

PHILOSOPHY AND APPROACH TO CAMPUS MINISTRY IN THE
ELCA, LCMS AND WELS

Senior Church History
Wisconsin Lutheran Seminary
May 3, 1987
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Wisconsin Lutheran Seminary Library
11831 N. Seminary Drive. 65W
Mequon, Wisconsin

"Philosophy and Approach to Campus Ministry in the ELCA, LCMS and WELS"

Joe College arrived in Milwaukee on a muggy August evening to enter the harried life of a freshman at the University of Wisconsin, Milwaukee. He had spent most of his life in northern Wisconsin and so many things took him by surprise "down South" in Milwaukee. Sandburg Hall was an unbelievably large dormitory to be living in. The campus itself was unbelievably large. He already was uptight about trying to find where all his classes would be, what books he should buy, what meal plan he should consider at the cafeteria. He was assigned a roommate who looked like something which would be shot up where he came from. He found very few friendly faces among the hundreds of people he saw. It seemed like they all knew what they were doing and he was the only one "out of it." It was a rough first day.

Somehow Joe made it through that first day and even slept a few hours before the sun rose for his first day of classes. He made it through the first week, being embarrassed only a few times, making a few friends, even speaking a sentence or two to his roommate. But he still wasn't enjoying life at the university very much. Many nights he felt like packing up and going back home. He wondered why he was there, if he had made the right choice in coming to Milwaukee, if it was really worth taking out a government loan only to be depressed and have second thoughts.

Who could provide some answers or help for Joe? Well, Joe

wasn't much the religious type. But he did notice as he walked to the student union throughout that first week that there were a number of church-type organizations right across the street on Kenwood Boulevard. One was a group representing a whole bunch of churches, from Presbyterian to Baptist. And there were three others, all called "Lutheran," all on that same block. Joe remembered hearing his mom say once that he had been baptized Lutheran, although he never really attended a Lutheran or any other church when he was growing up. But the Lutherans did intrigue him, especially since he thought that at least one of them might help him adjust to his new life at the university. So he decided, in his first month at school, that he would try out all three to see which one he liked the best, or really, which one could help him out in the best way. So, we ask, what did Joe College find in his pursuit of helpful Lutheranism?

Of course we hope that Joe found his way to the WELS campus ministry in the middle of the block and found that to his liking. But really there's no guarantee that he would like it. The other two are better established, funded and staffed. The other two are certainly more well-known on campus. They offer more programs and are probably more progressive than the WELS group. But is that what really matters? What finally will really help Joe College except a faithful witness to Jesus Christ? And who, among those three Lutheran groups, offers such a witness? Is it the "corner house" at Maryland and Kenwood, representing the ALC, LCA and AELC? Is it the University Lutheran Chapel, representing the Lutheran Church--Missouri Synod? Or is it the place known as the Wisconsin Lutheran Student Center, part of the Wisconsin

Evangelical Lutheran Synod? Come and find out as we study the "Philosophy and Approach to Campus Ministry in the ELCA, LCMS and WELS."

Of course we're not restricting our study only to the city of Milwaukee. But we can use that and Joe College as an example to see what it might be like in any campus ministry in any of these three Lutheran churches across the country. The main source for this study is a survey which was sent out to approximately twenty campus pastors in each of the three Lutheran groups under discussion. This will be supplemented by materials culled from each of the campus ministries' official publications, from a few Christian News articles and from two interviews; one with the LCMS campus pastor in Milwaukee, the other with the LCA (soon to be ELCA) campus pastor in Milwaukee.

First of all, how did the survey turn out? As you can see from the following data, the number that responded was kind of disappointing, but probably pretty normal for any survey.

Survey Results April, 1987

	<u>Number that responded</u>
ELCA	4 out of 21---19%
LCMS	10 out of 21--48%
WELS	12 out of 18--67%

The lowest number of respondents occurred within the new Lutheran body, the ELCA. Why this happened has several different explanations, depending to whom you are speaking. The LCA pastor I interviewed, Pastor Jacobs, said that he thought it was "really bogus" that so few responded. He couldn't really explain it except to say, "Unfortunately, there are quite a few number of

folks who don't take the Wisconsin Synod very seriously." And also, "I think that some LCA Lutherans who've had very little contact with the Wisconsin Synod view it as a cult" (interview on April 16, 1987). Greg Jackson, a former LCA pastor now in colloquy at the Wisconsin Lutheran Seminary, figured that many of the ELCA campus pastors simply didn't want their "liberal" views aired before a potentially hostile critic like a WELS seminary student writing his senior church history paper.

Regardless, it probably should be noted why it is plausible to call these campus pastors "ELCA" before ELCA has officially and finally come together. That is, until next year, those three separate bodies--the ALC, LCA and AELC--are still separate. And perhaps in other areas of church work we would still have to study each group separately. However, in campus ministry these groups have been working together already for many years. Even without the formation of ELCA we could consider these three separate groups as one body when it come to campus ministry.

Since the percentage which responded from the ELCA was so small, it could possibly be argued that the figures which follow in this paper will be inaccurate. To that I say that no survey is ever totally accurate. Because you can hardly ever ask every person in whatever group you want to survey unless it is a very small group. Four campus pastors out of the maybe seven hundred campus pastors in the ELCA is definitely not a majority. Neither are ten LCMS campus pastors or 12 from the WELS. But these are the numbers we'll work with. They do give a picture at least of what some campus pastors in each church believe and teach. And as we back that up with information from their official

publications, I think we'll find a fairly accurate picture of what each campus ministry does and teaches.

Of interest, in the first place, are the campus pastors themselves. What is the nature of the "work force" in each churches' campus ministry?

Profile of Campus Pastors:
 Approximate % of full-time campus pastors
 out of total part-time and full-time
 campus pastors

	<u>Approximate % of full-time campus pastors out of total part-time and full-time campus pastors</u>	<u>Average age</u>	<u>Average years of service in campus ministry</u>
ELCA	26%	45	14
LCMS	16%	42	11
WELS	4%	37	6.5

Perhaps the most startling statistic here is in the first category. The Wisconsin Synod has far more part-time campus pastors (96%) than either of the other two groups. This is mostly due to the much smaller size of the Wisconsin Synod in comparison to the LCMS and ELCA. 400,000 members just can't support a campus ministry the same way in which a body of several million people can. This probably also explains why the ELCA has about 10% more full-time campus pastors than the Missouri Synod.

The average age and years of service in campus ministry seems to follow kind of naturally with the first statistic. The larger Lutheran bodies not only have been in campus ministry longer than the WELS, but also have men who have spent almost their entire ministry in campus work. The WELS workers tend to be younger and less experienced because so many are part-time workers, who serve only as long as they are in a parish which supports a campus ministry. This is a significant item to remember as we examine some of the statistical data which will

follow.

Now that we know a bit about who these men (or women in the ELCA) are, we are ready to examine in more detail what they are. On the survey which was sent out 9 choices were given for the campus pastor to rate as his objectives for campus ministry. Following are listed the top three choices for each church.

I. OBJECTIVES OF CAMPUS MINISTRY

		ELCA
#1 Objective	100%	Strengthen the faith of students with the Gospel in Word and sacraments.
#2 Objective	50%	Prepare students to be leaders in their home churches.
	25%	Promote fellowship among students
	25%	Help students realize their responsibilities in creating a just society.
#3 Objective	25%	Counsel troubled students.
	25%	Help students realize their responsibilities in creating a just society.
	25%	Reach out to unchurched students with the Gospel of Jesus Christ.
	25%	Promote fellowship among students

What is very encouraging here is that the ELCA pastors still see as their primary objective to serve their students with the Gospel in Word and sacraments. We will notice later that what they mean by the "Word" is not the traditional Lutheran interpretation. Nonetheless, they are sincerely trying to strengthen the faith of the students, which is commendable.

The number two and three choices show a bit more divergence and also indicate a difference in focus in the ELCA campus ministry when compared to WELS or Missouri. More than just a tinge of the social gospel is evident in the choices picked which indicate their campus ministries focus on "creating a just society." That the social gospel is preached throughout the LCA,

ALC and AELC is no secret, as is evident from their publications and public actions. The campus ministries mirror that concern and could easily qualify as leaders in that area. The ELCA campus ministry in Milwaukee, for instance, is or has been involved in denouncing apartheid in South Africa or decrying the actions of the United States government in Central America or in general, bringing in speakers to talk about "peace and justice."

The official statements of the National Lutheran Campus Ministry (NLCM), the governing body of ELCA campus ministry, are not nearly as specific as the objectives their pastors chose. But they obviously reflect the same values. They say,

"The mission and purpose of National Lutheran Campus Ministry (NLCM) is to conduct, support and interpret a Lutheran ministry in higher education on behalf of the American Lutheran Church, the Association of Evangelical Lutheran Churches and the Lutheran Church in America. This ministry has its roots in the Christian community gathered by the Spirit around the proclamation of the Word of God and the celebration of the sacraments. Students are the largest constituency and basic focus for the campus ministry program. The purpose of National Lutheran Campus Ministry is to assist people in academic settings to discover and fulfill their vocation in Jesus Christ" (NLCM statement of mission and purpose, June, 1980).

They then divide this purpose into four areas: Christian community, church-at-large, academic community and society at large. Their purpose for the Christian community includes a decided emphasis on ecumenism. They state, "This ministry also includes Christians beyond the Lutheran tradition as it recognizes the unity of the church of Jesus Christ and the ministries of other Christian groups in that place." This is also seen in their mission to the "church-at-large" wherein they

desire to relate "with other ministries in ways that reflect and promote the church's mission and unity."

Ecumenism and "dialogue" continue to be a concern also in their service to the academic community. Among other concerns, some spiritual, some non-spiritual, they desire to provide "encouragement for reflection on...the meaning of the Christian faith in a pluralistic world." And also they desire to give "a faithful witness to Jesus Christ in a pluralistic society." I asked Pastor Alexander Jacobs, NLCM campus pastor at UWM, what exactly was meant by these statements. He paused and pondered for about ten seconds and then said, "Well, I think it means to be respectful of that reality that there are other beliefs. Don't refuse to accept those people as they are. It's a strategy for opening dialogue to those with other beliefs."

The statement for "Society-at-Large" is the shortest and also the most general and hardest to know just what they mean. They say, "Lutheran campus ministry participates in the life of the world in ways faithful to our Lord's presence in the world." OK. But what does it mean to be faithful to the Lord's presence in the world? Perhaps it is as Pastor Jacobs explained his "faithful witness to Jesus Christ in a pluralistic world:" "Our Lord Jesus has given us an example of non-violence and of loving our enemies. They (i.e. those who see his "faithful witness") see a person who's not only committed to peace and justice, but has a faith commitment also."

Exactly what does NLCM see as its purpose in campus ministry? Finally, it's hard to pin them down. Their statements

use general or sometimes vague terms to describe their purposes. Even when Pastor Jacobs explained them he used many general terms. I believe that this is not a fluke or coincidence. But NLCM deliberately remains vague because they want to and have to allow their campus pastors a great deal of latitude in belief and practice. They are reluctant to lay down "rules" or dogma or definitions or labels which would confine anyone. That's why it remains much easier for them to "dialogue" and have fellowship with many other Christian groups--they don't really have to agree on much of anything if all the terms they use are general and subject to whatever interpretation you want.

This certainly is not commendable for any campus ministry which calls itself Lutheran. To such practices we must continually object. Yet, hopefully, the Gospel is not lost for their students in the vagueness of their purposes. After all, those four campus pastors still chose as their number one objective to strengthen the faith of the students with Word and sacrament. And, in a statement on "The Ministry of Word and Sacraments" the NLCM says, "The Word and Sacraments are central and primary in the campus ministry which the member churches have assigned to the NLCM."

The Missouri Synod, even though it was once a member of NLCM through LCUSA, has put considerable distance between itself and its former "brothers." There was a time when you could "count on" a Missouri Synod campus pastor to represent the most liberal faction of their church. Reports in the Christian News around the time of the Seminex trouble at Concordia in St. Louis indicate that a majority of the LCMS campus pastors supported the

historical-critical method of interpretation and other "liberal" teachings of the Seminec faculty. CN reports August 27, 1973:

"With three or four 'no' votes voiced approximately 85 LCMS campus pastors adopted a 10-point 'declaration of faith and mission' which affirmed solidarity with the New Orleans delegates who rejected 'A Statement of Scriptural and Confessional Principles', supports the faculty majority at Concordia Seminary, St. Louis, and terms inter-Lutheran campus ministries 'essential for a united witness.' The group represented more than 85 percent of Missouri's full-time campus pastors."

As Brian Runge, LCMS campus pastor in Oxford, Mississippi, wrote in his paper "A Short History of Campus Ministry in the Missouri Synod," "During this time we seem to have lost much of our identity as Confessional Lutherans in campus ministry"(p. 13).

But 1987 is not 1973 as is evident from the way LCMS campus ministry looks in recent times. Because of "theological divisiveness" in 1978 "the LCMS terminated its participation in the LCUSA sponsored annual Campus Ministry Conference" (Runge, p. 7). Since that time, according to Pastor Rick Milas, LCMS campus pastor in Milwaukee whom I interviewed on April 16, 1987, many of those "liberal" campus pastors have left the Synod or are around no more. He said, "The LCMS has taken more of a conservative line. The Office of Campus Ministry is more concerned to place conservative men." This seems to show itself in the placement of objectives from the survey.

LCMS

#1 Objective	80% Strengthen the faith of students with the Gospel in Word and sacraments.
	20% Reach out to unchurched students with the Gospel of Jesus Christ.

- #2 Objective
 - 30% Reach out to unchurched students with the Gospel of Jesus Christ.
 - 30% Prepare students to be leaders in their home churches.
 - 20% Strengthen the faith of students with the Gospel in Word and sacraments.
 - 10% Promote fellowship among students.
 - 10% Teaching students ways in which they can carry out their responsibilities for a just society.
- #3 Objective
 - 30% Counsel troubled students.
 - 20% Promote fellowship among students.
 - 20% Reach out to unchurched students with the Gospel of Jesus Christ.
 - 10% Help the students discover new ideas, thoughts and approaches to life.
 - 10% Prepare students to be leaders in their home churches.
 - 10% Warn students about philosophies and ideas promoted on campus which may harm their faith.

The number one objective is again, as among the ELCA clergy, to strengthen the faith of their students in Word and sacrament with two campus pastors indicating the importance of evangelism to them. The other choices for objectives follow in more or less a "conservative" vein, which seems to indicate that the Office of Campus Ministry in the LCMS has achieved the goal Pastor Milas mentioned. In a statement of purpose issued by that office it is stated, "While the mission of campus ministry is identical to the mission of the entire church, it does indeed have a distinct and unique mandate, namely, to proclaim through Word and Sacrament the Gospel of Jesus Christ in the academic community" (Position and Directional Statement for Campus Ministry, p. 3). Then follows five areas in which they intend to serve: 1. Worship 2. Nurture 3. Outreach 4. Fellowship 5. Service. The explanation for each area is concise and precise--much less wordy and more to the point than the NLCM statement. The statement continues with short paragraphs on "Goal Setting and Review",

"Administration", "Policy" and "Guidelines." These are clear statements which show a good structure and a conservative, Bible-based approach to campus ministry.

That's what the Office of Campus Ministry of the LCMS issues. But unfortunately, as is often the case in the Missouri Synod, what is said and what is done are two different things. While it would seem that the majority of campus pastors in Missouri are now conservative, it still does not mean that they all are. In the survey objectives you may have noticed one pastor (10%) who chose "teaching students ways in which they can carry out their responsibilities for a just society" as his #2 choice. This may not be particularly significant, but it does seem to reflect more the social gospel idea so important to ELCA pastors. Indeed you will notice throughout the rest of the survey how this one pastor (10%) almost always reflects a very liberal stance. He teaches things which the Office of Campus Ministry certainly does not agree with. But he is still a part of the Missouri Synod. Pastor Milas commented, "There are guys who should not be in the LCMS. I think there's a lack of church discipline among the clergy. District presidents are afraid of lawsuits."

Furthermore, even though LCMS has officially ended its ties with the Campus Ministry Committee, the current NLCM, there still are many ties that have not been severed. In its "Position and Directional Statement" the number 9 guideline for the "Synodical Office of Campus Ministry" states: "Consult with campus ministry executives of National Lutheran Campus Ministry (NLCM) regarding mutual concerns in campus ministry." How can you have "mutual

concerns" with a group you are not in fellowship with? Also, in the 1987 ALC Yearbook NLCM/LCMS cooperation is listed for one hundred and five campus ministries. Has fellowship really been severed when 105 mutual campus ministries remain?

Fellowship seems to have a much broader interpretation in the Missouri Synod. I received a letter dated April 13, 1987 in which campus contact pastor Lester E. Zeitler of Pilgrim Lutheran (LCMS) Bethesda, Maryland explained:

"Our congregation, along with others in the metropolitan Washington area, also our Southeastern District, joins with other Lutheran churches in a limited pan-Lutheran ministry. There is one campus pastor, LCA, who serves 1/3 time with students, the other 2/3 with his own congregation. His ministry is supplemented by three specially selected Lutheran college students who serve as 'peer ministers.'"

Thus it seems, while Missouri has great and noble intentions for campus ministry they are hindered in carrying them out because of the divisiveness which is allowed to continue within their Synod.

But what about the good old Wisconsin Synod? Have they remained conservative, Bible-based, concerned with observing all things which Jesus has commanded? All the evidence points in that direction. The choices for objectives have nothing of the social gospel. Most WELS campus pastors either skipped the "just society" choice altogether or put it last. There was essential unanimity that the spiritual concerns of the students were of the utmost.

WELS

#1 Objective	92% Strengthen the faith of students with the Gospel in Word and sacraments.
	8% Reach out to unchurched students with the

- #2 Objective
- 50% Gospel of Jesus Christ.
 - 50% Reach out to unchurched students with the Gospel of Jesus Christ.
 - 25% Promote fellowship among students.
 - 8% Strengthen the faith of students with the Gospel in Word and sacraments.
 - 8% Prepare students to be leaders in their home churches.
 - 8% Warn students about philosophies and ideas promoted on campus which may harm their faith.
- #3 Objective
- 42% Promote fellowship among students.
 - 25% Prepare students to be leaders in their home churches.
 - 17% Counsel troubled students.
 - 8% Reach out to unchurched students with the Gospel of Jesus Christ.
 - 8% Warn students about philosophies and ideas promoted on campus which may harm their faith.

Both strengthening the faith of the students and sharing the good news with the unchurched are the top priorities of WELS campus pastors. This reflects exactly the concerns of the WELS Campus Ministry Committee. In a Campus Pastors' Handbook written by Pastor R.K. Heins for a 1975 summer quarter course at the Wisconsin Lutheran Seminary, he writes, "In a sense, of course, there has always been unanimity among us. Central to our campus programs throughout their existence have been the dual directives stated in the WELS Mission Handbook: '1. to conserve and strengthen the faith of our WELS student members on secular campuses with the Gospel in Word and Sacrament, and 2. through our WELS students to reach out to the unchurched of the campus community with the Gospel of Jesus Christ'" (pgs. 5-6).

There are no reports in the Christian News on radical WELS campus pastors supporting contrary doctrines. There are no cooperative WELS campus ministries with anyone except the churches we are in fellowship with. This is something to thank the Lord for and pray that he will preserve among us. But at the

same time it does not give us reason to be complacent within the WELS. It does not give us reason to ignore our weaknesses or to refrain from improving our campus ministry. May we learn from the ELCA and LCMS how to better serve the students with the Gospel God has graciously preserved among us.

One area in which the WELS could work to improve its campus ministry is in the current structure of that ministry. Both ELCA and LCMS have a better organization and one which better provides for the training and nurturing of their campus pastors.

When the new Lutheran church forms next year, I doubt whether they will have to change much, if anything at all, in regard to their campus ministries. As was mentioned previously, the ALC, LCA and AELC have been cooperating for many years already. They have a national office in Chicago for NLCM with six regional directors representing different areas of the United States. Apparently, this system works very well. There was nary a voice of dissent among the ELCA pastors surveyed.

II. STRUCTURE OF CAMPUS MINISTRY

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| A. | Present set-up--100% | ELCA agree, "It's fine the way it is now." |
| B. | More help wanted--25% | finances |
| | 75% | more awareness of campus ministry throughout church body |
| C. | "How does your church help you to learn, grow and improve as a campus pastor?" | 50% identifying students to serve |
| | | 100% manuals/handbooks/workshops/talking with other campus pastors |
| | | 25% special classes at seminary |
| | other ways: National Staff Conferences yearly, monthly publication, regional conferences. | |

With approximately one out of every four (26%) campus pastors being full-time, their ministry is obviously well-funded. And

they do seem to be actively and adequately providing for the continued growth of their campus pastors.

The Missouri Synod also seems to have a good set-up, although it is of more recent origin, coming after their break from LCUSA. They too have a national, full-time director of campus ministry headquartered in St. Louis. They do not have regional directors. But then, they are not as large as ELCA. The local campus pastor answers to the local mission board. All three--director, mission board and campus pastor--are to work together with goal setting and review. Pastor Milas mentioned that this is an ideal that is not always carried out. But at least the structure is there for effective control, administration and constructive criticism from the local campus pastor through his mission board to the head man. The survey indicated that the majority (70%) of LCMS campus pastors liked it this way.

	<u>LCMS</u>	
A. Present set-up	70%	"It's fine the way it is now."
B. More help wanted	30%	Want more help/supervision
	50%	specific training for campus work
	50%	more defined role for campus work
	50%	identifying students to serve
	40%	finances
	30%	more awareness of campus ministry in church body
C. Less help/supervision wanted		
	20%	instruction on how to serve students
	10%	"less concern for members; more concern for total ministry."
D. "How does your church help you to learn, grow and improve as a campus pastor?"		
	100%	workshops/talking with other campus pastors
	60%	manuals/handbooks

10% specials classes at seminary
 Other ways: Interconnections, newsletter received 6
 times/year by all campus ministries in LCMS. Annual campus
 pastors' conference.

Half of the LCMS campus pastors indicated that they wanted more help in training, a more defined role and identifying the students they are to serve. In one way, at least, that need is being met by the publication of Interconnection. The Office of Campus Ministry sent me several of their most recent issues. While I could not agree that everything written in them was theologically sound, they were intended and could very well serve to help those campus pastors who need help in the areas indicated. The point is, the LCMS is not ignoring its campus workers. They are trying very much to help them.

In the Wisconsin Synod, on the other hand, just the opposite charge may be filed by some. Half of the WELS campus pastors thought more help is needed. They are not satisfied with the way campus ministry is run right now. Only 1/3 agreed that "It's fine the way it is now."

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| | WELS |
| A. Present set-up | 50% more help/supervision needed
33% "It's fine the way it is now."
8% "Both more and less help needed."
8% "Supervisors need to better understand campus ministry in order to help." |
| B. More help wanted | 92% Identifying students to serve
66% Specific training for campus work
58% More awareness of campus ministry in church body
58% finances
42% more defined role for campus work |
| Other: | "Contact on campus," "More assistance from local lay people."
"Staff assistance." "Program materials." |
| C. Less help/supervision wanted | 8% checking on results and progress of campus ministry |

Comment: "The decision-making process is much too complicated. Often it is counterproductive since most who make

final decisions have no on-campus experience."

D. "How does your church help you to learn, grow and improve as a campus pastor?"

100% talking with other campus pastors
58% workshops/manuals/handbooks

Comment: "The church's administration has nothing to do with us. The Synod's Campus Ministry Committee is failing to provide this basic need."

While these statistics do not indicate a tragedy, (if 100% had marked "more help wanted"--now that might be a tragedy), it nonetheless indicates that there could be some improvements made in the way we run campus ministry. Unlike ELCA or Missouri, we have no full-time national director for campus ministry. Our director is already a full-time pastor with all the responsibilities of his own congregation. Our 96% part-time campus pastor "work force" are also already hard pressed with their duties of a full-time ministry in their own congregation. It's no wonder they are so desperate for help.

How can this situation be alleviated? In some ways it is already being handled. 92% (all except one) of the campus pastors indicated that they'd like help in identifying the students they are to serve. During this '86-'87 school year just such a program for identifying students has begun. A computer link-up originating from the UW-Oshkosh campus ministry is designed to take all the names of WELS students at the secular campuses of American colleges and universities. All these students are then automatically on a mailing list. And the names of these students are given to the local campus pastor. There are some bugs to work out in the system. But otherwise it's a great and efficient way to deal with this problem. The real key is that the local pastor sends in the names of his members who

are going away to college.

66% of the WELS campus pastors desire "specific training for campus work." The training a campus pastor currently receives comes through personal reading of handbooks or manual the Synod has or will provide for campus ministry. There are also regular workshops held to help campus pastors. Where could more training be provided? Perhaps the WELS could start of newsletter similar to the Missouri Synod's Interconnections. Perhaps more district conferences could concentrate on studying campus ministry. Perhaps the local mission boards which supervise the WELS campus ministries could devote more time to organizing and training and helping the campus pastor. And certainly a full-time campus ministry director would be the biggest and most helpful step. Such a director could organize and focus all our campus ministries and really devote his time to making a go of it.

But to ever get a full-time national director, the people of the WELS have to be aware of the great value of campus ministry. 58% of our campus pastors wished that there was "more awareness of campus ministry in our church body." In this area also, something is being done. An excellent new organization was begun in the Wisconsin Synod in 1986. It is called Campus Ministry Foundation Inc. They have stated in their articles of incorporation:

"The purpose of this corporation shall be the development, promotion and support of campus ministries of the Wisconsin Evangelical Lutheran Synod." "This support will be evidenced through the Foundation's educational program and endowment fund. EDUCATIONAL PROGRAM: CMF is developing a synod-wide awareness of the vitality of campus ministry and preparing models for the nurturing of

individual campus ministries. ENDOWMENT FUND: CMF is establishing a permanent endowment for the sole purpose of funding campus ministry projects."

The Foundation has already succeeded in raising the funds necessary to support a full-time campus pastor in Milwaukee. Their plan is to eventually get enough funding for five full-time campus pastors in the WELS. It is a very well organized group. It seems that this will be the most successful program to help Wisconsin Synod campus ministry. Within a few years it could make WELS campus pastors affirm 100% "It's fine the way it is now."

But, of course, no campus ministry is worth much of anything if it's not committed to carrying out the commands of Jesus Christ on the college campus. The greatest organization in the world will be the worst organization in the world if it preaches a compromised gospel or gives way to the declining morals of a decadent society. The WELS may never have the structure of the new Lutheran church or its power or prestige. But if we continue to preach the gospel in truth, we have much, much more than the falsehoods of ELCA or parts of LCMS can ever gain.

What do we discover then in the more specific areas of campus ministry?

III. SPECIFIC AREAS OF CAMPUS MINISTRY

A. Outreach/Evangelism

1. Time spent contacting students of your church body

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
50% 5-10 hrs/wk	40% 1-2 hrs/wk	42% 1-2 hrs/wk
25% 3-5 hrs/wk	30% 5-10 hrs/wk	33% 3-5 hrs/wk
25% 1-2 hrs/wk	30% 3-5 hrs/wk	17% no time spent
		8% 1-2 hrs/mo

2. Importance of reaching the unchurched

<u>ELCA</u>		<u>LCMS</u>		<u>WELS</u>	
50%	very important	80%	very important	75%	very important
50%	somewhat imp.	20%	somewhat imp.	25%	somewhat imp.

3. Time spent in reaching unchurched

<u>ELCA</u>		<u>LCMS</u>		<u>WELS</u>	
25%	No time spent	10%	no time spent	42%	no time spent
25%	1-2 hrs/wk	50%	1-2 hrs/wk	33%	1-2 hrs/wk
25%	3-5 hrs/wk	30%	3-5 hrs/wk	25%	3-5 hrs/wk
25%	10-15 hrs/wk	10%	5-10 hrs/wk		

Only those who believe in Jesus Christ as their Savior can go to heaven. Agree Disagree

<u>ELCA</u>		<u>LCMS</u>		<u>WELS</u>	
75%	agree	90%	agree	100%	agree
25%	disagree	10%	disagree		

Those who don't believe in Jesus as their Savior will spend eternity in hell. Agree Disagree

<u>ELCA</u>		<u>LCMS</u>		<u>WELS</u>	
25%	A	90%	A	100%	A
75%	D	10%	D		

Stopping the nuclear arms race is of greater importance than preaching the Gospel. Agree Disagree

<u>ELCA</u>		<u>LCMS</u>		<u>WELS</u>	
100%	D	100%	D	100%	D

The ecumenical movement is essential to the future of Christianity. Agree Disagree

<u>ELCA</u>		<u>LCMS</u>		<u>WELS</u>	
75%	A	80%	D	92%	D
25%	D	10%	undecided	8%	undecided

The God modern Jews worship is the same God which Christians worship. Agree Disagree

<u>ELCA</u>		<u>LCMS</u>		<u>WELS</u>	
50%	A	10%	A	100%	D
25%	D	90%	D		
25%	N/A				

Buddhism, Shintoism, Islam as well as Christianity and all other world religions all serve the same God. Agree Disagree

<u>ELCA</u>		<u>LCMS</u>		<u>WELS</u>	
100%	D	100%	D	100%	D

The pope is the Antichrist. ___Agree ___Disagree

<u>ELCA</u>	<u>LCMS</u>		<u>WELS</u>	
100% D	50% A	30% D	20% N/A	100% A

The greatest contribution Jesus Christ made was to live an exemplary life for us to follow. ___Agree ___Disagree

<u>ELCA</u>	<u>LCMS</u>		<u>WELS</u>	
100% D	100% D			100% D

Jesus died on the cross to bear the guilt of the world's sins. ___Agree ___Disagree

<u>ELCA</u>	<u>LCMS</u>		<u>WELS</u>	
100% A	90% A	10% D		100% A

Jesus' Great Commission: "Therefore go and make disciples of all nations..."(Mt 28:19) means primarily that we are to teach all people that Jesus died to pay for the world's sins. ___Agree
___Disagree

<u>ELCA</u>	<u>LCMS</u>		<u>WELS</u>	
75% A	80% A	20% D		100% A

Remember Joe College? For all intents and purposes Joe was an unchurched prospect. He had no church home. He was searching for spiritual help. He was coming to the three Lutheran campus ministries to see who could help him. Of those three, who would show the most concern for an "unchurched soul" like Joe's? Who would be the most inviting and helpful to him? Who would be the most eager to share the gospel with him? And if they shared the gospel, what would that message consist of?

There's no doubt that the ELCA campus pastors show a deep concern for the unchurched. 50% of them thought that it was very important to reach the unchurched. One campus pastor (25%) spends 10-15 hours a week in reaching the unchurched, more than any other pastor surveyed. And 100% of the ELCA campus pastors

agree with the heart of the gospel message: "Jesus died on the cross to bear the guilt of the world's sins."

One wonders, however, how concerned they are in sharing that true gospel message. Even though they believe that Jesus died to bear the world's guilt, they essentially deny that same truth with their other answers on the survey. 25% disagreed with this statement: "Only those who believe in Jesus Christ as their Savior can go to heaven." And even if they agreed with that statement, 75% disagreed with this statement: "Those who don't believe in Jesus as their Savior will spend eternity in hell."

What is their belief about the gospel? Does it accord with human reason or with God's Word? Human reason says: "A just and merciful God would never send anyone to hell." Scripture says: "He that believes and is baptized shall be saved, he that does not believe shall be damned" (Mk 16:16). With human reason as their ally and ecumenism as their cause, the ELCA pastors teeter on universalism. They are unwilling to condemn anyone to hell or to condemn even non-Christian religions. Only one ELCA pastor disagreed with this statement: "The God modern Jews worship is the same God which Christians worship." No one agreed that the pope is the antichrist, despite their supposed adherence to the Formula of Concord. 3/4 of them thought that the ecumenical movement is essential to the future of Christianity. And while they did not go so far as to say that Buddhism et al. worship the same God as Christians, one gets the feeling that they would not condemn a pious Buddhist to hell.

Pastor Jacobs of Milwaukee made some interesting comments while explaining what the gospel meant for him. On the one hand

he said something that sounds very Lutheran: "The good news is that ultimately our life...depends not on the rightness or wrongness of our decisions or actions but upon God's forgiveness in Christ. I mean that's good news. The burden is removed of having to prove ourselves, of having to create our own righteousness, which we can't do anyway." On the other hand he also explained the gospel as "hopeful conversation about human existence." And he more or less denies the gospel of Mark 16:16 by saying: "There are a wide range of human beings who are not Christians and yet, I'm still not myself convinced, that they're beyond God's mercy and salvation." If Joe College came to hear the gospel from this campus pastor, I'd think he'd leave confused and uncertain of his own salvation.

If Joe College came to a Missouri Synod campus ministry, the gospel message he'd hear would likely be different depending on where he was. That is, while most LCMS campus pastors agree with what the Bible teaches about Jesus Christ, there still is that element which denies those very same teachings. 90% agree that "only those who believe in Jesus Christ as their Savior can go to heaven." 90% agree that "those who don't believe in their Savior will spend eternity in hell." But 10%, amazingly enough, disagrees with both those statements. This 10% even denies the heart of the gospel message: "Jesus died on the cross to bear the guilt of the world's sins."

While this disturbing element of the LCMS' campus ministry does not seem to represent a majority, it is almost incomprehensible that such teachings could be tolerated by a

church body which prides itself on its confessional Lutheranism. And one wonders how "Lutheran" the LCMS campus pastors are when only half of them can agree that "The pope is the Antichrist." The same ecumenical compromises evident among the ELCA clergy are creeping around the corner in the Missouri Synod. And as such, it compromises the gospel Joe College might hear at a Missouri Synod campus house. He couldn't always be sure if the campus house he attended still taught the truth or not.

It is finally only in the Wisconsin Synod that Joe College would find a consistent and truthful witness to the gospel of Jesus Christ. 100% of WELS campus pastors concur with the double truth of Mark 16:16. 100% agree that Jesus died on the cross to bear the guilt of the world's sins. 100% agreed that Mt 28:19 gives us the command to teach all people that Jesus died to pay for the world's sins. Everyone agreed that the pope is the Antichrist and that Jews do not worship the true God. And while one pastor (8%) indicated indecision on the statement: "The ecumenical movement is essential to the future of Christianity," he indicated that he was thinking in ideal terms. Thus the WELS campus ministry maintains a faithful witness to Jesus Christ.

One might wonder then, if WELS by God's grace still has the truth of the gospel, why do they seem reluctant to share it? 75% agreed that reaching the unchurched was very important. But why wasn't that 100%? Aren't there people on campus going to hell who have never heard about Jesus Christ? And why do 42% of WELS campus pastors spend no time at all in reaching the unchurched? Certainly our core of part-time campus pastors are very busy, but isn't this the type of work which simply cannot be ignored? How

pastors still trust in the means of grace--Baptism and the Lord's Supper. They still believe in the Trinity, the virgin birth and the distinction between Law and Gospel. They still agree with the Lutheran teachings on free will and good works. Thus, when Joe College visits an ELCA campus ministry, it will not be devoid of the gospel.

By the same token, the doctrines taught will not be devoid of error. Their false ecumenism shows up again as 1/2 agreed, "Christians of all faiths should be allowed to take the Lord's Supper together." And even one who did not agree with this penciled in, "But Lutherans of all faiths should." Ignoring the way God has set up male-female relationships in this world, 100% agree that "Women should be allowed to serve as pastors." Indeed, many ELCA campus pastors are women. (None of the ones I contacted, however, responded to this survey.) 1/2 the ELCA campus pastors are mixed up about prayer and one even disagreed with this statement: "Sinners are justified before God through faith in Jesus Christ."

It just so happened that the campus pastor who disagreed with that statement was Pastor Jacobs of Milwaukee. So I asked him in our interview just why he could not agree to that statement. He explained, "I don't know that one could use that as a way of saying that God does not justify non-Christians. Because I don't know that that's within the scope of our knowledge. I have a tendency to want to believe that God's mercy is much bigger than we allow it to be. What I'm trying to describe is a hesitancy to condemn people and draw those lines,

because I don't think that's for us to do." The rationale that God would condemn no one crops up again in what must be termed as at least a mild form of universalism. This is the exciting (alarming) doctrine Joe College would find.

The LCMS seems most consistent in this section of the survey. Perhaps worship is their strong point as a campus ministry. The only aberrations are the "expected" ones from the one liberal LCMS pastor who responded to the survey. He wants Christians of all faiths to take the Lord's Supper together and women to serve as pastors. Fortunately, he still believes in many of the fundamental doctrines of the Bible.

The Wisconsin Synod has only one bone of contention, so to speak, in this section. That is, one WELS campus pastor (8%) agreed that "Christians of all faiths should be allowed to take the Lord's Supper together." But before we defrock the man, we should realize, as he explained in a note on the survey sheet, that he was thinking in an ideal sense. He was not advocating false ecumenism.

We've noted many false teachings and aberrations within modern Lutheran campus ministry already. But perhaps we have not seen the core problem. And that is, "What is your attitude toward Scripture? What does the Word of God mean to you? Is the Bible a human document and fallible or divinely inspired and inerrant?" The answers to those questions can determine the vast majority of the theology that is taught in that church.

C. Bible Study

1. What would best describe your method of interpreting Scripture?

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
75% historical-critical	90% historical-grammatical	100% hist-gr.
25% existential	10% historical-critical	

2. Average attendance at Bible studies

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
27 students	14 students	15 students

The Bible is God's inerrant Word. All it says is true.
 ___Agree ___Disagree

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
50% A 50% D	90% A 10% D	100% A

The creation account in Genesis describes six 24-hour days during which God created the world. ___Agree ___Disagree

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
100% D	80% A 10% D 10% N/A	100% A

Upon Christ's return to earth, he will establish a 1,000 year kingdom here. ___Agree ___Disagree

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
100% D	100% D	100% D

Jesus rose physically from the dead. ___Agree ___Disagree

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
100% A	100% A	100% A

By a miracle Jesus changed water into wine at Cana. ___Agree ___Disagree

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
100% A	100% A	100% A

Moses wrote the first five books of the Bible. ___Agree ___Disagree

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
100% D	90% A 10% D	100% A

The chief contribution of Martin Luther's Reformation was the restoration of the true Gospel. ___Agree ___Disagree

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
100% A	90% A 10% D	92% A 8% D

The Bible contains God's Word, but not everything in the Bible is God's Word. ___Agree ___Disagree

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
50% A 50% D	100% D	100% D

The Bible contains errors in science and history. ___Agree
___Disagree

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
50% A 50% D	100% D	100% D

The Bible contains contradictions which cannot be resolved.
___Agree ___Disagree

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
25% A 75% D	100% D	100% D

One of the first questions I asked Pastor Jacobs when I interviewed him was what he believed the Word of God to be. Not only was I curious, but I knew it would very likely indicate the way he would answer other questions to follow. He replied, "The primary meaning of the Word of God is Jesus, the Christ, the living Lord of the Church. It is to him that our faith is. And, I think, derivative to that, is the Word of Scripture. And that the Scripture bears witness to the Word of Christ." Pastor Jacobs' belief is commonly called "gospel reductionism." That is, you reduce Scripture to what you think follows the spirit of Christ. This is very subjective and also very wrong.

Notice that not a single one of the ELCA pastors interprets the Bible historically-grammatically. They are all of the historical-critical school, with the exception of one, who interprets existentially (!). Thus, by their human reason, they become the judges of what is God's Word or what follows the spirit of the Word, Christ. Thus they find it hard to come to a consensus on Scripture, 1/2 of them denying inerrancy and one finding contradictions in the Bible which cannot be resolved. They can all agree on Jesus' resurrection and the miracle at Cana, but none of them could swallow that Moses wrote the Pentateuch or that the creation account was literal, not mythical.

Thus if Joe College searched for the Word in an ELCA campus ministry, he might become very confused as to what that Word is.

Just as confusing are some of the choices made by the Missouri men in this category. While they all disagreed that the Bible contains errors in science and history or that it contains contradictions which cannot be resolved, yet 10% could not agree that the Bible is God's inerrant Word. If the Bible has no errors in science or history, then where do the errors lie to deny its inerrancy? In doctrine? In punctuation? And if the Bible contains no contradictions, why is it hard to believe in Mosaic authorship of the Pentateuch or a six-day creation? These questions apparently do not bother the minority, liberal faction of the Missouri Synod.

Again, the only consistent answers on this issue came from the WELS campus ministry. Biblical inerrancy and everything which goes with that is a consistent belief among WELS campus pastors. The implications that has for the average student who is seeking a campus ministry are far-reaching. In the ELCA and LCMS the visitor could not be assured of a changeless doctrine. Because of their beliefs about the Word of God their doctrines are not consistent. In the WELS, on the other hand, what the Bible says is their doctrine.

This issue becomes extremely important when we consider the area of counseling. True Christian counseling has to come from the source of God's Word. But if you don't believe that Word is always true, then your counseling will differ from one who accepts the whole Bible as true. This became^{evident} in the results of

the survey.

D. Counseling

1. Average number of students per week who come in for counseling

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
6	4	2

2. 3 most prevalent student counseling problems

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
1. Interpersonal relationships	1. Interpersonal relationships	1. Interpersonal relationships
2. depression	2. academics	2. difficulty in understanding Scripture
3. academics	3. loneliness	3. academics

3. Average hrs/wk spent in counseling

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
7.5	5	3

A human being is already sinful at birth. ___Agree ___Disagree

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
100% A	100% A	100% A

A sinful thought makes a person just as guilty before God as an overt sinful action. ___Agree ___Disagree

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
100% A	100% A	100% A

Darwin's theory of evolution is an acceptable explanation of man's origin. ___Agree ___Disagree

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
50% A 50% D	100% D	100% D

Doubt is an essential part of faith. ___Agree ___Disagree

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
100% A	20% A 80% D	100% D

Student cheating is justifiable in certain situations. ___Agree ___Disagree

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
100% D	100% D	100% D

Sex outside of marriage is justifiable in certain situations. ___Agree ___Disagree

ELCA
100% D

LCMS
10% A 90% D

WELS
100% D

A woman should have the right to get an abortion if she does not want to bring a child into the world. ___Agree ___Disagree

ELCA
50% A 50% D

LCMS
10% A 90% D

WELS
92% D 8% no comment

Homosexuality is an acceptable lifestyle. ___Agree ___Disagree

ELCA
25% A 75% D

LCMS
10% A 90% D

WELS
100% D

The Bible does not condemn homosexuality. ___Agree ___Disagree

ELCA
25% A 75% D

LCMS
10% A 90% D

WELS
100% D

Faith in Jesus Christ provides the only real solution to any problem. ___Agree ___Disagree

ELCA
75% A 25% D

LCMS
70% A 20% D 10% N/A

WELS
92% A 8% D

One of the purposes of a campus ministry is to serve as a "counseling center" so to speak, for students. The college years can be a very distressing period of life. Students are adjusting to their first taste of independence. There are many temptations which a student will face. If that student is a Christian he will go through the spiritual struggle Paul describes in Romans-- knowing what is right and God-pleasing, but struggling with a sinful nature which wants to do wrong and Satan-pleasing things. The Lutheran campus ministry serves to help in that spiritual struggle. How will they respond? There are really only two options. Counsel according to what God's Word says. Or counsel according to what your human reason says.

A mixture of those two options is possible, but only with disastrous results. This is evidently the course ELCA counseling has taken. While they accept certain Biblical foundations of

counseling, other Biblical truths are ignored. 100% of the ELCA pastors agree both that "A human being is already sinful at birth" and "A sinful thought makes a person just as guilty before God as an overt sinful action." Yet 50% of these same pastors found themselves agreeing that Darwin's theory of evolution is an acceptable explanation of man's origin. Darwin's theory would essentially deny the first two statements they agreed with. Evolution could accept, some would say demand, a changing moral standard and a totally different conception of sin than what the Bible teaches. When the Bible condemns a certain sin, evolution could explain that those writers were only reflecting their own time and do not apply to us today. We have "evolved" beyond that old-fashioned view of sin, they could say.

Such reasoning is evident in the stand ELCA campus ministry takes toward two particular issues: abortion and homosexuality. The Bible clearly condemns both. Psalm 51:5 and Jeremiah 1:5 clearly point out that the unborn "fetus" is a human being. To kill the unborn child is murder. Likewise in Genesis 19:4-11, Romans 1:26-27 and I Corinthians 6:9 homosexuality is pictured as an unnatural aberration. It is described as perverse sexual behavior. It is not approved of by God. Yet the ELCA campus ministry position on both issues follows man's reason instead of God's Word.

In 1982 the Religious Coalition for Abortion Rights, Inc. put out "A Religious Statement on Abortion: A Call to Commitment." In this 36 page document groups as diverse as the American Baptist Churches, U.S.A. to the Young Women's Christian Association pledged their support for abortion on demand in

America. Included were 101 LCA ministers who agreed with the pro-abortion stance. Out of those 101 pastors, 21 were representatives of National Lutheran Campus Ministry. On the survey for this paper 50% agreed with this statement: "A women should have the right to get an abortion if she does not want to bring a child into the world." I think it's safe to say that ELCA campus ministry does not oppose abortion.

Pastor Alexander Jacobs, one of the signers of "A Religious Statement on Abortion: A Call to Commitment," explained his views on this subject during our interview. "When is a person a person?" he asked, "There is no consensus on that. And there is no Biblical consensus on that." Thus, since the "fetus" cannot be positively identified as a person by everyone, it is alright to eliminate that life. Also, Pastor Jacobs explained, "A qualitative distinction is made between the value of a person already living in a human community and one who is still within his or hers mother's womb." The mother apparently benefits from this "qualitative distinction" because she is allowed to live while her baby can legally be killed.

The hypocrisy and depravity of these positions is inexcusable for anyone who calls himself a Lutheran pastor. First of all, it totally ignores what Scripture says. The truth of the Bible is conveniently overruled by human reason. Then, because we can't define when a person begins (ignoring that the Bible says this takes place at conception), we have the right to eliminate that life in the womb. Yet to support abortion means that you have already defined when a person begins. Abortion

says that "it" is not a person until "it" has come out of the womb. If the question of personhood is truly still up in the air, then shouldn't we err to the position that protects that innocent life? A bomb threat is taken seriously whether or not there is really a bomb. Why then is the killing of the unborn not taken seriously if as they say "personhood" cannot be defined? The hypocrisy of this position is shown in that Pastor Jacobs can use a personal pronoun ("within his or hers mother's womb" he said) to describe the "fetus," yet in his support of abortion act as if the "fetus" is not a person.

The same duplicity is evident in ELCA'S stand on homosexuality. 75% of the ELCA campus pastors disagreed that homosexuality is an acceptable lifestyle. That sounds almost encouraging that so many would concur with the truth of Scripture on this matter. But what it doesn't reflect is that the 25% who agree with that statement are following the "official line" of ELCA campus ministry. It is the National Lutheran Campus Ministry which published "Now the Silence Breaks, Toward a Pastoral Understanding of Homosexuality." Very frankly, this document is disgusting. Through chapters such as "Exploring Attitudes and Feelings" and "Why Are Some People Gay?" their message is not at all hidden. Anyone who condemns homosexuality is portrayed as a very narrow-minded, bigoted person. Meanwhile the Lutherans are pictured as great heroes who openly accept gays and help them to be what they really are. The most sickening chapter of all is the one entitled, "What does the Bible Say?" They have all the right Bible passages listed. They cannot deny that these passages condemn homosexuality. Yet, by understanding

the "historical and theological context" all those condemnations are explained away. Modern studies are able to "enlighten" us on this issue, pointing out that "Same sex or homosexual attraction is no longer widely understood as a matter of choice. Sexual orientation may be a genetic pre-disposition or something formed early in life" (from a NLCM pamphlet entitled "Sexuality: A Journey of Self-Discovery and Personal Integrity"). Thus, ELCA campus ministry says in essence, if human reason tells us that it's okay to be gay, it really doesn't matter what the Bible says.

Thus Pastor Jacobs must admit, "The Biblical witness is very, very anti-homosexual." Yet at the same time he can explain this away by saying, "But a lot of the texts are mistranslated and I don't think put in their proper historical context." One way to get around the "Biblical witness" is by saying that it does not condemn homosexuality itself, but only "unloving" homosexual relationships. Pastor Jacobs said, "Most of the anti-homosexual texts in the NT have to do with behavior that is not warm, loving and caring." So he concludes with this advice, "I don't think that condemning it or seeing it as some sort of sexual neurosis or seeing it as an aberration is a very helpful way of dealing with it." In other words, even though the Bible declares this type of behavior to be sin, it does no good to identify it as sin.

One wonders what advice would be given to students on other moral issues. 100% of the ELCA campus pastors agreed that "Doubt is an essential part of faith." It's hardly surprising that they place such importance on doubt since they doubt the Bible as

God's Word and doubt the authority of Scripture to speak on moral issues. But can you imagine going to a pastor for spiritual advice and being told that doubt is an essential part of faith? Doubt is the opposite of faith! When you're looking for a clear answer on some problem, do you really want to be confirmed in doubt? The ELCA campus ministry, it seems, would rather continue to search for the truth rather than ever find the truth. They are reluctant to say, "Thus says the Lord," because that would limit and define what they could say. Pastor Jacobs made an almost unbelievable statement in a pro-abortion letter he wrote in the March, 1987 Milwaukee Lutheran: "Lutherans have no dogma." Lutherans have no dogma? Then can Lutherans say anything definite on any matter? A more fitting statement for the ELCA would be: "Lutherans without dogma are not Lutherans at all."

One could go on for many pages about the ridiculous teachings which emanate from the National Lutheran Campus Ministry. You'd think that a good Lutheran would recognize how their approach is more often harmful than helpful in counseling students. Yet, from the survey results, it's shown that some LCMS campus pastors actually share some of the views of the ELCA campus pastors. 20% agree that "Doubt is an essential part of faith." 10% accept abortion and homosexuality. And, incredibly, one LCMS campus pastor agreed with this statement: "Sex outside of marriage is justifiable in certain situations." Within the ELCA such wide and varying viewpoints could easily be accepted or even approved of. But how could someone with such viewpoints be accepted in the relatively conservative Missouri Synod? How can

a campus pastor who supports abortion, homosexuality and adultery still be serving in a church body which professes adherence to the inerrant Scriptures? And, much more tragically, how can he be allowed to serve, continuing to give unscriptural, immoral advice to college students?

Perhaps it's no mere coincidence that the #2 problem WELS students come to their pastor with is "difficulty in understanding Scripture." It shows that the students trust their WELS campus pastor to have the answers to their problems from Scripture. If they had difficulty in understanding Scripture and came to an ELCA pastor, they might get a different answer from each one. But in that same situation a WELS campus pastor could be trusted to give an answer which reflects the unchanging truths of Scripture. Abortion, homosexuality, adultery and so forth cannot be accepted because Scripture does not accept them. Doubt cannot be an essential part of faith because Scripture never links or equates faith with doubt. Darwin's theory of evolution cannot be accepted because the account of creation in Genesis could never allow for this. In short, WELS campus ministry has the best counseling tools available because it has not lost the tools of Scripture.

Before we leave the area of counseling, one statistic in this part which might look very disturbing should be explained. One person (8%) among the WELS campus pastors put down "no comment" next to the statement concerning abortion. He explained in a note, "This is a political, not a religious statement." I'll admit that I don't know exactly what he meant by those

comments. But I can be very sure that he does not support abortion. Perhaps he sees it in this light that though we might be opposed to abortion we cannot "legislate morality" in the political arena to eliminate what, it seems, the majority of Americans still want.

I think it's time to return to Joe College. He's been through a lot already in this paper. Perhaps he's looking for a break. Unfortunately for him, things are just heating up. For we're ready to study the final part of the survey--student involvement and participation. How active are the students in running their own campus ministry? How eager are the campus pastors to get student involved? How important is this facet of campus ministry?

E. Student Involvement/Participation

1. How important to you is student help with your campus ministry?

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
100% very important	90% very important 10% somewhat imp.	92% very important 8% somewhat imp.

2. Top three ways in which students help with campus work:

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
1.outreach/evangelism	1.outreach/evangelism	1.schedule events
2.lead worship services	2.lead worship or: produce promotional materials	2.newsletter
3.lead Bible studies, schedule events or produce promo. materials	3.newsletter	3.outreach/evang.

3. Primary way students are involved in administration:

ELCA the campus pastor takes the vast majority of administrative duties with a small amount of student help

LCMS the campus pastor takes the vast majority of

administrative duties with a small amount of student help

WELS the responsibilities are about half and half between campus pastor and students or:

the campus pastor takes the vast majority of administrative duties with a small amount of student help

4. To what extent are your students involved in service to the community in which they go to school?

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
25% very active	-----	8% very active
50% somewhat active	80% somewhat active	50% somewhat act.
25% very little activity	-----	-----
-----	20% no activity	42% no activity

5. During this school year what projects has your campus ministry carried out for the community you and the students live in? (Top 3 listed)

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
1. programs for social justice	1. provide food for needy	1. food for needy
2. food for needy	2. promote unity among local churches	2. Vacation Bible School
3. promote unity among local churches	3. Vacation Bible School	3. Singing in WELS churches

It is extremely difficult to get students involved in the work of campus ministry. Agree Disagree

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
25% A 75% D	60% A 40% D	42% A 58% D

Every campus ministry recognizes the great potential of utilizing the universal priesthood in their midst. They all eagerly desire to get students involved. Only two campus pastors, one WELS, the other LCMS, thought that it was only "somewhat important" to get student help with campus ministry. The other 26 surveyed considered this "very important." How, then are students involved and what do they do?

In the ELCA and LCMS those students who are actively involved carry out tasks of fairly great responsibility. Not only are they involved in outreach and evangelism, but some also

lead Bible studies and even worship services. In the WELS it would seem that the students are not given as important responsibilities as in the other campus ministries. The top two ways WELS students help is by scheduling events and putting out a newsletter. This is vital work. But it barely scratches the surface of the talent base of these students. Outreach and evangelism is listed as #3 for WELS students, but why isn't that #1 as in ELCA and LCMS? Is it that Wisconsin Synod pastors take too much responsibility upon themselves and do not share it with their students?

Perhaps this is one area in which the WELS could work to make some major changes. 96% of our campus pastors are part-time. They are hard pressed to do the work of campus ministry. In the near future it does not appear that many of these part-time ministries will become full-time. Thus the only way to really relieve the burden of the campus pastor is to get the students more involved. Certainly this is an objective of WELS campus ministry. The 1981 WELS campus pastors' workshop was devoted to that very idea. A paper was presented entitled: "Multiplying Your Campus Ministry Through Student Involvement." While it is probably an unattainable ideal to think that the students will be so active that the pastor's burden will be significantly relieved, it still can be a very desirable goal. The assumption cannot be made, "Well, they won't help much anyway. Why even try?" That universal priesthood needs to be exercised as much as possible in our campus ministries even if it is difficult or takes a long time to develop.

A significant percentage of campus pastors in each Lutheran body agreed that "It is extremely difficult to get students involved in the work of campus ministry." And, by the notes that several wrote, it seems that even more would have agreed to that statement if the word "extremely" had been left out. This may be a commentary on the "Me Generation" of college students, many of whom, it seems, would prefer to do something for themselves rather than campus ministry. But if we can only convince them that they are doing something for themselves when they help out campus ministry, perhaps we can move forward on student involvement in campus ministry.

C o n c l u s i o n :

We hope, somewhat confidently even, that Joe College found his way to the Wisconsin Lutheran Student Center and settled in for a long stay there. We hope he took an adult information course to become a WELS member and serve his Lord through that campus ministry. For, if he was truly searching for a campus ministry to serve his spiritual needs, he could find no better one on any campus in the United States than a campus ministry operated by the Wisconsin Synod. I don't say that simply because I am a member of the WELS, although that admittedly has something to do with it. But really, students don't need an organization whose primary purpose is social justice. They don't need a church in which they can never be sure if their pastor is orthodox. They need Jesus Christ to help them through the difficult college years. And that not a compromised Christ, but a faithful witness to that Christ.

The Wisconsin Synod, more than any other campus ministry is dedicated to that goal. It's proven by the consistent, biblical answers in this survey. It's demonstrated by the publications and materials of WELS campus ministry which do not flinch to adhere to the Bible. We have the substance of the most unique and spiritually well-equipped campus ministry in America. May we never lose it. May we always use it. And may Joe College have a bright future.

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Pastors surveyed:

<u>ELCA</u>	<u>LCMS</u>	<u>WELS</u>
Alexander Jacobs University WI, Milw.	Thomas E. Dohrman U Of ALA, Tuscaloosa	Rob Diener UW-Oshkosh
Gerald Knoche UW-Madison	Timothy Frick Northwestern Univ	Loren Fritz College Stat. TX
Mark A Opgrand Purdue Univ	Robert Lange Wesleyan Univ, IL	Cary Grant Mt. Pleasant
Thomas Windmark U Of Minn, Duluth	Kurt Lehmkuhl U of S. Dakota	Charlie Gumm East Lansing
	Rich Manus College Stat. TX	Carl Henkel U of Minn--Minn
	Rick Milas UW Milwaukee	Phil Koelpin Flagstaff, AZ
	Charles Ortloff Mankato State	LeRoy Martin UW Stout
	John T. Pless U of Minn, Minn	Rob Raasch Houghton, MI
	Rudolph Rehmer Purdue Univ	Richard Starr Ohio State
	Brian Runge U of Miss, Oxford	Tom Trapp UW Madison
	Craig Weber UW Stevens Point	Tom Zahn Mankato State