

# Sixty Years at Bethany Lutheran Theological Seminary

by Gaylin R. Schmeling

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## Introduction

The chapel of our Bethany Lutheran Theological Seminary contains a beautiful stained-glass window of the Good Shepherd that well summarizes the purpose of the seminary. The window first of all shows that the heart of all Christian preaching is the Good Shepherd who laid down His life for our salvation. Our Lord Jesus said, "I am the good shepherd. The good shepherd gives His life for the sheep" (John 10:11). All people by nature were wandering sheep. We had gone astray in the terrible corruption of sin. Satan, that old wolf, had attacked us, grabbed us by the neck and was dragging us to eternal destruction. Yet the Good Shepherd came to our defense. He did battle with Satan throughout His life, culminating in the battle of the ages on the cross. There He crushed the old wolf under His feet, thus freeing us from his terrible grasp. He gave His life to destroy the power of sin, death, and the devil and opened for us the gates to paradise. Still the sheep were not left without a shepherd. On the third day the Good Shepherd arose triumphant from the grave, our victorious Savior. It is this Good Shepherd that sends shepherds or pastors to shepherd the flock, the church of God, with the means of grace.

The window then reminds us that in all training centered in the Divine Shepherd the seminary desires to prepare men who will be shepherds or pastors under the Good Shepherd, Jesus Christ our Lord. They will warn God's people of false prophets who come to them in sheep's clothing (Matthew 7:15) and they will feed the flock of God on the green pastures of the Word and the Sacraments (Psalm 23). In times of conflict and sorrow they will point the flock to the gracious Savior who will hold them secure in His loving arms all the way to the heavenly homeland above. We thank our gracious Lord for all the blessings poured out on our seminary during the past sixty years; may He continue to bless our seminary so that many under-shepherds of the Good Shepherd are sent forth to claim blood-bought souls for the heavenly kingdom.

## Pastoral Training in the Norwegian Synod

In his second letter to Timothy St. Paul directs, "The things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also" (2 Timothy 2:2). Our forefathers took these words to heart. They were concerned that the Norwegian Synod (officially the Norwegian Evangelical Lutheran Church in America organized in 1853) had properly trained pastors and other servants of the Word. It was self-evident to them that those in the public ministry should know how to interpret the Scriptures and that they should be able to convey its teachings to others. They were to have a love of God's Word and a love for souls. With this in mind the synod desired to establish a college and seminary.

The first pastors of the Norwegian Synod came from Norway; many of them had studied at the University of Christiania (Oslo) under two important confessional Lutherans, Gisle Johnson and Paul Caspari. These men were a part of the Lutheran Renewal (*Erweckungsbewegung*) of the nineteenth century in Europe, which is the origin of confessional Lutheranism in America. However, the number of pastors coming from Europe could not meet the needs of the growing church in America. In 1855 the synod sent a committee to visit a number of Lutheran seminaries in this country to see if any of these institutions could provide suitable worker training for the synod. The committee strongly recommended the seminary of the Missouri Synod in St. Louis,

Missouri. The Norwegian Synod found brothers in the faith in these German Lutherans of Missouri.

Norwegian Synod students began to study at Concordia, St. Louis, with the first class graduating in 1863. The Rev. Laur. Larsen was called as the Norwegian professor at Concordia, and later the Rev. F. A. Schmidt served in this position. During the years that the Norwegian students studied in St. Louis Dr. C. F. W. Walther was president of the seminary and was certainly a positive influence on the students.

Walther's influence was evident in a whole generation of confessional Lutheran pastors. They were firmly grounded in the inerrant Scriptures and the Lutheran Confessions. Concerning Walther it was said: "He is as orthodox as John Gerhard, but as fervent as a Pietist; as correct in form as a university or court preacher, and yet as popular as Luther himself."<sup>1</sup> This is the ideal of a Lutheran pastor that confessional Lutheran seminaries will ever strive to prepare.

### **Luther Seminary**

In 1876 the Norwegian Synod established its own seminary, but not on the campus of its college in Decorah, Iowa, as one might have expected. They probably wanted their liberal arts college to remain an entity by itself and not be regarded as mainly a pre-seminary department. Luther, the name given to the seminary, was located in Madison, Wisconsin, in a building that had once been the governor's mansion and later the Civil War soldiers' orphan home. Professors F. A. Schmidt and O. B. Asperheim were called to the seminary. In 1878 the Rev. H. G. Stub was called to replace O. B. Asperheim.

Luther Seminary was moved to Robbinsdale in the Twin Cities area of Minnesota in 1888 and then after a fire in 1899 to the nearby suburb of Hamline. After the church merger in 1917 the seminaries of the three Norwegian church bodies were also merged, using the buildings of the United Church seminary in St. Anthony Park, another suburb of the Twin Cities.

### **Struggles within the Norwegian Synod**

The church here on earth is never at peace. It will always be engaged in constant warfare. The Norwegian Synod faced controversies concerning lay preaching, the doctrine of Sunday, slavery, and absolution.<sup>2</sup> However, the most devastating conflict was the Election Controversy. Professor F.A. Schmidt of the Norwegian Synod accused Walther and his synod of teaching John Calvin's doctrine of conversion and election. Walther maintained the scriptural doctrine that we are elected unto salvation not on the basis of anything in us, our works, deeds, faith, or non-resistance of the Spirit, but alone by God's grace. Schmidt said among other things, "We believe and teach now ... that salvation in a certain sense does not depend on God alone."<sup>3</sup> Schmidt and his followers held that God elected and converted some in view of the faith (*intuitu fidei*) that they would some day possess. This implied that faith was a work of man on the basis of which God elected us. Some said that God elected some because they did not resist the Spirit

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<sup>1</sup> Henry Eyster Jacobs, *A History of the Evangelical Lutheran Church in the United States*, 5<sup>th</sup> ed. American Church History Series. (New York: The Christian Literature Col, 1907), 403-404.

<sup>2</sup> H. Larson and J.B. Madson, *Built on the Rock*, pp. 27-32.

<sup>3</sup> Paul Ylvisaker, *A Blessing in the Midst of the Land*, p. 20.

as much as others. In all this something in man helps in our salvation, and with such an understanding one is again on a work righteous path. This was a sly but vicious attack on the central article of the faith.

Koren and the leaders of the synod stood with Walther and the doctrine of Scripture but at a terrible price. The strife ripped families apart, brother against brother. In the 1880s about one-third of the congregations and pastors left the synod. The synod maintained its doctrinal integrity, but after the turn of the century there was strong sentiment for one Norwegian church body in America. Union fever got the better of them. In 1917 on the basis of two compromise documents, the Madison Settlement and the Austin Agreement, a majority of the Norwegian Synod decided to merge with various other Norwegian Lutheran synods in America to form a new church body. This Norwegian merger was named the Norwegian Lutheran Church in America (NLCA). It was later changed to the Evangelical Lutheran Church (ELC) which became a part of The American Lutheran Church of 1960 (TALC) and then the Evangelical Lutheran Church in America (ELCA) in 1988.

## **Pastoral Training in the Evangelical Lutheran Synod**

### **The Early Years**

The Lord's grace and mercy had not come to an end for Norwegian Lutheranism. The same Lord who had been with Augustine and Luther in difficult times was with the small remnant that knew it was contrary to the Scriptures to enter the merger of 1917. In June of 1917 a small group of pastors met at the Aberdeen Hotel in St. Paul to evaluate the situation. They issued an invitation to whoever was still interested in the pure doctrine of the Norwegian Synod to meet at the Lime Creek Lutheran Church north of Lake Mills, Iowa, in 1918.

June 14-19 in 1918, thirteen pastors met at Lime Creek to reorganize the synod. The first officers of the reorganized synod were Pastor Bjug Harstad, president; Pastor John A. Moldstad, vice-president; Pastor C.N. Peterson, secretary; and Pastor A.J. Torgerson, treasurer. The official name of the reorganized synod was The Norwegian Synod of the American Evangelical Lutheran Church. In 1958 it was changed to the Evangelical Lutheran Synod (ELS). These men, assembled at Lime Creek, faced much harassment and derision for not entering the merger. The Rev. Harstad encouraged them with the words of Jeremiah: "Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it; then you will find rest for your souls" (6:16). The little synod would remain on the old path where alone one could find rest for the soul. An interesting aside to this meeting was the fact that it was illegal to use a foreign language in the conduct of public gatherings in Iowa (World War I was in progress). The assembly had to travel about a mile north of the church to conduct its Norwegian services and sessions in a tent just across the Minnesota border.

In 1920 the reorganized synod was accepted into the membership of the Synodical Conference. Were it not for the safe haven and nurturing of the Synodical Conference brethren, the little group might not have survived. The initial thought of the remnant had been to become a Norwegian District of the Missouri Synod. This was discouraged by Dr. Franz Pieper, who was now the leading light in Missouri, and by others. It was hoped that the reorganized synod

would serve as an island of refuge to other Norwegians who might abandon the ship of the merger, and indeed it did.

At the time of the Lime Creek meeting it was sarcastically said on the streets of one of the towns in northern Iowa, "That little synod is nothing but a plucked chicken." The man who said it was obviously in favor of the merger. But a sensible down-to-earth Norwegian farmer is reported to have responded, "Yes, but if the chicken is healthy the feathers will grow back." (*Den Norske Synode er bare en ribbet høne. – Ja, men naar høne blir frisk og bra igjen så skal fjærerne vokse tilbake.*)<sup>4</sup> With the Lord's help the feathers did start to grow. The synod became a haven for many who knew that the merger was wrong. Small groups in the Midwest and other parts of the land called for help and the synod answered the call. After the synod's later break in fellowship with the Missouri Synod, it became a refuge for many in Missouri who wanted to remain faithful to the truths of Scripture. By 1967 the synod had grown to 83 congregations with 15,000 members. Today the ELS has 140 congregations with 21,000 members and an active home missions program of beginning one or two new missions a year. Outside the Midwest the greatest geographical expansion has been in Florida and along the West Coast.

### Striving for a Seminary

Education was an important concern for the reorganized synod as it had been for the "Old" Norwegian synod. No church body can exist a long period of time without its own educational institution. Bethany opened its doors as a coeducational high school and liberal arts junior college of the Evangelical Lutheran Synod in 1927. It was located on McMahan Hill in Mankato, Minnesota. A small group of pastors and laymen in 1926 purchased the former Lutheran Academy for Women and presented it to the synod for the education of young people. There were fears that the fledgling synod could not financially manage the responsibilities of a college. But at the Lime Creek synod convention in 1927, the Rev. G. A. Gullixson, an ardent advocate of the college, moved that the synod take over the school, and Bethany has been an important part of the synod ever since. Dr. Sigurd Christian Ylvisaker became president of the institution in 1930. Under his leadership the school prospered and drew students from the other synods in the Synodical Conference. To be sure, there were financial difficulties during the Depression years, but the synod always managed. It is interesting to note that Bethany's purpose was different from that of the schools of Missouri (LCMS) and Wisconsin (WELS). Bethany's purpose was not only to train pastors and teachers but to provide a Christian education for all walks of life.<sup>5</sup>

From its reorganization in 1918 the Evangelical Lutheran Synod was without its own theological seminary for twenty-eight years. It depended on its sister synods for the seminary training of its pastors. First, students were sent to the seminaries of the Missouri Synod as had been done in the early history of the Norwegian Synod, and later also to the seminary of the Wisconsin Synod. One of our present clergymen who attended Wisconsin Lutheran Seminary at this time is the Rev. Juul B. Madson.

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<sup>4</sup> The writer received this anecdote from President Emeritus George M. Orvick.

<sup>5</sup> Since 1927 the college has had seven presidents or acting presidents: Rev. Holden Olsen, 1927-1929; Rev. W.E. Buszin, 1929-1930; Dr. S.C. Ylvisaker, 1930-1950; Rev. B.W. Teigen, 1950-1970; Rev. R.M. Branstad, 1970-1977; Rev. T.A. Aaberg (acting), 1977-1978; Prof. N.S. Holte, 1978-1982; Prof. M.G. Meyer, 1982-2002; Dr. Dan Bruss, 2003-present.

During these early years the hope of establishing its own seminary had been kept alive, but not until 1931 did the convention authorize its President H.M. Tjernagel to appoint a committee of three to prepare a plan to be discussed at General Pastoral Conference. This action of the synod was in response to the urgent plea of some of its pre-theological students.<sup>6</sup> It is interesting to note that this is the same year that Dr. Franz Pieper, the president of Concordia Theological Seminary in St. Louis, passed away a few days before our convention.

Nevertheless, no real progress was made until the 1942 convention. That year, at the urging of Synod President Henry Ingebritson, the convention directed the Board of Regents of Bethany Lutheran College to take the necessary steps to make it possible for the synod's ministerial candidates to have "their last year of training in our own school."

Recognizing the need of pastors to be placed in mission stations and vacant charges and in order to facilitate the preparation of students for the work, the Synod authorizes its Board of Regents to make the necessary adjustments at our Bethany College, to the end that our Seminary students may be given their last year's training in our own school. If possible, this work is to be begun this fall.<sup>7</sup>

The next year's synodical convention stepped up the pace by authorizing the Board of Regents "to establish our own theological seminary as soon as possible."<sup>8</sup>

However, it was wartime – World War II – and the Board of Regents' efforts to gain exemption from the draft for its ministerial candidates ran into difficulties because of Selective Service guidelines concerning new seminaries. Eventually, however, a change in ruling by the Selective Service Administration removed the last remaining barrier.

In the 1944 *Synod Report*, the convention expressed its appreciation to the members of the Synodical Conference for the use of their institutions of higher learning over the years.

Our brethren of the Missouri and Wisconsin Synods have met us in this regard with the greatest kindness and consideration, and we can never fully show our appreciation of the many favors which they so generously have shown us. For several years our students attended the institutions in St. Paul and New Ulm, until we unexpectedly came into possession of Bethany College in Mankato. Our theological students, however, have continued to receive their training at the Seminaries in St. Louis, Thiensville, and most recently two of our students at Springfield, Illinois. A few of our students from Bethany College, have also received pre-theological training at Northwestern College, Watertown, Wisconsin.<sup>9</sup>

While the synod expressed its appreciation to its sister synods, it realized the vital importance of having its own seminary. The synod realized that a church body cannot remain strong and

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<sup>6</sup> 1931 *Synod Report*, p. 131.

<sup>7</sup> 1942 *Synod Report*, p. 58.

<sup>8</sup> 1943 *Synod Report*, p. 70.

<sup>9</sup> 1944 *Synod Report*, p. 51.

healthy without its own seminary for pastoral training. An institution was needed that would inculcate the heritage and tradition of the church body.

Well as these institutions of our sister Synods have served us, nevertheless we have felt that eventually we ourselves ought to provide for the training of our future workers. There are special problems which continue to confront us as a Synod, problems which those not intimately acquainted with cannot be expected to take into account in a manner conducive to our needs. There is a very important background, too, such as the Norwegian language, theological literature in that language, Norwegian culture, the history of our Synod, and the understanding of our church people resulting therefrom. Without an acquaintance with this background and all that it implies, our pastors cannot be expected, especially in some fields, to work as effectively and fruitfully as the Lord of the Church would have them work. These things can with any great success be supplied our future church workers only in our own schools, where they are in contact therewith, and can be given special guidance by teachers with this background, having themselves lived through a large part of the history of our church.<sup>10</sup>

Concerning this point, President Aaberg wrote in 1978:

Of course, with the years, the necessity for a knowledge of the Norwegian language and Norwegian culture has all but faded from view. But that question of the Norwegian language and culture was not so much in mind when the board wrote this report as the understanding that as a synod, as a church community, the ELS was unique. It had a particular heritage worth preserving, a particular mind-set which had its own contribution to make to American and world Lutheranism and to all of Christendom, and which was important to the congregations which were members of the Synod.<sup>11</sup> (Synod President Orvick referred to this as the particular flavor of the ELS.)

The synod also expressed a need for their own seminary because unionistic tendencies were at work even in confessional Lutheran church bodies. This was a very real issue with the doctrinal struggles that were occurring in the Synodical Conference.

Furthermore, there is the very vital consideration—the dangerous unionistic tendencies now at work even within that group of Lutherans which hitherto has stood as a bulwark of confessional Lutheranism in our country, which makes it increasingly imperative that we train our future pastors in our own Seminary.<sup>12</sup>

The turmoil within the Synodical Conference at this time certainly was responsible for the strong desire of many in the synod to establish their own seminary. The result was a real sense

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<sup>10</sup> 1944 *Synod Report*, p. 51.

<sup>11</sup> *Lutheran Sentinel*, Vol. 61:14, p. 214.

<sup>12</sup> 1944 *Synod Report*, p. 51.



of urgency that had not been present before this period. Thus one can say that the establishment of the seminary was at least in part the result of the Synodical Conference conflict.

### **The Seminary Begins**

In the summer of 1946 the synod convention resolved in the name of the Triune God to adopt fourteen resolutions relating to a new seminary, the first of which was: "To establish a full theological seminary course at Bethany Lutheran College, this course to begin in the fall of 1946."<sup>13</sup> On September 24, 1946,<sup>14</sup> a dedicatory service officially opened Bethany Lutheran Theological Seminary. The service was conducted by the synod president A. M. Harstad, who based his sermon on Titus 1:9.

The opening of the theological seminary of our Synod and the installation of Norman A. Madson as Dean of the Seminary took place at divine services in the chapel of Bethany College, Mankato, Minn., Sept. 24, 10:30 a.m. The service was conducted by the Synod's President, A. M. Harstad of Madison, Wis. The sermon preached on the occasion as well as the address of Dean Madson are found elsewhere in this issue of the Sentinel. Immediately after the installation of the dean, the following professors at Bethany College were installed as professors in the seminary: Dr. S. C. Ylvisaker, Martin Galstad, B. W. Teigen, Paul Zimmermann and Alfred Fremder. Greetings on the occasion were brought by Prof. E. Reim of the Wisconsin Synod Seminary at Thiensville, Wis., by Prof. E. Bliedernicht of Dr. Martin Lutheran College, New Ulm, Minn., by Pres. W. A. Poehler of Concordia College, St. Paul, Minn., and by Pastor O. Kaiser of Milwaukee, Wis. Also, Dr. S. C. Ylvisaker read letters and telegrams on the occasion from institutions within the Synodical Conference, from the President of the Conference and from individuals. The Bethany College choir sang under the direction of Prof. A. Fremder. A large assembly was present. Many of the synod's pastors, as well as others, had come for the festive occasion. It was an event of great importance in the history of our Synod. God bless this new institution in our midst and grant it the support of our people both far and near.<sup>15</sup>

The opening of our Bethany Lutheran Theological Seminary was a very significant event in the history of the ELS. It was a bold decision which meant that our students would attend the seminary of their own church body. The seminary proved to be a great blessing for the many students who attended the school as well as those who have been served by them as pastors.

### **The Madson Years**

The first dean of Bethany Lutheran Theological Seminary was the Rev. Norman A. Madson Sr. of Princeton, Minnesota. Norman A. Madson (1886-1962) was born near Manitowoc, Wisconsin. He attended Luther Seminary at St. Paul, Minnesota, and was ordained in the fall of 1915. He

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<sup>13</sup> 1946 *Synod Report*, p. 65.

<sup>14</sup> Bethany Lutheran College and the new seminary would have opened earlier that fall, but the polio epidemic was raging across America. *Lutheran Sentinel*, Vol. 29:17, pp. 266-67.

<sup>15</sup> *Lutheran Sentinel*, Vol. 29:21, p. 330.

became a traveling missionary on the Iron Range of northern Minnesota. After joining the ELS in 1925 he served as pastor at Our Savior's Lutheran Church, rural Princeton, Minnesota. In 1946 he was called as the dean of Bethany Lutheran Theological Seminary where he served until 1960. He wrote numerous articles for the *Lutheran Sentinel* and the *Lutheran Quarterly*. His publications include *Preaching to Preachers* (1952); and two volumes of chapel addresses, entitled *Evening Bells at Bethany* (1948) and *Evening Bells at Bethany II* (1952). Concordia Theological Seminary in Springfield, Illinois, awarded him an honorary doctor of divinity degree in 1949. As a noted and dynamic speaker he was in demand as a preacher throughout the Synodical Conference. His interest and love for preaching, he inculcated in his students. In 1918 he was married to Elsie Haakenson in Decorah, Iowa. This union was blessed with seven children, three sons becoming pastors. After his retirement in 1960 he spent his last two years on earth as a member of the Church of the Lutheran Confession (CLC).

In the report to the 1947 convention Dean Madson stated that our seminary is no longer merely a child of our fond desires but has become a living reality. In addition to Madson, a number of college professors assisted in teaching the seminary courses as was noted above. The student body that first year consisted of students of theology LeVine K. Hagen, Iver C. Johnson, Leigh Jordahl, Reuben Stock and Robert Preus. Robert Preus, a transfer student from Luther Seminary in St. Paul, became the seminary's first graduate. The Dean's report concerning the first year of operation ended with these words: "It is to the ineffable grace of our merciful Father that we commend our infant 'school of the prophets'. With the sainted Dr. Walther we also pray: 'God preserve unto us a pious ministry!' "<sup>16</sup>

### Curriculum and Education

The curriculum of the seminary was developed in a three-year cycle with each course being taught once during the cycle. With this system first-, second- and third-year students all attended the same classes. This made it possible for the seminary to function with a smaller faculty and fewer students and still have an adequate number of students in the classroom for beneficial student interaction and participation.

In 1951 the enrollment of the seminary numbered sixteen. In his summary of the work of the seminary Dean Madson reiterated the Latin motto for the seminary that he had put forth at its opening service in 1946.

*Disce ut semper victurus:*

*Vive ut cras moriturus.*

i.e.,

Study as though you are going to live forever (for you are):  
Live as though you are going to die tomorrow (for you may).

It was noted that not only an ever-increasing number of young men from the ELS were enrolling in the institution, but also students from the other member churches of the Synodical Conference were interested in the school. Finally Dean Madson enunciated the advantages that Bethany Lutheran Theological Seminary provided in comparison to larger and more prestigious institutions. He emphasized the personal attention given to the students and the close

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<sup>16</sup> 1947 *Synod Report*, pp. 51-53.

relationship between teachers and students at Bethany. These points remain among the chief advantages and assets of our seminary, the most important of which is the adherence to the inerrant Scriptures and Lutheran Confessions.

While an institution with our limited staff cannot offer the varied courses of studies offered by the seminaries that number students in the hundreds, there are certain distinct advantages to be found in a smaller institution such as ours. There is, first of all, that more intimate contact between students and teachers so desirable in any institution of learning. This not only affords a more personal understanding of the individual student's needs, but it also allows for a more satisfactory meeting of those needs on the part of the teachers. In courses such as Homiletics (sermon preparation and delivery), for instance, it is self-evident that the personal attention which the teacher can give to the sermon outlines from week to week, and to sermons prepared for class delivery, will be more minute and helpful than that which could be given a class of seventy-five or a hundred students.<sup>17</sup>

Two new individuals were added to the staff of the seminary in 1952. The Rev. George O. Lillegard was installed as a professor of religion and Greek at Bethany Lutheran College and as a teacher in the seminary. Before this time he had been a missionary in China and a pastor at Harvard Street Lutheran Church, Cambridge, Massachusetts. He authored many articles, including his monograph on the *Chinese Term Question* and the book of sermons entitled *From Eden to Egypt*. He served as professor until 1962. Prof. Christopher U. Faye, who had once been a missionary in Madagascar but spent much of his career as librarian at the University of Illinois, was installed as a member of the seminary faculty in charge of the library and served until 1962. He brought order and organization to the seminary library. The next year, 1953, saw one of the largest graduating classes from the seminary. The class included: Gerhard Becker, Elmer Boniek, Otto Drevlow, Julius Larsen, George Orvick, Glenn Reichwald, Wilhelm Petersen and Arthur Schulz.

Dr. S. C. Ylvisaker continued to teach in the seminary until 1952, when he retired and moved to Bryan, Texas. He taught mainly exegetical courses and Greek and Hebrew courses as preparation for entrance into the seminary.<sup>18</sup> Dean N. A. Madson, who gave the seminary its spirit and vitality, continued his work until 1959. President B. W. Teigen served as Acting Dean from 1959–1968. The Rev. Julian G. Anderson served as seminary professor and librarian from 1962–1968.

### **Church Fellowship Discussions**

Throughout the 1950s the doctrinal discussions in the Synodical Conference had a profound effect on the synod, the seminary, its professors and its students. Controversy over the doctrine of church fellowship was threatening to rip the Synodical Conference apart.

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<sup>17</sup> 1951 *Synod Report*, p. 72.

<sup>18</sup> Peter T. Harstad (ed.), *S.C. Ylvisaker*, p. 41–42.

The Lutheran Church—Missouri Synod (LCMS) had been the bulwark of orthodoxy throughout the world. Yet in the 1930s this mighty defense began to crumble. In 1935 the Missouri Synod accepted separate invitations from the American Lutheran Church (ALC) and from the United Lutheran Church (ULC) to negotiate for the purpose of establishing pulpit and altar fellowship. The ELS and WELS rejected those invitations because they felt that the ALC and ULC wanted union even without real doctrinal agreement, which conjecture soon became evident. In the negotiations between the ALC and LCMS, the ALC drew up a document called the *Declaration*, which was ambiguous on many important doctrines (Scripture, salvation, church and ministry, Sunday, and the last things). Missouri's adoption of it in 1938 alongside its own *Brief Statement* (1932) began its slow but steady decline. Discussion between the two churches continued. In 1950 the LCMS and the ALC produced a new union document called the *Common Confession*. Still, it too was an ambiguous and compromising statement.<sup>19</sup>

The rift between Missouri on the one hand and the ELS and WELS on the other continued to widen. Missouri began to make a distinction between prayer fellowship and joint-prayer so that they could pray at meetings with church bodies with whom they were not in fellowship.<sup>20</sup> In 1945, forty-four of their pastors drew up a statement known as the *Statement of the Forty-Four*, in which they openly rejected the old Missouri stand on church unity and related doctrines. There were even questions concerning inerrancy at the St. Louis seminary. As the hope of settling these differences gradually faded, the ELS with deep regret declared at its convention in 1955 that its fellowship relations with the LCMS were suspended. The synod resolved:

THEREFORE WE HEREBY DECLARE with deepest regret that fellowship relations with the Lutheran Church-Missouri Synod are suspended on the basis of Romans 16, 17, and that the exercise of such relations cannot be resumed until the offenses contrary to the doctrine which we have learned have been removed by them in a proper manner.<sup>21</sup>

Still, this suspension did not avert the loss of some members to both the Missouri Synod and the Church of the Lutheran Confession formed in 1960. The WELS broke fellowship with Missouri in 1961. At its 1963 convention the ELS withdrew from the Synodical Conference.

## The Otto Years

In 1957 Professor Milton Otto (1914–1982) joined the staff and was named dean of the seminary in 1968. He continued as dean until 1981. Milton Otto was born at Cherokee, Iowa. He attended Christian Day School at Hanover Lutheran Church and later attended Concordia College, Seward, Nebraska, and Concordia College, St. Paul, Minnesota. He graduated from Concordia Lutheran Theological Seminary, St. Louis, Missouri, in 1940. After vicaring at Princeton, Minnesota, and teaching at Eau Claire, Wisconsin, he was called as pastor of English Lutheran Church, Cottonwood, Minnesota, and later he was called to the Saude-Jerico Parish of Lawler, Iowa. He served as president of the Evangelical Lutheran Synod from 1954 until 1957 during the

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<sup>19</sup> Gaylin R. Schmeling, "Two Thousand Years of Grace," 2000 *Synod Report*, pp. 71–72.

<sup>20</sup> This occurred at the 1943 LCMS convention at Saginaw which also opened the doors to scouting.

<sup>21</sup> *Clergy Bulletin*, Vol. 14:10-11, p. 106.

difficult years of the severance of fellowship with the Lutheran Church—Missouri Synod. He married Marjorie Lund in 1942. Their marriage was blessed with five children.

During his years at the seminary, Dean Otto taught the core classes of the seminary. He is remembered for his pastoral care and evangelical heart. The spirit of a *Seelsorger* (one who cares for souls) was evidenced in his teaching and his faith life. His evangelical imprint is to be found on a whole generation of ELS pastors. One of his students, the Rev. Paul Schneider, summarizes this well:

Upon entering the seminary, this author was at first somewhat intimidated by what appeared to be a “stern German” Dean. But it did not take long before the warm heart of that man of God changed that first impression. What a blessing Professor Otto was both in and out of the classroom. His love for his students was only surpassed by his love for his Savior. And that love permeated the classroom. Professor Otto was clearly a Christian gentleman who was gifted by God to train future pastors in the school of the prophets.<sup>22</sup>

Acknowledging Dean Otto’s valued service to the synod and the seminary, Wilhelm Petersen, the seminary president, reported to the 1983 convention: “Professor Otto will long be remembered by his students for his pastoral approach to theology, and by his colleagues for his theological acumen, balanced judgment, and Christian friendship.”<sup>23</sup>

### **The Vicar Program**

In the early years of the seminary, various different methods were used in order to obtain practical experience for the seminary students. At times students spent the summer vacation serving in a particular parish. At other times students assisted in congregations during the school year. By 1958 there was general dissatisfaction with the internship provisions of the seminary program. There was a plea that a plan be developed whereby a student would obtain practical experience as *Seelsorger* during the first two summers of his seminary career.<sup>24</sup>

Finally in the early 1960s the present vicarship program was developed. There was some discussion about the possibility of students vicaring their third year of seminary as was done in many Lutheran seminaries of our country. However the seminary’s three-year cycle of courses made that impossible. Therefore the vicar year was established as the fourth year of seminary.

In general, students enrolling in the seminary were to have earned a B.A. degree and have a working knowledge of the Biblical languages, Greek and Hebrew. The seminary course covered a three-year period in the classroom followed by the newly implemented fourth year of vicarage, in which the students work under the supervision of an older pastor in order to gain actual field experience.

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<sup>22</sup> *Lutheran Sentinel*, Vol. 79:5, p. 8.

<sup>23</sup> 1983 *Synod Report*, p. 85.

<sup>24</sup> 1958 *Synod Report*, p. 57.

### **The Mequon Program or Bethany Program**

When this present writer came to the Bethany campus, he heard of the “Macbeth Program,” a humorous way of referring to the Mequon or Bethany Program. It began in the early 1960s. In 1962 it was reported to convention:

It should also be reported that we have been in consultation with the Committee of the Wisconsin Evangelical Lutheran Synod appointed to seek to provide instruction for men 21 years of age and older who wish to prepare for the ministry. Bethany has agreed to have these men take at least the first two years of pre-theological training at Bethany Lutheran College. If there is a need for these men to get three or four years of study before they enter the Thiensville Seminary, Bethany may also do that work with possibly some help by way of a faculty member from the Wisconsin Synod. This program will get underway this fall, and it will be studied during the next two years as to whether it should be expanded beyond the two years which we are now offering of pre-theological education.<sup>25</sup>

This was the origin of what came to be called the Mequon Program on the Bethany campus and the Bethany Program on the campus of Wisconsin Lutheran Seminary. While most of the students enrolled in this program later attended Wisconsin Lutheran Seminary at Mequon, Wisconsin, a few enrolled at Bethany Lutheran Theological Seminary. The program began in 1961 and continued until 1988. The program was at its peak in the 1970s and early 1980s with 13 graduates in 1980. At least 139 men attended the program during its existence.<sup>26</sup>

Many of the students enrolled in this program were second career students who had not attended the traditional pre-seminary training of the Synodical Conference churches that included four years of Lutheran preparatory school and four years of Lutheran college. At Bethany they received in addition to the required Greek and Hebrew courses the proper religion classes to prepare them for the seminary. The program was a blessing to the WELS in that it made it possible for many second-career students to enter the seminary. Also it was a blessing to the ELS in that it increased the college enrollment, brought a sense of maturity and stability to the junior college campus and provided men for our seminary.

### **The Weimar Ausgabe**

The Rev. Milton Otto was the first clergyman of German extraction to be elected president of this once predominantly Norwegian church body and he was the first seminary dean of German background. He was a man who treasured the German heritage of the Synodical Conference. He was fluent in German and was well grounded in the theology of the German-American theologians. This writer received his first copy of Walther's *Postille* from Dean Otto with the encouragement to continue to read the writings of Walther. However, first and foremost Dean Otto was a student of Luther and he encouraged his students to read Luther.

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<sup>25</sup> 1962 *Synod Report*, p. 57.

<sup>26</sup> Erling Teigen, “Answering the call of our Lord,” *Bethany Report*, (Winter 2002), p. 20.

Therefore it was very fitting that the Weimar edition of Luther's Works would be a memorial to Dean Otto for future generations. With the approval of and a generous donation from his family, the Weimar edition of Luther's Works was ordered for the library of Bethany Lutheran Theological Seminary. This edition became available again on the 500th anniversary of Luther's birth. It is the official edition of his writings and as more Luther material is gathered and edited, additional volumes are printed. This is certainly a fitting memorial to a man who was vitally interested in the seminary library. The Weimar *Ausgabe*, as it is called, greatly enhances the theological stature of our library and provides an added opportunity for Luther research. The first volumes of the seminary edition began arriving in 1983 in memory of Dean Milton Otto.<sup>27</sup>

## The Aaberg Years

The fourth decade of its existence brought maturity to the institution and a number of changes. Two of the changes proved decisive for the seminary's future: a separate presidency and a separate home. From 1946 until 1976, Bethany College and Bethany Lutheran Seminary had the same president. The president was responsible for both institutions and his concerns centered mainly on the college.<sup>28</sup> The dean of the seminary carried out the main administrative and educational duties of the seminary. In 1973 the Synod Convention resolved,

Whereas both the College and Seminary each deserve a full-time spokesman for its interests; Be It Resolved, that the President of the ELS appoint an independent commission to study the merits, feasibility and expedience of separating the office of President of Bethany Lutheran College, Inc., from the office of President of Bethany Lutheran Seminary and submit a report of its study to the 1974 Synodical Convention.<sup>29</sup>

### The Seminary Presidency

In 1974 the convention of the ELS resolved that the seminary presidency be separated from the college presidency and instructed the board to proceed to call a man to fill the seminary president position. In 1975 the Board of Regents had not yet called a president for the seminary. Therefore the convention urged the board to complete that task by the next convention. The Rev. Theodore A. Aaberg was called to be seminary president in May of 1976 and began his work on August 1, 1976. The Board of Regents expressed the great responsibility Aaberg was asked to assume and their confidence that the Lord had prepared him for that office, stating: "We believe that He has given you and has developed within you those talents, abilities and skills which are needed to fill this office in such a way that He will be served and glorified." The board also waived its own requirement that the seminary president hold an advanced degree, feeling his experience had given him the equivalent knowledge.<sup>30</sup> He was installed as the first full-time president of Bethany Lutheran Theological Seminary by the Rev. Milton Tweit on October 28, 1976.<sup>31</sup>

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<sup>27</sup> *Lutheran Sentinel*, Vol. 66:6, p. 14.

<sup>28</sup> See Appendix III.

<sup>29</sup> 1973 *Synod Report*, p. 61.

<sup>30</sup> Board of Regents Bethany Lutheran Theological Seminary, letter to the Rev. Theodore Aaberg, May 25, 1976.

<sup>31</sup> *Lutheran Sentinel*, Vol. 61:14, p. 226.

Theodore A. Aaberg (1925-1980) was born at Wildrose, North Dakota, to Pastor Theodore Aaberg and his wife, Alette nee Greibrok. He attended Concordia Theological Seminary, St. Louis, Missouri, and the newly organized Bethany Lutheran Theological Seminary, Mankato, Minnesota, graduating in 1950. From 1949 to 1968 he served as pastor at Scarville-Center Lutheran parish at Scarville, Iowa. He then accepted the call to the Norseland-Norwegian Grove parish, St. Peter. He had distinguished himself as a parish pastor and a theologian in the synod. In 1976 he accepted the call as president of Bethany Lutheran Theological Seminary, Mankato. He was managing editor of the *Lutheran Sentinel* for several years and served on the Doctrine Committee. In 1968 he authored a major history of the synod entitled *A City Set on a Hill*. In 1951 he was united in holy matrimony with Melvina Olson of Garvin, Minnesota. Their marriage was blessed with five children.

At this time the Regents created the office of dean of students, to which position Professor Juul B. Madson, a member of the staff since 1970, was appointed. Professor Madson, a son of the first dean was called to the faculty as professor in New Testament studies after twenty-four years in the parish ministry. He served as dean of students and registrar until he retired from full-time duty in 1991. He was co-author of two books: *Sigurd Christian Yloisaker* (1984) and *Built on the Rock* (1993). Virtually everything of importance produced in the ELS in the past thirty years has been proofread and edited by him. During much of this period Professor Rudolph Honsey taught the Old Testament courses in the seminary. While studying for his degree at Brandeis University he was pastor of Harvard Street Lutheran Church, Cambridge, Massachusetts. He is the author of an excellent commentary on the book of Job. Professor Honsey knew how to interest his students in the Hebrew language and make its teaching enjoyable. He was well loved by his students.

### **The First Seminary Building**

During the early years of the seminary, classes were held in the classroom building (Luther Hall) of the college and in the ensuing years the seminary was moved to various different locations on the college campus. The Rev. Paul Petersen reminiscing on his years at the seminary states:

Students did not choose Bethany Seminary for its outward prestige. Facilities and accommodations were not plush. The one classroom devoted to the seminary was located on the top floor of the college classroom building. When the cold northwest wind blew its wintry blast, students were known to sit with overcoats and overshoes to keep warm. Yet the students did little complaining. They knew why they were there. They were preparing for the public ministry in Christ's Church. They eagerly devoured the instruction that went on in that unpretentious classroom.<sup>32</sup>

The seminary, in 1968, received new quarters prepared on the ground floor of the Old Main building of the college. This area had previously been occupied by the Lutheran Synod Book Company. Funding was provided for this project through the Lillegard Memorial Fund. At this

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<sup>32</sup> *Lutheran Sentinel*, Vol. 79:3, p. 7.



time the seminary was located in the general area of the present college mailroom.<sup>33</sup> The library-lined walls of the large seminary classroom enveloped the students and professors. These accommodations were a welcomed improvement over the earlier home in spite of the fact that the students were virtually confined to the Old Main basement throughout the day.

Until 1977 the seminary had no permanent home; it was provided quarters by the college. The 1976 convention adopted a recommendation from the Board of Regents to authorize a special thankoffering known as "Gratitude for Grace" for the cause of higher education. It set a goal of \$600,000, two-fifths of which was to be allocated to the seminary. Pledges quickly exceeded that goal and at the next convention groundbreaking occurred for the seminary building just across the street from the college at 447 North Division Street (the present Communications Center). In his address at the groundbreaking ceremony on Thursday, June 23, 1977, "President Aaberg reiterated that this edifice would be used to promulgate the three-pronged watchword of the Lutheran Reformation: *Scripture Alone, Grace Alone, Faith Alone.*"<sup>34</sup>

The cornerstone for the new building was laid on October 16, 1977. College President Bjarne Teigen preached for the cornerstone laying service using Revelation 21:1-6 as the text. A look at our synodical history shows that mid-October has a long and honorable tradition. It was on October 14, 1859, that the old Norwegian Synod sent the Rev. Laur Larsen to Concordia Seminary, St. Louis, as a professor to assist in the training of its students at this seminary. On the same date the Norwegian Synod resolved to establish its own college in Decorah, Iowa, for the training of workers in the church. The school was dedicated on October 14, 1865. From then on October 14 became an anniversary day to remember the fathers' example of sacrifice and dedication to Christian education and the training of church workers. There then followed the dedication of the synod's seminary in Madison, Wisconsin, on October 14, 1876; the dedication on October 14-15, 1890, of the new building in Decorah to replace the original one which burned down; the dedication of the new seminary building at Hamline, St. Paul on October 14-15, 1899. The ELS, organized in 1918 to preserve and proclaim the doctrinal heritage of the old Norwegian Synod, has carried on its tradition of a mid-October remembrance of the zeal and dedication of the forefathers to Christian education, chiefly through the annual Bethany Day festivities. And now the cornerstone of the present seminary was laid on October 16, 1977.<sup>35</sup>

The following items were placed in the cornerstone of the seminary building according to the report of the Rev. Craig Ferkenstad: The Holy Bible; *Luther's Small Catechism*; *Handbook of Ministerial Acts* (ELS); *I Believe, A Study of the Formula of Concord*; a booklet on the ELS; copies of the *Lutheran Synod Quarterly* and the *Lutheran Sentinel*; catalogs of Bethany Lutheran Theological Seminary and Bethany Lutheran College; *The Bethany Scroll* of September 29, 1977; a copy of the sermon preached at the cornerstone laying; an Anniversary Thankoffering booklet; *Convention Echo* (ELS) of 1977; a copy of the *Mankato Free Press*; pictures of the seminary faculty and student body from 1976-77; the groundbreaking service and the cornerstone laying service; uncirculated 1977 coins; resolutions and news reports on the seminary opening in 1946; resolutions on the seminary and the seminary building from 1976-77.<sup>36</sup>

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<sup>33</sup> H. Larson and J.B. Madson, *Built on the Rock*, p. 226.

<sup>34</sup> Juul B. Madson, "Preparing Messengers of Peace," 1996 *Synod Report*, p. 63.

<sup>35</sup> This is a summary prepared by Seminary President Emeritus Wilhelm Petersen.

<sup>36</sup> Found in the cornerstone laying bulletin of Bethany Lutheran Theological Seminary, October 16, 1977.

The actual dedication service was held on Synod Sunday, June 18, 1978 at 10:30 a.m. The building was a sturdy, one-story, brick and stone structure containing two classrooms, a library, five offices and additional work and storage space.

The rite of dedication was read by President Wilhelm W. Petersen, using a prayer written for the occasion by Dr. Neelak S. Tjernagel. President Petersen preached the dedicatory sermon, "Two Pillars of Truth Upon Which our Seminary Must Continue to Stand" (John 20:31). The Rev. Alf Merseth, secretary of the ELS, served as liturgist. Music was provided by Mrs. Ruth Faye, organist, and the choir of Mt. Olive Lutheran Church in Mankato, under the direction of Prof. R. M. Branstad. President Armin Schuetze of Wisconsin Lutheran Seminary, Mequon, Wisconsin, brought special greetings on behalf of Wisconsin Lutheran Seminary and Wisconsin Synod President Oscar Naumann.<sup>37</sup>

The erection of its own separate building, together with the acquisition of its own institutional president, provided the seminary with a far greater sense of identity. Its students were able to live and learn in facilities under better conditions, suited for their needs and more favorable to the purpose of the institution.

### **Reichwald as President**

Because of ill health President Aaberg tendered his resignation from the seminary presidency in August of 1979. On January 8, 1980, President Aaberg passed away, at the age of fifty-four, of sarcoidosis of the lungs, an illness that slowly robbed him of his oxygen supply. Professor Glenn Reichwald (1927–1995) who had taught Greek, Latin, German, religion, and history at the college and seminary since 1958, served as acting president of the seminary for the 1979–1980 school year. He was born in Milwaukee, Wisconsin, and was a graduate of Concordia College in Milwaukee. After attending Concordia Seminary, St. Louis, Missouri, for one year, he vicared in the Saude—Jerico Parish of Lawler, Iowa, for two years. Here he also taught school at Saude Lutheran School. He then entered Bethany Lutheran Theological Seminary and graduated in 1953, serving as pastor in Gettysburg and Redfield, South Dakota. He received a Master of Science Degree in June of 1963 from Mankato State University. He did considerably more work beyond the master's degree at the University of South Dakota, North Dakota University, Moorhead State College and the University of Minnesota. His STM degree was obtained from Concordia Seminary, Fort Wayne, Indiana. In 1960 he was united in holy marriage with Ruth Marie Mau. Their union was blessed with four daughters.

Professor Reichwald was a hard-working and educated theologian. Throughout his life, he was an avid reader of the latest and best theological books, as his many book reviews in the *Quarterly* attest. "Professor Reichwald was a truthful servant of God, as the readers of his column in the *Lutheran Sentinel* know. He did speak bluntly when he saw people distorting the truths of God's Word. He also had a caring heart for souls and for students. He was a faithful servant in the Lord's kingdom."<sup>38</sup>

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<sup>37</sup> *Lutheran Sentinel*, Vol. 61:14, p. 201.

<sup>38</sup> *Lutheran Sentinel*, Vol. 79:2, p. 11.

## The Doctrine of the Church

During the 1970s and earlier there was considerable discussion in the ELS concerning the doctrine of the church. In 1978 articles in the *Lutheran Synod Quarterly* were printed concerning this doctrine, indicating the intense discussions concerning church and ministry that were occurring in the synod. This doctrine was also the subject matter of the 1978 Reformation Lectures which had this theme: *The Pulpit and the Pew in Luther and the Confessions*. The first lecture dealt with the office of the ministry and the second with the role of the laity. The presenter was Dr. Herman A. Preus.<sup>39</sup> The discussion concerning the doctrine of the church came to a God-pleasing resolution at the 1980 synod convention when the ELS church theses entitled "The Doctrine of the Church," mainly under the authorship of the Rev. Wilhelm Petersen, were adopted.

## The Petersen Years

During the year that Professor Glenn Riechwald served as acting president, the Board of Regents called the Rev. Wilhelm W. Petersen to be the new president of the seminary; he began his work on August 1, 1980. He was born on October 17, 1928, in Scarville, Iowa. He attended Bethany Lutheran High School, Bethany Lutheran College, Northwestern College of Watertown, Wisconsin, and Bethany Lutheran Theological Seminary. He graduated from college in 1950 with a B.A. degree and from the seminary in 1953 with a M.Div. degree. In 1989 he received an honorary D.D. degree from Concordia Theological Seminary, Fort Wayne, Indiana. On June 14, 1953, he was ordained at Our Savior's Lutheran Church, Albert Lea, Minnesota. He served the following parishes: Oklee Parish 1953-1960; Grace Lutheran, Madison, Wisconsin, 1960-77; Mt. Olive Lutheran, Mankato, Minnesota, 1978-1980. He was president of the ELS from 1976-1980 and president of the seminary from 1980-1997. After his retirement from the presidency he continued to teach homiletics at the seminary until 2003. He was united in holy matrimony to Naomi Madson in 1953. This union was blessed with six children.

As president of an academic institution of the size of Bethany Seminary, President Petersen was not only responsible for administration but also did a considerable amount of teaching. His teaching skills centered in several fields: systematic theology (the study of Biblical doctrine in systematic form), pastoral theology (the application and use of theology in the parish ministry), homiletics (the art of preaching), and church history. He is remembered for his pastoral heart and his stress on pastoral theology. Throughout his career, he continually emphasized the Law-Gospel division of Lutheran theology.

Having been named by his parents after the founding president of the Missouri Synod, Carl Ferdinand *Wilhelm Walther*, theologian Petersen understandably developed a strong and vital interest in the topic so dear to this noble spiritual forebearer and so ably set forth in the latter's priceless volume: *The Proper Distinction Between Law and Gospel*.<sup>40</sup>

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<sup>39</sup> Herman Preus, "The Pulpit and the Pew in Luther and the Confessions," *Lutheran Synod Quarterly*, Vol. 19:1.

<sup>40</sup> *Lutheran Sentinel*, Vol. 79:8, p. 8.

### **The Lord's Supper Discussions**

In the 1980s there was considerable discussion concerning the doctrine of the Lord's Supper both within the ELS and outside of it. Several articles concerning the Sacrament are to be found in paging through the issues of the *Quarterly* during this period. In fact, the entire December 1988 *Quarterly* was reserved for the Doctrine Committee's presentation of the Lord's Supper entitled, *The Theology of the Lord's Supper*. This essay summarized the biblical and confessional doctrine of the Lord's Supper. The words of institution as spoken by the pastor by virtue of our Lord's original institution effect the real presence of Christ's body and blood in a valid administration of the Lord's Supper (consecration, distribution and reception). One cannot fix from Scripture the point within the sacramental *usus* when the real presence of Christ's body and blood begins, yet we know from Scripture and we acknowledge in the Confessions that what is distributed and received is the body and blood of Christ.<sup>41</sup>

### **Changes in the Faculty**

In the early 1990s there was considerable turnover on the seminary faculty. Both Professor Madson and Professor Honsey retired from active duty. Pastor Mark Harstad, who originally came on campus in 1980 primarily to instruct in the seminary, later concentrated his teaching in the college department. New full-time additions to the faculty were Professor Adolph Harstad in 1991 in the field of Old Testament studies; Dr. Thomas Kuster in 1991 in the field of communications; and Professor John A. Moldstad, Jr., in 1993 in the field of New Testament studies. Before coming to the seminary, Professor Harstad had been a missionary in Zambia and pastor in Alma, Michigan, and Escondido, California. Previously, Dr. Kuster had been a professor at Dr. Martin Luther College, New Ulm, Minnesota, and had served parishes in Michigan and Wisconsin. Professor Moldstad, who served parishes in South Dakota, Arizona and Wisconsin before being called to the seminary, has produced an informative book on the doctrine of predestination with special reference to the election controversy among the Norwegian Lutherans.

### **The Second Seminary Building**

During these same years the need for a larger seminary building was recognized. When the headquarters of the synod was moved to Bethany in 1986 it took over one large seminary classroom for office space and required more secretarial space for printing, mailing, copying, etc. In addition to this, Bethany College was rapidly growing. The 447 Division Street seminary building was now needed by the college for extra classroom and expanded administrative needs.

The seminary library had become too small to accommodate the need for study carrels, computer lab, new books, and the storage of periodicals. The fire marshal had informed the seminary that it was not in conformity with space requirements. In general the seminary had become overcrowded and lacked sufficient space for both the synod and the seminary.

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<sup>41</sup> Gaylin R. Schmeling, "The Theology of the Lord's Supper," *Lutheran Synod Quarterly*, Vol. 28:4.

In 1994 it was planned to remodel the first seminary building and add an addition to it. However by 1995, there were new opportunities which made it possible to plan the construction of a new seminary building. The synod began a two-year special offering commemorating the fiftieth anniversary of the seminary referred to as "Messengers of Peace." This special offering was to provide financial support for the new seminary building.<sup>42</sup>

Major assistance for the construction of this building was provided by grants from the Marvin M. Schwan Charitable Foundation. The special synod-wide offering, "Messengers of Peace," with a goal of \$400,000, was completed in 1998. It far exceeded its goal and these funds were matched through grants from the Schwan Foundation.<sup>43</sup>

The cornerstone laying for the new seminary-synod building was held on September 23, 1996. President Petersen preached the sermon and President Orvick presided at the laying of the cornerstone for the new building. The seminary and the synod offices were able to move to the new building in the fall of 1996.

On Sunday afternoon, June 15, 1997, at 2:30 p.m., the dedication service for the new seminary building took place. With these words President Orvick began the dedication sermon: "A seminary probably has a greater impact upon the theology and the future of a church body than any other factor, because this is where the future pastors for generations to come learn the teachings of Scripture and what the church body stands for. We therefore give thanks to God that our Bethany Lutheran Theological Seminary has through the fifty-one years of its existence been blessed with professors that are totally committed to the inspiration, inerrancy, and infallibility of the Holy Scriptures."<sup>44</sup> The *Lutheran Sentinel* reports concerning the dedication as follows:

Synod Sunday Festival service began at the Bethany Lutheran College Trinity Chapel at 2:30 p.m. on June 15, 1997. The Rev. Raymond Branstad served as the liturgist, President Wilhelm Petersen was the lector, and Professor Dennis Marzolf was the organist. The pastor's chorus conducted by Chaplain Mark DeGarmeaux, also participated in the service. President George Orvick preached the sermon on Luke 15:1-7. Referring to the Good Shepherd window in the seminary building, Pres. Orvick reminded the people that Jesus, the Good Shepherd, is the pattern for the parish pastor. He led the apostles by God's Word, He cared for the sick and troubled sheep, and He sought those who were lost. This is the type of pastor which will be trained at the new seminary building. At the end of the service, the worshippers walked to the new seminary building for the rite of dedication at 4:00 p.m. The Rev. Raymond Branstad, chairman of the Board of Regents, performed the rite of dedication, and Pres. Orvick served as liturgist. After the dedication, the worshippers toured the new building and headed to the Bethany campus for a chicken supper.<sup>45</sup>

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<sup>42</sup> 1995 *Synod Report*, pp. 45-46, 174-175.

<sup>43</sup> 1997 *Synod Report*, p. 35.

<sup>44</sup> George M. Orvick, "Seminary Dedication Sermon," *Lutheran Synod Quarterly*, Vol. 37:3.

<sup>45</sup> *Lutheran Sentinel*, Vol. 80:8, p. 5.

Weather reports had predicted thunderstorms for the dedication afternoon, but the severe weather never materialized and the rite of dedication was able to be performed outdoors. Several hundred people gathered outside the new building to hear the words, "We dedicate this building and all that is in it to the glory, honor, and worship of God, in the name of the Father and of the Son and of the Holy Spirit. Amen."

A new seminary building had certainly been the hope and dream of many individuals. Two people however stand out as having the vision and foresight to work to make this dream a reality: Seminary President Wilhelm Petersen and Synod President George Orvick. President Orvick was the elected leader of our synod for nearly thirty years during much of the latter part of the twentieth century. His leadership and administrative skills were a great blessing to both our synod and the seminary.<sup>46</sup>

### **New facilities**

The new seminary building provided ample space for the synodical offices and archives. It houses the headquarters of the Evangelical Lutheran Synod. In the building the offices of the synodical president, deferred giving counselor, and business administrator are found. The majority of synodical committee meetings occur in the seminary conference room.

Adequate classroom space was provided for the seminary; in addition a chapel, a student lounge, a library, and professors' offices were included. The beautiful chapel is named the Good Shepherd Chapel because of the stained glass window that predominates in the chapel. As was stated earlier, the window reminds the seminary students that the heart of all Christian preaching is the Good Shepherd who gave His life for us, and it points out that the seminary is training its students to be shepherds under the Good Shepherd. It is really a joy for the professors and students to be able to work and study in such a fine new facility.

As one views the Minnesota River Valley from the seminary atrium, he is reminded of Psalm 121. The cliffs and hills bordering the Minnesota River Valley illustrate for one the power and majesty of God our Helper and Redeemer, as this Psalm points out: "I will lift up my eyes to the hills - From whence comes my help? My help comes from the Lord, who made heaven and earth." Our seminary is located in these hills protected by the Lord; it is a city set on a hill which cannot be hid, and a light proclaiming the Gospel in a world covered with darkness.

In the atrium of the seminary building there are several pictures which emphasize the history and the purpose of the seminary. First there is a picture which includes the three great leaders of confessional Lutheranism. The painting depicts Martin Luther, through whom God restored the Gospel in the Reformation; Martin Chemnitz, the leading light in Lutheranism after Luther - so much so that there was the saying, "If the second Martin (Chemnitz) had not come, the first Martin (Luther) would scarcely have stood" (*Si Martinus non fuisset, Martinus vix stetisset*); and C.F.W. Walther, the principal founder of confessional Lutheranism in this country. Their confession centers in the sacrificial death of the Lamb of God on the cross and His glorious resurrection, by which the whole world was declared righteous in Christ.

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<sup>46</sup> For an outline of the life and work of President Emeritus Orvick, see *Lutheran Sentinel*, Vol. 85:6, p. 5f.

Also there are pictures of the three founders of the Norwegian Synod: H.A. Preus, the early leader and longtime president of the synod; J.A. Ottesen, the model pastor and *Seelsorger*; and U.V. Koren, the great theologian of the synod. These men were students of Johnson and Caspari, who sought to imbue their students with a spirit of orthodoxy which blended the passion and fervor of a revival preacher with the intellect of an orthodox dogmatist. This is still the purpose of our seminary. Concerning these historic pictures, President Theodore Aaberg stated in his final seminary report to the convention:

The pictures hang there for a purpose. They are there to remind all who enter of our Synod's rightful claim as the theological successor of the old Norwegian Synod. But they are there also to remind us of the theology itself espoused by these men and by the Synod they represented. They remind us of our duty to ferret out and to teach that theology to our students in the Seminary, and they in turn to their [future] congregations.<sup>47</sup>

Bethany Lutheran Theological Seminary today is located at 6 Browns Court on the campus of Bethany Lutheran College in Mankato, Minnesota. These institutions are situated on McMahon Hill, near the geographic center of the city, overlooking the Minnesota River Valley. Located approximately 80 miles southwest of Minneapolis-St. Paul, the city of Mankato has become a regional center for southern Minnesota and has an area population of about 50,000.

## The Recent Years

The Rev. Wilhelm Petersen served as president of the seminary until the spring of 1997. The same day that the new seminary building was dedicated (June 15, 1997), the Rev. Gaylin Schmeling was installed as president of the seminary. At the installation service the Rev. George Orvick, synod president, served as liturgist and the outgoing seminary president, Wilhelm Petersen, preached the sermon based on Matthew 28:18-20 emphasizing that pastors to be trained at the seminary need to be mission minded and doctrine minded.<sup>48</sup>

President Schmeling was born on September 27, 1950, at Litchfield, Minnesota. He grew up on the family farm near Hutchinson, Minnesota. In 1974 he enrolled at Bethany Lutheran Theological Seminary, Mankato, Minnesota, graduating in 1978 after vicaring at a five-point parish in northern Iowa. His first call was to a two-point parish, English Lutheran Church of Cottonwood, Minnesota, and Zion Lutheran Church of Tracy, Minnesota. In the spring of 1986 he was called to Holy Trinity Lutheran Church in Okauchee, Wisconsin (near Milwaukee), where he served until 1997, when he was called to be the president of Bethany Lutheran Theological Seminary. Since 1985 he has been a member of the Doctrine Committee of the Evangelical Lutheran Synod and its chairman since 1986. He received his STM degree in 1993. He has been a contributor to a number of theological periodicals and has written a book on Baptism and a devotional book on the Lord's Supper. In 1973 he married Rebecca Christensen. Their marriage was blessed with two sons, Timothy and Samuel, both of whom are entering the pastoral ministry.

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<sup>47</sup> 1979 *Synod Report*, p. 78.

<sup>48</sup> Wilhelm W. Petersen, "Seminary President Installation Sermon," *Lutheran Synod Quarterly*, Vol. 37:3.

### **The Present Faculty**

As the sixtieth anniversary of the seminary is celebrated, the faculty consists of three full-time professors, Adolph Harstad, Michael Smith, Gaylin Schmeling, and a number of adjunct professors from the college. Professor Adolph Harstad leads the Old Testament studies. Professor Harstad has distinguished himself as an author, producing two excellent commentaries on the book of Joshua, the first published by Northwestern Publishing House and the second a commentary of over 900 pages recently published by Concordia Publishing House.

President Schmeling teaches the core classes in history and dogmatics. In this he has been assisted by Professor Erling Teigen and Professor Adolph Harstad. In dogmatics Professor Teigen teaches prolegomena (the nature and character of theology), Scripture, God and man. The symbolics courses are taught by Professors Michael Smith, Adolph Harstad, and Gaylin Schmeling. First-year homiletics is taught by Professor Adolph Harstad and second-year homiletics is taught by Professor Gaylin Schmeling. Third-year homiletics is led by Professor Thomas Kuster, who is called to both the college and seminary and who also leads our communication courses. Professor Dennis Marzolf teaches liturgics.

In 2002 Professor John Moldstad was elected as the president of the Evangelical Lutheran Synod. As a result of financial restraints and other considerations, a third full-time professor was not called. However, the Lord richly blessed our seminary in 2006. The Lord made it possible for the seminary to call a third full-time professor in the area of New Testament studies. Professor Michael Smith of Bethany Lutheran College accepted the call to this position. We are looking forward to having him be a part of our staff. He will be serving the seminary in a full-time capacity beginning with the 2006-07 school year. Professor Smith was installed during the sixtieth anniversary celebration of the seminary on June 18, 2006. Professor Smith had been a Bethany College professor since 2002, and before that he had served parishes in Suttons Bay, Michigan, Fort Mohave, Arizona, and Holland, Michigan.

The Lord has blessed the seminary with faithful secretaries. When the Rev. Theodore Aaberg became the president of the seminary, his wife Melvina began to serve as the seminary secretary. For many years she was the only secretary for the seminary and the synod and did a massive amount of work. She kept the seminary in order and provided for the synod's needs. Melvina served for twenty-eight years and retired in August 2004. Now she assists part-time as the secretary for the museum and archives. In 1996 Mary Jane Tweit became the second secretary for the synod and seminary. She faithfully served until 2004. Since August 2004, Elsa Ferkenstad has been employed as the secretary for the synod and seminary.

### **The Present Course of Study**

The Evangelical Lutheran Synod (ELS) operates Bethany Lutheran Theological Seminary in order to train men for the public ministry in the ELS as well as to serve the synod's theological needs. Both the synod and the seminary are committed to the Holy Scriptures as the inspired, infallible and inerrant Word of God. The Bible is the sole authority for faith, doctrine and life. The Lutheran Confessions are the correct understanding and exposition of the teaching of the Holy Scriptures. All teaching and training in the seminary, as well as approval and



recommendation of graduates for the office of the public ministry, is therefore based on God's Word, with the doctrine of justification as the heart and center of the seminary's existence and work.

The seminary is preparing men to proclaim the good news of salvation found in our Triune God—God the Father, God the Son, and God the Holy Spirit. This great Three in One God is revealed to us by God the Son, the Word Incarnate, in His written Word, the Holy Scriptures. The central message of this inspired and errorless Word is the God-Man Jesus Christ and His redemptive work for our salvation, as Johann Gerhard writes, "For the entire Scripture advances Christ. He is the kernel of the Scripture."<sup>49</sup> He loved us so much that He lived a holy life in our place and gave Himself into death as the one sufficient ransom to free us from the domination of sin, death, and the devil. He took upon Himself our sin, death, and hell so that we could have His righteousness, life, and heaven. This wonderful treasure is offered to us in the means of grace, the Word and Sacraments, and is received by faith alone in Him as the Savior, which faith is worked, strengthened, and preserved through these same means of grace.

There are certain prerequisites or requirements for entering the seminary. In accordance with the Word of God in 1 Timothy 3:1-7 and Titus 1:6-9, the basic requirements for admission into the seminary are a proper Christian life and a heartfelt desire to enter the public ministry of the Word. Academically one should have a baccalaureate degree from an accredited college or university and at least two years of Greek and Hebrew, the languages of sacred Scripture. It goes without saying that a potential student will have basic people skills and common sense. "Three things are necessary to the ministry: grace, learning, and common sense. If you have not grace, God can give it to you; if you have not learning, man can give it to you; but if you have not common sense, neither God nor man can give it to you, and you will be fools forever."<sup>50</sup>

The seminary provides a four-year course of study: three years of classroom work followed by a year of practical training in a parish. The seminary curriculum is divided into the four major areas of theology: **biblical**—the study of the Holy Scriptures; **systematic**—the study of the doctrines, or teachings, of the Bible and the Lutheran Confessions; **historical**—the study of the Christian Church from the time of the apostles to the present day; and **practical**—the study of biblical principles applied to daily life. This training helps them mature as theological students.

**Biblical Theology:** Biblical theology focuses on understanding the Holy Scriptures. The isagogics courses provide an introduction to the individual books of the Bible. Attention is given to each book's authorship, the time and circumstance of its writing, and the preservation of the texts. Exegetical study is a "drawing out" or "extracting" of the true meaning of the biblical text, and this is why a knowledge of the biblical languages is so important. Exegesis then is a study of the original Hebrew or Greek texts in order to understand the precise meaning of the words, phrases, and sentences. Key Old and New Testament books are studied in the original languages. Through biblical theology the student obtains the correct meaning and understanding of the biblical text.

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<sup>49</sup> *Denn die ganze Schrift gehet auf Christum, derselbige ist der Kern der Schrift.* (Johann Gerhard, *Postille* I:67).

<sup>50</sup> G.H. Gerberding, *The Lutheran Pastor*, p. 51.

**Systematic Theology:** This is the study of biblical doctrine in a systematic, logical and orderly form. Hermeneutics is the study of the principles employed in the translation and interpretation of the Scriptures. Dogmatics is the systematic, detailed study of the doctrines of the Christian church which have been drawn from the Bible. Here the articles of faith are dealt with according to a proper order: God, Man, Sin, Redemption, etc. In this way they may be logically presented with other doctrines for the purpose of teaching these truths according to the admonition of St. Paul, "Hold fast the pattern of sound words which you have heard from me, in faith and love which are in Christ Jesus" (2 Timothy 1:13). The doctrines are formulated in clear, concise statements that set forth the true teaching of Scripture at the same time that they expose and reject unscriptural teachings. Symbolics courses acquaint the student with the confessional teachings of the Lutheran church (the Book of Concord and other doctrinal statements of the Lutheran church) as well as those of other Christian denominations and non-Christian religions. They also provide a study of the historical context of the Lutheran Confessions for a more complete understanding and appreciation of the heritage of the Lutheran Church.

**Historical Theology:** Historical theology traces the story of the Christian church from its beginnings up to the present. Here the student sees the doctrines of Scripture applied to the life of the church throughout its history. A major purpose of historical theology is to reveal the gracious, always-present hand of the Triune God ruling over His church. The student is to realize that the exalted Lord Jesus Christ is in control of His church working all things for its good (Romans 8:28) and thus is fulfilling His promise that "the gates of hell will not overcome it" (Matthew 16:18).

**Practical Theology:** The courses under this division of theology deal with the art of applying scriptural doctrine to real life situations. In this discipline the knowledge acquired in biblical, systematic, and historical theology is applied to daily life in the parish. Practical theology, or pastoral ministry, concerns establishing and maintaining the faith of Christians through pastoral care. Since the care of souls has many aspects, the courses under practical theology are quite diverse. For example, homiletics deals with the preparation and delivery of Bible-based sermons, while pastoral theology focuses on the proper relationship and interaction between the pastor and the people entrusted to his care. In every area of practical theology, a proper division of law and gospel is to be maintained in accord with the apostolic admonition: "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). Luther writes, "Place any person who is well versed in this art of dividing the Law from the Gospel at the head and call him a doctor of Holy Scripture."<sup>51</sup>

**Three-Year Cycle:** A three-year cycle of classes makes up the seminary curriculum. The courses, therefore, are taught once in every three-year cycle with the exception of hermeneutics and homiletics which are taught yearly. In this system, first-, second-, and third-year students attend the same classes. Operating with a three-year cycle of classes allows the seminary to function with a smaller faculty and relatively few students. It also allows for an adequate number of students in the classroom for interaction and participation.

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<sup>51</sup> *Darumb, welcher diese Kunst, das Gesetz, vom Evangelio zu scheiden, wohl kann den setze obenan, und heisse ihn einen Doktor der heiligen Schrift* (WA 36:29, 32-24; St. L 9:802).

**Field Work:** Prior to vicarage and concurrent with their classroom education, seminary students participate in a field education program in one of the congregations of our fellowship in the general Mankato area. The purpose of this program is to provide the students with supervised, firsthand experience in various aspects of the parish ministry throughout their seminary career.

**Master of Divinity Paper:** All students of Bethany Lutheran Theological Seminary are required to write a major theological paper and successfully defend it before a faculty committee in order to fulfill the requirements for graduation with the Master of Divinity degree. Prior to the beginning of the spring semester of the middler year, the seminary student will propose his paper topic. In conjunction with classroom assignments or special theological interests the student does extensive reading in the four areas of theology: biblical theology, systematic theology, historical theology, and practical theology. The student may select a topic for his paper suggested by such readings. By February 15 of his senior year, the student will be prepared for his oral defense.

**Vicarage:** The seminary course includes one year of vicarage, which follows completion of the three years of classroom study. The vicarage provides the student practical experience in working with people in a local congregation or parish under the supervision of a pastor.

The vicar program is under the auspices of the seminary through the dean of students and is considered part of the seminary training. The seminary faculty in consultation with the supervising pastor evaluates a student according to the following criteria: academic ability, personal suitability and pastoral skill.<sup>52</sup>

### **Seminary Assistance**

The cost of higher education is increasing at a tremendous rate. It has become almost impossible for students to attend college without student loans or outside support. These same trends have influenced the seminaries of our country, our seminary included. Also more and more students are married and have families. This entails many financial responsibilities. Often students and their families are at a subsistence level economically.

Considering these financial issues, the seminary has been striving to cover as much of the tuition costs of the seminary as possible with scholarship funds. In the last few years virtually all the tuition costs have been covered by scholarship funds. This virtual tuition-free situation is a great blessing for our students. It makes it possible for them to work fewer hours to provide for themselves financially and it gives them more opportunity to prepare for the important task of proclaiming the message of Jesus Christ crucified. The seminary continues its policy that students that do need employment for financial reasons should keep their outside employment to a minimum (not to exceed 20 hours per week) while the seminary is in session.

In the fall of 1997 the seminary initiated a student housing and utilities assistance program. This program supplements the students' income by assisting in payment of the cost of housing. Now

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<sup>52</sup> Much of the material under the heading "The Present Course of Study" is to be found in the 2004–2007 Academic Catalog of Bethany Lutheran Theological Seminary.

there is greater certainty that our students have adequate housing than was the case in the past. Another program that interests many congregations in our synod is the student adoption program. In this program a congregation is assigned a particular student for whom they then provide support and encouragement. Some congregations provide gifts, cards and encouragement on holidays and birthdays, others provide groceries and incidentals periodically for the seminary student, and still others provide funding for a portion of the tuition for the student. In addition a special student support fund has been established for the purpose of assisting students in unexpected or catastrophic needs.

All these programs are possible through the generous support of our congregations and individual members of our church. Our seminary belongs to our church body and the people of the synod have shown their gratitude for the Lord's salvation through their support of the seminary. In addition, the seminary receives support from Thrivent Financial for Lutherans and other organizations. The Marvin M. Schwan Charitable Foundation supports the seminary in a significant way. Grants from the foundation have provided support for the seminary operations, for our seminarians and their families, and funds to increase our library collection. One individual who needs to be mentioned in this connection is the Rev. Richard Wiechmann, who is our synod's Deferred Giving Counselor. He has worked untiringly to increase the seminary's endowment that provides support for our students. It was Pastor Wiechmann's dream that our seminary would become virtually tuition free and he has worked to make that a reality. He has a heart for our students and desires to provide for their needs.

### **Seminary Services**

**Vicar Workshop and Call Day:** The July issue of the 1978 *Lutheran Sentinel* reported a new feature in the seminary program which was a vicar workshop prior to graduation in May:

In addition to presentations and discussions between returning vicars and seminary professors, the workshop program included presentations by Prof. N. S. Holte, Acting-President of Bethany College, speaking on behalf of the ELS Board for Christian Service, and the Rev. W. W. Petersen, President of the ELS.<sup>53</sup>

The vicar workshop continues to be an important aspect of seminary life. The main purpose of the workshop is a debriefing for the vicars. Each vicar gives a report on certain phases of his vicarage. The report is beneficial to the student body and it helps the professors assess the individual's vicarage. The president of the synod gives a presentation to the vicars concerning the pastor and his relationship to the synod. In addition to this, brief presentations are given on our synod's pension fund, insurance plan, and deferred giving.

A new feature of the vicar workshop, begun in 1998, is the formal call service for vicars and candidates. At this service the vicars and candidates receive their assignments and scriptural encouragement as they go forth in their important work of proclaiming the Gospel.

**Seminary Retreat:** The annual seminary retreat began in 1998 as a retreat for both students and their wives. Appropriately, it usually occurs around Valentine's Day in the Twin Cities. The

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<sup>53</sup> *Lutheran Sentinel*, Vol. 61:14, p. 232.

purpose of the retreat is to prepare the students and their families for life in the parsonage. Also it is to assist them in personal finances and increase their awareness of Christian stewardship.

**Summer Institute:** The Summer Institute is normally a three-day seminar providing continuing education for our pastors. While a pastor is continually teaching, he should never end his own learning. This is one of the avenues that the seminary provides for the pastor as a professional to further his education. The institute has been held throughout the country in order to make it possible for more of our pastors to attend. However its usual location is on the seminary campus.

In the future the seminary hopes to provide a longer institute and possibly a summer quarter of several weeks where elective courses would be offered in various theological disciplines. Courses available for our lay leaders would also be beneficial. In addition, the seminary could begin retreats for senior citizens and other age groups in an Elderhostel setting. Here various theological topics would be discussed.

### **International Students and International Work**

The seminary has always had an international flavor. In its early years, seminary graduates Otto Drevlow and Gerhardt Becker served in the Nigeria mission of the Synodical Conference. Desmond Jose, a native of Cornwall, England, was called to be a pastor in the Cornwall mission. Peter Chang attended our seminary and returned to Hong Kong where he established a thriving Lutheran mission.

Roger Falk desired to proclaim the Gospel among the Japanese people. He was called to the Wisconsin Synod mission in Japan where he faithfully served for most of his ministry. John Shep, who was of Ukrainian ancestry, founded the Thoughts of Faith organization which has brought the Gospel to Ukraine and the Czech Republic. James Krikava, Steven Sparley and Matthew Luttmann have worked in the Czech Republic. David Lillegard, Theodore Kuster, James Olsen, Martin Teigen, Timothy Erickson, Daniel McMiller, Timothy Bartels, Kurt Smith and Terry Schultz have served in South America. Juan Rubio from El Salvador attended the seminary, graduating in 1978.

In recent years, there have been students attending the seminary from throughout the world. The president of the Confessional Lutheran Church in Latvia, Gundars Bakulis, is a graduate of the seminary, as is the case with Egons Mudulis who serves as a pastor in Latvia. Both Andreas Drechsler and Andreas Heyn from the Evangelical Lutheran Free Church (Germany) attended the seminary. Tor Jakob Welde, our second Norwegian student (the first being Gunnar Staalsett), is pastor in Avaldsnes and Bergen, Norway. Mark Tuffin, Timothy Hartwig and Bradley Kerkow, who were members of our sister church in Australia, attended our seminary and now both Timothy Hartwig and Bradley Kerkow serve in the ELS. The same is true of Young Ha Kim, who is at present a missionary in Korea, and of Jong In Kim, who is pastor of Asian Mission Church in Irvine, California.

Our faculty has had the opportunity to lecture in our sister seminaries world wide. Professors have taught in the Lutheran Seminary in Lima, Peru; *Biblicum*, Ljungby, Sweden; *Lutherisches*

*Theologisches Seminar*, Leipzig, Germany; St. Sophia, Ternopil, Ukraine; the Lutheran Seminary of Central Africa, Lusaka, Zambia; and India.

### Library and Rare Books

**Seminary Library:** The seminary library had its beginning before the seminary itself was founded. The libraries of retired or deceased pastors began to arrive at Bethany twenty years before Bethany Lutheran Theological Seminary was established.

One pastor's library in particular, the Rev. Markus Fredrick Wiese, stands out as massive in size, scope and theological depth. Pastor Wiese was born on May 11, 1842 in Falster, Denmark and was a pastor at Western Koshkonong, Stoughton, Wisconsin, from 1892-1917. Others who have made substantial donations to the collection are: Niels P.N. Hvale, 1850-1926; Sigurd C. Ylvisaker, 1884-1959; Johannes T. Ylvisaker, 1845-1917; and Herman A. Preus, 1888-1985. Many other pastors and members of the Evangelical Lutheran Synod have also made generous contributions from their personal libraries. A number of people assisted in organizing and cataloging the books of the seminary, but one name stands out, that of Professor Christopher U. Faye. Professor Faye, a distinguished rare book cataloger from the University of Illinois, began the cataloging of the collection in the early 1950s.<sup>54</sup>

Today, the seminary library is found in two locations. The larger part of the collection is located on the lower level of the seminary building and the other part of the collection and the rare book collection are found in the Memorial Library on the college campus. The seminary library holdings include 14,000 volumes and 100 periodicals. The seminary library is fully computerized and the library card catalog is accessible on the Internet. It is the hope of the seminary that the library may function as a media center for our students and for area pastors. It is intended to be a center of scholarly research.

**Rare Books:** The Rare Book Collection of Bethany Lutheran Theological Seminary includes primarily Lutheran Reformation books from the sixteenth, seventeenth, and eighteenth centuries. Of the 923 titles in the collection, the oldest volume is the first Lutheran book of doctrine, *Loci Communes (Common Places)* written by Philip Melanchthon in 1521. The seminary's collection includes the 1536 edition of this work published in Wittenberg. Two additional works of significance in this collection are a first edition of the *Book of Concord* published in 1580 and the *Apology to the Book of Concord* published in 1584. Also the collection contains the first Latin translation of the Book of Concord, at least one volume of the Jena edition of Luther's Works, other works of Melanchthon, works of Brenz (Commentaries), works of Flacius (*Clavis Scripturae*, etc.), works of Hesshusius, works of Chemnitz (*Loci Theologici*, *Postille*, *Harmonia Evangelica*, *De Coena Domini*, *Examen*, etc.), works of Arndt (*Sechs Bücher vom Wahren Christenthum*, *Paradiesgärtlein*, etc.), works of Gerhard (*Loci Theologici* Steinmann and Cotta editions, *Harmoniae Evangelicae*, *Schola Pietatis*, etc.), works of Calov (*Biblia Illustrata*, etc.), works of Quenstedt (*Theologia Didactico-Polemica*, etc.), works of Dannhauer (*Hodosophia*, etc.), works of Hollaz (*Examen*, etc.), and works of Walch. Bethany Lutheran Theological Seminary maintains and directs the operation of this Rare Book Collection.<sup>55</sup>

<sup>54</sup> From the "Rare Book Collection" brochure of Bethany Lutheran Theological Seminary.

<sup>55</sup> From the "Rare Book Collection" brochure of Bethany Lutheran Theological Seminary.

The Board of Regents established the Theodore A. Aaberg Memorial Fund for the Rare Book Collection shortly after he died. The purpose of this fund is to acquire valuable rare books. Such books are indispensable for scholarly research.

### **The Public Ministry of the Word**

In the early 1900s questions began to arise in the Synodical Conference concerning the doctrine of the church and the doctrine of the public ministry. The questions centered on the following issues:

- a. Some restrict the concept of a divinely instituted church local (the Church of Christ as it appears on earth—*evkkhlsi,a*, Matthew 18) to the local congregation and consider all gatherings of believers, groups of Christians beyond the local congregation, such as synods, conferences, etc., a purely human arrangement.
- b. Others find in the descriptive name of church (*evkkhlsi,a*, they who are called out) a term which applies with equal propriety to the various groupings into which the Holy Spirit has gathered His believers, local congregations as well as larger groups.
- c. Some restrict the idea of a divinely instituted ministry to the pastorate of a local congregation and consider such offices as teachers, professors, synodical officials, etc., branches of this office without a specific command of God, established in Christian liberty.
- d. Others see in “ministry” a comprehensive term which covers the various special offices with which the ascended Lord has endowed His Church.<sup>56</sup>

In addition to this, outside of the Synodical Conference there were questions concerning the office of the keys. Individuals such as Johannes Grabau (1804-1879) maintained that the keys (proclaiming the Gospel, administering the Sacraments, and forgiving or retaining sin) had been given only to the ministerium and were handed down through the rite of ordination. The Synodical Conference maintained that God gave the keys to the church and therefore to each Christian. The authority to administer the keys publicly is conferred by God on those who are properly called into the public ministry through His church.

This doctrine was discussed in the 1930s and 1940s, but no conclusion was reached because the doctrine of church fellowship came to the forefront in Synodical Conference relations. The departure of the Lutheran Church—Missouri Synod from the biblical doctrine of church fellowship led to the demise of the Synodical Conference.

With the break-up of the Synodical Conference in the early 1960s the study of the doctrine of church and ministry resumed in the ELS. In 1980 theses on the church entitled “The Doctrine of the Church” were adopted by the ELS. It was assumed that theses on the doctrine of the public ministry would be soon in coming. This was not the case because the synod was engaged in a discussion on the Lord’s Supper for most of the 1980s and 1990s.

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<sup>56</sup> *Proceedings of the Synodical Conference*, 1948, p. 141.

In the early 1990s the study of the doctrine of the ministry continued in the ELS. A number of papers were written on this subject and the General Pastoral Conference took up the topic. In 2005 theses on the public ministry entitled "The Public Ministry of the Word" were adopted by the ELS.

### **The Reformation Lectures**

The annual Reformation Lectures are sponsored jointly by Bethany College and Bethany Lutheran Theological Seminary. The purpose of these lectures is to increase an interest in and knowledge of the Reformation period. In the Reformation the article of justification by faith alone was restored to its truth and purity. We are declared righteous by nothing we do or accomplish, but alone on the basis of Christ's redemptive work which is counted as ours through faith in the Savior. He accomplished salvation for all on the cross and announced it to all by His resurrection declaring the whole world innocent. This treasure is brought to us personally through the means of grace and is received by faith alone in the Savior which is worked through those very means of grace. The first Reformation Lecture was held in 1965 with Dr. Herman Sasse of Adelaide, Australia, lecturing on "The Impact of Bultmannism on American Lutheranism." The format of the Reformation Lectures has always been that of a free conference and thus participation in these lectures is outside the framework of fellowship. These lectures have had a beneficial effect on confessional Lutheranism in America.

### **The Lutheran Synod Quarterly**

A professional periodical for the clergy of the ELS was slow in coming, as was the case with our own seminary. The first issue of the *Clergy Bulletin* was dated August 21, 1941. This issue was one page in length and contained this introduction.

That the Lord will use this humble sheet to the glory of His name is our sincere prayer as we send out this first "Clergy Bulletin." May it under His guidance serve to keep us better informed and better equipped for work in our Synod . . . It is also our fervent wish that our pastors will make intelligent use of the Bulletin, realizing that it is a means by which one can reach other pastors in Synod. This thing can be made a real clearing house of information, but may we all remember that before anything can come out of a house it must first go in.<sup>57</sup>

The early issues of the *Clergy Bulletin* were usually one or two pages in length and consisted mainly of news items. One could find notes from the treasurer concerning "dry" seasons and the needs of the synod, dates for committees and conferences, and various other announcements. On September 18, 1941, there was this "LAST MINUTE FLASH: It is still not too late for students to enroll at Bethany." By 1943 this statement was added to the heading of the magazine: "Published by authority of the General Pastoral Conference of the Norwegian Synod."

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<sup>57</sup> *Clergy Bulletin*, Vol. 1, No. 1.



The *Clergy Bulletin* did not contain the name of an official editor until September of 1948. That year the Rev. F.R. Weyland of Thornton, Iowa, was designated the editor of the publication. The Rev. Weyland continued as editor until 1951 when he was succeeded by the Rev. J.B. Madson (1951-53), the Rev. R. Branstad (1953-55), the Rev. T. Teigen (1955-58), the Rev. A. Merseth (1958-60), the Rev. P. Madson (1960), the Rev. G.O. Lillegard (1960-62), the Rev. M.H. Otto (1962-69), the Rev. J.B. Madson (1969-76), the Rev. T.A. Aaberg (1976-79), the Rev. G.E. Reichwald (1979-80), the Rev. W.W. Petersen (1980-97), the Rev. G.R. Schmeling (1997-present). As is evident, in the more recent years the publication of the *Quarterly* has usually been connected with the faculty of the seminary.

The General Pastoral Conference in September of 1960 decided to change the name and format of the synod's magazine for pastors. However, it was not until June of 1961 that a new name *Lutheran Synod Quarterly* was found on the magazine which in the meantime had become a quarterly. Other names offered for the magazine were *Synod Theological Magazine* and *Lutheran Theological Journal*, but *Lutheran Synod Quarterly* was chosen.

In 1997 the present editor was called as a professor and president of Bethany Lutheran Theological Seminary. In the first issue of the *Quarterly* edited by him this note is found:

*The Lutheran Synod Quarterly* is issued by Bethany Lutheran Theological Seminary as a testimony of its theological convictions, as a witness to the saving truths of the inerrant Scripture and the Lutheran Confessions, and in the interest of the theological growth of the members of the Evangelical Lutheran Synod. This was the purpose of the *Quarterly* while President Wilhelm Petersen was its editor and this continues to be its purpose. As President Petersen enters his retirement, we thank him for his faithful work and for a job well done during his seventeen years of editorship. We wish him God's blessing as he continues to write and teach for the edification of Christ's body the church.<sup>58</sup>

In 1998 the *Lutheran Synod Quarterly* took on a new look. The color of the *Quarterly* became its now familiar light blue, Luther's seal became its regular logo, and it was bound in a more professional manner.

As the staff of the *Quarterly* looks to the future it finds encouragement in the words of Nehemiah 4:16-18. Nehemiah directed the workmen in Jerusalem to build the walls of the city with one hand, and hold a sword in the other ready for battle. They were to use the sword and the trowel. This is the purpose and goal of the *Quarterly*. As the Holy Spirit builds the walls of Zion, the church, the servants of the Lord are directed to use both the sword and the trowel (*Luthers Schwert und Kelle*), both doctrine and defense. The *Quarterly* will continue to use the trowel proclaiming that a man is justified or declared righteous alone through Christ's righteousness which is ours by faith in Him as the Savior. At the same time it will continue to use the sword battling false doctrine as it rises on every side. Remember Luther's sword and trowel.<sup>59</sup>

<sup>58</sup> *Lutheran Synod Quarterly*, Vol. 37, No. 3, p. 1.

<sup>59</sup> For a more complete history of the *Lutheran Synod Quarterly*, see Gaylin R. Schmeling, "The Sixtieth Anniversary of the *Clergy Bulletin/Lutheran Synod Quarterly*," *Lutheran Synod Quarterly*, Vol. 41:2.

### **Board of Regents**

The twelve-member Board of Regents is responsible for the oversight, operation, and administration of the seminary. Valuable assistance is provided by the Board of Regents for the seminary administration. The board consists of men with various talents needed for the supervision of an educational institution in a time like ours. Considering the size of our institution, the valuable insights and advice of these men cannot be overrated. The board meets quarterly during the year and the president of the seminary submits a report to each meeting.

The members of the Board of Regents in the year 2006 are: The Rev. John Moldstad, Sr., McFarland, Wisconsin, chairman; Mr. Harold Theiste, Plymouth, Minnesota, vice-chairman; the Rev. Kenneth Schmidt, West Bend, Wisconsin, secretary; the Rev. Mark Bartels, Madison, Wisconsin; the Rev. Herbert Huhnerkoch, Kissimmee, Florida; the Rev. J. Kincaid Smith, Mankato, Minnesota; the Rev. Joel Willitz, Lakeland, Florida; Dr. Willis Anthony, St. Peter, Minnesota; Mr. Jon Bruss, Hartland, Wisconsin; Mr. Paul Chamberlin, South Chatham, Massachusetts; Mr. James Minor, Plymouth, Minnesota; and Mr. Roland Reinholtz, Middleton, Wisconsin. The Rev. John Moldstad, Mankato, Minnesota; the Rev. Lawrence Burgdorf, Earth City, Missouri; Mr. Lyle Fahning, Burnsville, Minnesota; and Mr. William Overn, Eagan, Minnesota, serve as advisory members to the board.

### **Encouraging Our Youth in the Lord's Service**

The seminary faculty would like to encourage the young people of our synod to consider entering the public ministry of the Word because our world is in desperate need of the Gospel of salvation. All around us there are people lost and dying in sin. I doubt that anyone of us would walk or drive past an individual injured or dying without doing what we could to help. Then how much more shouldn't we strive to assist those dying in sin which will affect both body and soul in hell.

The only hope for our lost and fallen race is found in the Gospel of Christ which the public ministry proclaims. Jesus came into this world to save all people from their sinful lost condition. The Psalmist says, "As far as the east is from the west, so far has He removed our transgressions from us" (Psalm 103:12). The Father lifted our sins from us, took the whole filthy load and laid it upon His own Son. At the cross Jesus removed them from us as far as the east is from the west, blotting them out with His own blood, drowning them in the depths of the sea (Micah 7:19). That wonderful treasure is brought to us personally through the means of grace, Word and Sacrament, and is received through faith in the Savior.

The means of grace are the greatest treasure there is because here Christ is present for us. Without Jesus, life has no meaning or purpose and our end is destruction. Without Him there will always be something missing in our life. There will be a craving within that will not be satisfied with wealth, power and prestige. Only Jesus can the heartfelt longing still. With Him as our Savior we have peace and purpose in this life and the blessed hope of the life to come.

This is the priceless treasure that those in the public ministry will dispense. There is no greater work than this. The most important earthly occupation will benefit only for this life. A

physician can care only for the body. He can make only the body well. But the called servant distributes the medicine for immortality, the antidote against dying in hell but the promise of living forever in glory.

Is there a need? Is there really a need for our young people in the Lord's service? Oh yes, there is a need for pastors, teachers and missionaries in our synod right now. There are pastoral vacancies in our synod. Our mission board wants to begin new missions and our congregations are desiring to begin new schools or enlarge their present staff, calling more Christian day school teachers. All around us the souls of men are dying. They are going headlong to destruction. We have the Gospel which alone can give them life, and the Master calls for us to help.

The faculty would ask each member of our synod to encourage the young men in his family and congregation to consider the pastoral ministry. Here he will feed the flock of Christ on the green pastures of Word and Sacrament. He will use the strong medicine of the Law, for he must point out sin and error. Yet his main purpose will be to dispense the sweet balm of the Gospel, to bind up the wounded, those broken in sin and all the problems and troubles of life. He searches for the lost and gathers the flock. He shepherds the sheep until the Lord calls them home and then he comforts those who remain.

We would urge each member of our synod to encourage the young men and the young women in his family and congregation to consider the teaching ministry. Here they are fulfilling Christ's directive to his public servants "Feed my lambs" (John 21:15). They will nourish and strengthen the little lambs in our schools with the precious milk of the Word.

The gracious Savior who laid down His life for our salvation is calling for pastors and teachers to shepherd and nurture the flock purchased with His own blood. I would like to encourage every young person in our Synod—and not merely the young people—to consider this vital work which the Savior has placed before us. There is no greater work!

### **A Look to the Future**

We are now celebrating the sixtieth anniversary of Bethany Lutheran Theological Seminary and sixty years of God's grace centered in the Savior. He is the Christ, the same yesterday, today, and forever (Hebrews 13:8). He took upon Himself our flesh made from dust so that through union with His divinity He might conquer sin, death, and all our foes in the flesh and raise us to His divine glory, eternal life in heaven. We have seen His love, grace, and compassion throughout the past sixty years and He will continue to care for our seminary and our church, all the way through this earthly journey.

As we face the future, the prospects of the church are, humanly speaking, not that promising. Our situation is much like that of the Irish missionaries in the sixth century. Their missionary houses were some of the last Christian outposts on a continent that had lapsed into paganism. In much the same way our ELS and the other members of the CELC are outposts in a world gone pagan. Still those ancient missionaries did not say woe is me and hide in their monasteries. They did two things, they *preserved* and they *spread*. They preserved the Christian literature of the ancient world and they spread the Gospel. Likewise we will strive to preserve the Word of

God in its truth and purity in our seminary and we will teach our students to spread the Gospel to the ends of the earth. We will make our stand with Augustine, Luther, and Koren. The strength to go forward and do all things through Him—that strength He gives us in the life-giving Word and the holy Sacraments. As we move forward may our prayer be that of the sixteenth century theologian and hymnist Nikolaus Selnecker:

Lord Jesus Christ, with us abide,  
For round us falls the even-tide;  
Nor let Thy word, that heav'nly light,  
For us be ever veiled in night.

*Addendum I***Faculty**

The following have served on the theological faculty of Bethany Lutheran Theological Seminary since it began in 1946. Not all of them were called to teach in the seminary, but as theologically-trained members of the college faculty, assisted in the seminary.

Theodore A. Aaberg + \* President  
 Christian Anderson +  
 Julian G. Anderson \* +  
 Raymond M. Branstad President  
 C. U. Faye + \*  
 Alfred Fremder  
 Martin Galstad +  
 Adolph L. Harstad \*  
 Mark O. Harstad \*  
 Robert Hoerber +  
 Rudolph E. Honsey  
 Iver C. Johnson  
 William B. Kessel  
 Thomas A. Kuster  
 George O. Lillegard \*  
 Juul B. Madson \*

Norman A. Madson, Sr. + \* Dean  
 Norman A. Madson  
 Dennis Marzolf  
 David Moke \*  
 John A. Moldstad \*  
 Milton H. Otto + \* Dean  
 Joseph N. Petersen +  
 Wilhelm W. Petersen \* President  
 Steven L. Reagles  
 Glenn E. Reichwald +  
 Gaylin R. Schmeling \* President  
 Michael K. Smith \*  
 Bjarne W. Teigen + President  
 Erling T. Teigen  
 S. C. Ylvisaker + President  
 Paul A. Zimmerman

+ deceased

\* called to the seminary

*Addendum II*

## The Reformation Lectures at Bethany Lutheran College and Theological Seminary

The annual Reformation Lectures are sponsored jointly by Bethany College and Bethany Lutheran Theological Seminary. The purpose of these lectures is to increase an interest in and knowledge of the Reformation period. Below you will find the topic and lecturers for the Reformation Lectures.

- 1965- "The Impact of Bultmannism on American Lutheranism," Dr. Herman Sasse, Adelaide, AUS.
- 1967- "The Word as Truth, the Word as Life," Rev. Kurt Marquart, Toowoomba, AUS.
- 1969- "The present State of Confessional Lutheranism," Dr. Wm Oesch, Oberursel, Germany.
- 1970- "Lutheranism & the Defense of the Christian Faith," Dr. John W. Montgomery, Deerfield, Illinois.
- 1971- "Confessional Lutheranism's Answer to Today's Problems," Dr. Hans Kirsten, Oberursel, Germany.
- 1972- "Studies in the Lutheran Heritage: Law, Love & Order," Dr. N.S. Tjernagel, Rochester, NY.
- 1973- "How is the Lutheran Church to Interpret and Use the Old and New Testaments?" Dr. Robert D. Preus, St. Louis, Missouri.
- 1974- "Means of Grace, Church and Fellowship," Dr. Manfred Roensch, Oberursel, Germany.
- 1975- "The Lutheran Doctrine of the Two Kingdoms," Bjarne W. Teigen, Mankato, MN.
- 1976- "Quest for True Lutheran Identity in America," Prof. E.C.Fredrich, Mequon, WI.
- 1977- "The Doctrine of Justification," Prof. Kurt Marquart, Ft. Wayne, IN.
- 1978- "The Pulpit and Pew in Luther and the Confessions," Dr. Herman A. Preus, St. Paul, MN.
- 1979- "The Lutheran Theology of Certitude," Dr. Wilbert Kreiss, Chatenay-Malabry, FRA
- 1980- "Luther on the Christian's Cross & his Final Deliverance," Dr. David Scaer, Ft. Wayne, IN.
- 1982- "Luther and the Christology of the Old Testament," Dr. Raymond Surburg, Ft. Wayne, IN.
- 1983- "Luther & the Doctrine of Justification," Dr. Gottfried Hoffmann, Oberursel, Germ.
- 1984- "Law & Gospel in Luther & the Confessions," Pres. Armin Schuetze, Mequon, WI.
- 1985- "Martin Chemnitz – The Second Martin," Dr. Eugene Klug, Fort Wayne, Indiana; Dr. J.A.O. Preus, Garfield, Arkansas.
- 1986- "Luther, The Shepherd of Souls," Dr. George R. Kraus, Fort Wayne, IN.
- 1987- "C. F. W. Walther," Dr. Robert Kolb, St. Paul, Minnesota; Dr. August Suelflow, St. Louis, Missouri; Prof. Arnold Koelpin, New Ulm, MN.
- 1988- "Luther the Musician," The Rev. Kurt Eggert, Milwaukee, Wisconsin.
- 1989- "Luther the Missionary," Dr. Eugene Bunkowske, Fort Wayne, Indiana.
- 1990- "Luther the Educator," Dr. James Kittelson, Columbus, Ohio.
- 1991- "Christian Martyrdom," Dr. Paul Maier, Kalamazoo, Michigan.
- 1992- "Scripture, Doctrine, Confession," Dr. Robert Preus, Ft. Wayne, Indiana.
- 1993- "Studying the Bible Under Martin Luther," Dr. Robert Kolb, St. Paul, MN.
- 1994- "Luther, Erasmus, and Calvin," Dr. Heiko Oberman, Tempe, Arizona.
- 1995- "Hermann Sasse," Dr. Ronald Feuerhahn, St. Louis, Missouri.
- 1996- "Luther and the Fanatics: The Gospel Under Fire Then and Now," The Rev. Harold Senkbeil, Elm Grove, Wisconsin.
- 1997- "Philipp Melanchthon, the Second Reformer," Dr. Oliver Olson, Minneapolis, MN.
- 1998- "Luther's Legacy: The Luther-Erasmus Debate Revisited," Prof. Arnold J. Koelpin, New Ulm, Minnesota.
- 1999- "Eschatology," Dr. Charles Arand, St. Louis, MO; Dr. Stephen Minnema, Mankato, MN; Prof. John Brenner, Mequon, WI.
- 2000- "Biblical Interpretation," Dr. Kenneth Hagen, Lake Mills, WI; Dr. John Brug, Mequon, WI.
- 2001- "Luther as a Historian," Dr. James Kiecker, Milwaukee, WI.
- 2002- "Lutheran Missiology," Dr. K. Detlev Schulz, Fort Wayne, IN; Prof. David Haeuser, Lima, Peru
- 2003- "Reformation Legacy of the Norwegian Synod," Rev. Rolf Preus, E. Grand Forks, MN; Pres. em. George Orvick, & Prof. Erling Teigen, Mankato, MN
- 2004- "The Reformation Legacy on American Soil: Pieper, Hoenecke, and Krauth," Dr. Lawrence Rast Jr., Fort Wayne, IN; Prof. Lyle Lange, New Ulm, MN; Prof. David Jay Webber, Ternopil', Ukraine
- 2005- "Luther and Education," Dr. Mark Lenz, New Ulm, MN; Dr. Paul Lehninger, Milwaukee, WI; Prof. Dennis Marzolf, Mankato, MN

*Addendum III***Heads of Bethany Seminary**

	<b>President</b>	<b>Dean</b>
1946	S.C. Ylvisaker (1946-1950)	Norman Madson (1946-1960)
1948		
1950		
1952		
1954	Bjarne Teigen (1950-1970)	Milton Otto (1968-1981)
1956		
1958		
1960		
1962		
1964		
1966	Raymond Branstad (1970-1976)	Milton Otto (1968-1981)
1968		
1970		
1972		
1974	Theodore Aaberg (1976-1979)	
1976		
1978	Glenn Reichwald (acting president, 1979-1980)	
1980		
1982	Wilhelm Petersen (1980-1997)	Milton Otto (1968-1981)
1984		
1986		
1988		
1990		
1992		
1994	Gaylin Schmeling (1997-present)	
1996		
1998		
2000		
2002		
2004		

President S. C. Ylvisaker, 1946-1950

President Bjarne Teigen, 1950-1970

President Raymond Branstad, 1970-1976

Dean Norman Madson, 1946-1960

Dean Milton Otto, 1968-1981

President Theodore Aaberg, 1976-1979

Acting President Glenn Reichwald, 1979-1980

President Wilhelm Petersen, 1980-1997

President Gaylin Schmeling, 1997-present

Prepared by Theodore Gullixson

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