorable Missouri Synod, because of differences regarding various policies and principles, such as the calling and commissioning of chaplains on the part of the church, collaboration in externals with groups outside of the Synodical Conference, and since the S.W.C. is not functioning as an independent unit but merely as a subcommittee of the General Mission Board, we therefore recommend that, for the time being, the S.W.C. continue to operate to the best of its ability in providing spiritual care for our men in service,

1. By continuous communication
 - a) through their local pastor and congregation;
 - b) through the office of the Executive Secretary.
2. By sending pastors, where feasible, to camps and bases where larger groups of men from our circles are stationed, e.g., Alexandria, La., San Diego, Cal., San Francisco, Cal., etc.
3. By directing our men to pastors where this is possible. In order to do this it is absolutely necessary that the names of all men in service be forwarded to the office of the Executive Secretary.

In order that the recommendations adopted by the General Committee become effective, we herewith submit the following suggestions to the General Mission Board,

1. That a full time paid Executive Secretary be appointed as soon as necessary;
2. That the Mission Board authorize the calling of men as civilian pastors in communities where the S.W.C. finds it necessary, and
3. That after consultation with the District Presidents a list of available candidates for these positions be submitted to the S.W.C. and that the Mission Board authorize the S.W.C. to issue a call making its selection from established list submitted.

Resolutions pertaining to the Spiritual Welfare Commission:

1. That we express our joy that according to a communication of August 5, 1941, from the Army and Navy Commission, "IV. The Army and Navy Commission is prepared and willing to continue negotiations with the Spiritual Welfare Commission of the Wisconsin Synod or other representatives of that body in order to effect a program of coordinated effort between the two commissions."
2. That, since according to the resolution of the Synod we cannot cooperate in the calling of chaplains and, since we cannot cooperate with the Lutheran Social Centers, we instruct the Spiritual Welfare Commission to continue negotiating with the Army and Navy Commission and seek cooperation at least in the exchange of the lists of pastors near the army camps to which they and we can direct the men in service.
3. That we adopt the recommendation of the Spiritual Welfare Commission "to continue to operate to the best of its ability in providing spiritual care for our men in service," as outlined in Points 1 (a,b), 2 and 3 in the First Paragraph of the Commission's Report.
4. That we adopt the recommendations by the Spiritual Welfare Commission to the General Mission Board, as outlined in Points 1, 2 and 3 in the Second Paragraph of the Commission's Report, with the provision that Point 1 be changed to read: That it be left to the discretion of the General Mission Board to appoint a full-time Executive Secretary for a given period, preferably a pastor who can obtain a leave of absence from his congregation, and that only as soon as it becomes definitely necessary, a full-time, paid Executive Secretary be called by the General Mission Board.
5. That the Synod take favorable action in providing sufficient funds for this work and include the proposed \$25,000.00 for the Spiritual Welfare Commission in its budget.
6. That our congregations be urged to increase their contributions for missions in order to meet these additional obligations.
7. That the Spiritual Welfare Commission make special mission envelopes available to those congregations who desire to use than.

Appendix C

Report of the Committee on Chaplaincies

To the Honorable Joint Synod of Wisconsin and Other States, Saginaw, Michigan.

Dear Brethren:

After a restudy of the "Report of the Committee on Chaplaincies," which was adopted by the Synod in 1939 (see Report, pages 67-67), and after a study of the information made available to us by the Spiritual Welfare Commission, including the Training Manual (TM 2270-5, 1-131) and Army Regulations (AR 60-5, 1-2; AR 104-25, 1-2) for Chaplains, issued by the War Department, your committee respectfully submits the following opinion:

The commissioning of Army and Navy chaplains by our Synod would conflict with Scriptural principles and established Lutheran practice, because

1. The application for and the appointment to chaplaincy conflicts with our doctrinal stand on the divinity of the pastoral call. Also, the Training Manual of the War Department entitled "The Chaplain" specifies duties to the chaplain which are in direct violation of the divine call of a Lutheran pastor.
2. The appointment to chaplaincy and the regulation of the chaplains' duties by the War Department are a violation of the principle of separation of Church and State.
3. The spirit of doctrinal indifferentism pervades the regulations of the War Department pertaining to the office of chaplaincy and fosters unionism.

E.J. Berg, Chairman
G.W. Fischer, Secretary.

Proceedings, 1941

Appendix D

The Chaplaincy

- I. What are the terms under which men are bound by their oath when they serve as Arm Chaplains?
- II. Is it possible for us to meet these terms without violating Scriptural injunction and Lutheran practice?

I.

1. (Quotations are from War Department Technical Manual 16-205, June, 1947 (TM) and from Army Regulations No. 60-5, December, 1946 (AR). Each quotation is lettered for convenient reference hereinafter.)
 - (A) "His church, denomination or similar religious group will be the recommending agency for an ordained minister seeking an initial appointment in the Army of the United States." TM, p. 12.
 - (B) "Only through the agency of the civilian church is the clergyman made available to the Army as a chaplain." TM, p. 25.
 - (C) "The chaplain's task is to serve the moral, religious and spiritual needs of the individuals of the command to which he is assigned." TM, p. 1.

- (D) “The chaplain will observe the rules and regulations of his denomination unless the rules have been modified by the denomination upon his commission as a chaplain in the armed forces.” TM, p. 26.
- (E) “The authority of an administrative or supervisory chaplain applies only to the military relationship. Within the ecclesiastical sphere, the chaplain is governed by the law of his church, common sense, and charitable regard for others.” TM, p. 3.
- (F) “It is the duty of the commanding officer to exercise active supervision over the military activities of the chaplains under their command without trespassing upon the ecclesiastical field.” AR, p. 4.
- (G) “Chaplains are required by law to conduct appropriate religious services for the military installations and organizations to which they are assigned.” TM, p. 21.
- (H) “The duties of chaplains as prescribed by existing laws are closely analogous to those performed by clergymen in civilian life, modified only by the peculiar conditions attaching to military life and especially by the necessity that each chaplain will, so far as practicable, serve the moral and religious needs of the entire personnel of the command to which he is assigned, either through his own personal services or through the cooperative efforts of others. The chaplain will be reminded that until the religious service needs of Roman Catholic, Protestant and Jewish personnel of his unit or command have been met, he has not fulfilled the moral obligation of the law.” TM, p. 22.
- (I) “*Preaching Missions, Novenas and Holy Days Obligation.* Special services of this type, Lent, National Mission Week, the National Week of Prayer, etc., are conducted by all churches during the calendar year. These are held to be a part of the chaplain’s religious program.” TM, p. 22.
- (J) “It is to be remembered by all chaplains that the special Holy Days of both Christian and Jewish personnel are of great spiritual importance and are not to be overlooked, no matter how small the minority of the command involved.” TM, p. 22.
- (K) “Care will be exercised by the chaplain...not to inflict the religious services upon any man of another faith.” TM, p. 23.
- (L) “(b) *Denominational Limitations.* If the individual chaplain is incapable of holding appropriate services for the entire command by reason of denominational limitations, he will be personally responsible for obtaining the services of other chaplains, qualified officers or enlisted men, or civilian clergymen, to meet the needs. A cursory search for such assistance is not sufficient when the spiritual lives of military personnel are involved. No effort on the part of the chaplain shall be spared to see that Mass is provided for Roman Catholic men, Protestant services are held for Protestants, and Jewish services held for Jewish personnel.” TM, p. 23.
- (M) “Chaplains will conduct or arrange appropriate burial services at the interment of members of the military service, active and retired, and for members of their families, when requested. They may perform marriages upon proper legal authorization in each case, administer Christian baptism, and perform other religious rites for the military personnel and civilians residing upon or employed in the military reservation, according to their respective creeds or conscientious practice.” TM, p. 23.
- (N) “Chaplains will conduct or arrange appropriate burial services at the interment of members of the military service, active and retired, and for members of their families upon request...Chaplains will administer or be accountable for rites and sacraments for military personnel and civilians under military jurisdiction according to the respective creeds and conscientious practices of all concerned.” AR, p. 3.
- (O) “(c) *Denominational Limitations.* Care will be exercised by all concerned, in asking for these religious rites, that the chaplain is not required to violate his church laws in these matters. Professional integrity among chaplains will preclude any criticism of one another because of certain church laws or personal matters of conscience in these cases. A memorial ceremony for deceased personnel of the command as outlined in paragraph 64b may solve the problem of denominational conflict which will sometimes arise concerning a funeral which is a religious rite. A memorial ceremony should not be substituted for or preclude the proper religious rite if one is desired by the bereaved.” TM, p. 23.
- (P) “Pastoral calling should never be neglected...the chaplain should make visits of a pastoral nature to the families of all military personnel who reside within or near the military reservation.” TM, p. 24.

(Q) “In addition to his Church School, the chaplain should arrange for instruction in catechism if it is desired by the military personnel or their dependents in preparation for church membership or confirmation. If the chaplain is not qualified because of denominational affiliation to meet the need personally, he should render whatever assistance is needed in making the proper denominational contacts.” TM, p. 25.

(R) “*Ceremonies—Patriotic and Memorial*. These ceremonies may be described as occasions which all chaplains and military personnel of the three major faiths may attend...*Suggested outline for ceremonies*: Invocation and benediction (Protestant, Catholic, or Jewish, or all three); Patriotic music...etc.”

2. In defining the duties of a chaplain as being “closely analogous” (H) to those of a civilian clergyman, the Manual compels us to reappraise the assumption, hitherto regarded by many as self-evident, that the chaplaincy is an office identical in nature with that of the Pastoral Office in the Church.

The following factors are here to be considered: Although the Church is not denied the right of extending to its candidates a call into the Chaplaincy, the Call is not regarded by the government as a necessary feature of the office. The appointment is conferred by the secular powers of the Army. (A) (B). The chaplain is not called by the individuals or group to which he is assigned.

(C) He is a military officer, being subject to military regulations imposed upon him and his command. Indeed, in a given unit it is not the chaplain, but the commanding officer who “is responsible for the spiritual welfare and religious program of the unit.” (TM, p. 18.) (It is difficult to reconcile this latter provision with that in quotation (F).

The strenuous efforts of the military in protecting the consciences and convictions of the individual chaplain are commendable, noteworthy and, in view of the normal rigidity of military regulations, remarkable. We acknowledge this despite the fact that such efforts have not, in our view, attained the success which is claimed for them.

In his spiritual ministrations, the chaplain is utterly free from the control of military superiors, whether they be supervisory chaplains or commanding officers. (F) (E).

It is specifically and repeatedly stipulated that no chaplain shall be held personally to perform a religious service the circumstances of which militate against his convictions or the regulations of his Church. (L) (O) (D).

Despite the fact that the chaplain is held personally responsible for the supplying of the spiritual needs of the entire personnel under his command, regardless of their several affiliations, he need only provide acceptable ministration in cases where he himself may not officiate. (L) (Q).

II.

1. Is it possible for us to meet the terms imposed by the regulations governing the Chaplaincy without violating Scriptural injunction and Lutheran practice?

When we review the several duties and assignments imposed upon the Chaplaincy, we find that they include every form of service which a minister of the Word can render, and place the chaplain into a position of oath-bound responsibility toward these services (H); yet in all of this the government is not bound by Scriptural principles (D) (H). The chaplaincy is a ministry of expediency. The chaplain’s parish is not limited. He serves an undefined group, which may well include parishioners in the charge of duly called shepherds, and may thus become a busy-body in other men’s matters. The conclusion is inescapable that in the Chaplaincy the government has instituted a form of ministry of the Word which is thoroughly corrupted by human and sinful stipulations.

2. Equally weighty and determinative is the fact that a large degree of uncertainty remains in the area within which a chaplain must correlate the dictates of conscience with the unqualified demands made upon him as a spiritual officer. He is told that, in addition to “the laws of his church,” he is to be governed by “common sense and charitable regard for others! (E) Experience and a knowledge of the interpretation nationally

placed upon the concepts of common sense in religious matters and charitable regard for others warn us that a strictly Biblical exercise of either virtue does not commend itself to the latitudinarian religious ideals popular today and practiced in government as well as in many areas of American life dominated by the spirit of unionism and lodgery. We have an indication of this in the Manual, where a plan is presented for ceremonies which are allegedly adapted to the conscientious reservations of all religious persuasions. Such ceremonies, which “all chaplains and military personnel of the three major faiths may attend,” are to include Invocation and Benediction, Protestant, Catholic, Jewish, or all three. (R).

The government’s expressed attitude toward cooperation in religious practices hardly conforms to the standard of confessionism required by Romans 16, 17, 18 and other Scripture. To work conscientiously and without deviation from divine directives in such an environment might well be regarded by one who is under obedience to Christ as an ambition beyond the reasonable hope of attainment.

Despite the protective provisions designed to meet the scruples of the individual chaplains and guard the inviolability of his conscience, the conflict between the absoluteness of his personal responsibility (G) (J) (I) (H) and the safeguards erected for his private convictions places the nature of its ultimate resolution in doubt, particularly if and when the chaplain is assigned to a combat theater and lacks those facilities which may make several alternatives of action (L) possible in more settled areas. We call attention to a statement in a report by Harold Lavine, war correspondent of *Newsweek*, sent from Korea and published in the issue of October 30, 1950: “Since there is a Defense Department policy that no American serviceman shall go without spiritual guidance, chaplains often must conduct services not of their own faith.”

In any event, a chaplain is categorically responsible for the spiritual care of the members of every religious persuasion in his command. (C) (J) (H) (M) (N) (P) (Q). Though restrained by personal inhibitions from performing certain ministerial acts, he must see that they are performed. He must, in the eyes of his command and of the world, recognize as of equal value the importance, merits and efficacy of Scriptural, Catholic and Jewish rites. He must be ready actively to implement the performance of extreme unction, the mass, circumcision, lodge burial and the like, lending to such acts his personal, sober approval. To meet this obligation without hypocrisy and implicit denial of the Truth would seem an impossible achievement. Such cooperation in spiritual matters with the powers of Antichrist and Judaism would be regarded as a violation of his office by any truly Lutheran pastor in civilian life, and can hardly be justified under any conditions, normal or abnormal.

It would seem, therefore, that despite the not inconsiderable efforts of the military to establish a form of chaplaincy palatable to the most exacting conscience, its good intentions have failed to achieve a degree of conformity with correct Christian principles which might relieve us of the necessity of rejecting the chaplaincy as an instrument of service to our brethren in the Armed Forces.

3. In view of the provision (TM. p. 36) of the Manual making military chapels available for the use of denominational groups not represented by a chaplain. and with the desire to make positive proposals in behalf of the spiritual needs of our service men. your committee begs leave to recommend:
 - a. That the Lutheran Spiritual Welfare Commission be encouraged to expand its present system of camp pastors wherever possible.
 - b. That an investigation be made of the advisability and feasibility of extending such service to overseas areas.
 - c. That consideration be given to the possible merits of personal consultation with the proper authorities in Washington for the purpose of securing an intelligent understanding of the nature of our activities in this field and of the principles and policies which govern us.

The Committee: A. L. Mennicke.
E. Schaller.

Synod Action: This report was received by the convention and is reprinted here for general information.

Proceedings, 1951

Appendix E

Office of the President
 Rev. Oscar J. Naumann
 3512 West North Avenue
 Milwaukee, Wisconsin 53208
 Office: 445-4022 Residence: 463-6071

October 28, 1969

Professor Alfons Woldt
 8122 W. Potomac Avenue
 Milwaukee, Wisconsin 53218

Dear Brother Woldt:

After consultation with the Conference of Presidents of our Synod and with a number of other brethren I am herewith appointing you a member of the Board for Specialized Ministries for a term of four years.

Pastor Ernst Lehninger, chairman, and Pastor Arnold Schroeder have each been appointed for six-year terms. Dr. Darold Treffert, of Fond du Lac is being appointed for a four-year term and Mr. James Albrecht for a two-year term.

This Board will in the future be an elected Board, to which members are elected upon nomination by the Synod's Nominating Committee as their appointments expire.

The future service of our Synod in the field of specialized ministries will be determined to a great extent by the recommendations of this Board. For that reason we are appointing men who have knowledge, experience and personal interest in this phase of churchwork.

In past years we have to a great extent relied upon a much larger sister synod to take the lead in this field. It is high time that we show more initiative here as we have done with such obvious blessings through the Lutheran Spiritual Welfare Commission in our ministry to our military personnel and our students in secular schools away from home.

The importance of work in this area is clearly set forth by the statement of our Savior in Matthew 25:10: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

I am confident that you will give this appointment your prayerful and serious consideration. Should there be any questions which you wish to have answered before reaching a definite decision, I shall be glad to answer them to the best of my ability.

I am enclosing Xerox copies of the pertinent resolutions adopted by our convention last August.

OJN: vas
 Encl.
 cc: Rev. Ernst Lehninger

Sincerely yours in Christ,

Oscar J. Naumann

Appendix F

Specialized Ministries Board Organizational Meeting January 22, 1970

Chairman Lehninger opened with Prayer.

A. Woldt agreed to serve as temporary secretary.

Present: Lehninger, Schroeder, Albrecht, Woldt. Excused: Troffert

Pastor J. Schaefer presented pertinent sections of the ASC Report which outlines the purpose and functions of SMB.

President Naumann presented his views re: the need for a specialized ministry. As a matter of clarification, President Naumann pointed out that membership qualification on the Board is determined by the person's training, not his present position.

Pastor N. Berg presented the relationship between this Board and the Home Mission Board. The GBHM and the SMB will need to work together particularly in the area of institutional missions. As a general synodical policy, it is understood that practical implementation of the work of specialized ministries be carried out on the district level. The work of the SMB is primarily one of a service agency to the districts.

Division of the Work Load—As suggested by the chairman:

Service Men - Pastor A. Schroeder
Students - Mr. J. Albrecht
Mentally Retarded – Dr. D. Treffert and Mr. A, Woldt
Mission to the Blind - Mr. J. Albrecht

It was moved, seconded and carried to authorize the chairman of the Military Services Committee to temporarily sign requisitions for Acct. No. 657.

It was moved, seconded and carried to approve the appointments as suggested by the chairman.

Budgeting Procedure—Synod's budget projection system was briefly explained. Committee chairmen are urged to get these projections to the SMB chairman as soon as possible.

Board Meetings—Each chairman is responsible for calling his own sub-committee meetings.

Next Meeting—Friday, February 27, 1970 at 1:00 P.M.

Close with Prayer.

Respectfully submitted,

A. Woldt, A Very Temporary Secretary

Appendix G

Initial Meeting of the Board for Specialized Ministries, January 22, 1970
Presentation by Rev. James P . Schaefer, Chairman of the Administration Survey Commission

Pertinent Section of ASC's Report to the Convention Re Specialized Ministries

In 1963 President Naumann in his report to the convention called attention to the need for a specialized ministry department. "We must take the initiative," he reported, "and make it possible for our pastors called into this work (of specialized ministries) to consult with one another, to study their type of ministry, to establish definite policies and set forth clearly the Scriptural principles underlying this work."

Since that time some attention has been given this problem. (Cf. *Proceedings*, 1965, pages 189 and 198, Resolution 3). The entire matter has been referred to the ASC for study and recommendation. It is time, high time, to invest the studies with substance.

The Commission is, therefore, recommending the creation of a department of specialized ministries within the Division of Home Missions. The department should be under the direct supervision of an elected five-man board composed of two pastors, two laymen, and one teacher, with the President of the Synod empowered to make the appointments for the first biennium and thereafter the Nominating Committee instructed to nominate candidates as the appointments expire.

The responsibilities of the Lutheran Spiritual Welfare Commission and of the Board for the Mentally Retarded would be transferred to this new board for specialized ministries. The new board shall also be responsible for counsel and service to the institutional ministry, social welfare ministries, and other specialized ministries as they may from time to time be authorized by the Synod.

The commission also recommends that the board for specialized ministries be authorized to call a full time director. Since the General Board for Home Missions will be the primary budgeting agency, the director should report on his day to day operations to the General Board's executive secretary who shall be for that reason be an advisory number of the board for specialized ministries. For the same reason the director and chairman of the specialized ministries board shall be advisory members of the General Board. (R & M, p. 119).

1969 Convention Action

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| Whereas, | The president of the Synod, already in his report to the 1963 convention, called attention to the need for a Department of Specialized Ministries, and |
| Whereas, | The Administration Survey Commission has recommended the creation of a department of specialized ministries under the direct supervision of an elected 5-man board composed of two pastors, two laymen, and one teacher therefore, be it |
| Resolved, | That we concur in this recommendation, and be it further |
| Resolved, | That the responsibilities of the Lutheran Spiritual Welfare Commission and the Board for the Mentally Retarded be transferred to this board, and be it further |
| Resolved, | That this board shall also be responsible for counsel and service to the institutional ministry, social welfare ministries, and other specialized ministries as authorized by the Synod, and be it further |
| Resolved, | That the president of the Synod be empowered to make the appointments to this board for the first biennium and that thereafter the Nominating Committee be instructed to nominate candidates as their appointments expire, and be it finally |
| Resolved, | That this matter be referred to the Committee on Constitutional Matters for the necessary constitutional changes |
| Whereas, | The Administration Survey Commission also recommends that the Board for Specialized Ministries be authorized to call a full time director, and |

Whereas, This Department of Specialized Ministries has not yet been organized, nor have the duties of the full time director been clearly defined, therefore, be it
 Resolved, That the Department of Specialized Ministries bring its own recommendation in this matter to the next Synod convention. (*Proceedings*, p. 168f.).

Responsibility of the Lutheran Spiritual Welfare Commission (Bylaws, Section 5.09)

- b) The Lutheran Spiritual Welfare Commission shall provide for the spiritual welfare of the Synod's members serving in the armed forces in such manner as the Synod may from time to time determine.
- c) The Lutheran Spiritual Welfare Commission shall also serve as a student service commission. It shall gather the names and addresses of students attending schools away from home and direct such students to the nearest church of the Synod when possible. It shall also supply the local pastor with students' names and shall prepare and distribute suitable literature. It shall counsel, assist and serve in an advisory capacity in all matters relative to student work.

Substantive Resolutions of the Synod Re LSWC Since 1961

- Resolved, c) That the Synod, at this Convention, authorize the Lutheran Spiritual Welfare Commission to send a pastor to the Vietnam area and other areas of the orient to serve our men with Word and Sacrament. (*Proceedings*, 1965, p. 200).
- Resolved, a) That the Synod authorize the calling of this man (second full time military contact pastor), (*Proceedings*, 1967, p. 212).

Enabling Resolution for a Board for the Mentally Retarded

- Resolved, That a board of Directors be initially appointed by the Conference of Presidents to plan, establish, and administer (a program for the mentally retarded), and be it further
- Resolved, That said Board be responsible to the Praesidium of the Synod, and be it further
- Resolved, That the Synod encourage this Board of Directors to work toward establishing a home or institution for the full time care of the mentally retard in need of such care, and be it finally
- Resolved, That this Board of Director in consultation with the Praesidium and The Board of Trustees evaluate the offer of the Wisconsin Lutheran Convalescent Corporation of Milwaukee that a "Bethesda-type" institution be established in connection with its newly acquired facilities as a steppingstone to a full program of care for the mentally retarded. (*Proceedings*, 1965, p. 198).

Subsequent Substantive Resolutions of the Synod re BMR

- Resolved, That the Synod adopt the five recommendations of the Board for the Mentally Retarded as modified:
 1. That the area half-way houses, day-care centers, and special schools for the mentally retarded be established by associations of congregations or individuals wherever possible in the Synod; and
 2. That the Synod engage the services of a consultant on special education for the mentally retarded as needed; and
 3. That the Synod authorize the study and preparation of instructional materials for the mentally retarded; and
 4. That the pastors and teachers interested in this field seek further training in special education; and
 5. That the members of the Synod continue to support Bethesda Home until the members of the Synod find ways and means to care for the 106 WELS residents there and the 61 applicants now waiting admission. (*Proceedings*, 1969, p. 126f.)

----- Hospital

Dear Sirs:

I wish to thank you for the literature and pamphlets and etc., which I have received from you all the time I was in service overseas. I am now in the hospital and awaiting discharge. I so far have always read the things which I have received from you and I have found a lot of comfort by reading them. I am sending \$5.00 so that you can send out more of your good work all over the world.

A Friend, -----

The S.W.C. appreciates the continued cooperation of pastors and congregations in keeping us informed of address changes. However we plead that *individual* changes be sent immediately rather than an accumulation at intervals.

E.R.B.

(The Northwestern Lutheran, Vol. 31, 1944, p. 204.)