

FOSTERING CROSS-CULTURAL GROWTH AT WELS
WORKER TRAINING SCHOOLS

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ABSTRACT

Look into a classroom of Wisconsin Lutheran Seminary classroom in the year 2013 and you will only see maybe one or two minorities amongst the class of around thirty Caucasian students. Ninety Six percent of the MLC student body is white. In a country where minority growth is rapidly increasing, these numbers are disturbing. How do we promote these schools so they become culturally inclusive campuses? It is important to examine the methods and processes of the WELS in order to determine what can be done to achieve an atmosphere of diversity.

The ultimate goal in this paper is to gather information that would better equip the WELS to attract future called workers from every people and every culture. By examining WELS worker training schools and the recruiting process, perhaps barriers can be identified and solutions to eliminate those barriers can be implemented so that the ministry of the WELS is not a “white” ministry, but a ministry of all nations.

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INTRODUCTION

The 2010 census recorded a 9.7% growth in the U.S. since 2000. White Americans grew 6%, Blacks Americans grew 12%, and Hispanics Americans grew by 43%.¹ Comparatively speaking, the white population is shrinking as the majority race. The white population continues to grow but if trends continue the way they are now Hispanics and then blacks will eventually outnumber whites in the U.S. America is changing. Minorities have made up well more than half of the growth in the U.S. in the years between 2000 and 2010.² It is not unfathomable that terms like majority and minority and who the terms are associated with will soon change according to the trends set by the American population. “Census projections predict that groups that are now labeled as minorities will form the greater part of the country’s population by 2042.”³

This change has been a long time coming and many people around our nation, citizens, businesses, government, politicians, etc., are realizing the importance of catering not simply to one culture but to all. That concept is in no way limited to the secular world. Church bodies around the United States have been looking for ways to adapt to and change with their ever changing communities. The Wisconsin Evangelical Lutheran Synod [WELS] is one of those church bodies. Cross-cultural outreach seems to be high on the list of priorities of the WELS with programs such as inner city missions, Hmong Ministries, Hispanic outreach, Pastoral Studies Institute, but there is still a lot of work that needs to be done. In order to determine the following steps that need to be taken in cross cultural ministry it would serve the WELS to examine itself with a focus on the future and in doing so we ask, “What is best for the kingdom of God?” There already have been many such examinations and adaptations made for the benefit of cross-cultural outreach, mostly found in the parish, but such changes cannot be limited only to the parish. One resource, however, seems to be underutilized. That is our synodical schools, specifically MLC and WLS.

¹ United States Census 2012

² Ibid

³ <http://www.guardian.co.uk/world/2008/aug/15/population.race> accessed 1/22/13.

Wisconsin Lutheran Seminary in the fall of 2012 had 111 students, 97% of which are white. Martin Luther College in the fall of 2011 recorded 96%⁴ of the school's population as white students. Considering the overall population of the United States, WELS ministerial schools stand as a poor reflection to the changes that have happened over the last decades in our nation. Unfortunately, the schools are an indicator of the synod as a whole. In general, the WELS has not been reflective of the type of growth in the neighborhoods which the synod has established its churches. This is a concern that has very serious consequences. If the WELS continues on the trend of relative homogeneity it will find itself as a foreigner in its own country. Continuing so would make outreach exponentially as hard.

It is very difficult for one culture to completely understand another and that is one of the reasons the WELS has found multi-cultural outreach to be a slow process. Would it not be beneficial to send a pastor who is part of a particular culture, who knows the idiosyncrasies, who knows what is appropriate in that culture to minister to his own culture? This is not the magic solution to the problem, but perhaps an area that can be examined more closely. How will this work? The results will be unknown until changes occur.

The goal of this paper then is to examine the need in the WELS to prepare for a better multi-cultural ministry. The focus will be on the WELS worker training schools and their potential for greater cross cultural outreach and training. The future of the WELS relies in a large part on its education system and the education system relies in a large part on the potential students of the schools- children. Cross cultural campuses will be achieved by first encouraging children to serve and then adapting to their individual needs as they study for the ministry.

⁴ *Integrated Postsecondary Education Data System* –
<http://nces.ed.gov/ipeds/datacenter/SnapshotX.aspx?unitId=acb2aeafb0ad>

LITERATURE REVIEW

In light of the status of the WELS training schools (MLC and WLS), the majority of literature review has a focus on integrating minorities into theological seminaries. The solutions offered by our authors are, by a majority, directed toward the need theological schools have for integrating African-Americans. Although the focus is on one cultural group, many of the principles that are offered can be applied to a variety of cultures.

I. The call for change in the WELS

Michael Jindra⁵ is only one of many WELS voices that are calling for cultural change in the synod.⁶ Over the course of 50 years, the “Wisconsin Synod has gone from a largely German speaking regional church body to a widespread nationwide church.”⁷ The synod has been changing for years, and much of it on its own. Now, in the face of cultural change in the United States, action needs to be taken! Jindra asserts that maintaining the *status quo* is no longer a strategy that can be used in the multi-cultural society in which we live. That strategy has brought us this far, but it’s time for a new phase. He gives an example:

It seems to me that there is a certain lack of congruence between our theology and our practice. We have tended to overly rationalize, systematize our practice into a set of propositions that must be affirmed. That is, we’ve relied on the arguments of words, using both the paradoxes of law and Gospel and to a certain extent deductive reasoning. The truths in these propositions, of course, are indisputable, but we have de-emphasized the “living” aspect of being a Christian- what it means to be involved in daily giving and receiving, of loving and correcting, of living in community.⁸

What Jindra is saying is that “we need keep our emphasis on biblical studies and theology, but more attention paid to these other aspects, of living and participation, integrating faith and life, would help us in reaching out to other ethnic groups.”⁹ It does not seem that Jindra is saying that we sacrifice one aspect of life for another, but that the WELS is so concerned for the doctrine

⁵ Seems to be a WELS laymen who presented at a WELS Faculty Conference.

⁶ Jindra, Michael. “Multiculturalism and the WELS.” (Essay presented to a WELS Faculty Conference), available from WELS Essay File; www.wlssays.net/files/JindraWELS.rtf; Internet; Sept 20,2012.

⁷ *Ibid*, 1.

⁸ *Ibid*, 5.

⁹ *Ibid*, 6.

that sometimes the living aspect suffers. Both need to be given 100% attention because they work hand in hand. Jindra is pointing to the fact that the balance is out not quite 100% -100%.

In June of 1990, Jindra estimated WELS membership was probably over 90% white. Those numbers have not changed much today and his conclusions about multi-cultural outreach don't need to be changed much either. He gives a very down to earth, practical way of going about outreach: don't be naval gazing-get out into the community, talk, be patient, be flexible and show God's love. Sadly humans are in constant combat with the old man and that is why this kind of outreach (or any kind for that matter) needs to be a conscious effort so that ministers can "go into all the world and preach the good news to all creation."¹⁰

On the same note, Kruschel¹¹ celebrates the mission work that has occurred, but reminds his readers that mission work never ends. He jokes that since the WELS has not had the means to go into all the world, the Lord brought the world to us. That is not a bad way of looking at ministry. In our own back yard are people from pretty much every nation and Kruschel has the numbers to back his claims up.

The great American melting pot now contains a higher proportion of foreign-born individuals than at any time in the past six decades. In 1997, 1 out of every 10 U.S. residents was born in another nation

Last year [1997], 9.7 percent of the nation's population was foreign born; in 1930, the last time the figure was higher, 11.6 percent of the population had been born elsewhere.

Today [1998], 1 in 4 Californians is foreign born, as is 1 in 5 New York residents¹²

His observation seem to be spot on in terms of the change that is happening in the U.S. still today and because of that there are now some important questions that need to be considered by the synod. Is change something WELS is going to embrace, or is the WELS going to let it slip by and in so doing forego many opportunities to build the Church? Kruschel sums up this work in a very concise way:

¹⁰Mark 16:15

¹¹Peter Kruschel. "A Cry from the City: WELS' Need to Address Multicultural Issues." Available from WELS Essay File; <http://www.wlssays.net/files/KruschelCity.pdf>; Internet, Sept 20, 2012

¹² *U.S. News and World Report*, April 20, 1998, p 35.

Our ultimate objective in cross-cultural ministry is to create partners who will stand side by side with us sharing the Word of salvation, growing in faith through the Word, and nurturing others with the Word.¹³

This is very much what this thesis is about- finding a way in which WELS can accomplish this walking together with our brothers from another culture.

One of the ways God spreads his Word is through his people and to some he has entrusted that task as their full time job. “The harvest is plentiful, but the workers are few;” (Matthew 9:37). In other words, pastors are always needed. That is the sense Gary Baumler is trying to portray in his paper.¹⁴ Gary encourages his audience (WELS pastors) to understand that part of spreading the news is recruiting for the public ministry. He suggests not only that pastors are able to identify kids who would be good pastoral candidates, but they also have the means to influence their decision. How a pastor acts can excite a child for the ministry or can be an obstacle to a child preparing for ministry.

In a very similar paper¹⁵ Baumler encourages pastors to just be faithful in recruiting and God will bless the work. Baumler’s focus in both of these papers is not specifically on cultural issues, but his focus on recruiting is one of the key issues in this thesis. Recruiting, in a large part, is the job of the local pastors. If growth is expected to happen it is going to start with them. They have been put into a position where they can share their joy for parish ministry with the young men of their congregation and share the joy of serving their Savior. This is something that needs to be considered by all pastors.

II. Education Challenges¹⁶

Recruiting minority pastoral candidates has not only been a problem in the WELS, but throughout the Christian church. Charles Shelby Rooks seems to be a dominant figure in the

¹³Peter Kruschel. “A Cry from the City: WELS’ Need to Address Multicultural Issues,” 10.

¹⁴ Gary Baumler. “Providing the Next Generation of Pastors in the WELS: An essay on the Role of Pastors in Recruiting More Pastors.” (Essay presented at Pastoral Conference, 1987), available from WELS Essay File; <http://www.wlssays.net/files/BaumlerRecruiting.pdf> accessed October 1, 2012.

¹⁵ Gary Baumler. “The Pastor as Recruiter for the Preaching Ministry (In Search of Timothy).” Online available from WELS Essay File; <http://www.wlssays.net/files/BaumlerPastor.pdf> accessed Feb 13, 2013.

¹⁶ Because of the diversity of one culture to another I felt it was necessary to focus the majority of research on one culture- African –American. The items discussed in the remainder of the literature review are regarding issues of the African-American race. Not all of the arguments made by these authors are theologically correct. Many of the authors draw their arguments from the false ‘Liberation Theology’ concept.

fight to promote African-Americans as ministers. At a building dedication at Harvard Divinity School, Rooks made it a point to emphasize how crucial it was to commit to the education of future leaders of the black community. Enrollment of African-Americans in theological schools was not exactly impressive, yet keeping numbers up, in Rooks opinion, is essential to the health of the black church, and the black church “is indispensable in determining the life and culture of the black community.”¹⁷ Church can be a great blessing on communities, but what Rooks fails to express is that a black congregation does not need a black minister to function. It may be more accurate to describe the black minister as more of a blessing than a necessity for the black church.

The blessing of minority leaders is truly important to the church to lead and guide, but it seems that minority leaders are what are lacking the most.

“Reasons for this shortage are similar to the reasons for the gradual decline in seminary enrollments generally: the poor image of the ministry, low salaries, poor working conditions, an increasing percentage of students enrolled in state schools, inadequate collegiate departments of religion, doubt about the effectiveness of the church.”¹⁸

This is what society in general believes about theological education and public ministry. These are the struggles denominations have to overcome, but on top of that minorities, specifically African-Americans, face additional setbacks. Rooks in his article “Crisis in church Negro leadership” presents these problems and argues that they have to be addressed in order to truly enact change in the black community. Rooks suggests five problems:

- 1.) Not enough Negroes are entering college to provide a sufficiently large student base from which to draw persons interested in any kind of graduate education
- 2.) There is a decline in motivation of Negro students toward the professions that require long preparation.
- 3.) The attitude of Negro pastors toward enlistment too often is a negative one.
- 4.) The church has failed to enlist and recruit Negro students outside the Southern Negro colleges.

¹⁷ Charles Shelby Rooks. 1981. "A new day dawns." *Journal Of Religious Thought* 38, no. 1: 5-11. *ATLA Religion Database with ATLASerials*, EBSCOhost (accessed October 19, 2012), 6.

¹⁸ Charles Shelby Rooks. 1965. "Crisis in church Negro leadership." *Theology Today* 22, no. 3: 323-335. *ATLA Religion Database with ATLASerials*, EBSCOhost (accessed Oct 3, 2012), 324.

5.) The church is engaged in a desperate competition for a relatively small supply of adequately trained manpower.¹⁹

The overarching theme is that at the present moment the ministry is not something that is at all desirable to the majority of people, all races included! There needs to be a way to attract more young African-Americans to the notion that attending seminary and training to be a minister is a respectable and desirable job. These are major problems facing schools but they are not insurmountable, but they will require long and sustained attention if substantial improvement is to be made.²⁰

Even when recruitment issues are addressed, seminaries have to be proactive in retaining the students. Here are some ideas Rooks wants seminaries to consider: Seventy five percent of black students enrolled at white seminaries are in the middle and lower thirds of their classes in regards to their grade point average.²¹ If there are specific weaknesses a minority student suffers then there needs to be a way to deal with the problems. These are students submerged in a culture with which they are unfamiliar. They are being taught from the view point of whites and references to their culture are limited. There has to be serious consideration as to how schools can support minorities financially. How are minorities from lower income families going to support themselves while faithfully committing to school?²² Then there is the factor of job placement. Is there going to be a job when they graduate?

One hundred years after the Civil War the most pressing question facing this nation now, and over at least the next two decades, is the inclusion of Negroes in American's total life, that problem is far from being solved, even with the passage of a Civil Rights Bill and a Voting Rights Bill. It will not be solved by white people alone... More than anyone else, the negro minister had the best chance to lead the way.²³

This is just the quick solution to what the majority of authors describe as possible problems facing African-Americans when it comes to recruiting them to the ministry. It looks messy, but as Shelby Rooks, Kendig Cully²⁴, and many of the other authors would agree- to improve this

¹⁹ *Ibid*, 325-326

²⁰ *Ibid*, 326

²¹ *Ibid*, 327.

²² *Ibid*, 329.

²³ *Ibid*, 335.

²⁴ Author of "Will the Church Lose the City?", a book about inner city ministries.

problem it takes a joint effort. There is a lot of work that needs to be done in order to push this in the right direction and it is not one race alone that can solve the problem.

What was surprising was Rooks' assessment in his article *The Black Church: Its Implications for Lutheran Theological Education*. The article was presented in September 1969 and he says this, "I feel most of the Lutheran seminaries ought not to become deeply involved in trying to recruit black students. Not only will it be frustrating for the seminaries, but I am sure it will not be particularly beneficial for the students involved."²⁵ He even poses this question:

Should black students and professors perhaps separate themselves from white theological schools and seek a place where together they can face creatively and imaginatively the specific questions and problems that confront them?²⁶

This may seem counter active to the spirit of this thesis, but WELS cannot exclude this as an option. Segregation is wrong/sinful when it is forced, but as Rolfe Westendorf pointed out in an interview, segregation is perfectly fine if it is done in freedom²⁷. Rooks concern is firstly: integration will be too much of a hassle for everyone. White seminaries are going to give up and people are going to be offended. Secondly: Rooks seems to believe that white seminaries are snuffing out the culture of the black church. Rather than integrating the white and black churches at the expense of destroying their uniqueness, it may be best to form a new style of black education where the creativity of the black community can flourish and grow. Admittedly Rooks sees this endeavor as highly unlikely with the meager resources and lack of possible black professors. Even if separation were feasible the question arises whether it would be possible to build enough unity among black professors and students to offer a real alternative to white seminaries.²⁸

²⁵ Charles Shelby Rooks. "Black church: its implications for Lutheran theological education." *Concordia Theological Monthly* 40 no 10 (1969): 682-691. *ATLA Religion Database with ATLASerials, EBSCOhost* (accessed September 13), 689.

²⁶Charles Shelby Rooks. 1969. "Theological Education and the Black Church." *Christian Century* 86, no. 7: 212-216. *ATLA Religion Database with ATLASerials, EBSCOhost* (accessed October 3, 2012), 212.

²⁷ And segregation was wrong because it was enforced. But it denied privileges to the black community. But even minus those privileges the black community was better under segregation because the folks stayed together and supported each other. One of the unintended effects of the open house community is that it allowed [minorities to purchase a house in whatever community they wished]. What it did was take the more stable black communities out of the community so that the moral level of what was left was less than it was before. Now that doesn't mean that everyone was immoral. But the morality of the culture deteriorated as the more stable black communities moved out of the neighborhood. Rolfe

²⁸ Rooks is working on the assumption that many different synods would join to form one seminary.

Because separation is not feasible it is suggested that there needs to be a revolution of sorts; white seminaries need to change. There are four main items of change on which Rooks focuses. The first is the participation of black people in decision making processes of theological education. If a school is going to begin preparing itself for a more multi-cultural setup it is important to have the input and resources of a person from that culture. Secondly, there must be more effort given to attracting more black students for theological schools. Change will never really be put into effect until there is a comparable amount of minority students to Caucasian students. Thirdly, the curriculum must in some way reflect the worth of the black church. It is not the goal of the seminary to convert everyone who graduates from the school into a white preacher. Finally, Rooks and the other authors look beyond the schooling and want to reflect on the placement of the pastors. Is it going to be a problem to find a place for this highly educated candidate to serve?

III. Understanding Differences

The WELS is different. Blacks, Hispanics, Asians, and Whites are all different. Each race is human but every culture communicates, dresses, speaks, etc., in their own way. Kendig Cully makes that clear in *Will the Church Lose the City?* Each culture relates to things differently - that needs to be recognized by church leaders. What do black people think when they walk into church and see a white Jesus? What do African-Americans understand the word “soul” to mean as compared to whites? How do African-Americans see the church? A social institution, refuge...? These are all good things to consider, but Cully gets himself into trouble when he says, “White theology does not relate to a black congregation.”²⁹ In a sense Cully is right in another he is not. We might call what is being described here contextualization. “They are white, they have never been lowered into the murky depths of the black experience of reality, where the black Christ walks the dark streets – out of a job, busted, and emasculated...”³⁰ This can be understood properly that no matter how much they are taught, whites just can’t relate on a deep level to other cultures. On the other side, Cully incorrectly states that a white theology

²⁹ Cully, Kendig and F. Nile Harper, *Will the Church Lose the City?* (New York: World Publishing Company, 1969). 133

³⁰ *Ibid*, 133-134.

(theology like the WELS) is just not a message that relates to the black community. More on this later.

There are differences, some of which are based on false notions, yet it is very important to understand the differences of cultures in order to reach out to them. “European” dominated denominations can’t expect to force themselves and their culture on other cultures and expect a good response. This is oppressive and dehumanizing societal structures.³¹ Rooks points out black denominations have never attempted in their life and practice to imitate their white counter parts, but always do their own thing.³² African-Americans tend to desire independence more than inclusion. This is very important to remember as pastors and congregations decide on the worship styles they feel would be beneficial to their ministry. African-Americans are proud of their heritage and giving it up completely is not what many are willing to consider. A transformation needs to take place.

The church, always effective in transforming the content of its pronouncements to suit the times, can hardly lay any present claims to transform the world when it is so impotent in the prior task of transforming itself.³³

James H. Evans Jr. demonstrates this need for change in theological schools. He conducted case studies on four theological schools. His aim was to examine “the black religious experience to rise and find their voices in the context of theological study within predominantly white institutional settings.”³⁴ The majority of his research was done through interviewing. He interviewed faculty, administrators, students and alumni at four schools which had very different make ups. As he examines each of the seminaries, he points out the difficulties they face in regards to training black seminarians. A great majority of Evans’ findings supports the conclusions of many articles read for this thesis.

³¹ *Ibid*, 147.

³² Rooks. “Black church: its implications for Lutheran theological education.” 683

³³ Cully, *Will the Church Lose the City?*, 150 – Cully emphasizes social gospel ideas here, but this can be taken in the proper sense that exteriors can be changed while core beliefs remain intact. That will never change.

³⁴ James H. Evans, 1985. "I rose and found my voice" : black church studies and theological education." *Theological Education* 21, no. 2: 49-72. *ATLA Religion Database with ATLASerials*, EBSCOhost (accessed October 17, 2012), 49.

IV. Importance of Change

Despite the differences and difficulties, “the Christian church is indispensable in determining the life and culture of the black community.”³⁵ This is a re-occurring theme in many of these papers. According to Rooks, religion is gluon³⁶ that is tremendously important and perhaps crucial to the black community. He describes it this way:

The high drug use among black youth, the tremendous unemployment of blacks, and the very great crime rate which afflicts the black community have raised serious questions about values, behavior, and the nature of the common good vis-à-vis individual self-interest for black Americans. No general understanding of the good in black common life will be reached without the vital participation of those blacks who call themselves Christians.³⁷

The same can be said for all humanity, can it not? Here is the true motive of the Black Church movement- social change. That’s what it has always been, hasn’t it? This is the concern- “What will become of African-American culture if it is allowed to continue on the course it is headed? How do we deal with growing crime in inner-city neighborhoods?” During the civil rights movement, the black community had a cause to rally together for and equality to fight for, but today much of that sentiment has dissipated and the communities as a whole are left floundering.

Religion between Caucasians and black races has been ideologically different from their roots. Social change played a big part in the birth of the American black church as men and women fought for their rights in a segregated America. The majority of white denominations stem back to Europe and the traditional Catholicism and Protestantism that grew there. Where can a link between the two be made?

What can white Christians do to help black Christians discover themselves both as human beings and as Christians? Why should any black student attend a Lutheran seminary? What is there to attract him, what is there to hold him?³⁸

This is a question worth considering. This means that either culture would find discomfort in assimilating into the other’s culture. Something needs to link the two together in order that the

³⁵ Rooks, “New day dawns,” 6.

³⁶ A so-called messenger particle of the strong nuclear force, which binds subatomic particles. (<http://www.britannica.com>)

³⁷ Rooks, “New day dawns”, 7.

³⁸ Rooks. “Black church”, 688.

two become compatible because presently “not enough blacks see any great advantage in becoming a Lutheran Congregationalist.”³⁹

According to Rooks there is not enough appeal for blacks to enter the Lutheran church because it is foreign to them. For him this speaks magnitudes as to the direction that should be taken. African-Americans need more of their culture involved in Lutheranism to create interest for those considering becoming a pastor. This point seems to be part of the solution. Here are a few suggestions of what needs to be changed in order to bring benefit to both black and white churches.

V. The Participation of Black Leaders in Theological Education.

In order to make an atmosphere that is suitable and attractive to black students, or any culture, it is a must to involve a person of that culture to be a catalyst for sustained growth. It is extremely difficult for cultures to totally understand each other and thus understand the needs of each other. A white seminary may have an idea of what needs to be done to incorporate African-American students, but until someone of that culture is part of the decision making process, there will not be a real understanding of what to do. This is true on a variety of levels.

It is invaluable to have black faculty who teach from experience in regards to what students need to expect. It is also invaluable to include black men on board of trustees to be part of important decisions regarding the school.

These positions are major sources of influence in theological education, the continued exclusion of black people from them is a serious drawback to the development of resources and the establishment of priorities for the training of black men and women.⁴⁰

Rapid growth in the area of black faculty and staff in a theological school may serve a number of purposes to potential students. “1.) To develop the community of support essential for the education of black students.”⁴¹ Having black faculty and staff provides a network of support for a student who is looking for help, advice, or someone with which he can speak. “2) To

³⁹ *Ibid*, 685.

⁴⁰ *Ibid*, 214. A misunderstanding of the roles of men and women are evident.

⁴¹ Rooks “Vision” 43.

provide a vital link between the seminaries and black churches.”⁴² A black church that is able to call a seminary its own is of great value. If black congregations are able to see professors and staff that reflect their own culture there is less of a barrier or hesitation to support the seminary not only with offerings but by sending their sons to attend and study for the ministry. “3.)To plan and conduct the research activities on the black religious experience which alone could undergird the educational curricula in these future black church leaders would be engaged.”⁴³ What is it that a future black pastor needs to know? An experienced black pastor would more than likely have a good idea what to expect. The knowledge a black professor brings would be beneficial to structuring a system that works for minorities.

Staffing a black professor, or any minority, is a problem many seminaries have⁴⁴, but the black staff and faculty so many seminaries are in need of are in short supply. The lack of black faculty and staff is due partly to the painfully small enrollment of black graduate students preparing for such positions.⁴⁵ The solution to the problem is years away as seminaries seek to train men for these positions.

VI. There Must Be More Effort Given To Finding More Black Students For Theological Schools.

There are many factors theological schools are fighting against when it comes to recruiting black students to their schools. Not only has there been a lack of desire produced by seminaries but generally there has been a lack of student base on which to draw. Rooks suggests that there has been significant decline in the motivation of black students towards any occupation that requires long amount of preparation and there has been little encouragement from clergy already serving.

For a young person to decide on a vocation, he needs men before him whose work evokes a positive response. Men become doctors when they see what a doctor does and believe that is what they want to do.⁴⁶

⁴² *Ibid*

⁴³ *Ibid*

⁴⁴ Refer to chart in appendix: 6

⁴⁵ Rooks “Vision” 44.

⁴⁶ Cully, *Will the Church Lose the City?* 160.

Every kid dreams of one profession or another. This happens because kids are exposed to these different jobs through television, sporting events, entertainment, etc. Cully bemoans the fact that there are not enough models of ministry to attract able men to seminaries. A child dreams of a job he thinks he will enjoy and he makes that decision on the basis of how he sees others react to their job. If a pastor says his job is the best in the world and he sincerely means it, then Cully's conclusion would prove to be true; young men would at least consider it.

Also, the church must realize it is engaged in a desperate competition for a relatively small supply of adequately trained manpower.⁴⁷ This multi-cultural change is no secret. At this point it seems as if everyone is realizing change and diversity is a good thing, which means diversity is in high demand. This does not mean that men are recruited for the sake of having a token minority. In light of 1st Timothy, there are qualifications a pastor should have.

There are serious deterrents in the recruiting and producing of African-American church leaders, but they are not insurmountable. Serious dedication and extended amounts of time are needed if substantial improvements are to be made.⁴⁸ The leadership needs to be trained in order to grow the black church. This will be a long process for predominately white synods and seminaries.

VII. The Curriculum Must in Some Way Reflect the Worth of The Black Church.

While the WELS cannot agree in doctrine with much of what is said in this section, it is still important to consider. Historically speaking, it is important to teach about the "Black Church." That concept has been the identity of black congregations for many years and so it is ingrained in their culture. Rooks claims: students argued that "unless there was adequate discussion about black churches and black communities they would become simply dark imitations of white models."⁴⁹ And so Rooks thinks a serious study of the black church is crucial in preserving the black church. This is how Gayraud S. Wilmore describes it in his article "Tension points in Black Church Studies."

⁴⁷ Rooks "Crisis" 325-326

⁴⁸ *Ibid*, 326.

⁴⁹ Rooks "Vision", 49.

The term [black church studies] refers to the academic study of the religious traditions and experiences of Americans of African descent, the vast majority of whom are Christians and members of predominantly black denominations and sects... Black church studies also include professional training in the special knowledge and skills required by those who plan to be pastors of black congregations.”⁵⁰

To reach out to a culture there is a necessity to understand the culture. To do that would mean seminaries and theological schools would have to reformat their curriculum to include black church studies. This is what Rooks sees a serious curriculum accomplishing:

1. The discovery and reclamation of a black heritage that has been lost, unrecognized, or ignored as an entity of little or no value.
2. The development of a sense of dignity and worth, and of pride in the black heritage on the part of black people.
3. The increase of knowledge and the development of skills that will free black people from oppression and dehumanization, and enable them to survive in an unjust society.
4. The informing of white people of the black heritage toward the end of changing attitudes for the better, and of liberating white people from false notions.
5. The investigation and analysis of the black religious experience toward the end of discerning its liberating and life-sustaining aspects from the benefit of both black people and white people.⁵¹

Much of what Rooks writes reflects many of the attitudes and ideas of the civil rights movement era and so his statements come off strong. Dehumanization and oppression are not what they were pre-civil rights, but to dismiss by saying they are not happening to some extent today would be incorrect. Most racial problems today are of a lesser degree than they were in the past, but that does not mean there is no value in what Rooks says. Each point has a degree of truth in it, but those truths have to be carefully extrapolated as to avoid overstatement.

Robert Deotis agrees that the curriculum needs to change, but that happens at a deeper level. He emphasizes that theological education needs to be “liberated.”⁵²

The liberation motif is being set aside in our churches and seminaries. There is little evidence that we are prepared to contextualize the gospel of freedom in our pluralistic society. Some people in our midst are experiencing Third World living

⁵⁰Gayraud S. Wilmore 1979. "Tension points in black church studies." *Christian Century* 96, no. 13: 411-413. *ATLA Religion Database with ATLASerials, EBSCOhost* (accessed Oct5, 2012). 411

⁵¹Charles Shelby Rooks. 1983. "Vision, reality and challenge : black Americans and North American theological education, 1959-83." *Theological Education* 20, no. 1: 37-52. *ATLA Religion Database with ATLASerials, EBSCOhost* (accessed Nov 19, 2012), 50.

⁵² The emphasis given here is for social improvement and social gospel.

conditions. Yet if liberation theology receives a hearing at all on the academic scene, it is as an elective for those already converted to its demands; it is not part of the core curriculum. Blacks, Hispanics, Native Americans and women are hard pressed to find courses to match their sensitivities. This being so, what do we expect to share with communities in the Third World passionately involved with the implications of a gospel of freedom?⁵³

Deotis goes on to say that it's time to break out of the old perspective i.e., "old anti-intellectual one-dimensional perspective." His solution: "What could be more useful to seminaries than to lodge human relations and social justice at the center of the curriculum and life of the theological community?"⁵⁴ For Deotis the problem is that the majority of predominantly white seminaries lack the preparedness for training minorities.

"The curricula of seminaries today are not inclusive enough in the particularities of black life so that black seminarians are adequately prepared for the ministries they expect to confront in the foreseeable future."⁵⁵

These authors could not be more wrong. Yes, it would be valuable to have a curriculum change that would in some way recognize black history and black culture, but theology is not interchangeable. Theology is not what "works" for your specific culture. Theology should be based on Scripture alone. Anything otherwise is the work of the Deceiver and should be tossed out. Blacks do not need a theology that destroys the gospel and focus on the things of society rather than the soul. That does not mean that all black history should be ignored.

VIII. Placement of Minority Pastors

Education cannot be the end result. What good will training do for a wide variety of races in a culturally inclusive seminary if there is no place for them to work? Rooks says that denominations and seminaries are not doing an adequate job in this regard. Are churches ready for an integrated ministry? That is a question schools and denominational officials have been reluctant to address. Are non-black congregations ready for a black pastor? Instead of taking

⁵³J Deotis Roberts. 1983. "Liberating theological education : can our seminaries be saved?." *Christian Century* 100, no. 4: 98-318. *ATLA Religion Database with ATLASerials*, EBSCOhost (accessed Oct 5, 2013), 98.

⁵⁴ *Ibid*, 116.

⁵⁵ Rooks "Vision, reality and challenge : black Americans and North American theological education, 1959-83", 50.

initiative in addressing the situation, many have simply hoped the problem would be solved or that someone else would take care of it.

This is a big part of recruiting for the ministry. Why would young men desire to invest years of education into something they may not see a return? Nothing will turn someone off more than a lack of return of their many years of investment. There is no easy solution to this. Denominations must take steps to open closed doors and constantly be looking for new opportunities in which these men can serve.

IX. Desire to Change

Many seminaries are willing to admit they have a problem in recruiting and producing minority pastors, but too often it seems like that is all they are willing to do. The right questions are being asked, but until action is taken, nothing will change. Virstan Choy sees the importance of teaming up with urban practitioners in an effort to change. Seminaries need to be listening, acting, reflecting, producing a revision model as they exchange information to develop effective models for urban ministry.⁵⁶ However, many seminaries never want to get too involved.

It appears that established denominations find it difficult to retain their heritage while setting aside some of their most cherished traditions and are unprepared to include legitimate customs of other cultures in congregational life.⁵⁷

Is there a lack of motivation to change in the WELS? Is there the concern that the identity of the synod is at stake if cross-cultural change were to happen? If these are true Rooks suggests that most Lutheran seminaries ought not to become deeply involved in trying to recruit black students. It will be frustrating for the seminary and students.

⁵⁶Choy, Virstan B Y. 1995. "The Seminary as Roundhouse : What does it mean for a seminary to accept the task of "retooling and refurbishing" those in urban ministry?." *Church & Society* 86, no. 2: 97-102. *ATLA Religion Database with ATLASerials*, EBSCOhost (accessed Jan 20, 2013), 98.

⁵⁷ Kruschel, "A Cry from the City: WELS' Need to Address Multicultural Issues," 7.

BODY

I. Introduction

Sometimes it is the most unexpected person who goes into the public ministry; take for example the apostles Andrew and Peter. They had jobs as fishermen and probably would have been fine if they stayed as fishermen, but Jesus walked up to them and said, “Come, follow me, and I will make you fishers of men” (Matt 4:19). That was how Jesus recruited his first disciples thousands of years ago; he spoke to them and they followed. Today Jesus continues to supply the church with capable ministers to carry his Word to the entire world.

“The harvest is plentiful but the workers are few” (Matt 9:37). The mission field will never shrink to a point where called workers are no longer needed. There are billions of people in need of hearing that they have a Savior, and the search for ministers to go to those people will never end. There will always be a need for disciples of God to preach the Word to a world full of unbelievers. What will happen if there are not enough workers? Will some of the harvest be left to rot? “Ask the Lord of the harvest, therefore, to send out workers into his harvest field” (Matt 9:38). Jesus commanded his disciples to pray; pray for more workers so that more people have the opportunity to hear the good-news gospel that they have an indescribable treasure waiting for them through faith in Jesus.

God provides. He provides his Church with what it needs to continue on with his truth up to the second coming of Jesus. The Church will not fade away, that’s a promise.⁵⁸ Is that all that needs to be done to maintain a healthy supply of pastors, leave it to God? Gary Baumler puts it this way:

What should you do after you pray? Let me ask you first: Do you pray for more members in your church and then fail to visit the prospects brought to your attention? Do you pray for missions and then refuse to give any offerings for mission work? Do you pray that the Gospel will work in the hearts of your members and then neglect to preach it? If you agree it is unconscionable to imagine any such praying and consequent neglect, than ponder this: Can you pray for workers and then not say anything about the possibility to the potential workers Christ has entrusted to your care?⁵⁹

⁵⁸ Matt 28:20- Jesus promises that he will be with us to the “very end of the age.”

⁵⁹ Baumler. “Providing the Next Generation of Pastors in the WELS: An essay on the Role of Pastors in Recruiting More Pastors,” 3.

Gary touches on a very important issue and one that seems surprising. God entrusts feeble humans with the task of recruiting for his church. “Go and make disciples...” (Matt 28:19). That is a command/ an impetus for us to be the acting force in the search for more ministers of the gospel. An interesting connection can be made to Jon Hein’s article *Treasure in Jars of Clay*. Hein examines the “synergy that exists between God’s instrumental cause of salvation (the gospel) and his ministerial cause of salvation (you and me).”⁶⁰

The primary purpose of the instrumental cause of salvation is that “all men be saved and come to the knowledge of the truth” (1 Tim 2:4). God alone has the power to save souls for salvation, but did God intend for the Word and Sacrament to exist on their own? No! He places them in the hands of his disciples. The preaching of the Word is the ministerial cause of salvation putting the instrumental cause to work.⁶¹

“Man’s role in God’s plan of salvation is not an insignificant one. Indeed, mankind plays so vital a role in God’s plan of salvation that Lutheran theologians have referred to man’s role as *the ministerial cause of salvation*.”⁶²

Man has a part in God’s plan of salvation- to be the vessel⁶³ which carries the gospel to others. Can we ruin God’s Word? No! We cannot make God’s Word less effective through our teaching, but poor communication can make it less likely to be received. Hein gives a good illustration.

Take all the vitamins and nutrients you need to survive. I can give that to you in two possible ways. Your choice: I can pack those nutrients into three large, bitter pills which you take throughout the day...*OR*... I can cook you three delicious, well-balanced meals. Both methods have the same ability to maintain your health. But one method is going to be better received than the other.⁶⁴

⁶⁰ Hein, 2

⁶¹Jonathan Hein. “Treasure in Jars of Clay: The Synergy between the Instrumental and Ministerial Causes in God’s Plan of Salvation.” Available from WELS Essay File; www.wlssays.net/files/HeinTreasuresSBL.pdf; Accessed (Sep 7, 2012), 11.

⁶² Ibid, 2.

⁶³ We emphasize that this vessel is a fragile container (a jar of clay) in order to highlight the power God works through such insignificant means.

⁶⁴ Ibid, 15.

It is of utmost importance to recognize the power of the Word, but do not overlook the psychological aspect to the Word. Humans are psychological beings, and if the message is not appealing to them, if there is no appeal to them psychologically, it then makes it difficult for them to listen.⁶⁵

This is where the connection is made with recruiting for the ministry. God has placed a task on our hearts; “And how can they preach unless they are sent?” (Rom 1:15). We don’t find many Pauls in our day. He does not supernaturally produce preachers and pastors who walk out of the wilderness all trained and ready for ministry. We don’t rub a Bible on people and expect them to be ready to jump into the pulpit next Sunday. There are emotions, and feelings involved with finding future pastors. The Word works at what it does- bringing salvation, but the Word alone does not tell us who should become pastors or not. That is why pastors, and families, and schools seek out candidates - psychologically.

“Ask the Lord of the harvest, therefore, to send out workers into his harvest field” (Mt 9:38). In the harvest field there is not just one crop, so to speak, but many! A corn farmer is different than a cranberry farmer and different from a potato farmer. Each farmer has different skills and qualities. In other words, there are other cultures that need the same Word the Caucasian culture has. Right now it’s the crops of other cultures that are growing the quickest in our nation. There is a pressing need to tend to those crops and perhaps by training the right leader who knows the culture/ who is part of the culture we open up a greater avenue for the Word to reach those who do not believe. But is this is not the primary reason for searching.

Our ultimate objective in cross-cultural ministry is to create partners who will stand side by side with us sharing the Word of salvation, growing in faith through the Word, and nurturing others with the Word. Having white pastors preaching the gospel to people of other cultures is not the *end* goal (although gospel preaching is a continuing goal, and we want to have many opportunities to preach both law and gospel to people of other cultures since the law shows us we need the Savior and the gospel is the only Means of Grace). Having people from other ethnic groups become WELS members is not the *end* goal (although we desire to experience fellowship with them and so exhibit our oneness in faith). Having people of other cultures learn and appreciate our heritage, including our worship

⁶⁵ The transmission of information certainly doesn't need to be dull. Rather, it can be exciting and interesting. Preachers must not become Bible butchers, chopping out great chunks of scriptural meat and throwing it raw and bloody to their congregations as if they were feeding tigers. There is nothing wrong with the meat. There is nothing wrong with the butchering process. But the preachers must also learn to become cooks as well as butchers. They must learn to serve the meat well cooked, warm, well-seasoned, garnished, with appetizer and dessert, by candlelight. (Thomas Franzmann. “Where Are You Going, Preacher?” (Mequon: WLS Essay File, 1977). 8.)

heritage, is not the *end* goal (although we desire to join in worship and daily living to praise the God of our salvation together). Having people of other cultures and ethnic groups standing side by side with us as equal partners as we proclaim sin and grace together—that is our end goal. Only then, we believe, will we be able to say that we have evangelized ACROSS cultures.⁶⁶

Kruschel goes on to illustrate the steps along the way to creating full gospel-proclaiming partnership across cultures. He describes outreach in five "stops" or steps as a way to create full gospel-proclaiming partnership across cultures.

At the first stop or level, we become aware that there are people of other cultures, ethnic groups, or races in our neighborhood. One of the goals of the Seeking Our Neighbor (SON) Committee was to create awareness among our WELS members that we are all surrounded by people of cultures, etc., different from our own. Obviously, awareness is important, yet it cannot be the final goal. Awareness does not save people.

At the second stop, we learn to tolerate our new neighbors. It assumes that we make little or no effort to get to know or understand them. It presupposes that they have their ways and we have ours—and we believe that someday they will come to see that our ways are better.

Concern is the third stop. At this level we have approached our new neighbors because we are concerned about their souls and what will happen to them eternally. We care enough to proclaim sin and grace, but we do it in our way, on our terms and in our own language. We may see results, but there is the nagging feeling that our neighbors are saying the things they think we want to hear.

The fourth stop or level is endorsement. Here we have shared Christ with our neighbors, and we have learned much about them and why they do things the way they do them. We accept them for what they are, brothers and sisters in Christ, but we are still people from different cultures.

The fifth level is partnership. We know each other's culture. Better yet, we respect each other's culture. God-pleasing aspects of each culture's styles and behaviors are welcomed and supported. Most important, the leadership is fully shared—maybe even tilted toward the host culture (i.e., the "new" people's culture). Leaders are trained, enabled, and empowered to carry on the work when we are gone.

Each stop along the way represents a challenging step for a congregation or new mission to take. Each stop is a critical step for a congregation or mission to take.

⁶⁶ Kruschel, "A Cry from the City: WELS' Need to Address Multicultural Issues," 10.

But unless we are moving consciously toward that fifth stop we will fall somewhat short of our goal to have cross-cultural ministry be all that it can be.⁶⁷

A big part of completing this mission is WELS worker training schools. Training at MLC and WLC leads not only to partnership in congregation, but partnership in the ministry as well. This not only shows acceptance of another culture, but the desire to partner with them in carrying out the gospel ministry. By striving towards diversity in schools WELS shows a desire for the gifts and talents God has given to other cultures and in so doing the spirit of partnership.

II. Where WELS Stands as a Synod

To understand what the WELS is, or more precisely where they have been, you have to look at the product. For those who have been a part of the WELS it comes as no surprise that the church is comprised mostly of white pastors. One can jump from one WELS church to another and he will quickly find that not only do we teach a common doctrine, but almost as common is the ethnicity of our American pastors. That is how people are going to see the synod and for some that is a turn off. “What could a white church body offer the Hispanic community?” Or, “How can an Asian community feel comfortable attending a church that knows little to nothing about their culture?” These are possible obstacles people see in such a church. As the WELS stands presently [2013] the trend of “white” will continue for the foreseeable future if nothing changes.

That shouldn't be a surprise though. WELS draws its called workers from its own congregations and members which are, not surprisingly, mostly white. There isn't really another way to describe the WELS and it is easy to maintain the *status quo* of the synod. By continuing what has been done avoids the very difficult task of change. Many times change comes only when it is absolutely necessary, and in the present situation that is not very far off. Remember, the culture of America is changing.

It's not hard to see where to head from here. In 1990 Michael Jindra said it could be argued that “actual membership is still relatively homogeneous, probably over 90% white. The

⁶⁷ Ibid, 11.

ethnic composition of our neighborhoods, however is much more diverse.”⁶⁸ Has much changed in 23 years? Not really. Whites are a shrinking majority in the country and, according to some, will end up shrinking into the categorization of the minority. Outreach becomes that much more important once you realize how unreflective the WELS is of its surroundings. There has been an effort put towards ethnic outreach and there has been success, but is there something more that can be done? “We need to examine ourselves critically, to be ‘self-reflective.’ This will enable us to see our weaknesses and where we need to be if we are serious about a multi-cultural ministry.”⁶⁹

The topic of minorities in theological schools is not a new one. This subject has been a point of discussion for many seminaries across the United States and Canada for many years. The main proponent for the discussion has been The Association of Theological Schools (ATS) which consists of more than 250 theological graduate schools joined together to deal with issues typically every seminary or theological school would face. The subject of this thesis has been the topic of many of their discussions, and while WELS is not in fellowship with the ATS, it would be valuable to follow their example and explore this avenue.

III. General Consensus among Ethnic Groups

Is recruiting minority ministers a must for the WELS? Well, no it isn't. There have been many white pastors who have successfully ministered to many cultures not their own. In some cases this has been the norm for such an extent of time that even a pastor of the congregation's own race would not be held in as high regard as the white pastor. Historically, white pastors have been able to adapt and effectively witness to a large variety of cultures. It may be possible to do, but it would not be wise to consciously continue on the road of relative homogeneity.

Consider a black man who sees a white pastor outside of his inner city congregation; would that black man think to himself, “I think I could identify with that pastor and his life experiences!” Whether we like it or not, there are barriers; there are stereotypes and prejudices and there are people who will have them. Is there a desire to have an ethnic pastor? Perhaps not

⁶⁸ Jindra “Multiculturalism and the WELS”, 1.

⁶⁹ Jindra “Multiculturalism and the WELS”, 2.

among those who are already WELS members and have become acquainted with the pastor, but moving forward and considering future prospects and future outreach it seems to be a necessity to supply the synod with ethnic pastors. A pastor who tries to traverse a foreign culture will almost undoubtedly offend people, even though it may be unintentional. What opportunities can be gained by having minority pastors? For the most part, this is largely unknown. This is an opportunity that has been a long time coming and the more diverse our country becomes, the more the need for this next step in ministry.

Are there any downfalls to having a black pastor? Perhaps we shouldn't speak in terms of "downfalls", but things to consider. Does the WELS need a minority pastor in order to do cross-cultural ministry well? God can bless the ministry of a white pastor serving in a culture different from his own. There are pastors blessed with the ability to infuse themselves into other cultures and with the help of the Holy Spirit bring the light of the gospel to all nations. Cross-cultural ministry will not stop even if we don't gain a minority pastor in future years, but why not share the joy of public ministry in the WELS with those who have different pigmentations of skin or different origins?

Is the WELS, in the words of Rolfe Westendorf, "training Oreos⁷⁰?" Do/will minorities who go through the WELS training system come out looking the same on the outside, but white on the inside? This argues for change in our schools. It is not the intention to strip men of their culture, but when your literature, sources and teachers are mainly from one culture it is hard not to rub off our "whiteness" onto other cultures. Why would any culture want someone who is trained in a white man's religion? This may not be a conscious thought by some, but it still is an issue.

By training minority pastors are we pigeon holing them for certain areas of ministry? This is important to understand as we address this topic. Is the WELS recruiting certain minorities for the sake of filling a void in a certain culture? I don't think it should be the goal of the synod to send minorities back into their own culture. A better goal would be to send minorities where they fit best. If it is in their own culture, great; if it is in another culture, great, but to section a group off would be unfair to the person and unfair to the synod.

Along the same lines as that, it is important to remember that skin color does not define culture. An African-American is not the same as an African-Caribbean. They are two very

⁷⁰ In reference to blacks – Black on the outside, but white in the middle.

different cultures, and to think that one can function in the other on the basis of the color of their skin would be misinformed. Again, when a student graduates from WLS it is important to look at the abilities of the student objectively and to thoroughly understand who you are dealing with and where they best fit.

The benefits of a minority pastor, however, strongly outweigh the previous considerations. There are certain concepts seminaries students learn in missiology class – contextualization, cultural sensitivity, etc. These concepts need to be taught as seminary students (most of which are not minorities) are dealing more and more with minorities, however, contextualization and cultural sensitivity is natural for a pastor who returns to minister to his own culture. An analogy can be made to language. A person who has grown up speaking a certain language does not need to think twice about what he wants to say in his own language. A person who grew up with a language different than the language he intends to speak will find it to be more difficult for him than the native speaker. In the same way, every pastor contextualizes the Word. He takes the Word and applies it in a way that makes sense for his culture. By avoiding an added step of contextualizing for a foreign culture we may be breaking or, even better, not adding barriers to the gospel.

Not only will the problem of ‘double contextualization’ be avoided, but also the risk of offending the culture will be significantly reduced. Cultural sensitivity can be taught, but no matter how much you learn about another culture what you learned will not be as valuable as what someone of that culture learned as he grew up in that culture. A son of the culture will not have to actively think about the things that need to be avoided in order to prevent some sort of offence, it will come naturally. A son of the culture will be able to relate to the experiences of his community.

The issue is not so much whether it’s a good idea to have minority pastors, but more of how to attract minorities to be pastors. There is no one solution in determining what every culture needs. Races and cultures may be categorized by skin color, origins, and ancestry, but while there are only a few “major” categories that define everyone there are many more subsets of that culture which divide people even further. This means that concrete solutions considered here will not fit everyone, even if they are of the same “race”. For the sake of examination, we will consider a very broad view of African Americans. What will spur African American men to consider this kind of work? In the attempts to avoid delving into too much psychology, here is an

over simplification. The WELS is not a big name company, it's not the NFL, it's not the glitzed and glammed career that everyone hears about and wants. There are not people lining up at the door begging to be chosen. While minority races grow in the Unites States the WELS remains relatively unknown to minorities. Only the young men we find in our Lutheran grade schools and in church on Sundays are those who are potentially prospects for the ministry. It would be interesting to hear what some possible prospects have to say about their future.

Is there interest in becoming a pastor? This is a very difficult question to properly gauge without extensive research. From the surveys⁷¹ taken at various Lutheran grade schools, there seems to be little interest in the ministry. Out of the thirty-six minority grade school students surveyed only eight of them said they would consider becoming a pastor. Of those eight there were none who were totally committed to the training that was needed. What factors lead an African-American to pursue a life besides studying for the ministry? The list of possible reasons is inexhaustible, most we have no control over, but there are a few key factors that can be addressed. What the WELS does have control over is how we present the idea to them.

There are endless factors to consider when dealing with minority groups, but here are some important ones concerning recruiting specifically African-Americans for the ministry.

Leadership. In the last couple years, the issue of inner city African-American leadership has been brought into question. In the black community, there remains a void in leadership in the community and in the homes of many black young men. They have no one to look up to and no role model to pattern their behavior after, the result of which leads to a lack of aspirations or lack of direction. Other cultures are not much different. The result of this is that there is no one by whom they can be immediately inspired. Any example of what it means to be a man would then come from outside the home. This can be anything from friends or relatives to athletes and stars. It's from these influences that a young man most likely will draw his conclusions and decide what he wants to pursue. From these influences comes the inspiration for a career. What is missing is a personal relationship with a respectable leader in the house; a respectable Christian leader.

A leader in a congregation is of utmost value in spreading the Word to people of their own culture. Who better to lead a congregation than the pastor himself? Why not have someone who is part of a certain culture, who understands that culture, lead a church which is primarily of that

⁷¹ See appendix 1 for results of survey

culture? It makes sense that each race communicates and understands things differently and so by removing any communication and racial barrier pastors can work more efficiently in communicating the message of the gospel.

Spreading the gospel through minorities is difficult when the WELS does not have the supply of minority pastors or minority pastoral candidates needed to do such a thing. Ministry training schools, specifically MLC and WLS, are all but void of minority candidates for the ministry. Currently WELS is stalemated, but that can change. Good minority leaders are needed to build the church but the church needs to be built to get the leaders. What is the solution for overcoming such a dilemma? WELS must draw from the resources they have by cultivating the desire to serve (and support ministry). This will come to light as we seek to answer the question, “How WELS can lead more African-Americans to study for the ministry?”

IV. Change in the schools

Is a critical look at our schools the answer to this question? Perhaps they aren't the answer, but part of the solution. What is the purpose of WELS schools? WELS schools are gauged towards the white Caucasian student. The location, the faculty, and the curriculum all play to the strength of the Euro American culture. There are electives and classes that appeal to the white culture, but what is there that is appealing to the black students?

How much does location play in attracting African-Americans to a college or seminary? Our ministry college happens to be located in one of the most homogeneous cities⁷² in the United States. This doesn't mean that minorities aren't allowed, but what it does mean is that there may be a lack of support needed for another culture. Aleshire suggests there are locations where it will be very difficult to have any racial/ethnic students. His description fits that of MLC being in a city that is almost exclusively white. It is good to consider just how much location is impeding the diversity process. Would it be too much to consider a different location for training pastoral candidates? A location like New Ulm adds extra barriers that may sway someone's decision in deciding where to attend college. Unfortunately this is an obstacle MLC and those desiring to

⁷² New Ulm- according to 2010 census data New Ulm is 97.1% European American

become pastors and teachers must deal with. It is by no means a deal breaker. What it does mean is we have to work harder in other areas.

What can white Christians do to encourage black Christians to enter the ministry? Why should any black student attend a Lutheran seminary? What is there to attract him, what is there to hold him?⁷³

It has been suggested by various authors that a curriculum make over is an essential part of adapting to black culture. There are great advantages to structuring classes to appeal to African-Americans. Perhaps more African-American families will see the value in sending their sons to a place which teaches them about their culture and trains them to deal with the future. The ATS's⁷⁴ concern goes beyond historical education and future application. ATS is insistent on preserving the "black church" insisting that "black church studies" become part of the seminary's courses of study. Black church studies is the "academic study of the religious traditions and experiences of Americans of African descent."⁷⁵ It is hard to argue that this is unimportant. A study of every culture and race would be more than valuable to any student, but to what degree?

Should it be the goal of the WELS to preserve the "black church" through the men who attend its schools? Yes and no. In no way should MLC or WLS strip its students of their cultural heritage. Doing so perhaps would give the impression that there is only one right way of doing things- the white culture way. That would be counter-productive and culturally insensitive. It would be like using a flute to pound on a drum. A flute is not meant for pounding and it actually ruins it. The flute has its own strengths and should be used in a proper manner. An African-American may bring along with him his own manner of preaching which is different from the typical Caucasian's. He may bring key social insights and a different point of view. He may sing and present himself in a way Caucasian's don't. There is nothing wrong with differences if they are done to the glory of God.

Where the WELS would not agree with the ATS is that the theology of the "black church" be taught as a viable option for WELS ministers. The foundation of the theology of the black

⁷³ Rooks "Black church: its implications for Lutheran theological education," 688.

⁷⁴ Association of Theological Seminaries

⁷⁵ Wilmore, "Tension points in black church studies," 411.

church is found in the liberation theology model⁷⁶. Ernst Wendland describes liberation theology as “a strange admixture of political activism with a religious flavor.”⁷⁷ Liberation tends to appeal to the poor, oppressed, underprivileged, discriminated, minorities, slum dwellers and intellectuals.⁷⁸ Perhaps the most pertinent example in U.S. history would have to be civil rights movement⁷⁹. Roberts thinks it would be very useful for seminaries “to lodge human relations and social justice at the center of the curriculum and life of the theological community?”⁸⁰ Roberts understands what it takes to attract the African-Americans, specifically lower class African-American, and in large part he is right. The appeal of this theology is undeniable, but it’s not in our interest to appeal to people when true doctrine is at stake.

Aleshire makes a good point when he says, “Diversity in theological education does not change conjugation in Greek or vowel pointing in Hebrew, and it doesn’t affect the outcome of the great Councils of the Church.”⁸¹ There are going to be many things that are the same and should and cannot be changed, Unfortunately Aleshire goes on to criticize seminaries who have not accepted different theological dispositions, specifically liberation theology.

It would be easy to earn the favor of a community by dedicating a cause to their social movement (eradicating poverty, fighting racism); however, that is not and should never be the focus of WELS doctrine. That would be misunderstanding God’s kingdom and Christ’s work. Christ did not come to bring physical peace to the world, to end wars and mend relationships. Jesus came to bring forgiveness and the assurance of a heavenly kingdom to come.⁸² Lodging liberation theology in a Christian curriculum would be heretical and counteract the eternal peace

⁷⁶ A political movement in Catholic theology which interprets the teachings of Jesus Christ in relation to a liberation from unjust economic, political, or social conditions. It has been described by proponents as "an interpretation of Christian faith through the poor's suffering, their struggle and hope, and a critique of society and the Catholic faith and Christianity through the eyes of the poor", and by detractors as Christianized Marxism. (Wikipedia)

⁷⁷ Ernst Wendland. “A Theology of Liberation.” Available on WELS Essay File; www.wlssays.net/files/WendlandLiberation.pdf; (accessed Jan 17, 2013), 1.

⁷⁸ Ibid, 2.

⁷⁹ “The “Exodus experience,” we are told, happened when the first African refused to accept slavery and when biblical faith found its real significance in a fight for political justice.” (Wendland, 1)

⁸⁰ Roberts, "Liberating theological education : can our seminaries be saved?" 116.

⁸¹ Daniel Aleshire. “Difference: The Educational Value Added.” (paper presented in a Theological Education project for the Association of Theological Seminaries, September 2008), 3.

⁸² Cf. John 3:5; Luke 17:20-21, John 18:36, Luke 23:43; Acts 1:6,8

God speaks about. This is beneficial neither for the black church nor for Christianity as a whole. Change should not come at the expense of the gospel of Jesus Christ.

In regards to changing the curriculum, here is the difficulty; WELS cannot suppose that there is one fix for all courses for every African-American. Adding a course on black church history is not going to be the key to attracting a large amount of minorities, but there still should be some openness when it comes to their culture and supporting it. Including black church studies can be very beneficial for men who wish to serve the black culture, but as for the entire black church experience, it cannot be supported.

In regards to calling a minority to teach at synodical school: If there are blacks/Hispanics/Asians who have the proper gifts, calling minority professors to teach at MLC and WLS would be a big step in cross-cultural outreach and would offer immediate support in the direction of minority friendly campuses. It would be beneficial to take into consideration the three benefits Shelby Rooks highlights for North American seminaries concerning the African American community.

Firstly, it is suggested that having a minority professor or administrator would “develop the community of support essential for the education of black students.”⁸³ This is not so much the aspect of support as it deals with education, but overall support in life. This would be of great value, especially at MLC. President Zarling tells the story of an African-American woman attending MLC. She needed her hair cut, but because her hair was so different from the typical New Ulm resident’s hair or the hair of the majority of the students at the college that she had trouble finding a place to go! That is only one example of the possible hundreds of small yet problematic issues minorities may face. Having the support of a professor who is of the same culture, who can relate, who understands the difficulties that might arise can be a very valuable tool in making MLC and WLS a place that minorities can comfortably learn. Simply having that support goes a long way for many people.

Secondly, a minority professor provides a vital link between the seminaries and black churches. This is a point Rolfe Westendorf brings up in an interview with him. Part of building a multi-cultural mindset is letting the many cultures own the ministry. Rolfe describes it this way; you can have a white church that allows blacks, or you can have a black church. You can have a church in the inner city with a congregation mostly made up of African-Americans, but unless

⁸³ Rooks “Vision, reality and challenge” 43.

they are involved, unless they are part of the ministry, it still is a white church in which blacks are allowed. The difference between these two concepts is that pride can be taken in something that you have ownership. If a minority group can take some sort of ownership in our worker training schools it would more readily be something they seek to support.

Finally: A minority professor can “plan and conduct the research activities on the black religious experience which alone could undergird the educational curricula in these future black church leaders would be engaged.”⁸⁴ There are many opportunities to increase knowledge and experience in the African-American community. By having someone who is dedicated to that task the WELS will be better equipped for preparing ministers for cross-cultural outreach.

These are all valuable changes to consider; however, MLC and WLS must be careful of tokenism. MLC and WLS should not call a minority professor for the sake of having one. A call should take place only when there is a need for that professor and the abilities he brings. Simply hiring or calling an African-American, Hispanic, or Asian will be of little benefit if that person is not right for that call. Simply having a minority does not mean that there will be a sudden spike in minority students, but could aid in influencing minorities interest in the ministry.

There are countless changes that can be discussed in regards to MLC and WLS, but only so many will bring about significant change. It seems each student must be considered on an individual basis; their needs, their concerns, etc., but perhaps of equal importance is what leads up to these schools.

V. Encouragement for Ministry

What would the value of our synodical schools be if no one knew of the college and seminary? One of the most important keys in developing a stronger minority presence is recruiting. How are men to study for the ministry if they do not know where they can study for the ministry? With such a small percentage of our synod being African-Americans we can't expect that word of mouth is an effective solution. Those we want to become ministers should be actively sought out and encouraged.

⁸⁴ Ibid, 43.

The desire to become a pastor can come at any stage in life, but it would be ideal for the WELS to target those who will go through the complete training system. That system reaches down to the WELS high schools and grade schools which are wonderful sources for pastoral candidates. In these schools, children are taught the Word of God as their minds develop which would provide a strong basis for a life in the Word. But don't wait to encourage a child! In Rolfe Westendorf's estimation, "A senior in high school is probably too late [to recruit], but if we can catch the freshmen and sophomores and seventh and eighth graders [that would be ideal]."

There are some who became pastors having been inspired by watching another (even without the encouragement of anyone), but that seems to be somewhat rare. It seems as if the majority of those studying who have become pastors have received encouragement from a pastor, teacher, or family of some kind. Pastors, teachers and family are the first responders when it comes to supplying our next generation of pastors.

The recruitment director⁸⁵ at Luther Prep gives good insight into this area. This is how he replied in answering the question, "What are some positive steps you have taken in minority recruiting?"

The process for minority recruitment often takes more time on the part of home pastor/teacher and the Admissions staff at Prep (especially the business office and the academic dean). It is a matter of making sure the student is ready and the family is ready for this change in responsibility and school culture. Once kids are here they do fine socially and usually fit into the culture of Prep. The struggles come in the academics for some. So our work with Pastors and Teachers that know them and support them has been vital. Most of that work falls to the pastors and teachers to get the students to come to LPS⁸⁶. They are Prep's lifeline into the home/life of that student.⁸⁷

Nate Scharf calls pastors and teacher the "lifeline" for LPS. Pastors and teachers are a lifeline God uses to supply workers for his ministry and that is not just a conclusion of the WELS. Remember what Cully said:

For a young person to decide on a vocation, he needs men before him whose work evokes a positive response. Men become doctors when they see what a doctor does and believe that is what they want to do.⁸⁸

⁸⁵ Nate Scharf

⁸⁶ Luther Preparatory School

⁸⁷ Interview with Nate Scharf

⁸⁸ Cully, *Will the Church Lose the City?* 160.

This is very important for pastors to understand. God uses pastors as his own personal billboard.

To begin with, the pastor who is truly absorbed in the work of teaching others to serve the Lord, will be putting his best foot forward as a minister. He will—you will—show your people that the work you are doing and guiding them to do is the greatest work on earth. You will demonstrate a personal interest in them as God’s servants and a sense of joy that you, too, are counted a servant. You should be the model with which others will identify when it comes to being a servant of Christ. Nothing speak louder than the attitude you yourself display toward the work and, in turn, toward those you want to share in the joys of doing the work of serving Christ and building up his Church.⁸⁹

Recruit with your actions, but don’t forget words. Any human being gets excited when someone says they would be good at something. That excitement can be tenfold in children. Keep an eye open for young men who are able to serve⁹⁰ and give a personal encouragement. This can go a long way. Chuquee Fletcher is evidence of this.

Chuquee was born in Milwaukee and attended Garden Homes Lutheran School in the inner city. He then attended Rufus King High School but later transferred to WISCO. There Chuquee was exposed to the idea of becoming a pastor. His pastors and teachers were a constant source of encouragement for him. After being encouraged over and over Chuquee decided to try it out. Today he is a junior at WLS, training to be a pastor. Sometimes young men just have to be encouraged to try it out. Encourage them and let the Holy Spirit work in them.

Pastors and teacher cannot force people into the ministry, but at a point when young men are deciding what they want to do with their lives it is important to add the ministry in as an option.

In Timothy’s case we know of no direct appearance by God that led him to become a pastor. We are told of human influences that helped, however. It all began when his grandmother and mother taught Timothy the Word of God as part of his earliest training. That training had its effect, and Timothy grew up as a disciple of Jesus. Then, when the Apostle Paul on his second missionary journey came to Lystra where Timothy lived, we learn, “The brothers at Lystra and Iconium spoke well of him.” When Paul heard of this dedicated young man, he “wanted to take him along on the journey.” (Cf. Acts 16:1-3) Here was a pastor Paul encouraging a gifted young man, Timothy, to get involved with the

⁸⁹ Baumler, “*The Pastor as Recruiter for the Preaching Ministry (In Search of Timothy)*,” 5.

⁹⁰ For more information on who is ‘able to serve’ I would strongly recommend reading Gary Baumler’s paper “The Pastor as Recruiter.” It will not be addressed in this paper

preaching ministry. What became of this encouragement is well-known biblical history.

This is how I see us, as preachers on a missionary journey (whether or not we ever serve more than a single parish) looking for opportunities to find some young man like Timothy whom we would like to take along on the journey. Is it, too much to expect?⁹¹

VI. Final Encouragement

Why won't every young man encouraged become a pastor? For some it is because they have other talents God has blessed them with; for others it may be superficial. In a survey of minorities in Lutheran high schools and grade schools most of the kids stated that the biggest negative for ministry was the low pay. Other negatives include the amount of study needed for the ministry, long hours, college tuition, and there are many more. When asked what they planned to be when they grew up the most popular answers were NBA player, football player, and lawyer. These kids know that if they want to make it big in this world a pastor is not the way to do it.

A pastor can have a big influence on kids. Next to mom or dad, a pastor or teacher can be a great inspiration for a child. If there is a lack of leadership in the lives of children this is an area a pastor or teacher can fill. This is the role ministers of the gospel play. They wear many hats. Not only do they have to teach and preach God's Word, but they also connect on a personal level with the people around them. They build relationships and become, for some, just like a father or uncle, or a close friend or relative. It is important for pastors and teachers to recognize this. The way in which you carry yourself and conduct your work (both bad and good) can be, and many times is the way someone will form their opinion about ministry. The most impressionable of those are the young children.

Being a pastor is not about superficial things, it's about ministry. While all the externals are important this is more important- "Let's put the law and the gospel before them. [Let's say to a young man] I see you as someone who is strong enough to take what MLC is going to dump on

⁹¹ Baumler, *"The Pastor as Recruiter for the Preaching Ministry (In Search of Timothy),"* 2.

you; mostly unintentionally.”⁹² Tell them that ministry is the best job in the world, not because it’s easy and fun all the time, but because the work that is being done is saving souls from damnation and bringing them to eternal salvation. Lay the Word on the hearts of the young men and let it do its work. Find men who can function in the “alien” environment of MLC and WLS and continue to encourage them.

Also lay the law and gospel before the minority families as well. God calls upon them, just as he calls on whites, to support their ministry with their offerings, with their service and with their young men for the ministry. This is a way they can own their ministry and in so doing give glory to God.

CONCLUSION

Ultimately recruitment for the ministry is the work of God.

From the beginning we need to keep one thing perfectly clear. We are not talking here about any one of us making any young man become a minister. We do not create ministers God does. We could not, if we wanted to. Only God can turn a poor miserable sinner—God’s enemy by nature—into his ambassador and spokesman to proclaim the Gospel of Christ. If we never encourage anyone to enter the preaching ministry, God would still arrange to get the Word out, even if he had to call on the very stones to witness in the name of Christ.

Just as surely, however we tempt the patience of our merciful God when we have the opportunity, the ability, and the means to promote the preaching ministry among our young people and we do nothing—assuming that God use the stones, if he wills. God has never excused us human beings from responsibilities to him and his work on the grounds that he can get along without us. God has, on the other hand, in spite of us, with our miserable failings, often used human beings as his tools in the building of the kingdom of heaven on earth.⁹³

God uses his jars of clay, no matter how fragile or broken, to spread his Word to others. “But Scripture doesn’t refer to mankind in *just* humble terms. It also calls us ambassadors⁹⁴ and witnesses⁹⁵ and priests.⁹⁶ In God’s plan, our role is perhaps bigger than we realized. We are

⁹² Rolfe Westendorf, interview by author, Mequon Wisconsin, Dec 18 2012

⁹³ Baumler, “The Pastor as Recruiter for the Preaching Ministry,” 1.

⁹⁴ 2 Corinthians 5:20

⁹⁵ Acts 1:8

God's *ministerial cause* of salvation."⁹⁷ As ambassadors we understand that the Word is powerful and it works and that God has called his ministers to bring that Word to all people. Part of that calling includes preparing the future ministers to continue that call and at the present time the WELS has not had a better opportunity to extend that call to young men of many different cultures.

Action needs to take place. There are many strategies that can be used for achieving goal of this thesis, but it is important to start with the basics. Consider the possible improvements that can be made to the schools that would aide in an "all nations" atmosphere. This will be a long process and it will not be an easy process, but God will bless the schools as they take action to change and adapt to the always changing culture of the nation. Find the opportunity for encouragement. This can go a long way. Holding up the office of a pastor as a wonderful way to serve the Lord may lead some to consider it, and when they do keep encouraging and helping. Deal with them on an individual basis, helping them with their needs as the WELS schools grow in their diversity.

Each culture will have to learn from the other and in doing so lay the foundation for a stronger cross-cultural ministry with this final objective, "Having people of other cultures and ethnic groups standing side by side with us as equal partners as we proclaim sin and grace together-that is our end goal. Only then, we believe, will we be able to say that we have evangelized ACROSS cultures."⁹⁸

⁹⁶ Revelation 1:6

⁹⁷ Hein, "Treasure in Jars of Clay", 22.

⁹⁸ Kruschel, "A Cry from the City: WELS' Need to Address Multicultural Issues," 10

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APPENDIX

Appendix: 1 WELS School Survey Findings

Charts showing the relation of minorities in WELS schools who have been encouraged/not encouraged to if they considered/ have not considered ministry

Inner City Lutheran Grade Schools	Encouraged	Not Encouraged
Considered Ministry	4	4
Have not Considered Ministry	4	24

Hope High School	Encouraged	Not Encouraged
Considered Ministry	9	3
Have not Considered Ministry	1	59

WISCO (Seniors)	Encouraged	Not Encouraged
Considered Ministry	2	0
Have not Considered Ministry	0	11

Prep (Seniors)	Encouraged	Not Encouraged
Considered Ministry	2	0
Have not Considered Ministry	0	1

Appendix: 2 Nate Scharf Interview

The purpose of this interview is to gather information that would better equip Seminaries and theological training schools to draw called workers from a more diverse group of candidates. The goal is that this interview, as well as others, will help evaluate worker training methods in the hopes to best attract a more diverse body of church leaders.

Questions:

1. What is the approximate racial make-up of your school?

About 10% non-white (20 Chinese/Korean, 5 Hispanic, 10 African American, etc.).

2. What have you found to be helpful in recruiting a minority population to your campus?

Pastors/Teachers/Missionaries who “get” Prep, its purpose, its culture and the responsibility and freedom placed on the students and encourage the right kids to Prep to get a Christian education and be encouraged toward ministry.

3. What obstacles have you found that hinder the recruitment of minorities?

First and foremost – financial obstacles. This has been helped by pastors and teachers who find the funds through various donors and by the church council approval as well as generous financial aid from Prep (the good people of the WELS).

Second – Academic – especially with our inner city kids, the freedom students have in daily schedule and life and the absence of the constant monitoring they experienced in grade schools is a bad combination for the high academic standards at a place like Prep.

4. Do you find it difficult to keep minorities enrolled? If yes then what are possible reasons?

Not particularly if they can make it academically. Once they are here generally both Prep and the congregation/donors they had for their first year continue to help them through. If they can’t make it academically they are usually out after the first year.

The larger the number the more funds would be needed.

5. What are some positive steps you have taken in minority recruiting?

The process for minority recruitment often takes more time on the part of home pastor/teacher and the Admissions staff at Prep (especially the business office and the academic dean). It is a matter of making sure the student is ready and the family is ready for this change in responsibility and school culture. Once kids are here they do fine socially and usually fit into the culture of Prep. The struggles come in the academics for some. So our work with Pastors and Teachers that know them and support them has been vital. Most of that work falls to the pastors and teachers to get the students to come to LPS. They are Prep’s lifeline into the home/life of that student.

6. How has/can the campus better adapt to be attractive to a wide range of cultures? (I realize this is a loaded question. Please pick your top 3 reasons and explain)

We are very pleased when international students with English as a Second Language mainstream themselves into campus life (i.e. an American or diverse group of friends, an American roommate, going out for sports or drama, musical groups, etc.). Having a wide range of opportunities and clubs to fit many different desires and gifts, etc. has been helpful. Many of our internationals have thrived in our instrumental programs. Having a cafeteria where students can also make their own food has been good. You have many different cultural dishes being made as well as ideas shared over food. Having an introductory class to Christianity in English (taking some of the weaker English students more slowly through our religion curriculum) until they are ready to mainstream. This coming year we plan to implement a mentoring program and assigning an upperclassman to help out new international students and check up on them.

87% of the students at LPS live in the dormitories. This is good for our minority students – they are not the only ones away from home. This helps with the integration of minority students into the culture of LPS.

How can it be better?

More staff to help monitor the struggling student and spend time keeping them up to speed especially in that first year as they struggle to adjust to the academic load.

7. Do you believe there is a pressing need for pastors of other cultures? (Why/why not)

There is a pressing need for pastors of every culture. Is it more pressing to get pastors who are darker skinned? Good question. ☺. I think that is one of the goals of world missionaries is it not?– to raise up pastors from the national group to serve their people (they have an immediate understanding of their culture, language, and people and a connection). If we do this hastily (taking just anybody) or cut corners in the training, God’s people often pay the price later on down the road.

This is neither here nor there but...It was a joke in some of the classes that whenever synodical publications would come out from the schools that minority students were highlighted so much that if someone unaffiliated would pick up the magazine they would think our schools were 80% non-white. The truth was that at WLS one year there were about the same number of students with a prosthesis as there were African American students. There were an exceptional number of students with prostheses, but it goes to show we did not have many African American students. Regardless, it was exciting that we had a growing number of students of other races at the seminary. Truth be told, God’s people were thankful for each student regardless of race.

That being said we need pastors from every tribe, language and people serving people of every, tribe, language and people. The Holy Spirit will achieve that through the Word.

8. Add any additional comments/advice- add here:

May the Lord raise up preachers from every corner of the world to serve God’s people wherever they might be! It’s a tough topic to tiptoe. Logic would tell me that obviously a black pastor can serve black people better, or a white pastor can serve white people

better. Yet there are instances where maybe the opposite is true. Peter was primarily ministering to Jewish believers. Paul, a Roman citizen, went to the Gentiles. We aren't given specifics as to why one was with one, and the other with the other, but it would make good sense. God could have done it the other way too and achieved his purposes all the same. I suppose sometimes he did do it the other way (Peter and Cornelius, etc.). A minority pastor ministering to his own minority doesn't guarantee a better outcome. What a cool thing it is though when a mature Christian in a mission field pursues the public gospel ministry!

What a great thing it was for the Wisconsin Synod to have a "homegrown" pastorate. Men were raised up from among the congregations here in America to serve the congregations in America. The WELS wasn't dependent on the Mission Societies to send pastors, or to another synod to send pastors. There was a certain sense of accountability and "ownership" if you can use that term. They made the responsibility of training their pastors in sound doctrine their own. The WELS still does. I don't know if that applies or relates, but it is a thought 😊. What an exciting thing for the African Missions to have a seminary and a maturing pastorate. Even though God could provide ex-pat missionaries in limited supply, God seems to be opening his hand and giving a homegrown pastorate in many places. Is it a matter of stewardship finally – of time and resources? More questions than answers – sorry. God be praised for getting the Gospel out to the world in a variety of ways through a variety of people!

Appendix: 3 Mark Zarling Interview

The purpose of this interview is to gather information that would better equip the WELS synod to draw its called workers from a more diverse group of candidates. Of those attending worker training schools only a small percentage of the student body are not white Caucasians. My hope is that this interview, as well as others, will help us evaluate our worker training methods in the hopes to best attract a more diverse body of leaders.

Questions:

1. What is the approximate racial make-up of your school?

From IPEDS (Integrated Postsecondary Education Data System), MLC in the fall of 2011 was 96% white. The custom comparison group of colleges (24 institutions) had an average of 77% white ethnic make-up.

Gender – in fall of 2011 MLC is 50% male, 50% female. Comparison group had a 55% female composition.

2. What have you found to be helpful in recruiting a minority population to your campus?

As the stats demonstrate, it has been difficult. Most helpful is a current ethnic student who talks ministry and explains MLC to his/her friends at the alma mater high school. In addition, getting some MLC ethnic students who are involved in sports or extracurriculars to do some recruiting at the alma mater high school. In addition, we have had ethnic students address groups of students from inner city grade schools.

3. What obstacles have you found that hinder the recruitment of minorities?

For us, several factors that include: geographical location and a small, rural town that has a few residents of different ethnic background, but not a significant percentage. So, there can be a sense of isolation. The small town also lacks some of the entertainment venues for collegiate to enjoy. In the words of one African American recruit a couple of years back, “where do I go to get a haircut?” (As it turns out, there is a stylist with experience in such haircuts, but took a while to discover her.)

4. Do you find it difficult to keep minorities enrolled? If yes then what are possible reasons?

Yes. We want to train Christians for ministry, but that does not mean we want to change their ethnic identity or cultural moorings. Hard to go through a system when there is not a peer group of similar ethnic students for mutual support and encouragement. Also, the WELS congregations in southern MN are primarily Caucasian in make-up.

5. What are some positive steps you have taken in minority recruiting?

Trying to have minority students identify the ways they think important for MLC to be supportive; also have them on recruiting trips as mentioned above; emphasizing the oneness we have in Christ that does not diminish the awareness of whom God made me to be, but gratefully acknowledging that God made me as a member of this or that ethnic group. Also seeking to enhance scholarship support for minority students.

- 6. How can the campus better adapt to be attractive to other cultures? (I realize this is a loaded question. Please pick your top 3 reasons and explain)**

This is a tougher one – let me think about it, and you might have to call me sometime to chat about it.

- 7. Do you believe there is a pressing need for pastors of other cultures? (Why/why not)**

Absolutely - Revelation 7:9.

Appendix: 4 Minority survey Highlights

Here are some survey responses received from minority pastors in the WELS.

1. What led you to study for the ministry?
 - a. Encouragement from family and pastors and teachers that served in the schools and church I attended.
 - b. A desire to share what I had learned from my Lutheran grade school and high school teachers. A question from my high school religion teacher, followed by the same question from my English teacher, “have you ever thought about being a pastor?”
 - c. This was a combination of being encouraged by my pastors and deep desire to share the grace of God to sinners.

2. Were there any deterrents/ problems in your schooling that caused you to reconsider studying for the ministry? If so, explain.
 - a. There were times when being the only African-American on campus was a bit lonely. There were ignorant and stereo-typical statements made that I had the opportunity to correct and show something different. These things made me desire the ministry even more.
 - b. There were some deterrents including feelings of isolation from being so far from home. Also, I had a communication issue with my Bishop during Vicaring. However, overall my experience was good

3. What improvements can be made (either at MLC, Seminary, or Prep schools) to better recruit minorities to our schools? (eg. curriculum, staffing, recruiting techniques...)
 - a. We can't rewrite history. The move to New Ulm hurt the recruitment from Milwaukee our largest area of African-American WELS members. [After] the decision [to amalgamate to New Ulm] was announced to us at Northwestern College, [having asked about Milwaukee recruitment] they said they hadn't thought about that. What can we do now?
 - i. We can be more involved in our grade schools. Recognize that we have more children in the schools in the more diverse communities but that hasn't translated into those families becoming members. Candidates for ministry won't come from unsupportive families. Because a candidate for ministry knows that if he becomes a pastor in our church body but his family isn't there will be a breaking of what was there closest relationship. That is part of the flaw in focusing so much on the students and not the parents.

- ii. Expose possible candidates for the ministry to ministry opportunities other than just Sunday morning. When I was in high school the taste of the ministry was extremely beneficial to me.
 - iii. Do more to promote our Prep schools as that is their reason for existence and the support they receive.
 - iv. Finally, I think the WELS needs to [intentionalize] efforts to engage the African-American communities that we currently serve and not just with a school. Worship styles that reflect the African-American worship experience. The LAPPY is nice for those of us raised in a WELS church but for those raised in another church or no church at all it may not fulfill their desires with regard to how they praise God.
- b. I am not sure the synodical schools can do anything. It starts with the pastors and teachers on the ground level. They need to recognize and encourage young people of different people groups to think about the ministry and hold up men and women who have “made it” in the predominantly Caucasian world of the WELS.
 - c. I think the curriculums at our training institutions were intense and challenging enough, which is a good thing. Especially at the college level perhaps we can add in a course or two similar to the Minority Cultures class I took from Prof. Sellnow when I was there. The atmospheres at the institutions are conducive to learning. However, I think we can work on making the atmosphere friendlier from top to bottom. I think the recruitment director is key here. Maybe it has changed since President Zarling got to MLC. While I was there the only time I can remember meeting the president was a few weeks before graduation... One weekend the minority students had a retreat at the Schwan’s Retreat Centre. I hope they have kept this. It was a good idea... Do our schools do anything during black history month? Do our schools or recruitment people visit our inner city schools to do any encouragements or recruitments?
 - d. I think one important thing here too. When we are sending out our minority students on teacher training or vicaring, it is important that we pair them up with teachers and pastors who have experience in having good working relationship with minorities or people of other ethnicity. Even though a called worker might be flourishing in the area of ministry they might not always have to gifts of working well with someone of a different ethnicity. Maybe even the student might not know how to relate well with someone else and might need his or her bishop or teacher to have a little patience and compassion to help him or her along the way. (I don’t know if I am making sense here. Let me know if I am not.)

4. What do you feel is the best way to go about recruiting young men of your culture for the ministry?
 - a. My mother once made the comment, “The WELS can’t just focus on young men because not every black man will marry a white woman.” The validity of that statement goes back to my earlier point about reaching the whole family. You have to convince the parents that the WELS is not racially biased as most minorities recognize America is racially biased. That if their child goes into the ministry as a WELS pastor he won’t be on a shorter call list than his classmates.
 - b. This is a question the 7-10 African-American pastors have wrestled with as a group. The reality is that none of us, save one or two, were recruited by another African-American. It comes down to pastors and teachers being willing to encourage and nurture young men in the classrooms in areas like public speaking or singing in the choirs or having them help younger students. It is a matter of making connections early.
 - c. I think by doing some of the things we’ve been doing such as encouragement at an early age from the pastor. I think maybe encouraging the congregation to set aside budget money for this sole purpose. Put the need in front of the people so that they can find different ways of supporting the cause, finance or prayer. I think getting the young men involved in doing ministry at an early stage is key, going visiting with the pastor, reading in church and teaching VBS are just a few.

5. What needs to change in order to develop a well-balanced ethnic community in our pastorate?
 - a. Once again it starts with a family committed to the ministry of the church and the WELS teaching that will raise a child to serve. Promotion of our Prep schools where the encouragement toward public ministry is intentional.
 - b. There needs to be more of a face or presence shown in WELS publications and promotions. It is easy to see the African pastors serving in their country or the Caribbean pastors serving in the congregations, but rarely do you see an African-American pastor serving his congregation in Milwaukee or Mesa or Columbus or Canada or in the high schools like WISCO which has two. It can start with the students in our prep schools. There are highlights of Asian students because they are from a foreign country, but not so much on African-Americans or Native Americans that are in the pipeline.
 - c. I think there is a mindset among white pastors that there is only one way of doing ministry. If one person has one way of doing something and another person has another way, it doesn’t mean one is better than the other. It just means they are different. (I think. I could be wrong.) I also think there is a mindset among some

of our own people that only whites can do ministry and do it well. I think this is so because in my experience I am the first black pastor serving at St. Johns. So I think before me our people have never seen one of their own serving in the capacity as a pastor, so they would have some uncertainties. I think constant reminders and encouragements by the white pastor to their members that people of different ethnicity can also do a fine job as serving as their pastor.

Appendix: 5 U.S. Census chart

A chart demonstrating the makeup of the people living in the United States. This also demonstrates the growing trends of different races from 2000 to 2010.

Table 1.
Population by Hispanic or Latino Origin and by Race for the United States: 2000 and 2010
 (For information on confidentiality protection, nonsampling error, and definitions, see www.census.gov/prod/cen2010/doc/pl94-171.pdf)

Hispanic or Latino origin and race	2000		2010		Change, 2000 to 2010	
	Number	Percentage of total population	Number	Percentage of total population	Number	Percent
HISPANIC OR LATINO ORIGIN AND RACE						
Total population	281,421,906	100.0	308,745,538	100.0	27,323,632	9.7
Hispanic or Latino	35,305,818	12.5	50,477,594	16.3	15,171,776	43.0
Not Hispanic or Latino	246,116,088	87.5	258,267,944	83.7	12,151,856	4.9
White alone	194,552,774	69.1	196,817,552	63.7	2,264,778	1.2
RACE						
Total population	281,421,906	100.0	308,745,538	100.0	27,323,632	9.7
One Race	274,595,678	97.6	299,736,465	97.1	25,140,787	9.2
White	211,460,626	75.1	223,553,265	72.4	12,092,639	5.7
Black or African American	34,658,190	12.3	38,929,319	12.6	4,271,129	12.3
American Indian and Alaska Native	2,475,956	0.9	2,932,248	0.9	456,292	18.4
Asian	10,242,998	3.6	14,674,252	4.8	4,431,254	43.3
Native Hawaiian and Other Pacific Islander	398,835	0.1	540,013	0.2	141,178	35.4
Some Other Race	15,359,073	5.5	19,107,368	6.2	3,748,295	24.4
Two or More Races ¹	6,826,228	2.4	9,009,073	2.9	2,182,845	32.0

¹ In Census 2000, an error in data processing resulted in an overstatement of the Two or More Races population by about 1 million people (about 15 percent) nationally, which almost entirely affected race combinations involving Some Other Race. Therefore, data users should assess observed changes in the Two or More Races population and race combinations involving Some Other Race between Census 2000 and the 2010 Census with caution. Changes in specific race combinations not involving Some Other Race, such as White and Black or African American or White and Asian, generally should be more comparable.

Sources: U.S. Census Bureau, *Census 2000 Redistricting Data (Public Law 94-171) Summary File*, Tables PL1 and PL2; and *2010 Census Redistricting Data (Public Law 94-171) Summary File*, Tables P1 and P2.

⁹⁹ <http://www.census.gov/prod/cen2010/briefs/c2010br-02.pdf>

Appendix:6 ATS Faculty by Race/Ethnicity¹⁰⁰

Table 3.1-A Number of Full-Time Faculty by Race/Ethnicity, Rank, and Gender - All Schools

Race/Ethnicity	Rank	2007		2008		2009		2010		2011	
		M	F	M	F	M	F	M	F	M	F
Asian or Pacific Islander	Professor	46	7	40	7	42	8	41	9	47	10
	Associate Professor	47	13	51	18	52	23	50	28	47	27
	Assistant Professor	43	25	46	18	43	17	46	15	38	14
	Others	5	2	6	1	7	1	7	1	8	2
	Total	141	47	143	44	144	49	144	53	140	53
Black Non-Hispanic	Professor	72	11	69	14	73	15	76	17	76	23
	Associate Professor	36	29	41	28	43	29	45	29	43	24
	Assistant Professor	43	24	44	21	51	21	47	20	51	20
	Others	15	6	19	7	19	8	18	9	18	10
	Total	166	70	173	70	186	73	186	75	188	77
Hispanic	Professor	37	7	38	8	37	9	39	8	39	12
	Associate Professor	35	7	35	7	27	6	25	4	25	4
	Assistant Professor	19	9	23	10	23	13	21	13	25	12
	Others	8	2	4	5	7	4	7	5	4	5
	Total	99	25	100	30	94	32	92	30	93	33
American Indian, Alaskan Native or Inuit	Professor	3	-	3	-	2	-	2	-	2	-
	Associate Professor	-	-	-	-	-	-	-	-	1	-
	Assistant Professor	2	-	1	-	1	-	2	-	2	-
	Others	1	-	1	-	1	-	-	1	-	-
	Total	6	-	5	-	4	-	4	1	5	-
Visa or Nonresident Alien	Professor	5	1	4	1	4	1	4	1	5	1
	Associate Professor	10	-	11	-	7	-	5	1	7	1
	Assistant Professor	13	2	12	3	12	5	11	4	9	4
	Others	2	-	3	-	2	-	1	-	-	-
	Total	30	3	30	4	25	6	21	6	21	6
White Non-Hispanic	Professor	1,141	236	1,126	237	1,110	236	1,122	240	1,105	248
	Associate Professor	680	212	659	207	647	200	609	196	588	209
	Assistant Professor	423	174	406	176	393	172	360	148	349	138
	Others	141	64	143	69	140	69	141	62	145	62
	Total	2,385	686	2,334	689	2,290	677	2,232	646	2,187	657
Multiracial	Professor	-	1	-	1	-	1	1	-	3	-
	Associate Professor	2	-	4	-	4	-	4	-	3	-
	Assistant Professor	-	-	1	-	1	-	1	-	2	-
	Others	-	1	-	1	1	2	1	2	1	2
	Total	2	2	5	2	6	3	7	2	9	2
Not Available	Professor	21	10	7	3	6	2	17	4	21	2
	Associate Professor	9	4	9	3	8	3	15	10	18	9
	Assistant Professor	9	3	8	3	8	4	13	5	14	7
	Others	4	3	6	3	3	1	5	2	10	3
	Total	43	20	30	12	25	10	50	21	63	21
Total Faculty	Professor	1,325	273	1,287	271	1,274	272	1,302	279	1,298	296
	Associate Professor	819	265	810	263	788	261	753	268	732	274
	Assistant Professor	552	237	541	231	532	232	501	205	490	195
	Others	176	78	182	86	180	85	180	82	186	84
	Total	2,872	853	2,820	851	2,774	850	2,736	834	2,706	849

¹⁰⁰ <http://www.ats.edu/Resources/PublicationsPresentations/Documents/AnnualDataTables/2011-12AnnualDataTables.pdf>

Appendix: 7 American Theological Seminaries' "Do's and Don'ts" Chart¹⁰¹

ats | DO'S AND DON'TS

- 1 From the school's *Mission Statement*, DO develop a clear institutional understanding regarding diversity.
- 2 DO be clear about the diversity you, as an institution, proactively seek. Both the *Mission Statement* and your institutional history will help.
- 3 DO systemically implement many small steps toward diversity by developing institutional policies related to diversity.
- 4 DO distribute ownership/responsibility on diversity to all levels. DO communicate, communicate, communicate.
- 5 DO develop a philosophy of diversity as essential to all aspects of theological education (curriculum, ethos, faculty, pedagogy, field ed, syllabi, library, missional agenda).
- 6 DO hire racial/ethnic faculty members into disciplines that are central to the well-being of the institution.
- 7 DO be critically reflective (use the wide range of disciplines and do not forget theology) of what is actually occurring in your school. [Outside consultants may help, as will benchmarking your progress with other institutions.]
- 8 DO be increasingly sensitive to the different cultural codes diverse communities bring and recognize the real conflict that diversity will bring.
- 9 DO bring resources (financial/human/physical) into line with institutional diversity goals (for example: financial aid, faculty recruitment, building usage).
- 10 DO expect God's help but don't circumscribe it.
- 11 DON'T assume that what has worked in the past will continue to work (positively) into the future.
- 12 DON'T expect one faculty person (or one student) to represent or "stand in" for all of what diversity implies.
- 13 DON'T water down the presenting issues of the community or make them seem so broad as to be irrelevant.
- 14 DON'T mistake rhetoric for action or segregate the issue of diversity from other institutional concerns and priorities.
- 15 DON'T build (or continue to maintain) a mono-cultural theological curriculum and then assume one culture fits all cultures.
- 16 DON'T foster tokenism, stereotype racial/ethnic faculty, or treat racial/ethnic faculty as "special" people.
- 17 DON'T be afraid to critique Whiteness as a category (which will lead to deeper reflections on privilege and ethnocentrism).
- 18 DON'T assume every racial/ethnic faculty member will automatically "get along" with every other racial/ethnic faculty member and, when issues arise, work with the issue (*and* the personalities).
- 19 DON'T conceive of diversity as just a "numbers game" ("this is the way we increase our student population" or "two racial/ethnic faculty make us better than our neighbor school with zero racial/ethnic faculty").
- 20 DON'T be afraid to "take a pounding" for unpopular or controversial views regarding the proper role and place of diversity.

[These twenty "DO's and "DON'Ts were assembled from workgroups during the ATS Workshop on Diversity, March 1-3, 2002.]

¹⁰¹ <http://www.ats.edu/Resources/PublicationsPresentations/Documents/DiversityFolio.pdf>