

# **An Account Of WELS Campus Ministry In Madison, Wisconsin**

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*By Richard D. Balge*

The Wisconsin Synod has been involved in campus ministry in Madison since the early 1920's. For more than forty years the work was carried on in close cooperation with the two Wisconsin districts of the Missouri Synod. Since 1964 the Synod has maintained its own ministry at Wisconsin Lutheran Chapel and Student Center on West Gilman Street, near the midpoint of State Street's mile.

As early as 1901 the Missouri Synod had called Robert Kissling to start a congregation in the city and undertake to serve students. Pastor Kissling was permitted to use the Norwegian Lutheran Our Savior's building for services. That congregation was then located on East Washington Avenue, more than 1 miles from the foot of Bascom Hill. Apparently no congregation was organized and Kissling left in 1904.

There was a two-year interim and then C. F. Martens was called to try again. He came in 1906, founded Immanuel congregation, and invited students to attend services. But Immanuel is more than two miles from the university campus, and even in those good old days many students found the distance too great.

Meanwhile, about 1907, the General Council (an earlier incarnation of what is now the LCA) had begun a student ministry on University Avenue. The mission grew up to be Luther Memorial.

In 1919 a group of Missouri Synod laymen and pastors in Milwaukee persuaded the South Wisconsin District of their synod to recognize the need to establish a ministry for serving the university community. They estimated that there were about 350 students of the Synodical Conference and they noted the distance to Immanuel and the proximity of Luther Memorial.

The district mission board extended a call to Adolph Haentzschel, who was then serving on the faculty of St. Paul's College in Concordia, Missouri. He began his ministry in Madison in the spring of 1920. He conducted his first service on September 26, 1920 in the rented auditorium of the Wheeler Music School at 510 State Street. Reports of attendance at the first service vary. Pastor Haentzschel's figure, 35, is neither the highest nor the lowest.

A student council was elected in the spring of 1921 and a congregation, open to non-student members, was organized in April of 1923. The student council resolved that one of its seats should be occupied by a non-student member of the congregation.

Meanwhile, in May of 1922, a group of prominent laymen and pastors from Milwaukee and its environs met at the Lutheran Center on 11th and State in that city. A number of Wisconsin Synod notables were also present and took part in the discussion on "meeting the emergency at Madison without interfering with the regular church work." The name this *ad hoc* group adopted for promotional purposes was "Lutheran Community Home and Chapel."

"The emergency at Madison" consisted in the fact that Pastor Haentzschel's group was meeting in "a very unchurchly place." There was no altar, no pulpit, no organ. There was no place to meet except, during stated hours on Sunday, the Wheeler Music school. Rental for those hours on Sunday was \$60 per month. They met there for five years and in the sixth year had to move to another hall, one mile from the campus.

Better times were coming. In 1924 a parcel of land on State Street, about two blocks from the foot of Bascom Hill, was purchased. Forty years later, after the campus had expanded mightily to the westward, this was still regarded as an ideal location. Also in 1924; it was resolved that "the name of this organization shall be Calvary Lutheran University Church." Incorporation was discussed, but somehow no one followed through, with the result that Calvary had conversations with the IRS in the 1950's.

Missouri's North Wisconsin District resolved to join its sister district and sister synod in a building program. A beautiful English Country style church was designed and the cornerstone was laid on November 29, 1925. Calvin Coolidge was president of the United States. Glenn Frank was president of the University of Wisconsin. Contents of the cornerstone included "*The Capital Times*" of the previous day, with a headline story reporting a marital scandal involving Frank Lloyd Wright. Wisconsin Synod representatives on the mission board were Pastor Carl Gausewitz, Pastor Paul Pieper, Mr. H.W. Graebner and Attorney Ernst von Briesen. After the service a luncheon was served in a rented room at the Hillel Foundation, then located on State Street.

The chapel was completed and dedicated in 1926. Reports as to the cost are not in agreement but the best accounting seems to be that which arrives at a total of \$158,804 for the site, chapel and furnishings. The students raised \$6000 for furnishings. The association of individuals which had raised the funds, engaged the architect, hired the contractor and seen the project through dissolved in 1931 and turned the property over to the synodical bodies. It was determined that 59% of the funds had been contributed by the two Missouri Synod districts and 41% by the Wisconsin Synod. Equity in the property was assigned to each in those percentages.

A standard assignment for UW art students in the early 1930's was to sketch the side entrance of Calvary Lutheran Chapel. The Northwestern College Male Chorus sang there on Good Friday 1952, and the writer remembers a very warm and churchly church. Economics forced the razing of the structure in 1971, and Calvary now shares a building on the old site with the University Book Store.

Adolph Haentzschel was the first full-time campus pastor of the Synodical Conference, a pioneer who in a fundamental way recognized what the content and form of the campus ministry must be. The major emphasis of this work has been the preaching of the Word and the administration of the sacraments, with the offer of counsel from God's Word. Depending on the time available, the size of the field, the skills of the pastor and the genius of the particular student group, there are also more or fewer opportunities for Bible study, mission outreach, service projects and social activities.

The Missouri Synod had recognized Haentzschel's gifts in calling him to St. Paul's College and then to the campus ministry. The University of Wisconsin must have regarded him as a capable man also, for the regents appointed him to teach physiology during the spring semester in 1924. Thereafter, he served as a part-time instructor through most of his tenure at Calvary.

His reasons for accepting teaching assignments in the university were twofold. From the minutes of the mission board we learn that he began to teach in an effort to overcome financial difficulties. From his own words we also learn that he saw it as a way to become more directly involved in the university, to learn more about the context in which students were living, to help win the confidence of those whom he was serving in his ministry.

Unfortunately, his teaching became a bone of contention in the 1930's. It was the time of the Great Depression and the sponsoring church bodies were having problems paying the church's workers. In 1932 Calvary funds in the amount of \$78.12 were tied up by a bank closing. The following year the mission board asked Calvary to lend it \$73.04 in order to pay the assessment for new street lighting on State Street. Haentzschel's salary was reduced by the mission board at about the same time the university's budget cuts had brought a temporary halt to his teaching.

It was against this background of economic woe that the mission boards questioned why the "student pastor," as campus pastors were called until about 1945, needed a paid secretary if he had time to teach in the university. However, there was also a question of principle: whether a pastor should be gainfully employed in a second, a "secular" calling. In June of 1935 the South Wisconsin District of the Missouri Synod concluded that since he was to be a full-time pastor and his salary was adequate, Pastor Haentzschel should refrain from teaching. Because the mission board had referred the matter to all sponsoring bodies, the Wisconsin Synod addressed itself to the issue in its August 1935 convention. Its conclusions were that a pastor should be a full-time pastor, should not be answerable to the university or responsible for its policies by serving on its staff, should not give a false impression to laity and clergy regarding the nature of the ministry, should respect the wishes of the body which called him.

This issue may have played a role in Haentzschel's decision in September of 1936 to accept a position on the faculty of Valparaiso University and in the mission board's decision to release him from his call. He left in January of 1937 and visited Calvary to preach for the Silver Jubilee service in 1946. Three books authored by him are included in the collection of our seminary library.

Until 1929, the Wisconsin Synod's representatives on the mission board had been appointed by the president. In 1929 the convention resolved to elect representatives and eventually the Western Wisconsin District Mission Board assumed the responsibility of representing the Synod on the Calvary Mission Board.

Today's campus pastor could not imagine a climate in which 81% of the optional religious preference cards were returned by university students. That was the situation in 1936, as reported by "*The Milwaukee Journal*." This item is not introduced here to suggest that Haentzschel's successor would have an easy time of it. Rather, it illustrates something we frequently hear and suspect is true: times have changed.

Actually William Burhop served Calvary during three distinct periods of challenge. He came in the later, discouraging years of the depression. He was at Calvary during World War II. He completed his ministry during the post-war boom years.

The board called him in late 1936 and he left the presidency of Concordia College in Fort Wayne to assume his duties in Madison early the next year. Written and pictorial resources suggest that his ministry was conducted along lines similar to those established by his predecessor.

In the early 1940's the streetcar tracks on State Street were taken up, presumably to be salvaged for martial purposes. In 1943 the number of Synodical Conference students in Madison was down sharply because so many young men were in military uniform. A photograph of the 1943-44 student council shows a member in ROTC uniform and the 1944-45 council included a uniformed enlisted man from the Naval Training School which was conducted on campus.

The war ended and the veterans came to study under the GI Bill. They comprised 60% of the student body in 1946 and the number of Synodical Conference men and women on campus rose to about 1100. At this time, for the first time, Calvary had a part-time assistant pastor, graduate student Eugene Klug.

Among the returning servicemen was a graduate of Northwestern College in Watertown. He was a music student and he served Calvary as organist and choir director during the years of his graduate study. He also married the pastor's daughter Esther. In later years he was known as Dr. Arnold Lehmann, director of music at Northwestern College.

In 1948 there were 1250 Synodical Conference students enrolled at UW. Many of them were married veterans who lived in Badger Village, about 35 miles from the campus. A kind of "extension" campus ministry was carried on at Badger Village by Pastor A. Loochs of the Missouri Synod.

In 1950 Pastor Burhop asked for assistance and a fresh graduate of Concordia Seminary, St. Louis, was called. Edward Wessling had stayed at the seminary an additional year to complete work for the Master of Sacred Theology degree. He and the senior pastor worked in tandem for 18 months, and then Burhop preached his farewell on the last day of September in 1951. Pastor Rudolph Horlamus, Wisconsin's hospital pastor, had preached the Lenten sermons in 1951 because of health problems which Burhop was experiencing

Pastor Ed, as Wessling was called, was without question the most popular minister who ever served the campus in the name of the Missouri and Wisconsin Synods. He came during boom times and he kept things booming. Gifted preacher, able communicator, skilled in public relations. He and his students conducted a televised panel discussion on WTMJ in 1952: "Why Be Merry at Christmas?" He was featured in the October 19, 1953 issue of TIME, in an article on campus ministry that also acknowledged the Wisconsin Synod's role in the Calvary mission. During his incumbency two seminarians from Thiensville (Mequon) served as vicars. They were John Meyer in 1956-57 and Eugene Strangmann in 1958-59.

In the school year 1957-58 it became necessary to conduct three Sunday services. In 1958 there was a serious seating problem and long lines of worshipers waited outside during the service to be assured of a pew at the next service. Among those who stood in line on one Sunday morning was a very distinguished visitor, UW President E.B. Fred. Wessling was the featured speaker on the Lutheran Hour for four Sundays in the late summer of 1959. Later that year he left to serve a town-gown congregation in Valparaiso, Indiana.

Walter Wegner, who had been serving a parish in Columbus, Wisconsin, became Calvary's first WELS pastor in 1959. He thus also became the Synod's first full-time campus pastor. During his brief tenure there was a strong contingent of staff workers with WELS roots. Vicar Strangmann served a second year. Professor Ed Hugdahl was the "music man." Carol Chworowsky was the woman counselor. Karla Bast was the secretary. James Michaels, pastor at Our Redeemer, was teaching an Old Testament course. There were several WELS students on the council .

And, when Wegner was called to teach Old Testament at Concordia Seminary, Pastor Karl Bast of Eastside was named vacancy pastor. He also took on the task of conducting Tuesday Matins.

Pastor Wegner had declined an earlier call to St. Louis. But, as the day approached when WELS would suspend fellowship relations with the LCMS, Concordia called him again. He asked the board to release him, stating: "Close ties in both synods would make my work here difficult." He was released just two months before the suspension of fellowship took place in August of 1961.

The Synod directed the Western Wisconsin District Mission Board to withdraw from the joint campus ministry at Calvary when it was feasible to do so. The WWDMB participated in the issuance of calls to two LCMS pastors. Both of them declined, both citing the difficulty of working under a call issued jointly by synods, which were no longer in fellowship. Thereupon Wisconsin's representatives declared: "We, the Wisconsin Synod members of the Joint Board, resolve to hold in abeyance our right to call a man at this time, granting the Missouri Synod the right to call, and pledging ourselves to underwrite the call in every way possible."

Eugene Rehwinkel of St. John's in Watertown, then an LCMS congregation, had assisted at Calvary during the vacancy. He accepted the call to Calvary in 1962, served with cheerful enthusiasm for two years, and then followed a call to the parish ministry in Columbus, Indiana.

The time had come for WELS to launch a new campus ministry in Madison. In the spring of 1964 there was a division of assets and the WWDMB called Richard Balge of Milwaukee to begin at a site to be determined. Actually, an offer was made to buy Calvary's building and property. Understandably, the offer was refused.

In the letter that accompanied the call to Balge, Mission Board Chairman Henry Paustian wrote: "It is our conviction that not only are the opportunities tremendous, but that the time is ripe. Already we have about 750 of our own boys and girls on the campus, with the figure expected to reach 1000 within the decade. We hope also to serve the many people in the heart of Madison who have no church of our Synod in which to worship.... We see our Student Center as a unique mission

opportunity not only with regard to many unchurched students of our own country, but also exchange students from foreign lands."

In retrospect, in view of our chapel's history, especially in view of the recent efforts and results in Eagle Heights, Pastor Paustian's projections were not overly optimistic. By 1970 there were 918 persons listed in the chapel's files, and there was always the assumption that not all WELS students' names were finding their way onto our lists. As to mission opportunities and efforts and fruits, more later.

Two men were added to the WWDMB at the June convention of the district, in order to give attention to campus ministries and opportunities in several cities of the district, including Madison. The lay member was Walter Gausewitz, emeritus professor of German, who had worshiped with Haentzschel in the Wheeler Music School during his student days. The pastor member was Ardin Laper of Sun Prairie, who later served as chairman of the mission board.

Balge was installed in the evening of June 21, 1964. The Synod's First Vice-President, I.J. Habeck, preached on 1 Corinthians 1:23,24, "Preach Christ Crucified." Balge had been working on the same text for his inaugural sermon the following Sunday and had to change to the Gospel for the Day: "At Thy Word I Will Let Down the Net." There were fourteen in attendance at the first service on June 28.

The installation and inaugural services were held in the quarters of the Woman's Club of Madison at 240 West Gilman Street, where Wisconsin Lutheran Chapel and Student Center spent its first three years and two months as lessee. There were disadvantages, such as the requirement that the pastor be present whenever the building was open and the necessity to hold Ash Wednesday services on Thursday when a lodge meeting preempted the hall on Wednesday evening. The inscription on the front, "The Woman's Building," was more than some young men could tolerate and they went away sorrowing. But really, "The Alamo," as many came to call it, proved to be more practical for our purposes of campus ministry than the quarters which Haentzschel and his pioneers occupied for six years. Then, too, the move to 220 W. Gilman in 1967 was short.

The chapel's first candlesticks and paraments came from the Grace, Ridgeway congregation in Winona County, Minnesota. The altar was a borrowed table, the pulpit-lectern a borrowed music stand. The first communion ware and linens consisted of various pieces from Lois Balge's cupboards, adapted for sacred use. The first baptism was that of Katherine Joan Sanders, daughter of James and Rita nee Schroeder, on Thanksgiving Day of 1964. The font was a bowl borrowed from the kitchen of the Woman's Club, to which the group had access on Sunday evenings for the weekly cost suppers.

Three members of Calvary's council came, gradually, to participate in the worship and programs of the new ministry. They came by conviction and they were an invaluable help to a pastor who was ignorant of the workaday details of campus ministry. They were Art Eggert, now a member of Eastside in Madison; Chuck Skeels, now director of the Synod's loan program; and Bonnie Roeming. Miss Roeming worked especially hard at publicizing the chapel. She later became the wife of Wayne Schmidt, WELS campus pastor 1971-75. It was probably these three who coined the nickname WISLU, which is easier to say than Wisconsin Lutheran Chapel and

Student Center. That nickname seems to have fallen into disuse, last appearing in the minutes in 1979, when a returned alumnus was secretary of the congregation. The chapel listed 500 students and other persons at the end of its first six months. Attendance at worship and participation in the program did not reflect those numbers, but better days were coming.

University Professor Richard Heins, a member of Our Redeemer congregation, was managing three student apartment buildings just east of the Woman's Building. The buildings were purchased by the Synod in July of 1964 with the intention of razing them to clear the land for construction.

That autumn the mission board began to interview architects. The facility they had in mind was to accommodate 250 worshipers and provide space for fellowship, classes, counseling, administration and a library. Living quarters for a housefellow were to be included in the plan. A question which Dr. Gausewitz addressed to each architect was: "Can you design a chapel which says, 'Lift up your hearts'?" Meanwhile, the Synod's Board of Trustees designated: the sum of \$220,000 for construction.

The architectural firm of Cooley and Borre Associates in Park Ridge, Illinois was chosen. Demolition of the three apartment buildings began July 1, 1965. Plans were let out for bids and the board met in January of 1966 to choose the contractors. The bid totals were well above the figure allowed and the architect was directed to revise the plan.

A second bid opening was held on June 15, six months after the first. This time the bids totaled \$242,000. The Board of Trustees allowed the amount; the final cost of construction was \$246,000. Part of the additional \$4,000 was accounted for by the City of Madison's insistence that the windows on the northeast wall of the building be wireglass, a fire safety measure to safeguard the frame building next to the chapel.

A groundbreaking service was held on July 10. On July 15 architect William Cooley was killed in a one-care accident after spending the day in Madison. Edward Borre took over the company and saw the project through to the end. The building permit was delayed over the matter of the wireglass, but excavation was finally begun on July 27.

The Stenjem Corporation, general contractor, set a completion date on or about April 1, 1967. Pastor and people were by this time conditioned by delays to be a bit skeptical about such projections. They were not to be disappointed in their skepticism. There were delays for the delivery of steel joists and laminated arches, each in their turn. Most devastating was a strike by three building trades that lasted from April to June of 1967.

Meanwhile, back in the Woman's Club, there occurred an incident that could have ended in tragedy. A large chunk of plaster fell from the ceiling into the worship area. In the providence of God, one young man was struck a glancing blow without being injured. A few others were slightly dusted by smaller particles. The organist nearly resigned that day when a visiting dignitary opined that the high volume of her playing had brought down the ceiling. The Woman's Club undertook to repair the plaster and also took out more liability insurance. Chapel seating was rearranged to avoid the area of special danger.

Construction was finally completed and students moved books and furnishings from the Alamo to the new buildings. The final service was held in the Woman's Building and Thomas Kuster, doctoral candidate in speech, preached the final sermon: "Remember the Days of Old."

On August 20, 1967 the first service was held in the new chapel. The cornerstone, overlooked in the travail of 1966, was laid that day. The sermon was based on Psalm 84: "A Base of Operations for God's People." Only half the pews had been installed, the carpeting had not been laid, the old rented electronic organ was still in use, but hearts were full of gratitude to God who had brought WISLU to that day. On the following Sunday Erik Karl Eggert was baptized. His parents, Arthur and Joan nee Degen, had played important roles in the beginnings of Wisconsin Lutheran Chapel and Student Center.

Dedication services were held on October 1. President Oscar J. Naumann preached on 1 Corinthians 1:23,24, the same text Habeck had used at Balge's installation. In the afternoon District President Carl H. Mischke of Juneau preached on Colossians 2:3, under the theme, "Dedicated to the Ultimate in Wisdom and Knowledge." Mr. Elmer Behrens, principal at Eastside, conducted a festival choir of singers from area congregations.

Worshippers at the chapel had raised a chancel furnishings fund of \$1200 and the pulpit, lectern, altar and communion rail were executed by Ossit of Beloit. Verne Shaffer, an art instructor at Beloit College, fashioned the font with its bronze John the Baptist. He used old gas pipes to create the stark crown of thorns which is superimposed on the cross.

On two successive Saturdays in August of 1967 a rented truck made its way to an octagonal barn in Mequon. There the pews were loaded, brought back to Madison, assembled and anchored by rank amateurs. To date, no one has ever been hurt by the collapse of a pew, but at one time some the pews tended to become a bit unsteady in dry weather. The pews came from St. Philip's (the old St. Matthew) in Milwaukee. When expressway construction forced a relocation, the pews were refinished and new ends were manufactured to match the decor of the chapel.

The carpeting was the gift of the area Lutheran Women's Missionary Society circuit. The hammered brass candlesticks were donated by the Ladies Aid of St. Mark's, Watertown.

A second furnishings fund was gathered, this time in the amount of \$1300. A larger source of funds proved to be gifts. The student bodies of several Lutheran High Schools and the Milwaukee Lutheran Teachers College contributed. Men's clubs, youth groups, women's organizations and LWMS circuits were all generous in their support of the "new" campus ministry in Madison.

Seventy stacking chairs and tables were purchased for use in the fellowship hall. The housefellow's quarters were furnished, casework for the organ was built and materials for draperies were purchased. The draperies were sewed by women in Watertown and Madison. A gift of \$1000 from AAL was used to furnish the library-lounge. In December of 1969 a "humanizing committee" was organized to make the fellowship hall and meeting room more homey and comfortable. A new

furnishings fund died aborning, so the call went out for used furniture and carpeting. The response was good.

The new chapel's first "big" wedding took place in February 1968. Housefellow Gerry Huhn married Carole Bauer and the student center benefited from the presence of a housecouple. The chapel's hymnboards were their gift to WISLU in 1969. Sod, clump birches, foundation plantings, and the hedge were contributed in the spring of 1968 by Mr. John Jung, a member of the mission board. The beautiful woolen paraments that are still in use were knitted by Joan Eggert and Patricia Feick. The sound system was installed during 1968 by James Merten, graduate student and occasional organist at chapel services.

Hauser Studios of Stained Glass in Winona, Minnesota designed, manufactured and installed the faceted glass windows in 1970. Actually, they had been designed some years before, according to a concept developed by a chapel committee. The bulk of the cost, \$5,000, was met by the bequest of Erna Kowalke, a chapel member who joined the Church Triumphant in 1967. The value of the estate had been diminished by a fall in stock prices and it was resolved to ask alumni to help pay for the windows. They helped. On November 15, 1970 the sermon was "The Story of Salvation: What the Windows Say." An interpretation of the windows was pasted into all hymnals for easy future reference.

The old Chinese curse said, "May you live in interesting times." The years 1964-1971 were times of great blessing for Wisconsin Lutheran Chapel and its pastor. But they were also interesting times. There was the "Black Student Rebellion" and there were many anti-war protests as well a teaching assistants' strike.

During 1967 and 1968 protesters began to visit and disrupt Sunday services at various campus and downtown churches. On May 8, 1967 "it was moved that the congregation favors the following plan of action in case protesters enter our services: 1) The pastor should ask them to put down their signs, sit down, and worship with us. 2) If they refuse, the ushers should attempt to lead them out. 3) If this fails, the pastor should direct the ushers, as a last resort, to call the police. 4) The pastor should use his discretion as to the course to follow, depending upon the circumstances." For more than a year an outline of these procedures was kept inside the rear cover of the pulpit Bible, but it was never necessary to refer to it.

On Ascension Day of 1970 the protest following the shootings at Kent State swept through the Gilman-Langdon neighborhood and the instruction class, meeting behind locked doors, got a whiff of tear gas. In August Sterling Hall was bombed, resulting in the death of a researcher. In January of 1971 the council turned down the request of the "Defense or Angela Davis Committee" to use our facility. The council had earlier denied the request of "The Amazing Grace Jug Band" to practice in the fellowship hall. Their representative may not have been a revolutionary at all, but he looked like one.

During the night of September 22,23 in 1970 the center was burglarized. Thieves broke in and stole a slide projector with its screen, tape recorder, mimeograph, kitchen appliances and a student's typewriter. Also missing were the cassettes containing slides for a just-completed presentation on the chapel's program, to be used for promotional purposes. Then it was discovered

that the contents of the building had not been insured against theft. The alumni were solicited for monies to help replace the stolen articles, and they came through.

In March of 1971 Balge was released to accept the call to teach Church History and homiletics at Wisconsin Lutheran Seminary in Mequon. He left at the end of the semester. A student in the first class that he taught at the seminary was Thomas Trapp, of whom we shall hear more. Pastor Ronald Ehlert served the brief vacancy from mid-June to mid-August and then Wayne Schmidt was installed as WISLU's second pastor. The current parsonage on Knightsbridge Road was purchased not long after his arrival.

Schmidt had founded and led Luther High School in Onalaska. He had earned a doctorate in educational policy studies at Wisconsin. He had also completed graduate programs in English, Latin and music. While still at Onalaska, in 1968, he had played the dedicatory recital on the chapel's four-rank Tellers organ (which had been paid for from legacies and bequests left to the Synod). An unusually gifted man, well suited for campus work, he carried on a very effective ministry during his four years at the chapel.

One important move that he made immediately was to take over the choir work. Another was to enlarge the chapel's advertising budget. During his tenure a folding machine for the bulletins and newsletters was purchased. Additional furniture was acquired in 1973.

From the beginning, the steeple had creaked in any breeze and made a horrendous noise in a high wind. In late 1971 bids were requested for repair of leaks and two years later it was determined that the steeple must be removed. The cross, which had stood 75 feet above street level, is now mounted on the face of the chapel.

In 1971 Pastor Schmidt asked the chapel leadership and the mission board, "What is expected from the pastor in proportionate time and effort for 1) the student program, 2) the congregational program, 3) outreach ?" Neither group seems to have answered this difficult question which probably must be answered by every campus pastor for himself.

During part of his incumbency Schmidt taught part-time in the university. In 1975 he accepted a call to teach practical theology at Concordia Seminary. He concluded his ministry and terminated his fellowship with the WELS in June. Ronald Ehlert again assumed the responsibilities of vacancy pastor.

Paul Kelm, a mission pastor in Pittsfield, Massachusetts, was called in July of 1975. He declined, but the board called him again in October. He began his work in January of 1976. The bulletin announcements of his sermon themes during his years at the chapel suggest something of the creative freshness that those who have heard him preach know and appreciate. He placed great emphasis on lay service, especially lay evangelism, and before he left he devised the committee structure which his successor has implemented.

In February of 1979 Pastor Kelm accepted the call to serve as dean of students at Wisconsin Lutheran College in Milwaukee, leaving in April. Kelm's average of seven adult converts per year

indicates that he was an excellent choice for the post he now holds: executive secretary for evangelism of the WELS.

James F. Naumann of St. Andrew's in Middleton was appointed vacancy pastor and served a six-month vacancy with the help of Northwestern College instructors and seminary students. In October 1979 Thomas Trapp, who had been serving congregations at Stambaugh and Tipler in the Upper Peninsula of Michigan, was installed. His inaugural sermon, based on Ephesians 4:1-3, was "Pull Together." This writer believes that Trapp has a special gift for getting people to pull together. He is a motivator, utilizer, organizer, expediter. He has implemented the committee structure that was adopted in Kelm's time, involving a balance of congregation members and students in the cooperative discharge of the chapel's mission. He has initiated the Small Group Fellowships idea and guided them in pursuing their threefold goal of Praise, Progress, Proclaim. One gains the impression that the chapel's program is what it always was, but that it is being publicized and presented in a more sophisticated and effective way. One also senses a more conscious and concentrated effort at outreach to the unchurched and uncommitted of the campus and downtown community. The GOODNEWSletter is an excellent tool: short, to the point, eye-catching, attractive in form and content.

The program at WISLU in the 1960's was very much a continuation of the program at Calvary. In addition to the regular schedule of services there were Bible study courses, doctrine courses and films. The Sunday evening cost suppers were an every-week affair until the late 1970's. There were council retreats, evangelism retreats and study retreats. Repeat guests at cost suppers were E.C. Kiessling of Northwestern College, Walter Gausewitz and Siegbert W. Becker of Milwaukee Lutheran Teachers College and Wisconsin Lutheran Seminary. In 1967, for the first time, Bible classes were conducted on the campus proper, in Room 38 of Agriculture Hall. During the 1970's noon hour classes were conducted in Van Hise. Sunday School was first offered in September of 1965 under Mrs. Elsa Cuppan.

From 1920 until now the ministry has never been limited to university students. It has always sought to gather and serve people from every walk of life and every age group. A local congregation was organized at Wisconsin Lutheran Chapel on February 14, 1966. Signatories of the articles of incorporation were Gary West, Arthur Eggert, David Schumann, Lorin Uffenbeck, Charles D. Skeels, Bruce C. Cuppan and Richard D. Balge. Bruce Cuppan was the congregation's first president. That same year it was resolved to participate in the Synod's Missio Dei building drive and eventually more than \$3300 was raised for that purpose by congregational members.

Under Trapp an associate membership plan was inaugurated. Membership is renewable annually and it allows members to retain their affiliation with the home congregation. The associate member commits himself to the chapel's confession and to service in the congregation, with the option of requesting and using offering envelopes. This arrangement is in accord with and complements the original and primary purpose of the Madison ministry, reaffirmed by the mission board in 1980: to do student work.

The original student organization at WISLU was called The Student Association of Wisconsin Lutheran Chapel and Student Center. An *ad hoc* committee had a constitution ready

before Christmas of 1964 and the first council was installed at the beginning of the second semester in 1965. David Becker, law student, was president of the first council.

The pastor and several students participated in the organizing convention of Lutheran Collegians National in Whitewater during the Easter break that year. Marilyn Troeller (Mrs. Melvin Kruse) was elected treasurer of the national group. For five years the Student Association supported Lutheran Collegians on the basis of \$1.00 X average weekly attendance during the school term. Thus, in 1967-68, \$180 was remitted to the national treasury. This annual amount was considerably reduced when the students adopted a new form of organization in 1970 and became a local chapter of Lutheran Collegians with dues-paying members.

WISLU hosted the national convention in 1969. Convention-host chairman was Dick Zondag, now a regent of Wisconsin Lutheran College. The organization met at Madison again in 1982. By this time, after Kelm's reorganization into committees, WISLU's relationship to the national had returned to what it was in the beginning.

Music has always been an important ingredient in Lutheran worship. The chapel has been fortunate to have competent organists throughout its history. In addition, there have been various instrumental ensembles and chamber groups since the late 1960's. A choir leader was more difficult to discover. When a musician of our fellowship could not be found, the chapel did without. A first choir rehearsal was held in February of 1965, the pastor attempting to lead. A consensus developed that the group could not read his downbeat. Thereafter the choir chanted introits and graduals with the help of the organist, until Roger Walter began a four-year stint as choir director in 1967. There were Advent and Ascension Day concerts and on Palm Sunday 1968 the choir combined with the choir of Our Redeemer congregation to present John Stainer's "The Crucifixion."

In 1977 a collection of contemporary music, "Joyful Noise," was introduced for use in public worship. This did not mean that traditional music and worship forms were no longer used. Rather, the pastors and music directors have sought to blend the two for freshness and variety and relevance. Today there is a 7:00 PM choir rehearsal to practice traditional music followed by an 8:00 PM "Joyful Noise" session.

In the early years student-led devotions were held on a weekday morning and during the summer of 1966 students conducted Wednesday evening devotions. In May 1976 lay lectors were introduced. In 1979 a resolution prohibiting the use of stoles was rescinded. When such a resolution was passed and the reason for it are a mystery to this writer.

The names of relatively few lay leaders have been included in this account. It seemed better to pass over many than to pass over only a few. One person whose work must be acknowledged is Pat Feick. She was a medical technology student when she came in 1966 and stayed on University Hospitals after graduation. Not only was she a faithful organist for four years; she was a catalyst in almost everything that happened musically during those years. She founded the altar guild and did the work before the guild was organized. She purchased more than one needed item with her own funds, even after her purse was snatched from the Woman's Building one payday. She headed the committee that purchased the kitchen equipment and cooked more than one cost supper in a pinch. In general she did whatever was needed to help the chapel and its program. She married

WISLU alumnus and engineering instructor Gary Johnson. After their wedding in our chapel, she lived the life of an Air Force wife and is now a faculty wife at our synodical prep school in Saginaw. Pat and Gary have two sons.

The division of financial responsibility at Wisconsin Lutheran Chapel has been about what it was at Calvary. The Synod has provided the building and pays the salary. All other expenses are met by offerings and special gifts. A maintenance firm was engaged at the time of the chapel's opening in 1967. From 1968-70 maintenance bills were occasionally sent to the mission board for payment by the Synod. In April of 1970 the congregation discussed whether the housefellow should serve as maintenance man and thus earn his living quarters. The policy that the housefellow is a staff member and earns his housing in that way was upheld. Housefellow duties today seem to be about what they were then, except for the duty of pop bottles and observing the energy-saving procedures. In spring of 1971 a better solution was found when the maintenance service was dismissed and a student was hired at considerably less cost.

Offerings for the first full year (1965) were \$3328. Offerings in 1983 were \$47,219.

A campus ministry is not only concerned with serving the people of its own church body. It has a mission to reach out as well. There were well over 300 adult baptisms and confirmations at Calvary in the years 1920 to 1964. The first adult confirmands at Wisconsin Lutheran Chapel were Mary Babb (Mrs. John Emory) and Mrs. Kathryn Fredrickson, on March 7, 1965. Including these two there have been eleven adult baptisms and 97 adult confirmations through 1983. Many more, perhaps five times as many, were instructed during these twenty years.

One method that the chapel employed from 1965 to 1967 to gather its own and to bring in others was a bus. Volunteer drivers made a 15-minute circuit of the campus before and after each service, stopping at key points. When insurance requirements forced cancellation of the bus service, car pools were organized and operated for a time.

A secondary goal and benefit of the campus ministry is the training of lay leaders for our congregations and missions. In the TIME article that was mentioned earlier, Dr. Reuben Hahn of the LCMS Student Services Commission said: "They think we are spoiling the students. Experience shows that we are not spoiling the youth but... making functioning Christians out of them." Many names on Calvary's early student lists are recognizable as lay leaders in our Synod. The same is true of an increasing number of WISLU's alumni, including those who have helped start mission congregations all over the United States. Some of them began evangelism work on the campus during their student days. One, former housefellow Bill Krug, was commissioned in 1970 to spend a two-year tour in Lima, Peru as a Gospel Overseas volunteer in the ELS mission. Today Bill and his wife Faith are active in the work of the new Spanish mission here in Madison.

Chapel alumni from the 60's have reappeared--in the 70's and 80's as graduate students or dwellers in "MadCity." Every year, 1971-1984, has seen alumni at Wisconsin Lutheran Seminary, preparing for the pastoral ministry. Others are teaching in the schools of our Synod from elementary to college level. More than a few women who participated in the program of the chapel now live in parsonages, teacherages or professorages. A few second-generation chapel attendees are beginning to appear. All pastors who have been privileged to work with the volunteers who take

the lead in making a campus ministry effective use a single word to characterize them:  
DEDICATED.

Through the years there has been other assistance for the pastors at WISLU. There were paid part-time secretaries in 1965 to 1967 and that help was restored in 1973. During 1969-70 Vicar Dale Neyhart's basic assignment was to assist Pastor Rudolph Horlamus in the work of the hospital chaplaincy. To gain a broader and more varied vicar experience he also assisted in some of the work at the chapel. The question of a vicar for Trapp was studied in 1980 but the vicarship was not approved by the mission board. A number of ordained graduate students have provided some relief in the preaching and teaching load, most recently Robert J. Schumann, 1982-1984. It may be pertinent to note here that no one since 1951 has come close to the longevity of Haentzschel and Burhop, who served sixteen and fourteen years respectively. The danger of burnout is very real in the intense climate of the campus ministry, also because, to a certain extent, every year requires a fresh start with a new group of leaders.

The University of Wisconsin has always had one of the most diverse student bodies in the United States. Part of that diversity stems from the large number of foreign students. One pastor recalls that he preached to at least one person from every continent during his years on campus. In the late 20's Haentzschel stated his intention to work among Chinese students. When he recorded the baptism of three children in 1936 he entered this notation: "The mother of these children has only a Chinese and not an American name." A number of Afrikaners made the chapel their worship home during the 1960's. One of them, at a holiday service when the regular ushers were not present, brought the offering down the aisle with an American Black graduate student.

A marvelous recent development has been the attempt since 1981 to reach out to Eagle Heights, where so many foreign graduate students are living with their families. Vacation Bible School was conducted there in 1983 and ten nations were represented. During 1983-84 three children from the Hindu kingdom of Nepal attended Sunday School regularly. A 1984 VBS enrolled 60 children from 12 nations.

Reviewing the years since 1920 during which the WELS has been involved in campus work in Madison, and especially the years since 1964, an expression of gratitude is in order. Thank God for the wisdom of those who saw the need when others did not, for the encouragement of fellow believers who understood the difficult challenge, for the generosity of saints whose gifts and bequests have underwritten the facilities and the ministry, for the help of students and members who have given so much of themselves in this Gospel work. There is joy in watching young Christians mature and there is hope that seeds sown here may still spring up and bear fruit for eternity.

In closing, a word of thanks to Margaret Kemp and Vera Sell of Calvary Lutheran Chapel. They put the files and records at my disposal for a very enjoyable day of research. Thanks, too, to Pastor Tom Trapp, who did the same at Wisconsin Lutheran Chapel.

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