

The Bethany Program of Special Pre-Seminary

Ministerial Training:

Its Beginning, History, and Future

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Your servant in Christ,

Kenneth H. Engdahl

Introduction

The subject of this paper is the "Bethany Program". The Bethany Program - the shorter form of its official name which is given in the Wisconsin Lutheran Seminary catalog and appears as the title of this paper - is the alternative pre-seminary training program of the WELS. The major pre-seminary training program of the WELS is Northwestern College in Watertown, Wisconsin. Northwestern College is an accredited four-year liberal arts college maintained by the WELS exclusively for the pre-seminary training of future WELS pastors. NWC is unique in that few other church bodies maintain such colleges which are exclusively for pre-seminary training. Because of this institution, WLS students begin their seminary training with a knowledge of Biblical languages, doctrine, and Bible history which is unmatched by most other American seminaries.

The Bethany Program was developed for those students whom NWC felt its program was not equipped to educate. Although it is administered and controlled by WLS, it is called by the name Bethany because the students receive their training at Bethany Lutheran College, Mankato, Minnesota. WLS has full control over both application and admission to this program. Bethany College only recommends those who have satisfactorily completed the course of study. Bethany College is an institution of the ELS.

In this paper, I have sought to compile a short history of the Bethany program. Through various means I have attempted to ascertain as scientifically as possible its beginnings, its history, and its possible future(s). I have done this by compiling different types of source material. First of all, I have researched synodical records -

proceedings, reports, evaluations and documents of a confidential nature. A second type of research I have conducted is that of questionnaires and personal interviews with those involved. Here I was able to 1) confirm official accounts, 2) separate fact from "officialese" in these accounts, and 3) obtain information of a type beyond the scope of official documents. Lastly, I have used personal experience and the experience^s of many other "Bethany students" at the seminary and in the ministry which offer the human/emotional and sociological insights into the human element of this program. Here I have taken into account the natural subjective nature of feelings and opinions.

I have gone into the details of my research because this paper needed to be researched in a way different than most term papers (i.e. because there are no books, articles or research papers on this subject). In this paper, personal experiences will be represented with the first person pronoun since that is increasingly the way of modern research and to give the reader the option to accept it "with a grain of salt"! It is hoped that this paper is not only accurate, but that it also be a help in understanding a program which has been and is a part of the history of the WELS.

I. The Beginning

The Wisconsin Synod, like most of the Midwestern synods of the nineteenth century, did not have the advantage of a surplus of pastors from its beginning as did the Missouri Synod. Quite the contrary, the major problem of the Wisconsin Synod was that of manpower shortage. This manpower shortage was continuous (with the exception of the depression years) from its beginnings right until the late 1970's. Even today it is not unusual for a church vacancy in the WELS to last quite some time. Manpower shortages were the reason the other Midwestern synods in general were not able to grow and expand like that of Missouri. In the opinion of one WELS Executive Secretary, the WELS could easily have been twice the size that it is today if it had not been for manpower shortages. This problem not only limited the growth of WELS; many churches also left the Wisconsin, Minnesota, and Michigan Synods over the years because of the constant delays in filling vacancies. The manpower shortage problem was by far a greater problem for the Wisconsin Synod than any doctrinal controversy in which she was ever involved.

But this is not to say that nothing was done. Dr. Martin Luther College, Northwestern College, and Michigan Lutheran Seminary were all founded by their respective synods for the purpose of training pastors. The Wisconsin Synod, before the union of these synods, also ran a practical seminary in conjunction with its theoretical seminary for a number of years. This program went far in providing an adequate, if undertrained, supply of CRM's for the Synod. Finally, with the federation of the Wisconsin, Minnesota, Michigan, and later Nebraska Synods into the Joint Synod, the present educational structure was set.

Northwestern College would become the pre-seminary college; Dr. Martin Luther College would become the teacher-training college (although there would be others from time to time); and Michigan Lutheran Seminary would become one of the preparatory schools.

With the federation of the synods, the question arose concerning if the Synod should have a practical seminary along with the theoretical seminary. This question would again arise during the 1961 Synod Convention. After all, the Missouri Synod had a practical seminary. Should the Joint Synod also have one? The Joint Synod and later the WELS never did reopen a practical seminary. The reason why it did not is found in its way of "doing theology".

If the Wisconsin Synod is famous for anything, it is famous for the so-called "Wauwatosa theology". What exactly this Wauwatosa theology was or is is much debated. In my opinion, the Wauwatosa theology never really was a theology; it was and is an emphasis. Nineteenth century Lutheranism is known justly or unjustly for its slavish adherence to the seventeenth century orthodox Lutheran dogmatists. It is also known for its sharp polemics. The Wauwatosa theology (which I shall call the Wisconsin Synod emphasis) developed in reaction to the abuses of the method of Lutheran orthodoxy. The Wisconsin Synod emphasis took a middle ground between the methods of orthodoxy and pietism. This method emphasized exegesis of the original languages over the study of various dogmatists and their methods. This method, in the tradition of Halle, emphasized exegetical preaching over topical/doctrinal preaching. This method, however, avoided the pietistic degradation of dogmatics and confessional studies, yet was and is not afraid to criticize. It was more careful in the use of philosophy and proof-texting. This, however, is not to say that it was perfect. This method was at its beginning unable to avoid the pietistic emphasis on excessive self-criticism and self-evaluation ("spiritual navel watching"). This problem led directly to the Protestant Controversy.

In my opinion, the Wisconsin Synod emphasis continues today at WLS, and it is the reason that a practical seminary is "impractical" for the WELS. If the term "practical seminary" means anything, it means "practically no languages"! One simply cannot do theology with the Wisconsin Synod emphasis without the ability to do exegesis in the Greek and Hebrew. Indeed, it is quite unfair to expect someone to do theology in that way without these tools. A synod which emphasizes dogmatics, confessional studies, and Luther can have a practical seminary without much problem. The WELS really cannot. And for that reason, it never opened up a practical seminary in this century.

Concerning the question of a practical seminary, Prof. em. Carl Lawrenz writes:

WELS thinking was reluctant to see its thorough theological seminary training watered down by the enrollment of students at its seminary who did not measure up to the pre-seminary training that WELS was officially maintaining: its three preparatory schools or academies at Watertown, New Ulm and Saginaw, and its four-year liberal arts college. With its emphasis on basic biblical knowledge, on Latin, Greek, Hebrew, German and English language skills, and on a broad knowledge of world history the WELS worker training program aimed to give its seminary students the tools for thorough theological study and at the same time equip them for acquiring all the practical skills essential for the pastoral ministry. Note point 2 in the above-mentioned adopted report: "The fact that we have established such a course in our synod as a required preparatory training for theological students clearly indicates the policy and intention of the synod." Point 3: "Loyal support of our own institutions calls not only for our financial contributions but also for the sending of our children there for training." Point 4: "It should be our policy to train our future pastors and teachers in our own institutions."

At the same time WELS was not willing to make it impossible for WELS members who at a more advanced age, after their high school training or after college work for a different career, developed a desire to prepare themselves for the pastoral ministry. Thus they had from year to year condoned that their Assignment Committee assigned calls from WELS parishes to WELS members who had chosen to take their ministerial training at Springfield Seminary. Still, WELS had not undertaken to provide for such training itself as a synod. The department of a "practical" seminary training at WLS had been formally discontinued by the 1897 synod convention. Previously students had been enrolled in it from time to time only because of the dire need for more pastors in our growing synod.

From 1919 until 1961, there were alternative ways for Joint Synod men to prepare for the ministry other than NWC or WLS. For married men and those who had difficulty with languages, this way was found in the Missouri Synod worker training system.

Concerning these options, Prof. em. Carl Lawrenz continues:

Before 1961, when WELS terminated its church fellowship with the LC-MS, a considerable number of WELS members chose the option of Concordia Seminary, Springfield, IL, to enter the pastoral ministry of WELS. This "practical" seminary of the LC-MS offered a course of study covering both pre-seminary work and seminary study, involving (at least in the 1950s) five years in residence and one year in supervised internship. Admission requirements were graduation from a standard high school and a minimum entrance age of twenty years. The course was meant to offer an opportunity to train for the practical work of the pastoral ministry to men who sought this opportunity at a more mature age. Occasionally also WELS members who had started out at its preparatory schools and at NWC, but had not found their classical language courses, Latin, Greek, German, Hebrew, to their liking, transferred to the Springfield Seminary. Gradually Springfield had introduced New Testament Greek, but not Hebrew, as a part of its training.

For completeness it may also be well to mention another option in pre-seminary training besides NWC which a considerable number of WELS students chose before 1961, even though they took their full seminary training at WLS before entering our WELS ministry. Over the years many WELS aspirants to the pastoral ministry chose the six-year course of a LC-MS Concordia College (high school and junior college), because it was offered in greater proximity to their home, in preference to our NWC (high school and full four-year college) liberal arts course. Involved were principally the Concordia Colleges in Milwaukee and in the Twin Cities. When I enrolled at WLS, for example, in the 1929-30 school year, six in my class of twenty-six had their pre-seminary training in an LC-MS Concordia College; likewise, three of the seventeen middlers; and eight of the seventeen seniors of that school year.

This practice continued until WELS at its 1935 synodical convention resolved that henceforth it "should be the rule for WLS to admit only students who have completed a four-year college course such as our NWC offers, to make exceptions only by unanimous consent of the faculty and with the approval of the board." For the argumentation see *Report of Committee on Entrance Requirements for our Theological Seminary*, WELS Synodical Proceedings of 1935, p. 54. See also *Report of the Board of Regents of our Theological Seminary, Thiensville, Wisconsin*, p. 53 in the same Proceedings, first paragraph.

These reports give a good insight into the dominant WELS thinking concerning its official ministerial training program, thinking that was still very much in effect at the time when the Bethany Program was set up.

There were, however, other disadvantages to these options. Prof. em. Lawrenz continues:

Not all WELS members enrolled at Springfield chose to present themselves at graduation to the WELS Assignment Committee for a call in the WELS pastoral ministry. Some decided to enter the LC-MS ministry with the bulk of their Missouri Synod classmates.

Finally, during the years immediately preceding the break with the LCMS, steps had to be taken in view of the doctrinal problems the LCMS was experiencing.

Prof. em. Lawrenz continues:

During the early 1950s WELS Springfield students were encouraged to take their senior year at WLS in order to become fully acquainted with the doctrinal issues which at that time were very much in controversy between WELS and the LC-MS, and to assure that they espoused the WELS positions as they presented themselves for a call to a WELS parish. The WELS Conference of Presidents appointed a representative from its midst to stay in contact with the WELS ministerial students at Springfield. Four WELS Springfield seminarians did graduate with the 1953 WELS class. Yet in 1953 nine other WELS Springfield graduates were still received into our WELS ministry at the WELS 1953 convention. From 1953 to 1961 eighteen WELS seminarians who had previously pursued their theological studies at Springfield took their senior year at WLS before entering the WELS pastoral ministry. Since they were not able to carry on Old Testament exegesis at the hand of the Hebrew original text, they did not qualify for a WLS academic degree. (Only one of these students, an able and diligent linguist, did. I had the privilege of tutoring him privately for the first half of that year so that he was subsequently able to work with the class in the Isaiah course on the basis of the Hebrew text. He was accorded the M.Div.) Tuen B.D. - KE

The 1950's was a decade of rapid growth for the mainline churches in this country; the WELS was no exception. This rapid expansion caused a severe manpower shortage for the WELS. The Proceedings of the 1957 Synod Convention reflect this. The 1957 senior class of WLS contained thirty seniors (pg. 73). While this would be the largest class until 1965, they could easily have placed twice that many. Moreover, there were only nineteen seniors graduating from

Northwestern College (pg. 74). Only a large ninth grade class offered any good news and hope for the future. It was apparent that there would be severe shortages at least until the mid-1960's. The 1959 convention reechoed these concerns.

The 1961 WELS Synod Convention can easily be called a watershed for the WELS for more reasons than one. First of all, the WELS terminated fellowship with the LCMS. From a practical point of view, the WELS was the big loser in this action. Most mission stations and campus ministries with which the WELS had cooperated with the LCMS reverted to the LCMS - property and all. The Concordia Journal gloated over the fact that many of the larger WELS churches were leaving the WELS and joining the LCMS. The CLC was saying "too little, too late". The only alternative to Northwestern College for those who wished to train for the WELS ministry was now closed. For the prospects of solving the manpower problem, the bottom had fallen out of the barrel!

The 1961 convention can also be described as one of near panic over the shortages of manpower. A special two-year teacher training college was authorized by this convention to supplement DMLC (Proceedings, Pgs. 268-269). The question of a practical seminary again was raised at this convention. Resolution Four, a memorial from the Michigan District, proposed that MLS be closed and quickly reopened as a WELS practical seminary. How seriously this resolution was considered and how close it came to acceptance I was not able to determine. Fortunately, however, this resolution was voted down.

What then were they to do? By God's grace, the seminary faculty led by President Carl Lawrenz and Bethany College stepped in to save the day! Prof. em. Lawrenz writes concerning the founding of the Bethany Program:

My response to the previous question has already indicated that it was the 1961 termination of church fellowship with the LC-MS that precipitated the establishment of the Bethany Program of Special Pre-Seminary Training. Suddenly WELS had nothing to offer to older WELS members who expressed a desire to study for the pastoral ministry and inquired where they might apply to obtain such an opportunity. On several occasions I as seminary president keenly experienced embarrassment when I was faced with such an inquiry.

Yet there were frequent requests of this kind in the aftermath of World War II and the Korean conflict. Many inquiries came from GIs who during their services in the Armed Forces had become aware of the great need of a more intensive spreading of the Gospel at home and abroad. Just at this time WELS was beginning to expand to new states of our own country and into foreign fields. It was made known in our congregations that WELS was very obviously in need of more theologically-trained workers than were at its disposal to meet the needs in all these new fields. Moreover, GIs, even though already married, had the opportunity offered to them through the GI bills on the basis of their service to train for a new career. Such opportunity might not have been possible in the past. In view of the great need for pastors also some Christian day school teachers and principals who had worked very closely with their pastors and become acquainted with their work developed a desire to prepare for the pastoral ministry. College men at some of our newly-founded Lutheran Collegian groups were made aware of the WELS need for more pastors and thus encouraged to choose the pastoral ministry as a career.

The WELS faculty and board did not favor re-instituting a "practical" department at our seminary. They were convinced that the era of false ecumenism fostering unionism and syncretism of all kinds was not a time to train pastors who would not be equipped with a well rounded out college training or with the language skills which would enable them to work with both the Old and the New Testaments in the original Greek and Hebrew.

NWC was the most likely WELS institution to be considered for the endeavor and was consulted as to whether it felt willing and able to work with such older men who aspired to prepare themselves for the pastoral ministry. At this time NWC's regular enrollment was rapidly increasing without equal growth in its faculty staff. In this enrollment they were already working with public high school graduates who did not have the religion, Latin and German credits of our synod's preparatory school graduates. Some of the enrollees from area Lutheran high schools also did not have all the language credits of the latter. Fitting such applicants in the NWC curriculum often required arranging for a five-year college course to receive the NWC BA. This enlisted the NWC faculty staff in offering some special classes. Enrolling a considerable number of older men from various backgrounds and fitting them into the college curriculum would have meant a further increase in the faculty load.

Prof. em. Lawrenz continues:

Principally, however, NWC felt that particularly two considerations limited the kind of special applicants to which it could offer special pre-seminary college training.

1. WELS had so far not authorized NWC to enroll married men. We need to remember that as late as the 1965 convention it had bound even WLS to some rather stringent stipulations concerning married seminarians. Consult the 1961 seminary catalog, pp.14-15. These stipulations more or less postponed marriage to the middler year and later. WLS at the time did not possess scholarship funds to finance the seminarians already married at NWC who during their seminary years might have had several children to support.
2. NWC at the time was reluctant to accept students whose age at the time of their enrollment was twenty-one and above. It was felt that as they were placed in the lower college classes the disparity in age would greatly affect college life at NWC.

Realizing that for the time being also NWC was not in a position to carry out a ministerial training program for older and married men, WLS went about drawing up a specific curriculum of minimum academic requirements which would constitute an adequate pre-seminary ministerial college training for dedicated older and married men, which when completed would enable them to enroll at WLS, to work successfully with the regular NWC seminarians, and to graduate with them with a Master of Divinity as candidates for the WLS pastoral ministry. Besides basic liberal arts college courses the curriculum stipulated two-year courses in the biblical languages, both Greek and Hebrew, basic Bible and religion courses, the interpretation of First Corinthians, the Ecumenical Creeds and the Smalcald Articles (the latter three items because they are given at NWC and not at WLS).

Thereupon WELS was able to reach agreement with Bethany College and Seminary of the ELS to offer this curriculum to students which a WLS committee (the WLS president and two other faculty members) certified for Bethany enrollment. Bethany College was to determine the courses of the specified pre-seminary curriculum which each individual student would still have to take. The Bethany faculty was to decide this on the basis of the high school and college credits of the individual applicant submitted together with his certification. Depending also somewhat on the manner in which his deficiencies could be supplied at Bethany, the number of years he would need to spend in the Bethany program would likewise be determined. WLS agreed to accept the students which Bethany certified as having completed the pre-seminary course. In the meantime the students were under the full jurisdiction of Bethany College both as to its academic and financial regulations.

Looking back more than two decades later, one has to admire the courage and faith of those involved in the 1961 convention. For reasons of conscience they broke fellowship with the LCMS. This was an action which caused other Lutherans to gleefully predict the demise of the WELS. They turned down the temptation to open a practical seminary which could well have spelled the end of the Wisconsin Synod emphasis. They began the Bethany Program - an untried way of pre-seminary training with no certain future. One can say, however, that a gracious God did bless these efforts!

II. Its History

The years 1961 - 1968 can be called the beginning of the Bethany Program. This is the period which lasted from the agreement between WLS and BLC to begin this program until the year the first Bethany graduate completed his training at WLS and entered the ministry of the WELS.

The Proceedings of the 1963 synod convention report that three men were currently enrolled at BLC and that five more were expected for the 63-64 school year (pgs. 94-95). It was also reported that BLC had requested help in supporting this program (pg. 95). Overall, this was welcome news. Twenty CRM's graduated that year. Nearly three times that number could have been placed!

The 1965 convention brought more good news. Thirty-two CRM's had graduated of which thirty were available for immediate placement - the highest since 1957 (Proceedings, pg.87). Bethany Lutheran College requested that an additional professor be added to meet the needs of the expanding Bethany program - the salary to be provided by the WELS (pg. 87). There were now eleven students enrolled at BLC. Two of these were to be recommended to the seminary for the 65-66 school year. The Commission on Higher Education estimated that eventually ten percent of the seminary enrollment would consist of Bethany graduates (pg. 88). A sharp increase in students was expected in 1968. New buildings were planned for the various campuses to meet this need (pgs. 88-89).

By the 1967 synod convention, the manpower shortage was still considered severe, but light could be seen at the end of the tunnel. A junior class at the seminary of sixty men was expected for the 68-69 school year - the largest ever (Proceedings, pg. 103). The faculty of the seminary,

which had only been seven in 1961, was to be expanded to twelve by 1969 (pgs. 103, 104). Thirty-six had been graduated from the seminary, and there were fifteen enrolled at BLC (pg. 104).

As mentioned before, the first Bethany student graduated from WLS in 1968. The Bethany Program was now in full swing. It was a success. Writing about this period, Prof. em. Lawrenz states:

During the WLS school year 1962-63 the first three students, Carl Klein, Durant Shook and Robert Weimer, began their studies at Bethany College under the program of Special Pre-Seminary Training. Since they studied at Bethany for four years, they were, however, not the first to enter WLS. They enrolled during the 1966-67 school year and graduated with the 1969-70 WLS class.

Richard Hennig and Luther Wendland were the first Bethany Program students to enter WLS, doing so for the 1965-66 school year. Because of their previous college training they spent only two years at Bethany. Wendland, having served in WELS as a Christian day school teacher, was exempted from serving a vicarship year and thus graduated from WLS and entered the WELS pastoral ministry in 1968; Hennig, serving a vicarship, graduated from WLS and entered the WELS pastoral ministry in 1969.

The 1970's can be called the expansion years of the Bethany Program. The 1969 synod convention resolved that a "feasibility study" at the Bethany program be conducted. A report on this study was given at the 1971 synod convention. This study reported that there were now five pastors "in the field" which had gone through the Bethany program (Proceedings, pg. 6). Fifteen Bethany graduates were now enrolled at the seminary. The enrollment at BLC was steadily increasing. It was resolved that the synod continue the Bethany Program.

From 1971 to 1977, enrollment continued to climb both for the Bethany program and WLS. The 1977 enrollment at the seminary was 172 excluding vicars. Already, however, they could see that enrollment in a few years would begin to decline (Proceedings, pg. 1). At the 1979 synod convention

it was resolved that again a study be made of the Bethany Program. It was resolved that the Bethany Program be continued, but it was also resolved that they should, "seek input into the feasibility of absorbing this program into the NWC curriculum" (pg. 82). In 1980, this report was issued (see appendix). Overall, it was reported that the Bethany Program was working out well. The 1981 convention resolved that this program should remain at BLC, but that there should also be periodic reviews of the program.

The 1980's so far have been a period of declining enrollments both for the Bethany Program and for WLS. There are many reasons for this. First of all, this decline reflects the lower birth rates in the late fifties and early sixties due to the end of the "baby boom". Secondly, the 1980's saw for the first time the inability of DMLC and WLS to place all candidates immediately. This, however, has been more of a problem for DMLC than for WLS. In the years 1980-1983, WLS only barely placed all CRM's on call day. In 1984 for the first time since the depression, seven CRM's were not able to be placed on call day. They were all placed, however, within three months. In 1985, five CRM's were not placed on call day - again all were placed within two months. This "surplus" of workers, however, is more perceived than real. A synod used to shortages has a hard time dealing with an adequate supply!

During the 1980's, the Bethany Program enrollment also declined - but for different reasons. The reason for the decline is NWC. Beginning in 1980, NWC began admitting married and older students; it also began to gear its program to special needs. As a result more and more students who may have attended BLC instead enrolled under special circumstances at NWC. Northwestern College was beginning to do what it was unable to do in 1961 - make its program flexible to special students. By 1985, it was reported that enrollment at BLC was down to seven students (Proceedings, pg. 2). As a result, the need for the Bethany Program as separate from NWC began to be questioned.

"Mequon" Students at Bethany Lutheran College

The title of this section is significant. At Bethany, the Bethany Program students are called "Mequon students"; at the seminary they are called "Bethany students". This shows in a way how the students of this program are the "orphans" of the worker training program. More will be said of this later.

Bethany Lutheran College is located at Mankato, Minnesota, a city of about 40,000. The city retains a pleasant small town atmosphere, and this is reflected at BLC. Bethany Lutheran College has for some time maintained a student population of about 200 - with the trend going up towards 250-300 (thus defying national trends). Bethany also maintains a pleasant and relaxed atmosphere between the students and faculty - a condition much to be appreciated.

The relationship between students can be described by the word "groups", however, not cliques. There are various groups on campus which tend to stick together. The most exclusive of these are the seminary students. This is understandable considering age and other differences. One who visits the seminary building across the street, however, gets the distinct impression that a non-seminary student is not welcome - or at least not encouraged to visit often. Being from New York, however, I took this as a challenge to visit as often as possible! Generally, I was well tolerated, but one thing I quickly learned was that IN NO CIRCUMSTANCES SIT IN ONE OF THEIR INDIVIDUAL LIBRARY CUBICLES!!

The next most exclusive group had to be the "Mequon" students. It is unfortunate that often they gave the impression to the other, younger students that somehow they were the "spiritual elite". This was reinforced by the fact that those "Mequon" students who were single tended to also be roomed together at the dorm.

Finally, the other group more distinct from the general student body were the athletic students. Since many of these were at BLC for other than religious reasons, they also were at times a problem for the administration and the resident assistants.

As mentioned before, since the Mequon students felt "orphaned" (i.e. they tended to keep together. The by-product of this is that they soon began to take themselves too seriously. This developed into some friction with the administration of BLC. Some felt that they should tell BLC and some local churches (both ELS and WELS churches had problems with this) how things really should be run. This quickly can and did develop into a legalistic or pietistic attitude on the part of some Bethany Program students. Commenting on if he had noticed these tendencies, Prof. Erling Teigen states:

Yes I have, but much more needs to be said. First of all, it depends on one's definition of Pietism. Some consider Pietism to be more an external piety, as well as a tendency toward "enthusiasm"--in the theological sense. Strictly speaking, I usually speak of pietism in a strictly theological sense. Since a great number of those who come into the Mequon program AS WELL AS A PROGRAM preparatory to Bethany Seminary as adults, outside of the pattern of the traditional student, and often as adult converts, if not from outside of Lutheranism, at least, outside of ELS and WELS, it is not surprising that they exhibit some "enthusiasm" and pietism. My experience with BOTH groups, however, is that even though they begin the college program at Bethany in such a state, they are relatively stabilized and more at home with confessional Lutheranism at the close of their period at Bethany. And after seeing them following their three years at Mequon or Bethany seminaries, nearly all traces of their previous "pietism" have disappeared.

He goes on to state, however, that part of this reputation is due to a legalistic and superior attitude on the part of some NWC graduates. President Marvin Meyer states that overall the students have had a positive impact - the only problem being that:

...some of the Mequon students have been too judgmental of the traditional college-age student, especially in their behavior.

On the other hand all BLC professors who responded to my questionnaires stated that they enjoyed teaching these students and had a good relationship with them.

The Mequon students surveyed for the most part had a positive opinion of BLC. Some complaints were lack of understanding on the part of the BLC administration, feelings of isolation, lack of jobs and housing, and the higher cost of attending BLC (about twice that of NWC, but still less than WLC).

One recurrent complaint which was disturbing to me was the impression some students had that BLC was keeping them longer than needed "to get more money out of them". This complaint is disturbing because it impugns the integrity of the BLC administration. Because of the seriousness of this charge, I spent much effort to look into this matter. I have found that that charge has no basis in fact - at least any which can be proved. On the contrary, BLC as of 1985 gives a yearly scholarship to all "Mequon" students - hardly an action of a money-hungry group! The reason for this feeling of some probably lies with the fact that some go through the program in one year, some as many as four years, depending on the individual's educational background. It is only human nature to feel that you should move along quicker than your counselor may think!

"Bethany" Students at Wisconsin Lutheran Seminary

Again the title is significant. Many students who came through the Bethany Program considered that they were somewhat outside that of the main student body. The WLS professors, however, were overall pleased with their Bethany products and thought they blended in quite well with the NWC graduates. Prof. em. Lawrenz writes:

I must say that in the classroom as I led juniors into the precious truths of Genesis exegetically, as in Old Testament Introduction I guided middlers through the Pentateuch and the Former Prophets, or as in the senior class we discussed the Formula of Concord, the keystone in the arch of our Lutheran Confessions, I was never really aware of working with two types of students, Northwestern graduates and Bethany Program graduates. I found every reason to see each seminary class as a unit of individuals who academically ranged from a B-, or possibly a C+, to an A or A+, all quite well prepared to pursue these courses with profit. The individual seminarian's work had to be evaluated on the basis of how he applied himself with his particular gifts. Similarly, all my student contacts as seminary dean gave little reason to think of student types on the basis of their pre-seminary training.

In general I would say that the Bethany Program proved itself as an asset in preparing men for the pastoral ministry particularly in those individuals who had already successfully completed a course of education for another career and who had then fared well in that career but nevertheless chose to prepare themselves for the pastoral ministry. Their ministry in the church has been enriched by their previously acquired skills, know-how and experiences.

Occasionally our WLS committee found that on the basis of all the information supplied by an applicant and the impressions gained through an interview, it still was not sure whether the individual should be certified as well suited for ministerial training. It was not always academic ability that still lay in doubt. Sometimes, hesitation was caused by something that had marked the applicant's past, erratic conduct, lack of tact, of balanced judgment, of maturity, of consistent self-discipline, etc. When an applicant was, however, persistent about being accorded an opportunity to prove himself, the committee sometimes passed the request on to the Bethany staff, let Bethany decide whether it wished to work with such an individual. The committee did this with the thought that if he did not prove himself as very fitting for the pastoral ministry Bethany with its diversity of career goals might without embarrassment to the student channel him into preparation for a different career. There were instances in which such students academically completed the Bethany Program and came to WLS with a qualified recommendation. Some dropped out at WLS. Others graduated and were submitted to the Assignment Committee with considerable caution, but ultimately dropped out as not suited for the pastoral ministry.

Similar problems, however, arose in equal measure concerning NWC graduates who came to WLS with a qualified recommendation. Some of these likewise dropped out at WLS. Others revealed their unfitness after entering the public ministry. Yet there have also been both NWC and Bethany Program graduates who gave the WLS faculty members considerable concern but who have proved themselves well in the active ministry so that everyone has been happy that they were not kept from public service in the church.

Current WLS President Armin Panning writes:

Bethany grads compare favorable on all levels. They run the full range from strong to relatively weak; but then, so do the NWC grads.../concerning differences/ some...but no major problem. The most noticeable difference is age, which often brings with it a degree of maturity. Perhaps the biggest adjustment...is...the change from small, informal classroom settings at Bethany to the more formal setting brought about by larger classes.

Professor David Kuske concurs and adds that the Bethany grads were usually more open to asking questions and to classroom discussion than were many NWC grads.

Bethany grads likewise had an overall favorable opinion of WLS. True, there was some friction. Some Bethany grads carried over their judgmental attitude from Bethany to the seminary. Some NWC grads had a "superior" attitude. One unfortunate development was the label "Bethany Bombers" which came to be attached to all Bethany grads. A "Bomber" is a legalist. In reality, "Bombers" were to be found among both groups. Rev. Robert Voss, Executive Secretary of the Commission on Higher Education, stated to me strongly that this term reveals to him more about the one who brings the charge rather than anything about the Bethany grads.

Other problems which Bethany grads had at the seminary were the same as those at BLC. They concerned mainly family problems, housing and financial problems. The higher drop-out rate of Bethany grads probably reflects the higher marriage rate (and with it children) than among NWC grads. While GA tended to be more of a problem to Bethany grads, no real problems developed over this.

Finally, we turn to the ministry. Has there been any difference for better or worse between Bethany grads and NWC grads? Both Rev. Robert Voss and President Carl Mischke concur that there is no discernible difference. Both have

produced outstanding pastors. Both have produced failures. Both have produced those who fall somewhere in between. The only difference is that there is a higher resignation rate for Bethany grads. But this may well reflect age differences which also occur with similar statistics in other church bodies. (See statistics and a complete list of graduates in the appendix.)

III. Its Future

If the future of the Bethany Program is in doubt, it is not because of BLC. The Bethany Program has been an outstanding success. The Bethany Program has provided almost one hundred pastors for the WELS (1968-1985). One can imagine what the situation would be like if we had one hundred more vacancies than we do now. It would be 1957 to 1968 all over again. Our outreach would be severely hampered.

The Bethany Program has also been outstanding in its cooperation with WLS - cooperation that simply did not exist in the old "Springfield days". Concerning this cooperation, Prof. em. Lawrenz writes:

Working together as a member of the WLS committee with the Bethany president and the faculty staff members who carried out the Bethany Program of Pre-Seminary Training was a pleasant and rewarding experience. The annual visits at Bethany in behalf of the program were profitable and carried out in a most cordial spirit. Involved was a Friday evening of discussions which occasionally ended with common consent regarding the modification of minor details of the program. Principally it was, however, a discussion of the progress of the individual student whom the WLS committee had most recently certified as well as of the work of those previously enrolled. At times we were informed of hangups with which individual enrollees were laboring, problems which had to be resolved by private guidance and counseling. On the following Saturday forenoon our WLS committee was given an opportunity to meet alone with the enrolled students in order to field questions about various aspects of the Bethany Program, but even more often about what they could expect upon their entrance at WLS. These visits served our WLS committee well in carrying out the process of certifying applicants.

The cooperation of administrators and educators of two sister synods in a common educational program over a lengthy period of time certainly strengthened the common bond of fellowship. It contributed toward cordial personal intersynodical relationships which were an asset also as our synods consulted with each other in other issues and areas of church work. This, however, has been a blessed byproduct of the Bethany Program, for which we have reason to be very thankful. This would not in itself warrant the establishment or the continuance of such a joint educational endeavor. That ought to be based on weighty benefits arising from the program itself.

Prof. em. Lawrenz continues:

As I indicated in the *Report to the Ten Districts of WELS, May 1980*, to which I referred in beginning my answer to your third question, my evaluation of the Bethany Program is basically this: During the time of my WLS presidency it was evidently the only way by which older men who had been schooled for a different career could properly be prepared for WLS and thus for the pastoral ministry without lowering our synodical requirements for such service. Thus I indeed appreciated having such a program in WELS.

Now we turn to the "sticky" question of whether the Bethany Program should be moved to NWC. This question has come up recently because 1) NWC has shown more willingness and ability to accommodate special students, and 2) the declining enrollment of Mequon students at Bethany makes the cost of this program harder to justify.

It is a "sticky" question because moving it may imply that somehow Bethany isn't doing its job. That is simply not true. Also, the people at Bethany do hope that the program can continue there. In reply to this question, President Meyer writes:

Yes -- for the students and financial benefit; but MUCH MORE IMPORTANTLY it has been very position in developing a relationship between our two synods. I personally feel that the elimination of the program will in the long run deteriorate our relationships. The men who have gone through the Mequon Program have a much broader understanding of the ELS and are sympathetic with its philosophy.

Prof. Erling Teigen adds:

I presume that the status of the course so far as BLC is concerned is the same as it has always been. We are performing a service for our sister synod, WELS, and are happy to do so--at benefit to both WELS and ELS.

I would certainly hope that the program continues, for it has produced a greater degree of understanding as well as comrad~~erie~~ between our sister synods.

The professors at WLS are more pragmatic concerning this question. Prof. Armin Schuetze writes:

I was always very pleased with the program. There was a fine, harmonious working together of the seminary and Bethany. Bethany raised no questions about providing the courses we consider necessary in preparation for seminary entrance.

I am grateful for a program that provided a fair number of capable pastors for our synod and enabled men to enter the ministry who could not follow the standard course via NWC. In recent years the enrollment in the Bethany program has declined. I do not know the reason for this. It appears that some of the men who might have fit into the Bethany program chose to apply at NWC and were able to receive the course they needed.

I was always happy to have this contact with the sister institution of the ELS. From that viewpoint I would be pleased to see the program remain at Bethany. On the other hand, If NWC is able and willing to provide for this program, I have difficulty saying that NWC should not be allowed to serve the Synod in this manner.

Prof. em. Lawrenz writes:

You will notice that in all my answers I have tried to carry out at great length what circumstances and what considerations led to the establishment of the Bethany Program of Special Pre-Seminary Ministerial Training during my WLS presidency and which induced me to value and appreciate it highly. I feel that this is the best contribution that I can offer to those who now have the responsibility to determine this program's future. This responsibility will preeminently be that of the present WLS president and faculty, of all the members of the WLS Board for Worker Training and of our future WELS convention delegates. For one thing, they will have to consider in what measure the circumstances and considerations which I have presented as having been determinative in the past are still those of the present and of the readily foreseeable future.

As indicated in the responses above, the question really is, "Do the circumstances which brought about the Bethany Program still exist?". Only the answer to that question will determine the future of the program. Keeping the program at Bethany or moving it to NWC both come with advantages and disadvantages to the WELS. Whichever is greater will decide it.

It is hoped that this study has proved both edifying and informative. I have tried to be as accurate as possible. I have tried to be as fair as possible. I would like to say that I enjoyed my two years at Bethany. At Bethany, I became acclimated to a Lutheranism which I had only been a member of for about two months! Prof. Bjarne Teigen introduced me to the rich theology of the Lutheran Confessions. There I acquired the tools to perform the high task of exegesis of God's Holy Word. There I made many friends. And by the way, that's where I first met the woman who is now my wife!

It is my hope that no matter what the future is for this program, the WELS will always appreciate its benefits and how it was an answer to a problem during the most trying time and darkest moments of our synod's history. I close with the motto of BLC: One thing is needful.

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

In recent years the Commission on Higher Education has cooperated with all synodical schools in evaluating their objectives and policies, as well as their curriculums. Since the Bethany Program of Special Pre-Seminary Training is preparing students for entrance into Wisconsin Lutheran Seminary, it is proper that this program also be evaluated, especially since the last thorough review of this program was made about ten years ago. The decision to review the Bethany Program was prompted also by the fact that the question had been raised whether the Synod should assume full responsibility for the training of all its workers and therefore transfer the Bethany Program to a WELS school. The fact that the study was authorized, however, is not to be interpreted as an indication of dissatisfaction with the service being rendered our Synod by Bethany Lutheran College.

A committee of five was appointed to conduct the review. They are: E. Schroeder, representing Northwestern College; C. Lawrenz, representing Wisconsin Lutheran Seminary; C. Voss, representing the Conference of Presidents; R. Voss, representing the Commission on Higher Education; and H. Wicke, representing the Commission on Inter-Church Relations. R. Voss was appointed chairman, and H. Wicke was elected secretary.

The committee met five times during 1979: March 26, July 19, October 19, November 14, and December 12.

In order to view the matter objectively, the committee solicited letters of information from Professor N. Holte, president of Bethany College; Pastor J. Larson, secretary of the Bethany Board of Regents; the WELS Conference of Presidents; and WELS pastors who had received their training in the Bethany Program. Of the latter, 10 of the 36 polled

responded. The committee also studied the memorial addressed by Pastors J. Brenner and R. Mueller to the 1979 Synod Convention and the action of the convention. Special reports were received from the faculty of Northwestern College and from Wisconsin Lutheran Seminary's Committee on Special Admissions. All materials were read, and all points were discussed in detail.

In reviewing the Bethany Program, the committee would first of all call the attention of the Commission on Higher Education and the Synod to a number of facts to be kept in mind.

1. The Bethany Program is totally different from that which prevailed prior to 1961 when a number of those who became pastors in our Synod took their training at Concordia Seminary, Springfield, Illinois.

a) Those pastors of our Synod who attended Springfield took none of their seminary training at our seminary, except in the last few years when they took their final year at our seminary. Those who are in the Bethany Program take all of their seminary training at our seminary.

b) The Springfield course was a "practical program." The Bethany Program prepares men to take the full course at our seminary.

c) The Springfield course was a substitute seminary course. The Bethany Program is a pre-seminary program, preparing men for entrance into Wisconsin Lutheran Seminary.

d) The Springfield course was totally outside our control. The Bethany Program is totally subject to our control.

2. The Bethany Program is not a program for which we actively recruit students.

5 a) Recruitment for the pastoral ministry is restricted generally to the program offered at Northwestern College.

b) The Bethany Program is an opportunity offered those who decide for the ministry later in life. Generally they are men who began or completed their educational program with another goal in mind.

10 c) The Bethany Program gives those accepted an opportunity to decide whether the seminary program is feasible for them.

Mindful of the objectives of the Bethany Program and having studied all factors in detail, the committee is of the conviction 1) that for the present the Bethany Program should be retained at Bethany College, and 15 2) that the Bethany Program should be reviewed on a regular basis.

1. For the present the Bethany Program should be retained at Bethany College.

20 a) Bethany College with its varied program can offer the flexibility needed to tailor and individualize the programs to the academic background of the students entering the Bethany Program.

25 b) Bethany College because of the special role of our pre-seminary students on campus gives them the individual attention they need.

c) Bethany College with its varied program and the objectivity of its teaching staff over against the students enrolled in the Bethany Program

is in a better position to analyze individual abilities and thus to be of service to the WELS in the selection and screening process.

5 d) Locating the program at Bethany College overcomes the difficulties involved in reenrolling men who have left the worker training system of our Synod.

e) Bethany College has cooperated fully in giving our Synod total control over the Bethany Program.

10 f) The disadvantages cited were not of such a nature as to compel the committee to advise moving the Bethany Program from Bethany College to a synodical school:

(1) Costs: Special opportunities always cost more and would be equally as expensive to provide at our synodical schools.

15 (2) Jobs and Housing: These are seen as problems wherever the Bethany Program is located.

(3) Lack of WELS contacts: This objection is met by the fact that these men do receive their entire seminary training at Wisconsin Lutheran Seminary and also serve their year in its vicar program.

20 (4) "Different spirit": Neither the WLS Committee on Special Admissions nor the members of this committee have been able to substantiate that there is a "different spirit" among the students of the Bethany Program as compared with those coming from Northwestern College, either at the seminary or later in their ministry.

25

g) Incorporating the Bethany Program into Northwestern College would demand extreme care lest it undermine the full baccalaureate requirements of Northwestern.

2. The Bethany Program should be reviewed on a regular basis.

5 a) Conditions at our synodical schools and schools within our synodical fellowship could change to such an extent that it might be advisable to incorporate the Bethany Program at one of the synodical schools; with a regular review such a change might be foreseen and more easily
10 implemented.

b) The committee would consider it advisable to transfer the Bethany Program to one of our synodical schools if the percentage of students applying for entrance into Wisconsin Lutheran Seminary from the Bethany
15 Program were to approach the number of students entering from Northwestern College.

c) The committee sees in the Special Pre-Seminary Training Program, which the Wisconsin Evangelical Lutheran Synod has conducted at Bethany Lutheran College, a blessing
20 of its God-given church fellowship with the Evangelical Lutheran Synod. Such cooperation in its worker training program with another church body is possible only on the basis of full unity in scriptural doctrine and practice. In recommending continuation of the Bethany Program at
25 this time, our committee is doing so with the earnest prayer that the Lord may continue to preserve our two church bodies in full unity of scriptural doctrine and practice.

Respectfully submitted,

Prof. Carl J. Lawrenz

Prof. Erwin M. Schroeder

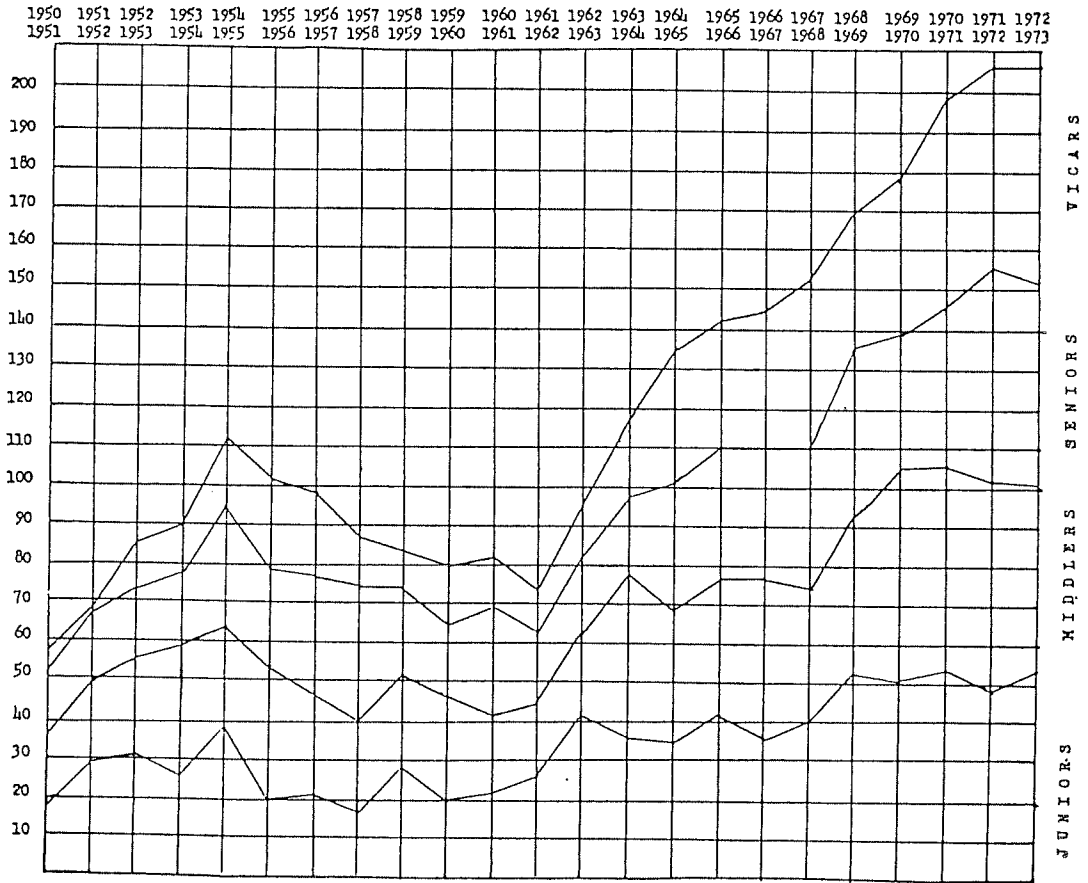
Rev. Carl W. Voss

Rev. Robert J. Voss

Rev. Harold E. Wicke

5

Yearly Enrollment at Wisconsin Lutheran Seminary
From 1950-1951 to 1972-1973 Showing Increase



BETHANY PROGRAM STATISTICS - 1975-1984

Inquiries	<u>75</u>	<u>76</u>	<u>77</u>	<u>78</u>	<u>79</u>	<u>80</u>	<u>81</u>	<u>82</u>	<u>83</u>	<u>84</u>
	<u>27</u>	<u>29</u>	<u>34</u>	<u>27</u>	<u>12</u>	<u>23</u>	<u>27</u>	<u>30</u>	<u>18</u>	<u>30</u>
Interviews	8	4	4+	6+	4	4	3	4	0	4
Fully Recommended	9	10	15	10	10	7	11	7	2	2
(Of these, enrolled)	8	6	14	6	10	2	10	3	0	2
Limited Recommendation	6	3	6	3	0	5	5	1	2	3
(Of these, enrolled)	4	1	4	3	0	3	5	0	0	1
Fully Recommended and Presently Enrolled	23	20	19	22	20	12	14	13	8	5

33

Limited Recommendation Presently Enrolled	5	5	8	8	3	5	8	3	3	2
TOTAL ENROLLMENT	<u>28</u>	<u>25</u>	<u>27</u>	<u>30</u>	<u>23</u>	<u>17</u>	<u>22</u>	<u>16</u>	<u>11</u>	<u>7</u>
Entered WLS in September	8	9	12 5	5	9	16	9	3	7	5
Middlers	8	7	9	10 11	5	9	14	10	3	5
Vicars	3	8	6	7	10 10	5	8	15	9	5
Seniors	<u>3</u>	<u>3</u>	<u>9</u>	<u>6</u>	<u>7</u>	<u>11</u>	<u>5</u>	<u>7</u>	<u>15</u>	<u>4</u>
TOTAL ENROLLMENT AT WLS	22	27	35 36	28	30 31	40	36	35	34	22
			36	29	31	41				16

Daly

~~36 29 31~~
~~36 29 31~~
~~36 29 31~~

MORE BETHANY STATISTICS - 1962 to 1985

Entered Bethany - 191 minimum

Discontinued - 64 minimum (some of whom enrolled in ELS seminary)

Entered WLS - ~~144~~ 1964-1984

Discontinued - 10

Graduated from
WLS - 95

The "minimum" figures are based on minutes and records which, during the first few years of the Program, may not have been complete.

The attrition rate from Bethany, based on the minimum figures, has been 33.5 %, up from 26% in August of 1979.

The attrition rate after entering WLS has been 8.3%, up from 6.5% in August of 1979. The majority of the men who dropped out of WLS were men who began the Bethany Program with a limited recommendation or no recommendation at all.

It should be kept in mind that the "dropouts" from Bethany include many men who were not granted an unqualified recommendation to begin with.

Predicates Assigned to Bethany Graduates - 1968 (first grad) to 1985

Summa Cum Laude	1
Magna Cum Laude	2
Cum Laude	9
Perbene	14
Bene	17
Probe	28
Rite	18
Satis	5
No Degree	2
	<hr/>
	96

Effective August 1985 Bethany will grant our men a \$500 annual tuition waiver.

NO LONGER SERVING IN OUR FELLOWSHIP, FOR REASONS OTHER THAN DECEASE - Classes 1968 (first Bethany grad) to 1982

<u>Class</u>	<u>Bethany Men Assigned</u>	<u>Discontinued</u>	<u>%</u>	<u>Other Men Assigned</u>	<u>Discontinued</u>	<u>%</u>	<u>Total</u>	<u>%</u>
1968	1	0	0.0	31	3	9.6	3/32	9.3
1969	1	0	0.0	38	7	18.4	7/39	17.9
1970	3	1	33.3	30	4	13.3	5/33	15.1
1971	4	1	25.0	39	4	10.2	5/43	11.6
1972	3	1	33.3	39	5	12.8	6/42	14.2
1973	5	0	0.0	49	3	6.1	3/54	5.5
1974	3	0	0.0	41	3	7.3	3/44	6.8
1975	2	1	50.0	47	4	8.5	5/49	10.2
1976	3	1	33.3	58	4	6.8	5/61	8.1
1977	3	1	33.3	55	2	3.6	3/58	5.1
1978	9	1	11.1	53	2	3.7	3/62	4.8
1979	6	0	0.0	45	1	2.2	1/51	1.9
1980	3	0	0.0	46	0	0.0	0/49	0.0
1981	11	0	0.0	44	0	0.0	0/55	0.0
1982	5	1	20.0	54	0	0.0	1/59	1.6
TOTALS	62	8	12.9	669	42	6.2	50/731	6.8

STUDENTS PERMANENTLY DISCONTINUED - 1971-1985

<u>Year</u>	<u>Bethany Men Enrolled</u>	<u>Discontinued</u>	<u>%</u>	<u>Others Enrolled</u>	<u>Discontinued</u>	<u>%</u>	<u>Total Discontinued</u>
71-72	12	0	0.0	191	8	4.1	8/203 3.9%
72-73	13	0	0.0	211	2	0.9	2/224 0.8%
73-74	10	0	0.0	212	4	1.8	4/222 1.8%
74-75	16	0	0.0	228	3	1.3	3/244 1.2%
75-76	22	1	4.5	228	6	2.6	7/250 2.8%
76-77	27	0	0.0	214	3	1.4	3/241 1.2%
77-78	36	2	5.5	204	4	1.9	6/240 2.5%
78-79	29	1	3.4	213	8	3.7	9/242 3.7%
79-80	31	0	0.0	200	4	2.0	4/231 1.7%
80-81	41	1	2.4	202	3	1.4	4/243 1.6%
81-82	36	0	0.0	201	2	0.9	2/237 0.8%
82-83	35	0	0.0	196	6	3.0	6/231 2.5%
83-84	34	1	2.9	200	9	4.5	10/234 4.2%
84-85	22	2	9.0	199	4	2.0	6/221 2.7%
TOTALS	106	8	7.5	888	66	7.4	74/994 7.4%

Summary
Graduates of the Bethany Program Who Graduated from the Bethany Program - 1968 to 1985

<u>NO.</u>	<u>YEAR</u>	<u>GRADUATE</u>	<u>STATUS</u>	<u>ADDRESS</u>	<u>SYNOD SCHOOL</u>
1	1968	Luther Wendland	Pastor	571 High Avenue - Hillsboro, WI 54634	DMLC grad
2	1969	Richard Hennig	Pastor	1021 Williams Street - Williamston, MI 48895	?
3	1970	Carl Klein	Pastor	433 Turner Street - Wrightstown, WI 54180	?
4		Durant Shook	CRM	909 S 17th Street - Bismarck, ND 58501	?
5		Robert Weimer	Emeritus	Rt 1-Box 238 - Rapid City, SD 57702	?
6	1971	Le Roy Ade	Resigned	Milwaukee	?
7		Ronald Kaiser	Pastor	822 Hoorne Avenue - Colorado Springs, CO 80907	DMLC grad
8		Carl Lindemann	Pastor	Rt 1 - Van Dyne, WI 54979	WISCO or NPS
9		Dale Neyhart	Pastor	Box 1 - Gary, SD 57237	None
10	1972	Ronald Litke	Resigned	Unknown	Luther, Onalaska
11		Gerhard Schapekahn	Pastor	Rt 1-Box 205 - Appleton, WI 54915	DMLC grad
12		Robert Van Norstrand	Pastor	2020 Marlandwood Drive - Temple, TX 76502	None
13	1973	Rodney Busch	Pastor	Rt 25-Box 20 Daniels Road - Ft. Myers, FL 33908	?
14		Charles Found	Pastor	3431 S 12th Street - Milwaukee, WI 53215	?
15		Loren Fritz	Pastor	1008 Dominik - College Station, TX 77840	?
16		Le Roy Kaminski	Pastor	Rte 1 - Box C5 - St. Croix Falls, WI 54024	?
17		David Waage	Pastor	Mishicot, WI	DMLC grad
18	1974	Larry Schlomer	Pastor	2925 Fir Street - El Paso, TX 79925	?
19		Dale Schulz	Pastor	905 Nebraska Street - Oshkosh, WI 54901	None
20		Lee Vaccarella	Pastor	1306 N Taylor Street - Little Chute, WI 54140	None

Bethany Graduates - 2

21	1975	Delmer Kannenberg	Pastor	2610 S. Wadsworth Blvd - Denver, CO 80227	NPS
22		Paul Voss	Resigned	Unknown	MLS and NWC
23	1976	Wayne Fischer	Pastor (WLHS)	1365 S 56th Street - West Allis, WI 53214	None
24		Dallas Miller	Pastor	Rt 1-Box 13 - Goodhue, MN 55027	None
25		Kenneth Rahn	Teacher	606 E Madison Street - Watertown, WI 53094	DMLC grad
26	1977	Thomas Horton	Resigned Pastor	Pastorate 1635 Harvest Lane - Brookfield, WI 53005	None
27		Burgess Huehn	Pastor	Rt 2 Box 183 - Janesville, MN 56048	None
28		John Nolte	CRM	3627 S Taylor - Milwaukee, WI 53207	MLA
29	1978	W. Paul Brinkman	Resigned	Milwaukee	NPS
30		Roger Grosnick	Pastor	Rt 5 Box 197 - Watertown, WI 53904	None
31		Daniel Hennig	Pastor	1491 N Macomb Street - Monroe, MI 48161	DMLC grad
32		Kenneth Jahnke	Pastor	24 Washington Blvd - Kenton, OH 43326	None
33		Paul Lehniger	Pastor	3129 S Green Bay Road - Racine, WI 53403	WLHS
34		John Schneidervin	Pastor	Hubertus	None
35		Gary Schult	Pastor	1639 Jessamine Road - Lexington, SC 29072	None
36		David Sternberg	Pastor	314 W Prospect Street - Rhinelander, WI 54501	None
37		Thomas Valleskey	Pastor	1826 Santa Fe - Lewisville, TX 75067	MLS
38	1979	Michael Dusek	Pastor	2500 S 8th Avenue - Yuma, AZ 85364	None
39		George Pavia	Pastor	California	(Concordia, TX)
40		Neal Randall	Resigned	Unknown	None
41		Thomas Speidel	Pastor	SAD ?	None
42		John Strackbein	Pastor	404 Yale Avenue - Salina, KS 67401	None

Bethany Graduates - 3

43	Dwight Vilhauer	Pastor	61125 Camp Ground Road - Washington, MI 48094	None
44	Stephen Casai	Never assigned	California	None
45	William Greenlee	Pastor	PO Box 71424 - Ndola, Zambia, Africa	None
46	Curt Grube	Pastor	150 W First Street - Perry, MI 48872	?
47	Robert Lehrkamp	Pastor	Rt, l Box 29 - Lomira, WI 53048	None
48	Frederic Piepenbrink	Pastor	4542 N Sherman Blvd - Milwaukee, WI 53209	None
49	Carl Busse	Pastor	1402 Brick Road - Ellensburg, WA 98926	None
50	Dean Gunn	Pastor	1223 Watrous Avenue - Des Moines, IA 50315	None
51	Thomas Horner	Pastor	Calle l C-24 Vista Mar Box 334 - Guayama, PR 00655	None
52	Roger Huffman	Pastor	352 Sweetbriar Road - King of Prussia, PA 19406	None
53	Curtis Jahn	Pastor	607 N. Wauwatosa Road - Cedarburg, WI 53012	None
54	Steven L Reagles	Dean at Bethany	448 Division Street - Mankato, MN 56001	Onalaska Luther
55	Thomas Schnick	Pastor	400 Radisson Drive - Marquette, MI 49855	Onalaska Luther
56	Steven Spencer	Pastor	1708 W 6th Avenue - Brodhead, WI 53520	None
57	Edward Spreeman	Pastor	391 Phoenix Crescent - Orleans, Ontario, Canada	None
58	Russell Weir	Pastor	120 S Church Street - Whitewater, WI 53190	None
59	Paul Zager	Pastor	2222 Englewood Road - Englewood, FL 33533	None
60	John Baumann	Pastor	12324 Witt Road - Poway, CA 92064	None
61	James Bolda	Pastor	2113 S Autumn Court - Gillette, WY 82716	WLHS ?
62	Dennis Bratz	Pastor	11051 Phinney Avenue N - Seattle, WA 98133	None
63	Rodney Dietsche	Pastor	Box 224 - Green Lake, WI 54941	None
64	Stanford Espedal	Resigned	California	None

Bethany graduates - 4

65	1983	Michael Duncan	Pastor	5496 Lippincott Blvd. - Burton, MI 48519	None
66		Robert Fleischmann	Pastor	Rt 3 Linda Lane - Plymouth, WI 53073	None
67		John Hartwig	Pastor	PO Box 900 - Lillongwe, Malawi, Africa	WLHS
68		Arnold Kunde	Pastor	921 Linden Street - Waukesha, WI 53186	None
69		Paul Kupke	Deceased		None
70		Joel Lintner	Pastor	PO Box 254 - Melstone, MT 59054	WLHS ?
71		Jeffrey Londgren	Pastor	4633 Plover Lane - Abilene, TX 79606	None
72		David Rosenau	Pastor	3136 Lincoln Avenue - St. Joseph, MI 49085	(Concordia, NE) DMLC ?
73	1984	Gregory Bey	Pastor	763 W Broadway - Winona, MN 55987	NPS
74		Jay Blum	Pastor	2955 University Street - Eugene, OR 97403	St. Croix
75		Quinten Buechner	Pastor	Rt 1 Box 37 - Shiocton, WI 54170	NPS
76		Robert Dick	Pastor	1555 S White Road - San Jose, CA 95127	Manitowoc
77		Lawrence Gates	Pastor	111 Grant Road - Marquette Heights, IL 61554	None
78		Glen Hellwig	Pastor	1927 Broadway - Benton Harbor, MI 49022	None
79		Clair Hollerup	Pastor	6847 US 41 S - Marquette, MI 49855	None
80		Allen Lonnquist	Pastor	11541 Naugart Drive - Hamburg, WI 54438	Onalaska
81		Willard Marquardt	Pastor	357 Hwy S - Hartford, WI 53027	None
82		Steven Olson	Pastor	718 Washington Avenue - Hastings, NE	Onalaska
83		John Quandt	Pastor	2517 Merry Lane - Tyler, TX 75701	MLS
84		Martin Schoell	Pastor	517 W Austin Avenue - Libertyville, IL 60048	None
85		Robert Schultz	Pastor	126 W Maple Street - Sturgeon Bay, WI 54235	St. Croix

Bethany graduates - 5

86	Gregory Smith	Pastor	2805 Lost Nation Road - Willoughby, OH 44094	MLS
87	Jon Wolff	Pastor	Rt 1 Box 48 - Boyd, MN 56218	None
88	A Jeffrey Baas	To be Assigned	Milwaukee	?
89	Samuel Clemons	Pastor	East Brunswick, NJ	NPS
90	John Gore	To be Assigned	Ottawa, Ontario, Canada	None
91	Kerry Kronebusch	Pastor	Echo, MN	None
92	Ronald Kruse	Pastor	Clark and Raymond, SD	?
93	Donald Main	To be Assigned	New London	None
94	Daniel Schoeffel	Pastor	Elk River, MN	None
95	Mark Schoeneck	Pastor	Fayetteville, NC	None
96	Gary Tryggstad	Instructor	Nebraska Lutheran High School, Waco	WLHS