

THE INVOLVEMENT OF THE  
WISCONSIN EVANGELICAL LUTHERAN SYNOD  
IN SOCIAL ISSUES AND SOCIAL RELIEF:

THE COMMITTEE ON RELIEF  
WISCONSIN LUTHERAN CHILD AND FAMILY SERVICES  
LUTHERANS FOR LIFE

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If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth.

- I John 3:17f

..."Which of these three do you think was a neighbor to the man who fell into the hands of robbers?" The expert in the law replied, "The one who had mercy on him." Jesus told him, "Go and do likewise."

- Luke 10:36f

From God's own Word we have graphic illustrations and clear directives to show active love to all people. The words of First John clearly direct us to a lifestyle of active loving. Loving words are not enough, action is the expected and demanded fruit. And lest there be any doubt as to whom our love is to be shown Jesus holds up the Good Samaritan as a revealing example for all of us. By the unselfish love of that hated Samaritan the expert in the law, and us 20th century Christians, are reminded of just how far short we fall in doing God's will. So His directives for us are clear. The questions before us are how do we implement our love and to what extent should this love be shown?

I venture to say that there is not a Christian around who has not or is not struggling with questions such as these. In a day and age where budgetting of both time and finances must be a concern for everyone such questions are of a practical concern. Because each Christian has his own special and unique situation it would be presumptuous and difficult to make any generalizations, condemnations and suggestions. But over 400,000 of us Christians have joined together in the Wisconsin Evangelical Lutheran Synod not only as an expression of confessional agreement but to carry out the mission of being a Christian as a united group of confessionally agreed Christians. Through the vehicle of WELS individual Christians can conduct the Christian priesthood in ways they could not alone.

The primary mission of every Christian is to spread the Gospel message of salvation throughout the world. On an individual basis the application of this commission is obvious. In both word and deed we are to share this message with those whom we meet and are acquainted with. For the average person this actually amounts to a relatively few people in a confined area. But through the WELS individuals are able to reach into all parts of the world to bring this message. That means the pure Gospel can be preached in areas where the Gospel has either been corrupted or is non-existent.

But the Christian's mission also involves a social concern. The passages cited at the outset remind us that we each have an obligation for our fellow man. This obligation primarily is for his spiritual welfare, but also includes his material welfare. On an individual basis we conduct this ministry by volunteer work with certain organizations, giving needed clothing to various institutions, donating money to certain causes and the so forth. But even in this regard we are confronted with priority setting, having to determine which cause is worthy of our time and resources. We often feel compelled to do more and give more because the need is so evident but the resources are so limited. And then, of course, we find that some public charitable organizations are not always using our resources in the way we would like.

The Christian, then, is faced with that difficult and soul-searching task of judging his own stewardship of time and talents and resources. Additionally, when a Christian is in need of such social or material help that help rarely comes from his own fellow Christians but from a large organization better equipped to handle the problem. This is where social work conducted on a Synodical scale comes in. Social organizations within Synodical circles have the large scale support to handle major needs and also has the sound Scriptural commitment to insure God-pleasing stewardship of talents and resources donated.

My own interest in this topic stems from a variety of sources. In this time of federal funding cut backs we see a great surge of social work being conducted on the part of many church bodies. We hear of more and more churches conducting food drives for the hungry, clothing drives for the needy and providing housing for the poor. And it stands to reason that those Scriptural admonitions to show love to our neighbor seem even the more evident.

Also, I had the good fortune to be involved with the establishing of a local Lutherans for Life Pregnancy Counseling Center in the Milwaukee area. This fact, along with those other matters just mentioned, has sparked my interest in this subject. Having encountered many arguments both for and against the Lutherans for Life project I thought it would be interesting to consider what has all been involved in the formation and operation of other social organizations within WELS.

#### OBJECTIVES AND APPROACH

Through my work on this topic I hope to gain personal knowledge on what social organizations there are in the WELS and the type of work they do. I also hope to gain an understanding and refine my perspective of what is involved for a Christian synod, dedicated to spreading the Gospel, to also express the Christian love expected of God's children.

My approach will be a combination of gathering historical and operational facts and making personal evaluations of those facts. Needless to say there are certain presuppositions with which I have embarked upon this project. At the outset I must confess some of those presuppositions have changed somewhat as I learned more about WELS activity in this area. But those presuppositions that I felt have been proven true by my research will be revealed in my evaluations.

SCOPE

One of the most difficult aspects of this subject is to narrow down the scope of it. Not only do many Christians individually carry out a ministry of showing love but this also goes on on a congregational level. Many congregations use their numbers to conduct their ministry of love in social work. But I have chosen to overlook these in order to look specifically at the social organizations that are publicized throughout the Synod and provide services for the Synodical constituency.

With these guidelines I have narrowed the topic down to three organizations: The Committee on Relief, Wisconsin Lutheran Child and Family Service and Lutherans for Life. But before I proceed something must be said about the East Fork Lutheran Nursery and the African Medical Mission.

EAST FORK LUTHERAN NURSERY & AFRICAN MEDICAL MISSION

Though I have narrowed down the topic the obvious question must be why these two organizations are not included. The answer is that they represent organizations involved in a different type of social work than the aforementioned.

The East Fork Nursery was created to fulfill a special need on the Apache Reservation. When Apache mothers would abandon their children for superstitious or economical reasons it was imperative that something be done. Though the missionaries came to those people with the goal first and foremost in mind to share the Gospel message, the need of perishing infants was too compelling. Through the Nursery this need was met. But what sets off the Nursery from the other social relief organizations that will be considered is that the Nursery was set up to handle a restricted group of people. Though the Nursery receives the generous support of many concerned WELS people, it is meant to serve only a select few.

The African Medical Mission serves a similar purpose as the Nursery. When missionaries arrived in Africa they immediately saw the need for medical facilities for the African people. Professor E. H. Wendland would tell that while he served in Africa they were often approached by villagers in need of medical attention. This great need often turned the missionaries' wives into part-time nurses. Great time and inconvenience was involved as neither the missionaries nor their wives were trained medical technicians.

In response to this need the African Medical Mission was formed. Its purpose is simply to meet the medical needs of local villagers. In the 1983 Wisconsin Lutheran Seminary Mission Seminar it was clearly stated that the Medical Mission was not a Gospel outreach project but was primarily a medical service facility. Because of its restricted activities I have not included it among the three social organizations I am focussing on. Like the Nursery, the Medical Mission receives the generous support of many WELS members but its services are only for a select few.

#### COMMITTEE ON RELIEF

In a chronological sense the WELS-Committee on Relief comes first in this list of Wisconsin Synod social organizations. Following World War II many of our fellow Lutherans in war torn Europe were in need of physical relief. The historical summary of the relief program (attached at the end of this paper) mentions that there was particular concern for those brethren of the former Poland Mission that were now scattered throughout Germany after the German invasion of Poland. In a taped response to my inquiry Pastor <sup>J.A.</sup>~~S.W.~~ Westendorf noted that this action taken by the Synod was unaffected by anyone else and was a spontaneous response by Synod members to the need of refugees scattered throughout Germany.

The love affair between the Wisconsin Synod and their German Lutheran counterparts go as far back as does the introduction of Lutheranism to America. Lutheranism itself is rooted deep in the historical background of the German states. But the Wisconsin Synod relationship has probably never been closer than with its work with the Poland Mission. In the late 1920's WELS took an active role in the post-World War I mission work in Poland. Skimming through subsequent Synodical Proceedings reveals an ongoing and genuine concern for the mission effort in Poland.

The special affection that WELS had for this Polish mission was highlighted during the turbulent years of World War II. Because of the early invasion of Nazi German troops progress reports of our Polish mission ceased. News was sparse and Synodical reports reveal a great concern on the part of the Wisconsin Synod.

In this respect it is interesting to note the difficult position the Wisconsin Synod found itself in at the outbreak of the war. The following excerpts from the 1943 Synodical Report on the Poland Mission should give some idea of the difficult position the WELS was in with regard to this mission:

It[WW II] cut off the former personal contact we had established and enjoyed with this distant mission field. In the year 1939 Pastor William Bodamer, our Director for Poland Missions, returned home to attend the sessions of the Synod at Watertown. The outbreak of the war made it impossible for him to return to his field of labor...With the entry of our country into the armed conflict even this meager source of information[the mail] on our Poland Mission was closed to us...At the time of our last report we mentioned that two of our missionaries and one student were serving in the German army. For this reason we have made no attempt to reach the personnel of our Poland Mission through the medium of the American Red Cross.

The Synodical constituency certainly found itself in a sad state of unsecurity. It was such a state of affairs that reminded our Synod that the Lord's will is good, purposeful and supreme. Thus, at the close of the report the admonition is given: "Let us rather commend our

Poland Mission, our missionaries and congregations there, and especially the future of this mission, to the gracious care of our Savior-God."

The 1945 Synodical Convention heard another depressing report of "no news" from the mission in Poland. Though the report was quite brief, a resolution was proposed and adopted concerning our fellow Christians in Poland. That resolution read:

The Synod acknowledges that it has a duty toward the brethren in the Poland Mission.

Unknown to those who attended the 1945 Synodical Convention, the Poland Mission, as they had known it, was gone. In January of that year the prosperity of that Mission was crushed when the brethren were compelled to flee their homeland. It was not until after the convention that word finally came as to what was happening with the Polish brethren. The accounts were both depressing and encouraging.

We were encouraged to hear that though the Mission had been broken down and dispersed throughout Germany the Gospel was still being preached. Even during the flight out of Poland the missionaries and pastors continued to minister to the spiritual needs of the people. The six remaining pastors of the Polish Mission met in Zwickau, Saxony to coordinate regrouping efforts. And from that time on the spiritual work in Germany was set back on track.

But there was also discouraging news in all of this. The war took heavy tolls upon the people physically as well as spiritually. At the 1947 Synodical Convention the constituency was made aware of just how bad things were in post-war Germany. Following is an excerpt from a letter of a Polish layman which describes the deplorable conditions. This letter was part of the Synodical report on the Polish Mission:

If only you could see us today, who in January of 1945 were still prosperous! In our present condi-



you would see us ragged, emaciated, unwelcome beggars! Our pastors are carrying on their work, though in great need themselves, without funds, without adequate, suitable clothing. They cannot continue in this way.

It is clear that there was more than a spiritual need among these war torn people. It was in light of these circumstances that the Synod President appointed Pastor Karl Krauss to head up a committee to study this problem and devise ways to help. This marked the beginning of what we now know as the Committee on Relief. However, in this infant stage its scope was considerable more narrow than it is today. At that time its official name was the "Wisconsin Synod Committee On Relief For War-Sufferers." That title clearly defines the narrow scope of the Committee's activities. In its first year of operation it publicized its endeavors in the church papers and through the distribution of pamphlets and inserts(attached is a sample of one of these inserts).

The comment made by Pastor Westendorf that donations to this cause were a "spontaneous response to the need of refugees" certainly appears accurate. In its first year of operation Synodical members generously donated over \$160,000. This post-war effort continued intensively to 1951. During that time the Committee made use of many of the government agencies that were in existence to serve a similar purpose. CARE, the Cooperative for American Remittances to Europe, was perhaps the most familiar of the 24 organizations through which the Committee worked through in its endeavors.

The attached "A History of the Relief Program" gives an adequate summary of events from a historical standpoint on the growth of this Committee. Of special consideration is that in 1957 the Synod chose to broaden the scope of the Committee's relief program. Since that time the Committee has aided countless people in a wide variety of circumstances.

The attached materials summarize to what causes the Committee has contributed. Also attached is the statement of purpose and objectives by which the Committee operates.

At present the Committee operates through a number of channels. On a non-Synodical basis there are three main organizations through which the Committee carries out its activities: C.A.R.E., Lutheran World Relief and Direct Relief International. But the Committee also seeks to provide for WELS members when faced with disaster. Therefore the Committee works through conference contact men and missionaries. Donations amount to more than \$100,000 a year and it is not under the Synodical budget.

The work of the Committee is definitely social relief. And it is because of this that some criticism is made of the Committee's activities. By Pastor Westendorf's own admission no one has knowingly been brought to Christ through the Committee's activities, but then that is not its purpose. Any negative criticism brought against the Committee is centered around the matter of whether monies should be used to spread the Gospel as opposed to offering relief.

The criticism primarily centers on the fact that the work of the Committee is non-Gospel work and that non-members of the Wisconsin Synod and even non-members of the family of God are the recipients of its charity. No matter which field of social work that will be discussed in this paper this matter comes up. The question essentially is, do we, as a Synod, have a responsibility for social relief or is our concern strictly to be the spreading of the Gospel. Because this is a common concern with the other organizations to be considered this matter will be handled fully after the other organizations have been considered.

#### WISCONSIN LUTHERAN CHILD AND FAMILY SERVICE

Perhaps the most widely known of the Synod's social relief or socially active organizations is Wisconsin Lutheran Child and Family Services(WLCFS).

Unlike the Committee on Relief, which was independently founded in response to a need, WLCFS actually was a development begun from cooperative endeavors of the Wisconsin Synod and the Lutheran Church-Missouri Synod. A more detailed history surrounding this matter is contained in a paper provided by Pastor Robert Michel on the history of WLCFS (a copy of this paper is attached). In summary the following observations can be made.

Initially the roots of Wisconsin Synod concern in this area was in care for the aged. Up until the 1961 WELS and LC-MS split cooperative ventures were launched in the Milwaukee area for the care of the elderly. By 1961 WELS and LC-MS had cooperatively operated the Home for Aged Lutherans in Wauwatosa, Bethany Lutheran Convalescent Home in Milwaukee, the Lutheran Children's Friends Society in Wauwatosa and Bethesda Lutheran Home in Watertown. When the split did come it coincided with the growing realization that the facilities presently operated jointly were not adequate to fill the needs of both Synods. Therefore the split offered the opportune time for the Wisconsin Synod to embark upon its own caring program.

As is often the case in such matters, it took considerable time for the Wisconsin Synod to become completely independent. After careful consideration the Wisconsin Synod purchased the Green Tree Gardens Convalescent and Nursing Home in Milwaukee and formally incorporated on July 13, 1965. Its purpose was simply to:

Care for the spiritual needs of Lutherans in fellowship with the Wisconsin Evangelical Lutheran Synod during periods of their physical and mental incapacitation.

These new facilities became known as the Wisconsin Lutheran Convalescent Home and was in operation by August of 1965. But it didn't take long for it to be realized there were more needs to be serviced. In January of 1966 the purpose of the Agency was expanded to as follows:

To care for the spiritual needs of children, adoptive parents, troubled families, the aged, the convalescent, and handicapped in a Lutheran welfare program including, but not limited to, custodial care, consultation, casework service, and the maintenance and operation of foster homes and to provide such other Christian welfare service as the Board of Directors may decide to institute.

With this new expansion of purpose came a new name to adequately cover the greater services offered. That new name is the Wisconsin Lutheran Child and Family Service, Inc.

WLCFS presently provides services in 9 different areas:

1. Unwed Parents: Unmarried parents from any of our churches, or those in fellowship with us, may come to WLCFS and receive spiritual guidance, casework service, medical planning, and living arrangement services. Involved in this area is the discussion of whether to keep the child or place it up for adoption.
2. Adoption: WLCFS is licensed to place children in the state of Wisconsin. Especially, effort is made to place adoptive children into the homes of Wisconsin Synod members.
3. Foster Care: This is a rather recent addition to the services offered at WLCFS. They are licensed by the state of Wisconsin to place children temporarily in foster homes until more permanent arrangements can be made. Effort is made here to place these children in the homes of Wisconsin Synod members.
4. Family Counseling: Professional counseling is offered for those families suffering problems.
5. Alcoholism Awareness: Similar to Alcoholics Anonymous counseling is offered for the alcoholic and his family.
6. Education: This is primarily in the area of preventative services.

7. Convalescent care: This is the skilled nursing and restorative care provided to WELS members 18 years of age and older.

8. Residential care: A service provided for those WELS senior citizens who desire to live in a group setting with other elderly persons.

9. Mental Retardation: At present services are provided in this area by means of a group home where <sup>4 (four)</sup> ~~five~~ retarded adults live in a normal setting and carrying <sup>on</sup> many of their own functions under the guidance of their group home parents.

Like the Committee on Relief WLCFS does not receive any funds from the Synodical budget. All of its operating budget comes from the donations of concerned WELS members.

The most prevelant negative criticism that WLCFS receives is that they are practicing a social gospel. However, it appears from their purpose statement that there concern is definitely of a spiritual nature and their track record of infant baptisms and referrals to area congregations suggests a considerable Gospel activity. Though it must be said that its primary purpose is of a social nature. Baptisms and converts are a fruit of some of their work but not the goal.

Though WLCFS receives some negative criticism it has received the encouraging support of the Synod's Conference of Presidents. In a 1978 meeting the COP passed a resolution "encouraging WLCFS to serve the social needs of WELS people wherever they may be when requested to do so and to the extent legally possible." This is particularly significant for among the criticism received it seems that some pastors feel WLCFS is competitive to their own ministry. More precisely, some pastors feel the work of counseling and meeting the social needs of its parishoners is their business. They view some of the work of WLCFS as an intrusion on their ministry.

In response to this feeling the staff of WLCFS emphasizes that it is a service organization meant to help and not compete against pastors. And from a practical standpoint there is a lot of sense here. For, because of state requirements, WLCFS employs professionals in various fields. By virtue of their background and training these people are generally more qualified in their various fields than most pastors would be. Pastors are professionals of God's Word and are not always equipped to handle certain psychological and medical problems that a counseling situation may present to them.

Much of the argument presented by WLCFS staff in this regard is similar to what was said by psychologist Basil Jackson in a class session with 1983 Wisconsin Lutheran Seminary seniors. In his address he noted that if a parishoner has a legal problem we send them to a lawyer to get it settled. If there is a medical problem we send them to a doctor. And if there is a spiritual problem then the pastor is the key figure. So also, in the field of counseling, there is a wide area of expertise. Though there is a spiritual problem with an alcoholic, there is also a psychological problem. At times a solution to the psychological problem is found in sorting out the spiritual problem, but at times that problem is not solved. Through WLCFS pastors have at their disposal a staff of <sup>expert</sup> fellow WELS members.

To illustrate this problem a practical example was given to me in my research. For the pastor who resents WLCFS there is presented some serious problems. If a young girl seeks the pastor's counsel concerning her pre-marriage pregnancy the spiritual problem may be solved but the practical one remains. At times, the <sup>practical</sup> solution may be for the girl to place the child up for adoption. For this pastor who has avoided the services of WLCFS his solution is to send the girl to the government agencies. Though she can give a religious preference for the child's

new home there are no promises made from the state. Thus there is a good chance this child could be placed in a heathen home or in the home professing something less or other than the sound Christian principles shared in the WELS. However, through the services offered at WLCFS this child could be placed in a good Wisconsin Synod home and be brought up under the pure light of God's Word.

Though this matter of the relationship Synodical constituents have with its social organizations, <sup>will be discussed later,</sup> the point can be made here. That point is that there is a way for the minister and these WELS social agencies to cooperate in caring for the souls of God's people.

There is another matter also to consider with regard to WLCFS and that is what does the future hold? At present the hub of all activity takes place around the facilities located in Milwaukee. Though its services are open to all WELS members there are some obvious practical problems for those members of distant districts. The future may bring some expansion for WLCFS into distant areas but there are real problems. First of all, funding is most critical. Though administrative services could be run through the Milwaukee office plant facilities and operations cost money when established. This fact combined with the second problem, the need for qualified professionals to meet state requirements, make up for a serious financial commitment.

The bottom line of all this is that if branches were to open up around the United States a definite financial commitment will have to be made on the part of interested districts and conferences. Depending on the size of the supporting region the operating cost could be taxing. For the Milwaukee office alone \$2.75/supporting communicant is needed to meet budget requirements, yet actual income is around \$1.45/communicant. Therefore, it is obvious that no funds for other branches can come from the home office. Progress in this area must be a regional effort.

LUTHERANS FOR LIFE

The last social agency to be considered within WELS is the rather recently formed group called Lutherans for Life. With the two previous organizations I have summarized some of their background and their operational problems and highlights. The more detailed historical summary for each organization is attached as an appendix. These appendices are the work of the various individuals more intimately involved with each particular organization. However, with Lutherans for Life no such appendix can be added for none as yet exists. *Therefore*, the following is a more detailed historical description of Lutherans for Life.

## THE PROBLEM SURFACES

On January 24, 1973 the United States Supreme Court issued its decision on the Roe v. Wade case. The issue was whether the state has the legal right to prohibit abortion. The decision granted that right and made it illegal for such prohibitions to be made by any state. Though minor restrictions were stated concerning place and procedure the result of this decision has led to a surge in abortions that even surprised many abortion advocates.

Prior to the 1970's abortion was pretty much a taboo subject. Its practice for the most part was severely restricted and when it was practiced it was on unnoticed. Modern day abortion advocates speak of the pre-1970's era as an age when illegal abortions were both common and dangerous. Such insinuations are unproveable and at best speculative. But there definitely was something smouldering with regard to this issue for the close of the turbelent '60's and the advent of the '70's brought to light the subject of abortion rights.

Prior to the Roe v. Wade the fight for legalized abortion went as follows:

1970 - Hawaii, Alaska, New York and Washington enacted abortion-on-



demand legislation. (The New York legislature later voted to overturn its action on this matter but were frustrated by a Governor Rockefeller veto.)

1972 - There was a referendum on the Michigan ballot to ease abortion laws. It was defeated by a 2 to 1 margin.

1972 - There was a referendum on the North Dakota ballot to ease abortion laws. It was defeated by a 3 to 1 margin.

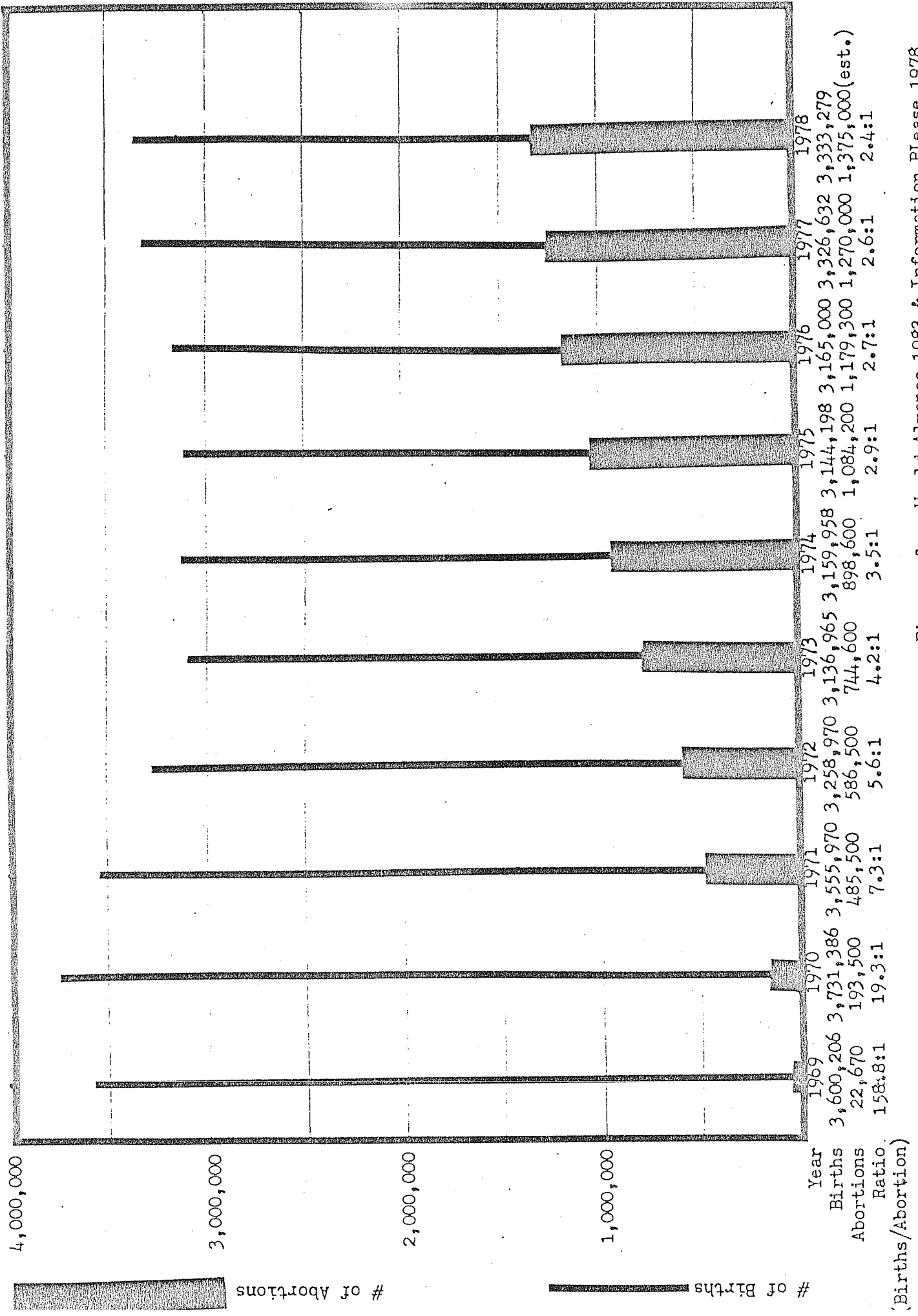
In response to this growing activity for abortion small "right-to-life" organizations began to sprout up throughout the United States. But, because of what already appeared to be a general public objection to abortion these organizations rallied little effectual support for to the public eye there was hardly a problem. But all that changed on January 24, 1973. In a 7 to 2 decision the Supreme Court declared open season upon the unborn.

#### SOBERING STATISTICS

It is difficult to get precise figures on this matter, particularly for the early years of <sup>legal</sup> abortion practice and earlier. The difficulty was in that prior to 1973 abortion was an illegal medical procedure in most cases so its practice was not widely publicized and certainly would not be readily reported. Secondly, after 1973 it took some time to develop a good statistical reporting system and the reporting was done on a voluntary basis. Page 17 of this paper contains a copy of a statistical graph the writer developed for another publication. The information it contains was extracted from the 1983 World Almanac and Information Please 1973.

The statistics show that over a 10 year period the number of abortions has increase 60 times that of 1969. At present the count of annual abortions exceeds 1 million. There is now at least 1 abortion for every 3 births.

Figure A



Figures from World Almanac 1983 & Information Please 1978

## RELIGIOUS REACTION

With this new wave of abortion the religious community began to speak out. However, not all of the speaking was in opposition to the Roe v. Wade ruling. Church bodies such as the Lutheran Church in America, the United Presbyterian Church and the United Methodist Church took the stand of abortion advocates. They were joined by other church bodies to make up what is called the Religious Coalition for Abortion Rights. Their membership list in this organization is a shocking and sad statement of their growing spiritual decay. Someone once said that there is a correlation between confessionism, or the lack thereof, and the position taken by religious bodies on this issue. That certainly appears true as we see theological liberals jumping on the bandwagon of abortion rights, while conservatives shout for the right-to-life in light of Scriptural testimony to life in the womb and the sanctity of all life.

But not all of the shouting came from the abortion proponents. In Lutheran circles the Lutheran Church-Missouri Synod is to be commended for recognizing very early the sweeping effects of abortion. As one skims through the Synodical proceedings of the LC-MS from the early 70s on he quickly discovers a stated concern over the abortion issue made at almost every convention. See the appendix for a summary of their statements. Among confessional Lutheranism the LC-MS was the first to publicly denounce abortion as contrary to God's will.

## ACTION IN MANKATO

Though the matter of abortion had been in the public eye since Roe v. Wade in 1973 it still was not greatly discussed in conservative circles. The general feeling was that conservatives know abortion to be contrary to God's will, so why talk about it? Though this may be somewhat of an over simplification it does explain some of the delay in any public action

on the part of conservative Lutherans, namely the Wisconsin Evangelical Lutheran Synod and its Norwegian counterparts, the Evangelical Lutheran Synod.

This writer came in contact with Allan Quist, a professor of psychology at Bethany Lutheran College in the fall of 1976. Bethany is a junior college operated by the ELS. In the course on human growth and development Professor Quist devoted considerable time to the topic of abortion. For me this was the first real contact with the issue. Judging from the reaction of my classmates they too, were new to the issue. By Professor Quist's own admission his interest and knowledge of the issue grew along with that of his students. As classes proceeded the general feeling was that people need to be informed and even we conservatives are far too ignorant of this important issue.

It was in such a setting that Professor Quist drew up a memorial concerning the abortion issue to be presented at the 1978 Synodical Convention of the ELS to be held at Bethany in June of that year. I was fortunate to be present at that convention when this memorial came up for discussion and found the reaction to be interesting. Though the sub-committee handling the memorial had altered its wording somewhat the gist was still there. When it was presented on the Convention floor I recall considerable discussion taking place, though all of it quite positive. Presumably much of the negative response was aired out in sub-committee work.

In a milestone decision the Evangelical Lutheran Synod adopted the following right-to-life memorial:

WHEREAS, All people are commanded by God to love their neighbor as they love themselves, and

WHEREAS, The Scriptures teach that human life begins at conception (Matthew 1:20, Psalm 51:5, Psalm 139:13-15), and

WHEREAS, Each Christian must recognize that abortion is the taking of a human life and is therefore a grievous sin except in the rare instance of it being used to save a mother's life, therefore,

A. BE IT RESOLVED, That we ask each congregation of our Synod to study this issue, and

B. BE IT FURTHER RESOLVED, That our Evangelical Lutheran Synod encourage its congregational members to confess publicly that the unborn child is a living person whose right to live must be protected.

#### THE ABORTION ISSUE COMES TO THE WELS

The effect of this action at the ELS convention is of particular significance for the Wisconsin Synod. Present during those convention proceedings was a young man from Lake Geneva, Wisconsin. He was a member of First Evangelical Lutheran Church, a Wisconsin Synod congregation of about 875 souls. As he listened to the discussions taking place on the convention floor, and as he recalled many of the things he learned while a student in Professor Quist's Family Growth and Development class at Bethany College, he began to wonder about Wisconsin Synod action concerning abortion. He knew of his own Synod's reputation of taking a slow and cautious approach to many things, but this presented something of unique qualities.

After weighing all the possibilities the decision was made to memorialize the Wisconsin Synod concerning this issue. His first step was to consult with Professor Quist, who was the original author of the ELS memorial. The consensus was that the recent ELS action was commendable, it was long overdue and that the statement could possibly have gone even further than what it did.

Further research revealed that the Lutheran Church-Missouri Synod had been making public statements on abortion since its 1971 convention (note that this is prior to the Roe v. Wade Supreme Court decision of 1973). Copies

of their adopted statements can be found in the appendix. Both the ELS memorial and the statements made by the LC-MS served as seed documents for the drafting of the original WELS memorial.

Following is the way the memorial was originally drafted and presented at the 1979 Wisconsin Synod convention:

Subject: Concerning abortion

To: the Wisconsin Evangelical Lutheran Synod at its 1979 convention

WHEREAS certain material distributed by the Wisconsin Evangelical Lutheran Synod (WELS) has expressed the view that abortion is the taking of a human life (The Northwestern Lutheran, The Word is Now); and

WHEREAS the view that life begins at conception is based on the Holy Scriptures (Psalm 139:13-15, Psalm 51:5, Jeremiah 1:5, Matthew 1:20; Luke 1:41-44); and

WHEREAS all people are commanded by God to love their neighbor as they love themselves (John 13:34); and

WHEREAS in 1973 the United States Supreme Court legalized abortion virtually on demand (Roe v. Wade), and which decision was further supported by the 1976 ruling that removed the need for parental or spouse consent for abortion (Planned Parenthood v. Danforth) and the 1979 decision which no longer held the doctor responsible for the abortion of a living child (Beal v. Franklin); and

WHEREAS each Christian has a responsibility in the secular kingdom as well as the spiritual kingdom (Luke 3:19, Luke 20:25); therefore be it

Resolved, a) That the Wisconsin Evangelical Lutheran Synod establish the official stand condemning abortion, except in that rare circumstance where the mother's life is in mortal danger, declaring such action a murder; and be it further

Resolved, b) That the WELS encourage the membership to study the issue in their congregation; and be it further

Resolved, c) That the WELS encourage the membership to use their place in the secular kingdom to express publicly that the unborn child is a life from conception and is entitled to the right to life; and be it further

Resolved, d) That the WELS encourage their membership to also express their concern and compassion for distressed pregnant women by supporting the development of "alternative to abortion programs."

The next problem would be how to get the memorial before the Synod Convention. The drafter of the memorial had once before encountered the Synodical system concerning youth work and found there to be a definite way to approach such delicate matters with a Synod which has traditionally stayed away from making public statements on social issues.

There actually were three ways in which one could memorialize the Synod. The obvious way is to present the memorial as an individual and member of

the Wisconsin Evangelical Lutheran Synod. A second approach would be to have one's own congregation submit the memorial. And the third approach is to have someone else present it in one's stead. After careful consideration it was decided a show of numbers might help the success of the memorial so it was determined to present the memorial to the Lake Geneva congregation who, in turn, would submit it to the convention.

When this matter was presented to Pastor Richard F. Weber of the Lake Geneva congregation he was more than willing to "carry the ball." However, when the congregational meeting was held the agenda was so overloaded that neither the abortion memorial or some other important congregation matters were able to be discussed. This presented a problem because time would not allow the matter to be discussed <sup>at another meeting</sup> if it were to be into the Synod office for inclusion in the Book of Reports and Memorials (BoRaM).

Now the choice was narrowed down to either personally submitting the memorial or having someone else do it. The writer of the memorial decided to ask Pastor Weber if he would submit the memorial as his own. The reason for this was first of all the fact that he was a pastor and quite familiar with Synodical operations. He also was a gifted speaker and very supportive of the memorial.

When the Synodical Convention met the memorial was immediately turned over to a committee for consideration. It is interesting to note that prior to committee discussions on the abortion memorial the matter was handled concerning the acceptance of AAL grants. Whether there was a carry over of high emotion when the abortion memorial came up or not is a matter of opinion, but whatever the case, discussion was lively. The opponents to the memorial had basically two arguments. 1. Our people already know and are already being taught that abortion is wrong. 2. What kind of precedent would we set by making a statement on this particular social issue?

Certainly, there was no disagreement among those present that abortion was contrary to the will of God. However, there was considerable doubt expressed as to whether our people are clear as to what the Biblical teaching is. It was understood that memorials don't establish doctrine but Pastor Weber contended that a memorial is the public statement of a doctrine that people might be confused over.

Additionally, there was a legitimate concern over the type of precedent such a memorial was set. Would we then have to make a statement on homosexuality or nuclear arms? Such were the voiced concerns. However, proponents stated that first of all issues such as nuclear arms are not clear Biblical or doctrinal matters and therefore consciences could not be bound. But if confusion should exist in other areas of doctrine, such as even homosexuality, then such a memorial might be necessary.

The committee then took all sides of the argument and went into private session where they then reworked the submitted memorial in preparation for submission to the Convention floor.

When the matter came before the Convention much of the discussion reflected that which was expressed in committee. But when the matter came to a vote the memorial was adopted and the Wisconsin Synod had taken an official stand on the issue of abortion. The adopted memorial read as follows:

WHEREAS, 1. The Holy Scriptures clearly teach that the living yet unborn are persons in the sight of God and are under the protection of His Commandment against murder (Job 10:9-11; Ex. 20:13; Ps. 139:13; Mt. 5:21; Gen. 9:6; Jer. 1:5; Ps. 51:5; Lk. 1:41-44); and

WHEREAS, 2. Our hearts are grieved over the millions of unborn who are being murdered each year through the sin of willful abortion; and

WHEREAS, 3. Our Synod has historically testified against abortion; except when it is medically necessary to save the life of the mother; therefore be it



RESOLVED, a. That we encourage our Synodical periodicals as well as our pastors and teachers to continue fervently and faithfully to testify against abortion; and be it further

RESOLVED, b. That we continue to urge our membership to make God's will in this matter known to our fellowmen whenever the opportunity presents itself, and be it further

RESOLVED, c. That we encourage our membership to express their concern and compassion for distressed pregnant women by supporting the development of alternative to abortion programs which are consistent with God's Word; and be it finally

RESOLVED, d. That we more zealously preach the Gospel of Christ which alone can change the wicked hearts of men and turn them from sin to righteousness.

#### MEDIA REACTION

For one of the rare times in Synodical history the Wisconsin Synod became a newsmaker on the public as well as the Synodical level. Both the Convention newspaper (the Wisconsin Synod Herald) and the Northwestern Lutheran reported on this historic action taken by its Synod. Right to life organizations across the nation joyously published this public statement against abortion. And even the Milwaukee Journal published the following report:

The Wisconsin Evangelical Lutheran Synod, in an unprecedented action, voted overwhelmingly Friday to oppose abortion.

Traditionally, the theologically conservative synod has refrained from taking positions on social issues, and most of the debate on the abortion statement centered on that change of tradition and not on the substance of the resolution itself.

The Rev. Richard F. Weber of Lake Geneva, who submitted the resolution on behalf of the floor committee to the 425 delegates, said it was necessary to do so because "abortion is an outrageous, flagrant, revolting violation of God's holy will."

Though the Journal release misunderstood Pastor Weber's role as the memorial submitter and the Committees role in the memorial process they did provide a powerful testimony of behalf of the Wisconsin Synod against abortion.

## QUIET WORK RECEIVES CREDIBILITY

Unknown to many of the pastors and laymen present at the 1979 WELS Convention is that progress was already being made in their circles in this respect. In the early 1970's a layman of St. John's Evangelical Lutheran Church in Libertyville, Illinois began work combatting abortion. Larry Marquardt, a Lutheran since 1963 and a Libertyville business man, became increasingly concerned over the abortion issue. A father of 12 children himself, Larry knew the blessedness of children and the intrusion of abortion upon this blessing.

While a member of the Federation of Authentic Lutheranism Larry noted that they had a position paper against abortion. When FAL merged into the Wisconsin Synod in 1975 he saw that WELS had no such public statement on abortion. On an individual level he decided to begin an educational program on abortion and its growing practice in society. This was the start of what we now know as Lutherans for Life.

For the following years he gathered together a small group of interested laymen and pastors of the Wisconsin Synod. Together they conducted an educating program using some of the material available on abortion from secular pro-life organizations as well as the small amount of material found in Synodical periodicals. In 1977 they started the Hotliners program where women seeking abortions would be confronted with the pro-life message and offer for help. In 1978-1979 Larry contacted Bob Pearson who had developed a successful program for counseling women seeking abortions.

But the progress in all of this was very slow. Special care was taken as to not violate fellowship principles, and also to not falsely represent the Wisconsin Synod. Because of the Synod's traditionally cautious approach to social issues many pastors were quite hesitant to become involved. But with the 1979 statement against abortion made by the Synod, Lutherans for

Life received credibility. Pastors and Synodical organizations not only became more receptive to Lutherans for Life but many actually turned for them as their way to "support...alternative to abortion programs which are consistant with God's Word."

On January 22, 1981, the eighth anniversary of the Roe v. Wade decision, Lutherans for Life opened their first Pregnancy Counseling Center in Palatine, Illinois. The purpose of the Center was to provide free pregnancy testing for women and to provide needed counseling. In particular they sought to reveal and inform women as to what abortion really is and encourage them to spare the life of the child. This counseling was also to include a Christian witness to both Law and Gospel and the plan of salvation is explained to them.

The track record for the Palatine center is most impressive. Up until the end of February 1983 the center has counseled 886 women. 76 women who had given the impression that they came in for an abortion or abortion referral were later turned around by the grace of God and have allowed their children to be born. These 76 represent a confirmed amount and there may be others who also may have been turned around but have lost touch with the Center. Another 68 such women have now expressed their intentions to also keep their children and are presently awaiting their birth.

At present Lutherans for Life has four established Pregnancy Counseling Centers: Palatine, Illinois; San Jose, California, La Crosse, Wisconsin and Milwaukee, Wisconsin. Also, plans are being made for possible openings in Fond du Lac, Wisconsin; Madison, Wisconsin; Reno, Nevada; Sacramento, California and somewhere in Florida.

Larry Marquardt often speaks of how he has personally seen the Lord's special blessing upon this effort. Through Lutherans for Life lives have been saved and souls have been brought to Christ. Indeed the WELS stand on this social issue has had a significant and positive impact on many lives.

EVALUATION

The nagging question that permeates throughout this paper is that which was posed at the outset. Namely, to what extent should we become involved with social work? In all three areas just discussed opposition has always come in the form of the fear over a social gospel orientation as opposed to the gospel of salvation. All three organizations have experienced caution and concern over the justification for their existence in a church body dedicated to spreading God's Word.

A number of years ago a pastor and a lay member of his congregation surveyed a number of WELS churches on the idea of a Synod-wide youth program (something comparable to the Walther League in the LC-MS). Much of the response received was quite favorable to the idea. However, there were some pastors who were strongly opposed to the idea. Their concern was that because LC-MS fell into the pitfalls of erroneous doctrine, and they had a unified Synodical youth program, such also would be the fate of WELS if they had such a youth program. Though the logic is obviously faulty the attitude indeed exists.

So also can we see the concern with social agencies. It seems that those church bodies which are heavily involved in social work are also church bodies which have seriously compromised the pure gospel of God. And so the questions are, is there a connection between liberal theology and social work in the church, and thus, is there a place for social work in an orthodox and confessional Lutheran body such as WELS?

THE PITFALLS OF SOCIAL GOSPEL

The prime mission of the church is to preach the gospel to all people. That gospel is the news that Jesus Christ has paid the full price for sin and that salvation is ours. There is no other truth in this world that is more important and there is no other truth in this world that can save. This truth is clear and cannot be compromised.

However, this is not always the easiest message to preach. It means telling people "who have made something of themselves" that all their works are as filthy rags. It means calling the kindly lady who gives volunteer time at the rest home and who visibly does no wrong, a sinner. It means through a strong and thorough preaching of the law bringing people to recognize there is a need for a savior.

Such law preaching is most unpopular. Nobody likes the idea they are helpless and worthless. The Christian faith is quite offensive to natural man. It means calling a man something he often feels is not true. Television preachers, in an effort to appeal to the widest audience, will often eliminate law-preaching from their programs so as not to offend anyone.

There is also great frustration from the evangelist's point of view. It is discouraging to speak of faith in a society sold on reason. The old Adam in the evangelist is always prodding him to compromise the faith. He seeks to include works in the role of salvation. Soon salvation is compromised to the point where faith is thrown into the background and the tangible, such as works of love and generosity, become the measuring stick of a new gospel...a social gospel. Jesus, the giver of eternal life becomes Jesus, the example of a loving life.

Thus the social gospel becomes more appealing. There are more tangibles in it. The evangelist of the social gospel need not be so concerned with the hearts and souls of his hearers when he can measure progress in actions. And the natural man is also appealed to by the social gospel. Unlike faith which cannot be seen or scientifically measured, social work can be. The social activist can extract statistics, pull out resumes of social activity and receive the praise of others for his acts of kindness.

Yet, this social work is not without Scriptural justification. Here and there examples can be found of social work being carried on. So, from every indication social work seems to be the route to go. However, it does

have its particular place in a Christian's life.

#### THE PLACE OF SOCIAL WORK

The presence of social concern in the Christian's life is greatly encouraged throughout Scripture. The passages quoted at the beginning of this paper are just a sampling of the many admonitions we have from Scripture to show love to others. Nowhere, to this writer's knowledge, does Scripture ever contain a chastisement upon man for being too socially minded. Instead, man is admonished for being too selfish, thoughtless of others and for showing an overall lack of love and concern for his fellow man.

Not only are the references numerous but the commands for love are very direct. The entire second table of the law is summarized by the encouragement to "love your neighbor as yourself." In the account of the Good Samaritan Jesus admonishes the man to show similar love and consideration. Paul, in his letter to the Galatians brings this matter into perspective when he writes: "Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers."

It is clear that there is a place for social work in the life of every Christian. Paul's admonition may suggest a priority of consideration when it comes to showing love but his encouragement is to show love to all people. That clearly means we are not to become exclusive in our social concern. We seek to provide the needs of believers and unbelievers alike. Though it is understood that the greatest of needs is the word of Salvation our concern is not limited to this alone. The whole context of Paul's admonition suggests the spirit of loving others as Christ has loved us. Therefore, we are not to be selfish with our material blessings but share them with those in need.

#### SOCIAL WORK AS A SYNODICAL ACTIVITY

Among the purposes of a synodical organization is the carrying out of

the Christian mission as a combined group of confessionally agreed Christians. Under the principle of strength in numbers Christians are able to bind their forces together to more efficiently and economically conduct their worldly ministry.

We see this vividly practiced when it comes to mission work. The Biblical admonition is for each Christian to spread the Good News of Jesus Christ to all people. As a Synod, Christians are able to pull their efforts and fund the sending of full time missionaries into parts of the world that most would not be able to go individually. Yet, it has always been understood that this "proxy mission work" in no way relieves the individual Christian of his lifelong mission to witness to Christ. But through the Synod the advantage of group resources increases our effectiveness.

As has been stated, the preaching of the Gospel is the primary mission of a Christian, but not the only mission. Another mission is to show social concern for his fellowman. This is an obligation every Christian has as an individual. And, as individuals, we show this concern through volunteer work, and the donating of goods and revenue to needy causes. But in this regard there is also an advantage in numbers. As a group of Christians we can develop organizations designed to care for the social needs of others. We can group our finances to supply those major needs of our fellowman. Most importantly, as Christians of the same confessional stand, we can conduct the social concern aspect of our lives without compromising our faith. So often in secular or other religious organizations our donations for social work are also used to promote a morality and even a religion contrary to the truth revealed in God's Word. As a Synod, we can police such matters to insure doctrinal purity in our social activity.

So we can see that there is much good to say about social work as a Synod. It is in keeping with God's Word and also is a way that Christians, namely Wisconsin Synod Christians, shine in the world through their love.

As a Synod the members should have a supportive attitude of the social work it conducts. This does not mean our priorities should shift. We still know that it is only through the preaching of God's Word that hearts are changed and the real necessity in life is met. However, as pastors, we should always keep our social organizations before our parishoners. Our members should always be reminded of our obligation in this area and of the terrific opportunities available through our Synodical organizations.

Our people should be encouraged to use these organizations should they fit their need. Not only are they outlets for Christian charity but they provide some services that our people could benefit from. Because of the confessional agreement we enjoy pastors should not hesitate to pass on counseling situations to these organizations where there are those who are perhaps more experienced and better equipped. When it comes to counseling many pastors feel they are either shirking their responsibility or can handle all situations. In this respect we all need to be reminded that our first and foremost concern is the welfare of those seeking help. This means we must make honest and sometimes painfully truthful evaluations of our own limitations. Through the blessings of these social organizations we can direct our people to help <sup>while being</sup> still firmly dedicated to the truths of God's Word.

One question that comes up is whether such organizations should be supported in the Synodical budget. All of the organizations dealt with in this paper preferred not to be included in the budget. I tend to agree with that. First of all, we always want to make it clear that we are first dedicated to preaching Jesus Christ and Him crucified. By budgetting for mission work and not social organizations we are suggesting such a priority.

Secondly, because of the variety of social services available, to en-



courage support on a personal contribution basis would give members a personal opportunity to learn what services are available. Through organizational mailings and newsletters members become more aware of what is available and also how they can further show their love and concern.

So, though social work is not part of the Synodical budget, the Synod should continually be looking for ways to bring these agencies before the people. In particular, the Northwestern Lutheran is a valuable tool for keeping people informed concerning these things. Pastor Westendorf, of the Committee on Relief, mentioned that though they have been around for a number of years they received a large number of donations after the Northwestern Lutheran recently made mention of their activities.

And in this regard also, our members should be ambitious in their social concern. They must always be looking ahead for greater ways to show love to all people. They must recognize the needs of others and use the available agencies in WELS to meet those needs. And if there is a great need to be met but we have no outlet to meet it, then explore the possibility of expanding present services into that area. The point is, the organizations we have are solid and to some degree, versatile. We must always be looking for ways to improve.

#### COMMITTEE ON RELIEF

The work of this committee is perhaps the most unknown. Yet, through them Wisconsin Synod members have helped countless fellow members and non-members around the world in their time of need. As the recent response to the Northwestern Lutheran report on the committee exhibits, our people are willing and anxious to support such an endeavor, if only they are made aware of it. Therefore, every effort should be made to inform the people that the Wisconsin Synod has an organization specifically designed to meet the needs of others around the world.

#### WISCONSIN LUTHERAN CHILD AND FAMILY SERVICE

Of all the social organizations in WELS this one benefits its own members the most. Through the years we have seen its services expanded. However, because of its location in Milwaukee and the various state requirements it must meet, it is generally a service only to the Milwaukee area. Therefore, those pastors in that area should make an effort to not only inform the members of this agency but to also to personally utilize it as a helping tool in the ministry.

For those congregations who are outside of a reasonable distance to Milwaukee I suggest they consider establishing area branches of WLCFS. I discussed this matter with Pastor Michel of WLCFS and he said that such work is underway presently in some relatively local areas. The Milwaukee office could handle most of the administrative responsibilities and it would be up to areas, districts or conferences to provide the needed financial backing for such an undertaking. Also, members should be on the look out for qualified Wisconsin Synod men and women to serve on such a branch staff. State requirements are quite specific but with the support and personnel the blessings of WLCFS can be spread throughout the United States.

#### LUTHERANS FOR LIFE

It has been my experience that people of our Synod are still often in disbelief over the issue of abortion. And many of them are shocked to learn of a friend or relative who has had an abortion. So in this respect we must always keep our people informed of this terrible life-taking sin. We must also teach our people not only to condemn but to help. Through Lutherans for Life such helping is done. People should become sensitized of this problem in thier community or area and consider opening a local branch if the need presents itself. Through its work lives are saved and the will of God is taught, which is the tool for turning hearts.

CONCLUSION

There is no doubt that an over emphasis on social work is wrong. But it is equally wrong to under empahsize its importance. The distinguishing line is unclear and we must always be evaluating where we are and where we are going with regard to social work. Those men that I have dealt with from each of these organizations have all shown a sensitivity to the proper place of social work in the Synod. And though some of the reaction they get stresses concern about over-doing social work, they each appreciate such criticism and keep in mind that concern.

Though in my view Synod has been lax in this area at times their cautious attitude as produced great results. Each organization discussed is firmly committed to God's Word. When the opportunity presents itself they are eager to witness to Christ. But if that is not possible they are happy to care for those in need. By doing such they fulfill the Lord's command to, "Be merciful, just as your Father is merciful."

THE APPENDIX

Purpose: This appendix contains materials published by others. The purpose for their inclusion here is to provide as comprehensive paper as possible. The writers of these other materials better express the thoughts than could this writer if he should choose to do so.

<u>ITEM</u>	<u>APPENDIX PAGE #</u>
Relief Work as an Arm of the Church (an excellent Bible study on the churches mission with regard to social relief)	I
Christian Love in Action (A summary of the Christian principals for showing love)	II-III
A History of the Relief Program	IV-V
The Committee's Aims & Objectives	VI
The Committee on Relief (A summary of the Committee and its activities)	VII
A Committee Bulletin (The public appeal to WELS members to help sufferers in Europe)	VIII
History of WLCFS	IX-XXII
1971, 1977, 1981 LC-MS Memorials on Abortion	XXIII-XXIV

## RELIEF WORK AS AN ARM OF THE CHURCH

- I. The primary task of the church is to preach the Gospel
  - a) This is the Great Commission of Jesus Christ - Matt. 28:19
  - b) This is also the apostolic charge - II Tim. 4:2
- II. The good news of God's love in Christ is the most valuable thing we have to share
  - a) In winning souls for Christ - I Cor. 9:22
  - b) In keeping souls with Christ - Eph. 4:11-13
- III. Relief work is a part of the Moral Law
  - a) 5th Commandment - Is. 58:7; Rom. 12:20
  - b) 7th Commandment - I John 3:17
- IV. But true relief work has justification as its wellspring
  - a) Not motivated by the Law
  - b) Not mere pity for human need
  - c) But in gratitude for God's rich blessings we obediently follow His will - II Cor. 5:14
- V. Relief work is an aspect of our sanctification
  - a) A tangible expression of our stewardship life
  - b) An expression of our love for our fellowman
  - c) Christian love in action, not theory - I John 3:18; 4:21
- VI. Relief work can be done corporately or individually
  - a) Collection for the needy at Jerusalem
  - b) Dorcas
- VII. Relief work can be a powerful instrument and witness for Christ
  - a) Let your light so shine - Matt. 5:16
  - b) Example of early church - "See how they love one another"
- VIII. Some "no's" about relief work
  - a) The church's primary work is not to make this world a better place in which to live, relating relief work to social gospel
  - b) Relief work is not intended to "buy" Christians

## CHRISTIAN LOVE IN ACTION

The relief program of our Synod is a demonstration, manifestation, and expression of Christian love. We are pleased to call it: Christian Love In Action.

There can be no Christian faith without love -- love toward God and love toward man. We are concerned here with love toward our fellow man, particularly as it manifests itself in works of charity and specifically in our relief program.

1. The essence of Christian love consists in a high regard for our fellow man, a coming near to him and communicating with him, a caring for him and a sharing with him.

The opposite of love is hate. If we do not love our fellow man we hate him; there is no neutral ground. It is already hate, if we are indifferent toward him. Not to be at enmity is not yet friendship; it is indifference.

2. We are to love our neighbor; this is amply attested by the Word of God: "Thou shalt love thy neighbor as thyself" Matt. 22:30. "Follow after charity (love)" I Cor. 14:1. "Walk in love" Eph. 5:2. "Love the brotherhood" I Peter 2:17. And, of course, that wonderful song of love in I Cor. 13. That such love should be continuous is clear from these words: "But ye, brethren, be not weary in well doing" II Thess. 3:13 (Gal. 6:9).

The command of God to love is binding upon every Christian. No one can love for him. Shall not the child be like the father? God is love. Christianity is a religion of love, its badge is love.

3. Christian love is a debt. "Owe no man anything, but to love one another" Rom. 13:8. Love is not optional for us; it is a debt we owe to God and our neighbor. Love is a debt we owe not only to family and friends, but to all men. Love is a debt that endures forever. It never gets smaller, it is never paid up. There can never be a time when we can say: "Now our debt of love is paid in full." It is our only, but also our entire, debt toward our neighbor. All commandments of God are comprehended in the command to love.

4. St. Paul tells us that love is greater than faith and hope. "And now abideth faith, hope, love, these three; but the greatest of these is love" I Cor. 13:13. Faith is great, greater than love; faith justifies and saves us. Love is only a fruit of faith, the daughter of faith. Hope is great; it helps us to overcome all earthly afflictions. How, then, can Paul say that love is the greatest? Faith and hope have to do exclusively with God; love has a wider scope: it includes all mankind as well. Faith and hope pass over into seeing; love remains unchanged through all eternity. "Love never faileth" I Cor. 13:8.

5. Love includes all men. Our neighbor is nameless and numberless. Our neighbor is everyone who needs our love. Love which includes only such as love us, which is shown only to brethren, is natural love, but not the love commanded by God and engendered by the Holy Ghost. It includes also our enemies. Such love can be found only among Christians; but it ought to be found there!

6. Love manifests itself in action. It cannot remain dormant and inactive. It expresses itself in charity -- doing good to and for others, especially for such as are in need. When love sees someone in need, it is filled with compassion, concern and care for him. Love can never be unseeing, unfeeling, unheeding in the presence of human need. It must react and respond as did the Good Samaritan, when he found the wounded, dying traveler on the Jericho Road. How the actions, impelled by love, tumbled over each other in their haste to relieve and help: "He saw him, he had compassion on him, he went to him, he bound up his wounds, he brought him to an inn, he took care of him, he paid for him." In these actions we see the three vital elements of love which we need: Open Eyes, Open Hearts, Open Hands.

7. Christian love in action is the heart and center of our relief program. In this, we as individuals, as congregations, as a Synod, can demonstrate to all the world that love is truly the badge of Christian discipleship. It will manifest itself in our readiness to help where help is needed, in our willingness to give of our possessions for the support of our program, and in our zeal to serve with our time and our energy for the promotion of this ministry of mercy.

The above article was prepared and written by the Rev. Karl F. Krauss.

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+ IN NOMINE JESU +

A loving tribute is hereby paid to the memory of:

PASTOR KARL F. KRAUSS

Who founded the Committee On Relief on February 11, 1946  
And served as its Chairman from its inception until  
his death on May 12, 1979.

Members of the Committee and the thousands who benefited from his service of Christian love thank God for Pastor Krauss' 33 years of faithful leadership and for the talents and efforts of such a devoted kingdom worker.

+ + SOLI DEO GLORIA + +

## A HISTORY OF THE RELIEF PROGRAM

When the Conference of Presidents met in Milwaukee, January 31, 1946, the question as to what we as a Synod could do with regard to physical relief for war-sufferers was raised and discussed. It was the consensus of the presidents that we ought to take steps in that direction. At the time the scope of the work was limited to the problem of making contact with our brethren of the former Poland Mission, who were scattered throughout Germany. On the basis of the Synod's resolution of 1945, "The Synod recognizes its obligation to the Poland Mission," the Synod President instructed Pastor Karl F. Krauss, as Chairman, to form a committee which would study and devise ways and means of reaching our brethren and through them other war-sufferers in Germany, and also to act in an advisory capacity to the Executive Secretary of the Poland Mission.

Pursuant to the instructions, Pastor Krauss appointed Pastors S. E. Westendorf, Edgar Hoenecke, and Alfred Maas to serve with him on the Committee. The Committee met February 11, 1946, to begin its work. An announcement in the church papers apprised the members of Synod of what was being contemplated. Communications from various sources and sections of Synod prompted the Committee to afford our constituency the opportunity of contributing monies and clothing for relief in Germany. Pastor Conrad Frey was added to the Committee as financial secretary, and Mr. Gilbert Klug as treasurer. The Synod President concurred in this action and suggested that the relief program be extended in a general way to include all war-sufferers. This suggestion was adopted by the Committee, and its official name then became: "Wisconsin Synod Committee On Relief For War-Sufferers."

Through the medium of the church papers, brochures, and pamphlets, which were sent to every congregation for distribution, the Committee endeavored to bring the urgent need of our brethren to the attention of our people. It appointed a contact man for each conference to give the relief program proper representation among Synod's members.

The first year of the program produced the following results:

1. For General Relief:

Used clothing shipped through Lutheran World Relief.....	197,068 lbs.
Foodstuffs shipped through Lutheran World Relief.....	9,040 lbs.
Shipment of flour.....	80,000 lbs.
Medical kits.....	114 units
American Bible Society for German Bibles.....	\$500.00

2. For Specific Relief:

C. A. R. E. packages sent.....	5,658
Periodicals (Quartalschrift, Gemeinde-Blatt to 28 pastors in Germany)	

The Committee inaugurated a program of "adoption" of families by congregations for the purpose of supplying them with clothing and sundries in 11 lb. packages. A large number of women's societies gave good account of themselves in making layettes, bed clothing, and the like. The total amount of monies contributed for relief the first year of the program was \$160,125.99; the total amount expended was \$118,333.36.



Intensive work of the Committee was done from 1946 to 1951. During this five-year period a total of \$316,448.47 was received, and a total of \$282,360.55 was disbursed. During that same time various agencies recognized by our government were employed, and the Committee was able through them to effect shipments of food, clothing, medical supplies, religious books and periodicals. Approximately 25,000 CARE packages accounted for the greater portion of food shipments. Bulk shipments of clothing approximated 300,000 pounds. Our Publishing House shipped several thousands of German books: Bibles, hymnals and theological works to our refugee pastors and congregations. Eye glasses in considerable number were donated and processed by the late sainted Mr. Gilbert Umbs, and at least 1,000 pairs were found useable for shipment to Germany. Cognizance must also be taken of the materials which congregations and individuals of our Synod sent directly. Other shipments included mimeograph paper and supplies. Assistance was also given to the two educational institutions of the Free Churches in Germany at Gross-Oesingen and Oberursel, and \$10,000 were given to the Bleckmar Mission in Africa.

From 1951 to 1957 the relief program for war-sufferers lessened in its activities. For a time, clothing packages were sent by congregations to our agents in Germany, but these were halted because a storage problem arose and the need grew less acute. Some monies were forwarded through CARE for Hungarian relief.

At its 1957 Convention the Synod broadened the scope of the Committee's program to general relief. In accordance with this directive, relief work has been done in such widespread areas as Hong Kong, Korea, Vietnam, India, Africa, Yugoslavia, Chile, Puerto Rico, Central and South America, and the United States. Food, medicine, clothing and cash grants have been distributed to those of the household of faith and to others as the need and opportunity arose. Since 1957, well over \$1,000,000 has been donated and disbursed, hundreds of tons of used clothing have been distributed; thousands of pounds of medicine and tons of food have been made available to those in need.

The Committee still looks to other agencies to procure and distribute relief materials when its own facilities will not allow. However, as conditions permit, more and more relief work is being done on an independent basis primarily through the agency of the Wisconsin Synod missionaries in foreign fields and through the Committee's contact men.

As it looks to the future, your Committee sees little hope that requests for help and assistance will diminish to any degree. Nor for that matter does it feel that the injunction of God's Word to "Do good unto all men, especially unto them who are of the household of faith" should be any less meaningful to Christian people in our time than in the past. The prayers for the continued success of this program, as well as the continued support of our Synod's membership are, therefore, earnestly solicited that this God-directed work of Christian charity may go on and increase.

## THE COMMITTEE'S AIMS AND OBJECTIVES

## General Aim:

To establish a "Ministry of Compassion" for the alleviation of human need, in keeping with the directive of the Apostle in Galatians 6:10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." To that end, the Committee will strive to:

1. Seize opportunities to demonstrate Christian charity, as they occur.
2. Make such opportunities accessible to congregations and individuals.
3. Truly care for the needs of those in the "household of faith."
4. Cause our love to spill over to "all men" and to do good for its own sake, from our love-motivated "need to give."
5. Evangelically encourage our Christian brothers and sisters, according to Christ's injunction, to "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

## Immediate Objectives:

To extend our Relief Program, as our Synod intended (cf. Synodical Resolution of 1959 Proceedings) in proportion to the response of Christian love from the hearts of our members. This will enable the Committee to:

1. Make funds available through responsible channels to every foreign missionary for use in his field, that the testimony of faith-born love may be demonstrated with deeds as well as words.
2. Grant emergency aid to existing Synodical agencies, should such needs arise.
3. Maintain an adequate cash reserve for immediate disaster aid in any stricken part of the world (History and experience have shown that major disasters occur with regularity 3-4 times each year), and for catastrophic individual needs.
4. Grant relief funds or help carry out relief programs through established government-recognized agencies such as CARE, Direct Relief Foundation, L.W.R., etc.
5. Provide instructions for sewing projects (quilts and children's clothing) for women's organizations and interested individuals.

The Committee on Relief is the only official agency of the Wisconsin Synod that is dedicated to the work of Christian charity. Begun shortly after the Second World War to help Lutheran refugees in Germany, its program has since been broadened to include many types of relief work among many different peoples. With the directive of Galatians 6:10 as its guide, namely "As we have therefore opportunity, let us do good unto all men, especially unto them which are of the household of faith" this committee seeks to encourage gifts of money, used clothing, and blankets from the members of the Synod and to distribute them wherever human physical need may exist both here and abroad, first to those of the household of faith and then to all who are in need.

PROGRAM

- CASH GRANTS - To Synod mission fields, disaster areas, individuals
- PURCHASE OF RELIEF MATERIALS - Food, blankets, medical supplies, rehabilitation
- RELIEF PROJECTS - Water wells, seed, farming equipment, schools, housing
- USED CLOTHING - Periodical collections of children's clothing, blankets
- SPECIAL SERVICE PROJECTS - Dorcas, Ao Quan, Esther, Layettes, blankets

PROCEDURES

- CONTRIBUTIONS - Congregational - send to Synod's fiscal office
- Individuals, societies, etc - send to committee secretary
- USED CLOTHING, BLANKETS - Ship to nearest depot (cf list below)
- SPECIAL SERVICE PROJECTS - Ship to secretary of committee

PROMOTIONAL AND COLLECTION MATERIALS

- OFFERING ENVELOPES, DIME FOLDERS - order from secretary
- BROCHURES AND DISPLAY KITS - Order from Rev. Robert Mueller, Owosso, Mich.
- FILM STRIPS - Order from Audio-visual Aids office or Conference Contact Man

AREAS OF RELIEF WORK

HONG KONG - medical and food distribution programs, scholarships: INDIA - food, medical, rehabilitation programs: KOREA - cash grants and medical program at two orphanages: MISSION FIELDS - continuing cash grants: VIETNAM - cash grants, food program, refugee assistance: JORDAN - Blankets, medicine, food: NIGERIA-BIAFRA - cash grants, rehabilitation supplies, water wells; DISASTER AID - FLOODS - Ohio, Michigan, Minnesota, Wisconsin, Colorado.....TORNADOES - Ohio, Michigan, Iowa, Minnesota.....HURRICANES - Florida, Texas.....EARTHQUAKES - California, Alaska. ....Hong Kong, India, Guatemala, Turkey, Chile, Mexico,..... AID TO INDIVIDUALS: Medical, housing, food, cash grants.

LWR Inc, COLLECTION DEPOTS

New Windsor, Maryland 21776	1901 5th St. S.E.	Napanea, Indiana
	Minneapolis, Minn. 55414	46550
7425 Ardmore		
Houston, Texas 77021	919 Emerald Ave.	
	Modesto, Cal. 95352	

*Library*

A BULLETIN FROM YOUR  
Committee on Relief for War-Sufferers  
The Ev. Lutheran Jt. Synod of Wisconsin  
and Other States

6533 W. WARTBURG CIRCLE  
MILWAUKEE, WISCONSIN

*Food packages for hungry Europe*

DELIVERY GUARANTEED  
OR MONEY REFUNDED  
SIGNED RECEIPT FROM RECIPIENT

Your Committee is now in position to send food packages to the American and British Zones of Germany (including the American and British Sectors of Berlin), to Austria, Belgium, Czechoslovakia, Finland, France, Greece, Italy, Holland, Norway and Poland.

These Food Packages are ordered from C.A.R.E. (Cooperative for American Remittances to Europe), a non-profit group of 24 American Agencies, approved by the President's War Relief Control Board, and investigated personally and recommended by your Committee.

**HOW TO SEND C.A.R.E. PACKAGES**

1. Give your Pastor the name and full address of the person to whom the package is to be sent.
2. Give him also your address, and you will receive a receipt after the package has been delivered, or your money will be refunded.
3. Give him \$15 for each package, if you are at all able to do so. All orders not accompanied by money will be relayed to C.A.R.E. in the order received and as the funds made available by congregations permit.
4. Since these packages must be repeated and relatives do not always have sufficient funds, contribute \$15 or more to our Synod's Relief for War Sufferers Fund to enable your Committee to continue sending packages to the hungry people in Europe. Winter is coming! Relief is urgently needed!

**THE C.A.R.E. PACKAGE**

Weight: 49 lbs. gross, 30 lbs. net in heavy, water-proof container.

Caloric Value: about 40,000 calories.  
One package will feed a family of 5 for a week, or one adult for a month.

Contents:

Solid meat	9.8	lbs. net
Cereal and biscuits	6.5	" "
Fruit jam and pudding	3.6	" "
Vegetables	2.3	" "
Sugar and candy	3.9	" "
Cocoa, coffee powders	1.1	" "
Evaporated milk	.8	" "
Preserved butter	.5	" "
Cheese	.4	" "
Soap, matches, gum, etc.	1.2	" "

***See Your Pastor TODAY***  
**AND GET A C.A.R.E. PACKAGE UNDER WAY TO SOME HUNGRY FAMILY IN EUROPE.**

Remember: "as we have opportunity, let us do good to all men, especially unto them who are of the household of faith." — Galatians 6:10.



**CONTENTS OF A SAMPLE C.A.R.E. PACKAGE**

NOTE: This paper was originally written by Karla Martin and has been annually updated by various staff members of WLCFS. It is included here to provide a more detailed outline of the history of WLCFS.

WISCONSIN LUTHERAN CHILD AND FAMILY SERVICE, INC.

. . . A HISTORY OF

W ork

L ove

C ompassion

F aith

S haring

A story was once told of two artists who challenged each other to paint the picture which would most clearly depict the idea of peace. The first artist painted a picture of a cool, clear lake atop a green mountain. Not a breeze stirred. Not a bird or a cloud marred the blue skies. Not a ripple disturbed the quiet waters. Peace!

The second artist painted a picture of a roaring, foaming waterfall. Beside the fall stood a massive, aging oak tree, whose branches bent downward, nearly touching the stormy waters. On one of those limbs, just out of the reach of the rising spray, was nested a tiny sparrow, which sat undisturbed and calm amid the turbulence. Peace?

When the artists compared the two pictures, both had to agree that the second came closer to expressing the concept of true peace, for the creature who can remain calm and contented though surrounded with turbulence and mounting danger has truly found real peace.

As Christians, we have found such peace and contentment. Each day of our lives we are surrounded by dangers and faced with challenges. Often we wonder how we are able to survive in such a world, but soon realize that, by the grace of God, we are able to find joy amid sorrow and peace amid unrest.

Because we have found such joy and peace in God, we necessarily desire to share it with other human beings. We not only want to bring the Good News of Salvation to those who have not yet heard it, but also want to serve our fellow men, especially those individuals who are of our faith, as the Lord has commanded us in Galatians 6:10, saying:

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

This is the reason for which Wisconsin Lutheran Child and Family Service was first established -- to do good unto our fellow men, especially our fellow Christians and members of the Wisconsin Evangelical Lutheran Synod. Today, as we look at Wisconsin Lutheran Child and Family Service, we see that it is certainly pursuing this goal. But let us look back and see the tremendous amount of energy, hard work, diligent service and love that went into making Wisconsin Lutheran Child and Family Service what it is today.

In 1850, our Wisconsin Synod was founded by individuals who all shared the same Christian beliefs. Many of these early Lutherans were immigrants from Europe, especially from Germany, who came to America to enjoy the religious freedom offered here. These early immigrants soon banded together to form scattered Lutheran congregations all over Wisconsin. Just as Christians come together to form congregations, congregations also band together when they find that they share the same beliefs and common needs. Such was the case in Wisconsin when congregations came to realize that they not only shared similar beliefs, but also common problems and difficulties. They also realized that, in order to expand, to preach, to teach, and to train pastors and teachers, the formation of a Synod was almost mandatory. And so, on May 26, 1850 at Salem Evangelical Lutheran Church in Granville, Wisconsin, representatives from many of the scattered congregations across Wisconsin came together and formed the "First German Evangelical Lutheran Synod of Wisconsin."

Since the time of the formation of the Synod, it has grown tremendously and has spread to nearly every state of the Union. Groups of congregations organized themselves in other states to accommodate better the needs of the vast numbers of Lutherans who had migrated throughout the country. The Synod gradually adopted many diverse programs, which served to support, to teach, to preach, and to guide its members.

Members of the Wisconsin Evangelical Lutheran Synod, as its name was changed to in 1959, began to see that there was a large concentration of Lutherans in the Milwaukee area and recognized that a great number of these people were elderly and in need of specialized

care and attention. In the early 1960's, there were forty-eight hundred beds available for nursing home care; however, only fifty of these beds were for ambulatory persons and seventy-five for semi-ambulatory individuals. Where did this leave those persons who were able to be up and about, but unable, because of their advancing age, to bear the strain and responsibility of living in and caring for their own homes? And where did it leave those elderly Lutherans who had no family members upon whom to depend? Individuals in the Wisconsin Synod saw that there was no question of the need for a geriatric care facility for members of the Wisconsin Evangelical Lutheran Synod. Previously, in joint ventures with members of the Lutheran Church - Missouri Synod, such a residential care facility had been purchased. This Agency, the Home for Aged Lutherans, still stands today at the corner of Seventy-Sixth Street and North Avenue in Wauwatosa. Members of the Wisconsin Synod and the Missouri Synod had also co-operated in other ventures such as Bethany Lutheran Convalescent Home on Thirty-First Street and Wisconsin Avenue in Milwaukee, The Lutheran Children's Friends Society on Eighty-First Street and Harwood Avenue in Wauwatosa, and Bethesda Lutheran Home in Watertown, Wisconsin. These facilities, however, were not sufficient to accommodate all of the members of both Synods in need of their services. For this reason, when the Wisconsin Synod suspended fellowship with the Missouri Synod, it was decided that the two Synods would make a co-operative and friendly dissolution of all joint ventures, which was begun in 1961.

At the time of the division, it had to be decided exactly how all joint projects would be dissolved. Should individuals from both Synods continue joint operation of the facilities? Members of the Wisconsin Evangelical Lutheran Synod decided that this would not be advisable and that this would be an opportune time for them to purchase a convalescent home of their own, in light of the fact that neither The Home for Aged Lutherans nor Bethany Lutheran Convalescent Home was able to accommodate the needs of all elderly Lutherans. The Home for Aged Lutherans had a bed capacity of two hundred seventy-five and a waiting list of over four years! Bethany Lutheran Convalescent Home had a bed capacity of only nineteen. Thus, many elderly Lutherans were being denied the opportunity to reside in a convalescent facility simply because of a lack of room.

The twelve-member Board of Directors of Bethany Lutheran Convalescent Home offered to turn over its valuable property at Thirty-First Street and Wisconsin Avenue to those members of the Wisconsin Synod interested in establishing a nursing home facility. In return, those individuals would assume Bethany's mounting debt. This, however, did not seem to be a desirable option for the members of the Wisconsin Synod for many reasons.

Bethany Lutheran Convalescent Home, which had been in operation for ten years, found itself experiencing difficulties in the early 1960's. Because of its limited space and facilities, Bethany was unable to care for those individuals who had terminal illnesses or for those persons who were in need of post-operative care. Also, alterations and revisions demanded of Bethany by the State Division of Health placed Bethany's Board of Directors in quite a predicament. They would either have to expand the facilities to meet the operational demands of the state regulations or simply discontinue operation altogether. After much consideration, individuals from both Synods who constituted the Bethany Board of Directors decided that it would be inadvisable to continue operation, and it was for this reason that the Bethany facilities and property were offered to the members of the Wisconsin Synod.

A fifteen-member Board of Directors, which had been temporarily organized to pursue the purchase of a nursing home facility for and by the members of the Wisconsin Evangelical Lutheran Synod, held its first meeting at Parkside Evangelical Lutheran Church in Milwaukee on the thirteenth of May, 1965. At this meeting, it was decided that the costs of purchasing nearby land and buildings in the area of Bethany Lutheran Convalescent Home combined with demolition costs and the limited space offered by the facility made the property at Thirty-First Street and Wisconsin Avenue an undesirable purchase. Thus, new options had to be discussed. Bethany Lutheran Convalescent Home was later formally closed on August 11, 1965 and its assets were divided between those members of the Lutheran Church - Missouri Synod and the Wisconsin Evangelical Lutheran Synod who had been in joint ownership of the facility.

At subsequent meetings of the temporary Board of Directors a new option was considered. The Green Tree Gardens Convalescent and Nursing Home, Inc. at 6800 North 76th Street in Milwaukee had become available for purchase. This relatively new facility had a bed capacity of one hundred and thirteen and was located in a rapidly expanding area on the northwest side of the city. It seemed that this was just the kind of a facility for which members of the Wisconsin Evangelical Lutheran Synod had been searching, especially in view of the adjoining twelve acres of land which would allow for future expansion and landscaping. After much thought, discussion, negotiation, and prayer, the temporary Board of Directors decided to purchase the Green Tree facilities for use by members of Wisconsin Evangelical Lutheran Synod as a convalescent facility.

On the thirteenth day of July, 1965, the Board of Directors filed the Articles of Incorporation for "Wisconsin Lutheran Convalescent Home, Inc." without stock and not for profit to:

"Care for the spiritual needs of Lutherans in fellowship with the Wisconsin Evangelical Lutheran Synod during periods of their physical and mental incapacitation."

On July 27, 1965 the first meeting of the formal Board of Directors for the Wisconsin Lutheran Convalescent Home, Inc. was held at the Northern Bank in Milwaukee. At this meeting, the Board of Directors adopted the following:

"BE IT RESOLVED: That the convalescent home known as Wisconsin Lutheran Convalescent Home, Inc. to be operated by this corporation shall give preference to the admission of patients to all people of the Lutheran faith regardless of Synodical affiliation."

At this same meeting, a most important announcement was made - - the individuals from the Wisconsin Evangelical Lutheran Synod involved in the purchase of the Green Tree Gardens Convalescent and Nursing Home, Inc. could formally take over the facility on the first day of August, Nineteen Hundred Sixty Five! The first step had been taken - - Wisconsin Synod members had purchased a facility to care for their aging fellow church members. The work had only just begun.

The Green Tree Hospital facility had a maximum bed capacity of one hundred and thirteen but it was operating at only one third capacity. The Board of Directors of the newly established Wisconsin Lutheran Convalescent Home, Inc. realized that in order to "survive" they could not allow this trend to continue. However, to reverse this trend proved to be a difficult task, in that members of the Wisconsin Evangelical Lutheran Synod churches were unfamiliar with the new facility. A massive effort had to be organized to inform members of the Synod of the new Agency and to let them know exactly what the Wisconsin Lutheran Convalescent Home had to offer them. The wheels began to turn - - countless numbers of individuals gave from their hearts of their time and energy to prepare and distribute brochures, letters, and pamphlets to all of our Wisconsin Synod churches in and around Milwaukee, telling them about the wonderful new facility which had just opened to serve them. Slowly, people began to hear about the Agency, and soon admission inquiries began pouring in. When the Wisconsin Lutheran Convalescent Home, Inc. opened its doors on August 1, 1965, it had just twenty-six patients; however, by September first of that same year, it had seventy-six patients - - an increase of approximately thirteen patients per week!

The newly purchased Wisconsin Lutheran Convalescent Home, Inc. was dedicated on Sunday, October 24, 1965. The liturgy for this service was read by Pastor A. C. Buenger and the sermon was delivered by Pastor F. Naumann. The spirit on this great occasion was one of joy and hope - - joy that members of the Wisconsin Evangelical Lutheran Synod finally had a convalescent facility of their own, and hope that the Lord would continue to abide with and guide this venture to make the future even brighter.

Certainly the "future" did bring many blessings to Wisconsin Lutheran Convalescent Home. The daily census rose steadily. Many dedicated and qualified staff members were



employed in all departments and their services were invaluable to the Agency. It seemed that everyone involved with the new facility was giving more than generously of their time and energy in service to the Home. The newly formed Ladies Guilds were rapidly expanding, the Afternoon Guild numbering more than four hundred women and the Evening Guild numbering more than one hundred. These ladies were involved endlessly in planning and assisting with many special events and activities at the nursing home, visiting with patients, and generally serving in any capacity they could. Aside from the Guilds, Wisconsin Lutheran Convalescent Home was also blessed with the services of countless numbers of volunteers who came to the Agency daily to be of service in all departments, such as nursing, dietary, occupational therapy, housekeeping, and so forth. The combined services of the employed personnel, the Guilds, and the volunteer workers truly enabled Wisconsin Lutheran Convalescent Home to provide quality care and service.

Pastor Richard Stiemke had been serving as the acting administrator of the Agency since the time of its establishment. After a diligent and prayerful search for a permanent administrator, an offer was made to Mr. Earlin Krohn, who had been serving as Business Manager at Bethesda Lutheran Home in Watertown, Wisconsin. After careful consideration, Mr. Krohn accepted the position and the challenge. He assumed his duties on the first day of January, 1966.

The management of a new nursing home facility was certainly no easy task. All of the disciplines involved in patient care had to be co-ordinated into one smoothly running operation. Nursing staff was in need of more employees in order to provide better quality of care. By-Laws had to be written. Additional members were needed on the Board of Directors. More space was needed to accommodate the great numbers of applicants for admission to the Agency, present staff members, and a planned future increase in personnel.

On the thirteenth day of January in 1966, a most important meeting was held at Siloah Evangelical Lutheran Church in Milwaukee. At this meeting, it was decided that the Wisconsin Lutheran Convalescent Home, Inc. was definitely in need of expanded services not only to accommodate more patients and residents, but also to provide social services for our Wisconsin Evangelical Lutheran Synod members. The purpose of this newly expanded Agency would be:

"To care for the spiritual needs of children, adoptive parents, troubled families, the aged, the convalescent, and handicapped in a Lutheran welfare program including, but not limited to, custodial care, consultation, casework service, and the maintenance and operation of foster homes and to provide such other Christian welfare service as the Board of Directors may decide to institute."

Since the scope of services offered by the Agency had expanded, the name of "Wisconsin Lutheran Convalescent Home, Inc." would no longer be a suitable description. Therefore, on the fourth day of March in 1966, the name of the Agency was officially changed to: "WISCONSIN LUTHERAN CHILD AND FAMILY SERVICE, INC."

The thirteenth day of that same month was another important day in the history of Wisconsin Lutheran Child and Family Service, for on that day, Pastor Ernst F. Lehninger received a divine call to serve as the Executive Director of the Agency. Pastor Lehninger, a native of Nebraska, came to Wisconsin Lutheran Child and Family Service with an abundance of qualifications. His education included graduation from St. Marcus Lutheran School in Milwaukee. Pastor Lehninger attended Concordia High School in Milwaukee and later graduated from Northwestern College in Watertown, Wisconsin, after which he completed his training at the Wisconsin Lutheran Seminary in Mequon, Wisconsin. Pastor Lehninger's qualifications included teaching experience, various pastorate positions, and many administrative skills. Prior to accepting the call, Pastor Lehninger had served as Administrative Assistant and then as Executive Director of the Lutheran Children's Friend Society in Wauwatosa, Wisconsin. He assumed his full-time duties at Wisconsin Lutheran Child and Family Service on January 1, 1967, and was installed in this position during a service held at St. John's

Evangelical Lutheran Church in Wauwatosa; Pastor Lehninger's home congregation, on January 29, 1967.

In October of 1966, Wisconsin Lutheran Child and Family Service was also fortunate to obtain the services of Pastor Mentor Kujath as Public Relations Manager. Pastor Kujath had likewise served in the parish ministry, and as Public Relations Director of the Lutheran Children's Friend Society. His knowledge and understanding of the Wisconsin Synod church structure was to prove most valuable. To him fell the task of organizing the entire mailing program, writing original brochures, and in general, interpreting the services of this unique Agency to the church constituency for their information and support. In that same month, Miss Martha Fleter also joined the Agency staff. Miss Fleter, a native Milwaukeean, after her grade school and high school training, attended the former Milwaukee State Teachers' College, where she received her baccalaureate degree. She went on to earn her Master's degree in Social Work at the State Universities in Chicago and Denver. Miss Fleter came to the Agency with a wealth of experience, having worked as a case worker for the Children's Service Society of Wisconsin and in the Family Court of Milwaukee County. She was also a medical social worker at the Milwaukee Children's Hospital and for the Wisconsin State Board of Health. Miss Fleter served as psychiatric consultant for the Child Guidance Clinic in Evansville, Indiana. She also was the casework supervisor for the residential treatment center at the Lutheran Children's Friend Society of Wisconsin, where she had been the Director of General Child Welfare Services until accepting the position of Director of Social Services at Wisconsin Lutheran Child and Family Services on October 15, 1966.

So, in just about one year, Wisconsin Lutheran Child and Family Service had an Executive Director, an Administrator, a Public Relations Director, a Director of Social Services, a "full house", and plans for future expansion of the present services. This was truly more than anyone had expected; yet plans for the expansion had to be made quickly, as the present accommodations were not large enough to house the many social workers, secretaries, and other staff members required for efficient operation of the Agency.

Planning for expansion of the Wisconsin Lutheran Child and Family Service, Inc. facilities was not a simple undertaking and many considerations had to be taken into account in the plans - - contractors, building plans and specifications and, of course, funds. To date, members of the Wisconsin Evangelical Lutheran Synod had been more than generous in their gifts to Wisconsin Lutheran Child and Family Service, and the twenty-one member Board of Directors could only hope and pray that the Lord would continue to bless this Agency, for without the support of Synod members, especially those in the state of Wisconsin, it would be virtually impossible to fund such an immense project as had been proposed.

During the summer and early fall of 1966, congregations within the three Wisconsin Evangelical Lutheran Synod districts in the state of Wisconsin committed themselves to the sum of two dollars per communicant member for support of the Agency. A "Good Samaritan" program was also begun, consisting of numerous organizations, societies, and individuals, who contributed one hundred dollars or more for support of the Agency. Placing their trust in the Lord and in the desire of the Synod members to expand, the Board of Directors of Wisconsin Lutheran Child and Family Service, Inc. voted to expand the Agency, unsure of exactly what the future might bring, - a beautiful example of faith!

The Building Committee of the Board of Directors, headed by Pastor Robert Kleist, set itself to the task of engaging a contractor to draw up plans for and to construct the new additions to the present units. After intensive searching and deliberation, Skyline Realty was hired for the project.

The contractors were engaged to erect two separate buildings, a resident center, and an administration building, in which the Social Services Division would be centered, each to be connected to the original facility. The Resident Center to be erected would be a one-story, no basement, forty-eight bed facility for the aging, which would connect to

the Convalescent Center near the East Wing nursing station. Each of the twenty-four rooms in the residence for the aging would be completely carpeted, as would all hallways. The Resident Center would also be equipped with conveniently located shower and bath facilities, two solariums for resident rest, relaxation, and recreation, an Occupational Therapy room where residents would be able to participate in group projects and work on crafts, and a centrally located nursing station, equipped to meet the medical needs of the residents. The center itself would not be air conditioned; however, each room would be equipped with air conditioning sleeves for use at the option of each resident.

The proposed administration and social services building would be connected to the Convalescent Center near the West Wing nursing station. It would be a two-story, no basement facility, completely air conditioned and carpeted. The building would have an upper and lower reception area, two meeting rooms, numerous offices, and even a small chapel for baptismal and adoptive placement services.

In addition to the two new buildings, larger parking facilities would also be provided to accommodate more visitors, clients, and staff members.

On Sunday, September 24, 1967, Pastor Ernst F. Lehninger turned over the first few shovelfuls of earth for the new buildings at the groundbreaking ceremony. The ceremony had a two-fold purpose. Not only did it celebrate the beginning of the long awaited building project, but it also commemorated the twenty-fifth anniversary of Pastor Lehninger's ministry. The sermon for the service, held before a crowd of over four hundred persons, was delivered by Pastor E. C. Toepel of St. John's Lutheran Church in Baraboo, Wisconsin. Pastor F. H. Tabbert served as the liturgist. Synod district presidents A. C. Buenger and J. C. Dahlke also offered messages of congratulations to Pastor Lehninger and encouragement to all present at the service. The ceremony offered many present their first opportunity to view the present facility and to see exactly how much the new buildings would benefit the Agency.

The actual construction of the two new buildings began on Monday, October 16, 1967, and the completed additions were dedicated at a service held on June 28, 1968, before a throng of thankful and joyous individuals. The dedication message was delivered by Reverend Robert W. Kleist, Chairman of the Building Committee and the Rite of Dedication was read by Reverend A. C. Buenger, President of the Southeastern Wisconsin District. The theme of this momentous occasion is probably best summed up in the words of Hymn 634 of the Lutheran Hymnal, which was sung at the service:

"Come Jesus, from the sapphire throne,  
Where Thy redeemed behold Thy face;  
Enter these buildings, now Thine own,  
And let Thy glory fill this place."

Truly, the Lord was with the Agency. Wisconsin Lutheran Child and Family Service was now a multi-faceted Agency serving the needs of young and old alike, from birth until death. Let us take a look at what each dimension of the new Agency had to offer.

The Convalescent Center at Wisconsin Lutheran Child and Family Service dedicated itself to serving the elderly, by offering restorative and skilled nursing care to men and women in a relaxed and spiritual atmosphere within a hospital setting. This was and still is the main goal of the Convalescent Center, which grants admission to any individual over eighteen years of age, regardless of race, creed, national origin, or color. Patients are allowed to bring with them to their new home many items of personal value, and the well-qualified staff is more than willing to discuss with the patient and his or her family any needs and goals pertaining to residence in the Convalescent Center. Each patient is provided a room furnished with a bed, a bedside stand, an over-bed table, a chair, bed linens, towels, washcloths, and a closet. In addition, the patient is provided three well-balanced meals each day plus snacks, if the patient so desires, and the services of either of two full-time social workers.

The Resident Center at Wisconsin Lutheran Child and Family Service was established to provide a home for those men and women of the Wisconsin Evangelical Lutheran Synod who desire to live in a group setting with other elderly persons during the senior years of their lives. If the need should arise, the residents are able to move to the Convalescent Center, should more intensive medical care be indicated. Any person who is sixty-five years of age or older may be admitted to the Resident Center without respect to race, national origin, or color. Residents, however, must be members of the Wisconsin Evangelical Lutheran Synod or of a church in fellowship with the Wisconsin Synod. The residents must also be able to care for their own personal needs in the activities of daily living with minimal assistance from the staff. Individuals in the Resident Center are provided with the same services offered to those in the Convalescent Center, and their rooms are furnished with a bed, a three-drawer chest, a bedside cabinet, a chair, a large closet, a bathroom, linens, towels, and washcloths.

The Social Services Division of Wisconsin Lutheran Child and Family Service was designed to serve the needs of all Wisconsin Evangelical Lutheran Synod members in the State of Wisconsin, young and old alike. One of the services offered is adoption, as the Agency desires to serve the needs of children as its first consideration. Wisconsin Lutheran Child and Family Service desires to provide youngsters without homes a dwelling with Christian parents who will offer them not only food and shelter, but also love and spiritual attention. Couples considered as adoptive parents must be members in good standing in a congregation of the Wisconsin Evangelical Lutheran Synod or a congregation in fellowship with the Wisconsin Synod. They must be residents of the State of Wisconsin, young enough in years to care for the child until he or she is fully grown, but generally not forty years or more older than the child to be adopted. Couples must be in reasonably good health with an income adequate to meet the needs of an expanding family. Interest in the area of adoption was equally as great as that for the Convalescent Center and the Residence for the Aging, and it still is today.

The Agency's services to unmarried parents are equally as extensive and thorough as are all of the other dimensions of the Social Services Division. The Agency offers its services in this area to any unmarried parent who is a member of the Wisconsin Evangelical Lutheran Synod or of a church in fellowship with the Wisconsin Synod; or to any person who has been baptized in any such church; or who has a pastor of a Wisconsin Evangelical Lutheran Synod church request that the Agency assume responsibility for the individual. The Social Services Division offers to unmarried parents spiritual guidance, casework service, medical planning, and living arrangement services. In this process, Wisconsin Lutheran Child and Family Service counsels the parents in helping them to decide whether or not they wish to keep the baby. If the parents' decision is to keep the infant, the Social Services Division assists the parents in planning for the baby's care. If the decision is to place the baby for adoption, Wisconsin Lutheran Child and Family Service then assists through its adoption services.

In addition to the previously mentioned services, Wisconsin Lutheran Child and Family Service offers counseling services to troubled families, whether the problem be marriage related, parent-child relationships, or troublesome behavioral problems. Family counseling through the Agency is available throughout Wisconsin, and is designed to try to get to the root of the problems, whether this takes only a few hours or many months.

This expanded scope of services is what surely made the wait for the construction of the new facilities worthwhile. During construction and the period that followed the establishment of the social service and residential care programs, many things had happened at Wisconsin Lutheran Child and Family Service. The nursing staff had increased in order to meet the needs of the expanding facility. Admission inquiries had been pouring in for the new Resident Center. Meanwhile, the Director of the Convalescent/Aging Division reluctantly had resigned from his position.

Following the resignation of Mr. Krohn, efforts were immediately made to find a replacement. Mr. Andrew Madson, who had been serving as the head of the Commercial Depart-

ment at Wisconsin Lutheran High School in Milwaukee, accepted the position as the Director of the Convalescent/Aging Division. Mr. Madson assumed his duties on January 29, 1968, and served in this capacity until the end of August in 1970, when he resigned from his position in order to return to the teaching profession at the Milwaukee Area Technical College.

The position of Administrator was subsequently filled by Mr. Robert P. Eberhardt, a native of Milwaukee. Mr. Eberhardt, who graduated from Wisconsin Lutheran High School and Doctor Martin Luther College, had served in various teaching positions prior to joining the staff. He had also served on the Board of Directors of the Lutheran Children's Friend Society and of Wisconsin Lutheran Child and Family Service. Mr. Eberhardt assumed his duties on the first day of December in 1970, the year of the fifth anniversary of Wisconsin Lutheran Child and Family Service.

The celebration of the fifth anniversary of the Agency was truly a time for joy, hope, and praise to our Lord, who had so richly and graciously blessed Wisconsin Lutheran Child and Family Service since its establishment in 1965. The concept of forming a Wisconsin Evangelical Lutheran Synod convalescent/aging and social services Agency, which had once been just a mere dream, had become a reality - - a reality that had reached proportions larger than anyone could ever have conceived! Only one disappointment shadowed the anniversary - - the fact that the Agency did not have facilities large enough to accommodate a celebration ceremony. And so, once again, the Wisconsin Lutheran Child and Family Service Board of Directors approached Wisconsin Evangelical Synod members in the state about an addition to the Agency. And once again, people were more than enthusiastic and generous about the concept.

Services commemorating the fifth anniversary of Wisconsin Lutheran Child and Family Service were held in many Wisconsin Evangelical Lutheran Synod congregations in the state of Wisconsin and the thank offering collected at each service was designated for the special purpose of an Agency "Chapel Fund". Throughout the following year, the "Chapel Fund" continued to mount, delighting all those involved in the project, especially the patients and residents at the Agency, who eagerly awaited the construction of their own house of worship.

Just as the Agency experienced "growing pains" during its expansion, it also experienced day-to-day difficulties in the financial management of the Agency; however, these problems were handled by Mr. Edgar Hahm, who had joined the Agency staff in September of 1966 to serve as the Director of Accounting. Mr. Hahm, who was born in Milwaukee, graduated from St. Marcus Lutheran grade school and Milwaukee Lutheran High School. He later furthered his business education at Marquette University and at the University of Wisconsin in Milwaukee. Mr. Hahm came to the Agency with an abundance of experience, including having served as the office manager at Northwestern Publishing House.

The year following the fifth anniversary marked yet another key event in the history of the Agency - - the appointment of Pastor James C. Berger as the Assistant to the Executive Director of Wisconsin Lutheran Child and Family Service. Pastor Berger, a native of Michigan, received his high school education at the Michigan Lutheran Seminary in Saginaw. He attended Northwestern College in Watertown, Wisconsin and later completed his training at the Lutheran Seminary in Mequon. Pastor Berger served a number of pastorates all over the country before accepting the call as Assistant to the Executive Director of Wisconsin Lutheran Child and Family Service. Pastor Berger began his office duties in July of 1971, but his formal installation did not take place until September 12, 1971 at Bethlehem Evangelical Lutheran Church, his home congregation.

In the summer of 1972, Miss Martha Fleter's position was changed from Director of Social Services to Projects' Co-ordinator, in order to help plan and implement new and additional services at the Agency. Mr. Frederick A. Matzke was appointed to serve as Director of Social Services on August 1, 1972. Mr. Matzke was born in Minnesota,

where he received his primary and secondary education. He later attended Concordia Teachers College in River Forest, Illinois, after which he taught the mentally retarded at Bethesda Lutheran Home in Watertown. Mr. Matzke later received a Master's degree in Education at Wayne State University in Detroit, Michigan, and a Master's degree in Social Work at the University of Wisconsin in Milwaukee. Fred joined the Agency staff in November of 1968, serving as Supervisor of Family Services until accepting his new and more demanding position as the Director of Social Services.

The planning and funding of a desperately needed chapel facility was an immense project. Church services, special programs, and large meetings had previously been conducted in the dining room area, which often caused many problems. The programs and services were often disturbed by noise from the kitchen and passing staff personnel and visitors and often interfered with scheduled meals.

Once again, the Building Committee of the Board of Directors of Wisconsin Lutheran Child and Family Service set itself to the task of engaging a contractor and planning the building. Skyline Realty was again hired for the project, which would consist of a building measuring sixty-eight feet by thirty-eight feet. The upper level would house the chapel, which would seat two hundred persons. The chapel would be furnished with padded arm chairs rather than pews, a lighted chancel cross, an organ, a piano, and custom crafted nave lights, made especially for this purpose. The lower level of the chapel building would house a work area for the Wisconsin Lutheran Child and Family Service Ladies Guilds equipped with kitchen facilities - - a stove, refrigerator, sink, and cupboard space; an inservice room, a physical therapy room, rest rooms, and storage areas. Actual construction of the chapel building began in late October of 1974.

Nearly three hundred people, staff members, residents, and families, attended the groundbreaking ceremony for the chapel building at Wisconsin Lutheran Child and Family Service on the twentieth day of October in 1974. Mr. R. Raabe, Chairman of the Building Committee and Pastor Ernst F. Lehninger, Executive Director of the Agency turned over the ground for the new chapel building. Pastor Lehninger also served as the liturgist for the joyous ceremony, and Pastor Richard C. Stiemke, the Agency chaplain, delivered the sermon, the theme of which centered on Genesis 11:48, "How Are We Building?"

During the year of 1974, not only was construction of the new chapel building begun, but many other key changes occurred at Wisconsin Lutheran Child and Family Service. In June of that year, for health reasons, Mr. Edgar Hahm resigned from his position as Director of Accounting. The Agency was certainly saddened by this loss, but was fortunate to obtain the services of Mr. Roger A. Ferch as the new financial manager. Mr. Ferch was born in Kenosha, Wisconsin and began his employment at the Agency in October of 1973. He graduated from Racine Lutheran High School and later earned his degree at the Spencerian College in Milwaukee. Mr. Ferch served as an Accounting Specialist during his service in the United States Army and later was employed as a staff accountant with Unicare Service, Inc. in Milwaukee, a position which helped him gain a great deal of experience in the nursing home field.

In February of 1974, following the resignation of Mr. Robert P. Eberhardt, Mr. Tim E. Thiele joined the staff of Wisconsin Lutheran Child and Family Service as Director of the Convalescent/Aging Division. Mr. Thiele, a native of Milwaukee, received his education at St. Matthew Lutheran School and later graduated from Oconomowoc High School. Following high school, Mr. Thiele attended Valparaiso University and then Southern Illinois University where he received a Master's degree. Prior to accepting his position at Wisconsin Lutheran Child and Family Service, Mr. Thiele had served as the Program Director at Bethesda Lutheran Home in Watertown, Wisconsin, thus making him familiar with many of the types of problems encountered in operating a skilled care facility.

Another exciting change took place in 1974, for this was the year of the establishment of the first Wisconsin Lutheran Child and Family Service area office in Black Creek, Wisconsin. The goal of this new office was to bring the services of the Agency to Wisconsin Evangelical Lutheran Synod individuals wherever they are located in the state of Wisconsin.

The office was staffed by Mr. James Wiedenhoft, a social worker who had been on the Wisconsin Lutheran Child and Family Service staff for three years. Mr. Wiedenhoft assumed his duties at the North Wisconsin Office in January of 1974.

On Sunday, May 4, 1975, the dedication service for the newly constructed chapel building was held at Wisconsin Lutheran Child and Family Service before a crowd of over six hundred and sixty joyous worshippers. The service was heard and seen not only by those persons seated in the chapel proper, but also by persons seated in the lower level of the chapel building and the dining room through closed circuit television. The service was heard by all present over the public address system. Pastor Ernst F. Lehninger read the Rite of Dedication and, with the Building Committee of the Board of Directors, officially received the keys to the building from the contractor, Skyline Realty. The sermon was delivered by Reverend George Boldt, President of the Southeastern Wisconsin District, who emphasized that the purpose of this new chapel was to spread the Word of God. The Rite of Dedication read:

"In deepest reverence and with heartfelt gratitude we dedicate this Chapel Building to the glory of the Triune God for the proclamation of the Word of God and for the acts of Christian service to God's children of all ages. May He who has been with us in the past and who has so richly blessed us on our way be with us in the years that lie ahead. May this building serve its purpose - - a place of spiritual and physical rest and strength for all of God's people committed to our care."

The chapel building dedication service also included another event - - the installation of Pastor Robert H. Michel as the Wisconsin Lutheran Child and Family Service Public Relations Manager, following the acceptance of another call by Pastor Mentor Kujath. The new Public Relations Manager was born in Milwaukee, where he received his education at Mt. Lebanon Lutheran School. He later graduated from Northwestern College in Watertown, Wisconsin and completed his training at the Wisconsin Lutheran Seminary in Mequon. Pastor Michel served in various pastorate positions prior to accepting the call to the Agency, and had also served on the Wisconsin Lutheran Child and Family Service Board of Directors since 1967, and thus was knowledgeable about the Agency and its work.

For the first years of its history, Wisconsin Lutheran Child and Family Service was rightly considered a "crises-orientated" Agency. Its services were planned and directed to people with specific needs. Realizing however that many people were desirous of growth-producing services, the Agency's Board of Directors in 1976 adopted a resolution to provide another category of service within the Social Services Division. This program, "Educational Services", was designed to enrich and strengthen the Christian lives of God's people through adult education programs, seminars, and workshops. The first series of topics bore the title "Growing in Grace", with categories specified for parishioners, for pastors, for principals and teachers, and general interest topics.

Another step forward was taken by the Agency's Board of Directors when in May of 1977 a resolution was passed to open a second full-time area office. This office was designed to serve our constituency in the western part of the state of Wisconsin. On August 1st of 1977, this office located at 411 Superior Ave., in Tomah, Wisconsin became operational. Mr. Quyntin Andrews who had been serving in the North Wisconsin office at Black Creek became the first staff person in the new West Wisconsin office. Another effort had been made to deliver the Agency's services in a more efficient and effective manner to people in need of Christian guidance and assistance.

A momentous and perhaps historical milestone was reached early in 1978, when the Conference of Presidents of the Wisconsin Synod passed a resolution "encouraging WLCFS to serve the social needs of WELS people wherever they may be when requested to do so and to the extent legally possible." The Board of Directors responded positively, and a mass mailing to all WELS pastors in the country was accomplished with detailed information about using the Agency's services. At this time also, close cooperation with the District Special

Ministries Boards was initiated and established.

Such co-operation, requested by the Southeastern Wisconsin D.S.M.B., led to the purchase and opening of our first group home for the Mentally Retarded at 6880 N. 76th Street. A full explanation of the purchase, renovation, and licensing procedures can be found in the Fall 1978 issue of "The Haven". During 1978, the Western Wisconsin DSMB formalized resolutions concerning the co-operative opening of such a group home within that District, and the Northern Wisconsin DSMB conducted a poll of the needs and desirability of a Convalescent/Aging facility within that area. Additional initiatives were taken concerning the possible delivery of social services to congregations in the Twin Cities and Northern Illinois areas. Within the Agency, preliminary plans and proposals were drawn for the possible enlargement of our Convalescent/Aging facilities, as well as a service area expansion.

A Charitable Estate Planning service was initiated in 1978 as an outreach program designed to assist our constituency in planning for the wise distribution of their earthly estates. A charitable estate counselor was engaged and began his work of setting up an internal program to deal with bequests, legacies, gift annuities, life-income arrangements and various trusts.

1979 found a number of important studies begun. The first centered around the possibility of adding a 36-bed addition to our present facility. However, when it was determined that the regional health planning commission would likely not issue a certificate of need, the study was terminated. The second study brought the beginning of a site search for a long envisioned retirement community. The third study centered around a request from the St. Croix Pastoral Conference to investigate the possibility of opening an area social service office in the Twin Cities area.

Within the Social Services Division, May 1979 brought the initiation of the Agency's Alcoholism Awareness program. Of vital importance was the involvement of Paul and Sue Zimmermann as lay-leaders for both the recovery and support groups. Weekly meetings were scheduled every Saturday evening. Among other programs of new emphasis was the fact that adoptive applications were re-opened (to remain open), an enlarged program of psychological testing for Christian Day School pupils was pursued, and a staff study of marriage and divorce led by President Schuetze of the Seminary took place at the Social Service staff meetings.

As a special gift of the Afternoon Guild, funded by the cancelled stamp project, a Verdin Electronic Carillon system was installed in our Bethany Chapel. Other interested contributors provided the funds for various tape cartridges.

A change in time-honored terminology was authorized in 1980 by the Board of Directors. The former "Convalescent/Aging Division" became known as the "Health Care Division", thus enabling us also to combine residency statistics, financial reports, etc. of the two centers of care.

Early in 1980, the Director of the Health Care Division, Tim Thiele, announced his resignation in order to accept a position in another facility. After the normal search and interviewing process, Mr. Gary Yahr, formerly of Jacksonville, Florida, was named to the position.

A major project was accomplished with the purchase of all new room furniture for the convalescent center. These sets include the bed, over-bed table, bed side cabinet and lounge chair for each resident, and replace the furniture which came with our facility at its original purchase.

A site for the envisioned retirement community, hereafter to be known as "Luther Haven" was determined; a Wisconsin Lutheran Retirement Community, Inc. Board of Directors was appointed, and preliminary floor and elevation plans were developed.

Within the Social Services Division, a grant from the Siebert Foundation enabled the Agency to open an Outreach Office in October of 1980 in the inner city of Milwaukee.



Consultation and study in the area of mental retardation was accomplished in cooperation with the Western Wisconsin District Special Ministries Board. A Social Service staff member began providing consultation for a WELS single parents' group in the Eau Claire/Menomonee area. The filmstrip/cassette production "Diana..." was developed and put into circulation as an informational tool of the Agency's services.

January of 1981 brought the surprise observance of Pastor E. F. Lehninger's 25th Anniversary in the work of special ministries to God's people in their special needs. Friends, relatives, church and business associates gathered for a dinner and program in honor of the occasion.

A major reorganization of the Social Services Division took place in 1981. Due to program and staff enlargements, the Board of Directors authorized the separation of responsibilities and a new director position. Miss Joanne Halter was named as the first Director of Child Welfare Services, and will be supervisorally responsible for programs in the area of foster care, adoption, unwed parent services, and the Outreach office. Mr. Fred Matzke fills the position of Director of Counseling Services, supervising family counseling, school programs, mental retardation, Alcoholism Awareness, and education.

In response to repeated requests, additional Alcoholism Awareness programs were begun, one serving the Fox River Valley area and meeting in Kaukauna, the second serving the Winnebago area and meeting in Oshkosh.

1981 also brought the long-needed erection of a 4-stall vehicle garage with additional storage area on the north side of our WLCFS property.

In summer of 1981, Mr. Roger Ferch, Finance Manager, announced his resignation from the administrative staff to accept a position in another long-term care facility. The vacancy was filled with the appointment of Mr. Robert W. Boeck.

The culmination of many dreams and plans was reached with the formation of a sister corporation, Wisconsin Lutheran Retirement Community, Inc., and the appointment of a separate Board of Directors. 9.9 acres of land was secured on North 97th Street, one block north of Brown Deer Road as the site of "Luther Haven", the 236-apartment-unit retirement community. Actual construction began with groundbreaking in November 1981, anticipating occupancy of the first units by the end of 1982.

Truly we as Christians have received unmerited grace and favor from our Lord and Savior in the establishment, expansion, and growth of Wisconsin Lutheran Child and Family Service, Inc. Not only have we been able to expand our facilities and services since 1965, when the facility was first purchased, but we have also been blessed with dedicated and earnest staff members, whose main concern always lies with the patients, residents and clients at the Agency in Milwaukee, in Black Creek, in Tomah, and even in Madison, where a part-time area office has been established, staffed by Mrs. Helen Navarre.

Today, when nursing home facilities and welfare programs are receiving much unpleasant publicity, Wisconsin Lutheran Child and Family Service, Inc. remains dedicated to the cause of Christian Charity, without emphasis on profit or gain, and this is truly reflected in the growing numbers of applications for residence at our facility and the increasing demand for the social services which we provide. Certainly, we still do experience difficulties; however, the blessings which have been showered upon us by our Lord in the few short years of our existence far outweigh the burdens. Remembering this, Wisconsin Lutheran Child and Family Service remains firm in its conviction to serve others in an atmosphere of:

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L ove  
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and S haring

## LUTHERAN CHURCH—MISSOURI SYNOD

1971

## To State Position on Abortion

## RESOLUTION 2-39

Overtures 2-175, 2-177—2-186 (CW, pp. 97—101)

WHEREAS, Life comes into being by an act that shares in the creation power of God Himself; and

WHEREAS, Human life is designed to inherit eternal life; and

WHEREAS, Life and death belong to the providence of God, and no person has the right to extinguish human life by a decision of his own, made apart from general precepts that express God's will; and

WHEREAS, The children of God are living in a fallen world; therefore be it

*Resolved*, That the Synod regard willful abortion as contrary to the will of God; and be it further

*Resolved*, That the Synod recognize that in a fallen world it becomes necessary at times to choose between one life and another; and be it further

*Resolved*, That if such a choice must be made by the children of God, they do so recognizing that it is neither our motives nor the necessity that justifies them before God, but only the grace and forgiveness of God in Christ Jesus; and be it finally

*Resolved*, That the members of the Synod remember to deal lovingly also with the offense of sinful abortion, "for where sin abounded, grace did much more abound." (Rom. 5:20)

Action: *Adopted* (16).

## LUTHERAN CHURCH—MISSOURI SYNOD

1977

## To Support Efforts to Protect the Living but Unborn

## RESOLUTION 3-08C

Report 3-01 I, B, 11; III, C (CW, pp. 41, 47); Overtures 3-68A—3-73 (CW, pp. 89—91)

WHEREAS, Life is a gift of God, and unborn (nascent) life is of special value before God, and life and death belong to the province of God (Ps. 139:13-16; Jer. 1:5; Is. 49:5; Gal. 1:15); and

WHEREAS, An individual human being is a sinner from the moment of conception (Ps. 51:5); and

WHEREAS, The Formula of Concord states that our Lord was fully human as well as fully divine from the moment of His conception (Tappert p. 592:7, p. 593:13, p. 596:26) and that His human nature is like ours in every way except in the matter of sin; and

WHEREAS, The Synod in convention in Milwaukee in 1971 addressed the issue of abortion and resolved that "willful abortion is contrary to the will of God" (Res. 2-39, 1971 *Proceedings*, p. 126); and

WHEREAS, The Synod has stated in its Social Ministry Affirmations, adopted in convention at Milwaukee in 1971, that "human life must be treasured, supported, and protected" and that "we encourage all people to avoid perverting God will . . . through such acts as abortion or euthanasia" (Res. 9-07, 1971 *Proceedings*, p. 191); and

WHEREAS, During the years since the initial opinion delivered by the Supreme Court of the United States declaring abortion on demand constitutionally permissible, except for certain minimal restraints, the CTCR and its SCC have reaffirmed the Synod's position and continue to oppose the legalization of nontherapeutic abortions; and

WHEREAS, The Social Concerns Committee has initiated a life-concerns program for various segments of the constituency of the LCMS, providing resources and conducting life-concerns workshops at colleges and in forums in some of the Districts of the Synod; and

WHEREAS, Within the last year in testimony before the Subcommittee on Civil and Constitutional Rights of the Committee on the Judiciary of the House of Representatives of the United States 94th Congress, members of the Synod's Social Concerns Committee restated our Christian commitment to all of life, submitted their testimony in opposition to abortion, and urged the Representatives on the Subcommittee to enact such measures into law as will afford a proper protection of the rights of as yet unborn human beings; therefore be it

*Resolved*, That the Synod encourage all of its members to support both corporately and individually programs designed to speak for the living but unborn child and to protest publicly the sin of abortion on demand; and be it further

*Resolved*, That the Synod urge its members to support efforts by public officials and private citizens at every level—national, state, and local—to provide protection for all human life, including the living but unborn, under our judicial concept of well-ordered liberty; and be it further

*Resolved*, That the LCMS encourage its members to become involved in the development of "alternatives to abortion programs," offering compassionate counsel and assistance to pregnant women who are in spiritual and material need; and be it finally

*Resolved*, That the LCMS, under Law and Gospel, urge its members to become yet more sensitive to the dilemmas of individuals who contemplate abortion and stand in need of a Christian community that will deal pastorally with them as they have made or are making decisions under God that bear on this important matter.

Action: *Adopted as amended* (12).

(The convention replaced "evils" with "sin" in the first resolve and substituted throughout "living but unborn" for "unborn." It declined to place the words "abortion on demand" in quotation marks and to remove "corporately and" from the first resolve. It also refused to incorporate in the resolution paragraph b of the first resolve of Overture 3-71 A.)

LUTHERAN CHURCH—MISSOURI SYNOD  
1981

**To Implement Pro-Life Programs**

**RESOLUTION 3-02**

Report 3-01 (CW, p. 159); Overtures 3-31—3-35B;  
8-17 (CW, pp. 169—170, 307)

WHEREAS, The Lutheran Church—Missouri Synod has consistently taken a strong position in opposition to willful abortion and in support of human life in Res. 2-39, 1971, Milwaukee; Res. 3-08C, 1977, Dallas; Res. 3-02A, 1979, St. Louis; and

WHEREAS, Abortion on demand continues unabated in the United States and Canada—and more than one million unborn children are killed each year; and

WHEREAS, Continuing and increasing protest against abortion on demand, and witnessing to the sanctity of all human life are the responsibility of every Christian; and

WHEREAS, The Synod has given testimony to the United States government on behalf of its Pro-Life stance and such testimony continues to be needed; and

WHEREAS, Such testimony also should be presented to the Canadian government as well; and

WHEREAS, Efforts are needed to assist the church in the implementation of St. Louis, 1979 Res. 3-02A; therefore be it

*Resolved*, That The Lutheran Church—Missouri Synod, through its appropriate agencies, continue to give testimony to its Pro-Life stance to all levels of government in the U.S.; and be it further

*Resolved*, That The Lutheran Church—Missouri Synod through the Lutheran Church—Canada, an agency of three Canadian Districts, give testimony to its Pro-Life stance to the Canadian government; and be it further

*Resolved*, That The Lutheran Church—Missouri Synod in convention assembled instruct its program boards, particularly the Board for Youth Services, the Board for Parish Services, and the Board for Social Ministry Services to prepare materials for all age levels in the church which present the Synod's opposition on the basis of the Scriptures to willful abortion; and be it further

*Resolved*, That The Lutheran Church—Missouri Synod encourage its auxiliary organizations—the International Lutheran Laymen's League, the Lutheran Women's Missionary League, and Lutheran Youth Fellowship—to lend support and witness to the efforts of the church in this area of concern; and be it further

*Resolved*, That the Lutheran Hour be encouraged to devote one of its programs annually to the support of the Pro-Life cause and also that "This Is the Life" be encouraged to make this issue one of its programs; and be it further

*Resolved*, That the Synod encourage its President to ask the pastors of the LCMS for a clear witness and wholehearted support of our church's position on this question; and be it further

*Resolved*, That The Lutheran Church—Missouri Synod commend Lutherans for Life for its clear witness in behalf of sanctity of life, also the unborn, while at the same time urging Lutherans for Life to greater efforts toward this end; and be it further

*Resolved*, That The Lutheran Church—Missouri Synod urge its congregations to form new chapters of Lutherans for Life as part of a common Lutheran witness to the sanctity of life; and be it further

*Resolved*, That The Lutheran Church—Missouri Synod set aside the third Sunday of January each year as Pro-Life Sunday in order to give special consideration to the sanctity of life; and be it finally

*Resolved*, That The Lutheran Church—Missouri Synod encourage all of Lutheranism to develop a common voice in opposition to abortion on demand and to support a pro-life amendment to the United States Constitution.

*Action: Adopted as amended (5).*

(Amendment: "and to support a pro-life amendment to the United States Constitution.")