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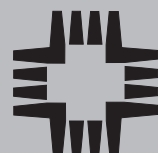
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reflections
REFLECTIONS

Thank You, Bill Wolfram

for thirteen years of exceptional leadership in designing and overseeing the graphics and layout of *Issues*. As readers commented, your visual gifts communicate important messages and enhance each edition.



Welcome, Paul Berkgigler

in assuming responsibility for the graphics and design of *Issues*. Your creativity and passion for communicating through the visual arts will add much to this publication.



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ASSUMPTIONS CAN BE DANGEROUS

This edition of *Issues in Christian Education* unpacks many frequently held assumptions about campus ministry. For example:

- Rev. Carl Selle challenges the assumption that our culture is "still permeated with the content of the Christian message."
- Rev. Mark Heilman confronts the assumption that "young people want to go to college to leave home and have their freedom and independence."
- Dr. George Kirup contends that on Ivy League campuses, where many assume quite the opposite, "there is a desire for greater intellectual understanding of the faith."
- Greg Witto reveals intriguing statistics and an inspiring portrait of the Millennials for those who assume this generation is just like the Baby Boomers or Generation X. He notes that "as a group, Millennials are unlike any other youth generation in living memory . . . [and] will entirely recast the image of youth from downbeat and alienated to upbeat and engaged."
- Rev. Greg Fairrow reminds us that assumptions about methods of funding campus ministry are changing rapidly, and without careful thought, prayer and attention, the church may lose some of its most important mission outposts.
- Rev. Kent Pierce observes from first-hand experience in campus ministry that "there isn't a 'one size fits all answer' as to how a missionary campus ministry is to be formulated."

Wow! Assumptions. Assumptions about campus ministry are many. Some of them are dangerous. However, the *reality* about the ministry taking place through campus ministry on or near hundreds of college and university campuses across our nation may surprise you. With "over 16 million college students on 3,700 campuses in the United States [and] approximately nine million are between the ages of 19 and 25" (Pierce), the opportunities for outreach, Gospel proclamation, leadership development, bridge building between campus and community, volunteer service and service learning are enormous and have the potential to have "seismic consequences for America." Campus ministry is vital if we are to continue to be salt and light to all people everywhere. It is another mission field to which God is calling His church to go and make disciples in the name of the Father and of the Son and of the Holy Spirit.

May God bless all who serve and are served by campus ministries. May God bless all who minister to college and university students as the Good News of Jesus Christ is proclaimed and lived.

Brian L. Friedrich, President



Lest We Miss the Opportunity

Some Christians will always be "arm-chair" missionaries, others will long to faithfully serve in the far reaches of our globe, and still others will choose to be fearfully silent in the face of witness opportunities. But praise God, some missionaries have caught the vision for sharing the Good News of Jesus right in their own backyard, such as a homemaker intentionally praying for the "critical event" with her Japanese neighbor, a teenager while stocking shelves choosing to invite an animist Hmong friend to her youth group meeting, a sales representative willing to offer to take a non-American associate home for dinner.

A segment of these mission-minded believers is consciously burdened by the large number of students on campuses who are living without a life-sustaining relationship with Jesus Christ. Statistics point out that 70 percent of college and university students are unchurched. Many Christians seem to believe we can let this fact slide because they're convinced that the majority of these students already have had numerous opportunities to hear the Law/Gospel message.

Compared to many other cultures, some believe that ours is still permeated with the content of the Christian message. The assumption is that not all have heard, but many have, and that seems to give us reason to sit back believing that we have done our work. Complacency provides no vision to see the unbeliever right in our own backyard.

A unique mission field exists among the 720,000 international students attending our colleges and universities. Ninety percent are not living as sisters and brothers of Jesus. In fact, the majority of these international students may never hear the name of Jesus spoken in a positive light. Many may never seek, much less read, the Holy Scriptures.

Statistics tell us that more than forty countries of origin (20 percent of the sending countries) are either completely or partially closed to the presentation of the Good News. The majority of international students have never had the chance to be involved in the "critical event."

Ablaze! calls us to seek openings to intentionally speak about that hope with those who know no such hope. We are called to be servants among those who know nothing about the total servanthood of Jesus the Christ for all people. Our call as missionaries gives us "carte blanche" when it comes to reflecting the love of the Savior. Wally Brunner, Frankenmuth, Michigan, says, "If I am a Christian, I should be willing to live the message. Wherever there is a Christian, there is a missionary. Wherever there is a missionary, there is a mission field."

We dare not miss the ripe harvest field of the international student community. Dr. Glen Zumwalt, formerly at the University of Wisconsin, Madison, characterized international students in this way: "young and energetic, intellectual, world leaders in the making, women and men coming to this country speaking our language, and people bound to return home."

Sharing with an international student is a "blessing given-blessing received" experience. International students are open to conversation and often are eager to speak freely about spiritual things. A culture lesson is readily available to those who want to travel overseas. The discovery is usually made that genuine warmth and hospitality are a reality among the peoples of the world. Non-believers often afford an easy invitation to share faith as a relationship grows.

The LCMS has made an excellent beginning through its partner mission society, International Student Ministry, Inc. (ISM, Inc.). In 1992 when our church body designated North America as a mission field, we counted five ministries intentionally reaching out

among the international student community. By 2005, that number had grown to almost 75. But with more than 3,000 university campuses, there's still work to do. Tragically, many international students and family members still return to their homes without having heard a clear presentation of the Gospel.

We can't afford to miss the opportunity while God gives an open door to so many countries through international students. Already, more than 7,000 Christians are praying weekly for international student ministry through ISM, Inc. This is the time to be bold to give flesh to our prayers through a public testimony of word and deed witness.

Praise God, we're beginning to see the backyard mission field. Would it be possible now to set a visionary goal for each international student to have opportunity to hear the clear testimony that God sent Jesus to love us from death to life?

International students are here today and gone tomorrow. The critical time for our sharing the Good News is none other than right now, lest we miss the opportunity forever.

The Rev. Carl Selle

Campus Missionary and Director, ISM, Inc.
University of Wisconsin-Stevens Point

Campus Ministry: Connecting Students and Adults

Derek Bok, the former president of Harvard University, asked Richard J. Light, a professor at the Harvard Graduate School of Education, to study students on campus. After ten years of study, Light published a book, *Making the Most of College: Students Speak Their Minds*. In this book, Light discovered, much to his surprise, that students wanted interaction with adults.



He had anticipated that they would want the leaders of the college to treat them as grown-ups and get out of their way. Instead, 70 to 75 percent said, "We need advice. We don't know what to do. How do we know which is the right history course to choose? How do we know how much time to spend on extracurriculars or homework?"

As a result of his studies, Light says that the most important advice he gives to his advisees is to encourage them to set a goal each semester of getting to know a faculty member or another adult. Not only can these adults provide good direction about what they are doing in college, but they provide a vital link between what they are studying in school and how they can apply it in the future.

So often we assume that young people want to go to college to leave home and have their freedom and independence. They don't want anyone to tell them when to get up, what to wear, and what to do in their daily lives. They think differently than the generations before them. They are able to think like "Windows" on a computer—doing many tasks at the same time. Thus we send them off to college. Young people who have had lots of contact with adults in high school through their teachers, guidance counselors, coaches, and band leaders (not to mention their parents), go off to college and are in many cases cut off from significant contact with adults.

This transition also involves young peoples' relationship to God and the church. Though teens have had many opportunities to do things on their own—drive a car, go on trips, shop by themselves and keep a bank account—church is something they do with their families, with their adult parents. When they go off to college, they not only can be cut-off from meaningful relationships with adults, but also with those who have supported them in their faith life.

The church then has a tremendous challenge, but an even greater opportunity to make an impact on the lives of college students. The church includes many adults who have the life experience, the time and the faith development to be meaningful adult examples to these young people. But how do we get those two groups together? How do we build bridges between the community church and the college campus?

College campuses are not adverse to help from churches. The perception might be that secular colleges want to enforce the idea of the separation of church and state. They are seen as places which promote the political correctness and scientific naturalism that are so opposed to our Christian faith. But colleges are institutions that have to deal with the social and spiritual needs of students while working with increasingly tightened budgets. They recognize the important role parents still have in the students' lives and see the churches as helpful links to the parents. Many colleges welcome involvement from the local community, especially volunteers.

One example which clearly comes to mind involves the many international students in this country. Most of them come to this country and spend many years here without ever stepping into the home of an American. Colleges love churches and church volunteers who offer to provide opportunities for internationals to visit their homes and spend time conversing in English. These volunteers don't need any special skills. As one college instructor who teaches English to international students told me, "If English is your native language, you are already an expert in it. Just by talking in English, you can help them."

However, there are other ways that churches can get involved. Increasingly colleges are looking for opportunities to link college studies with real life. They have programs

to encourage students to do volunteer work in their local communities. Churches can provide people who need help, such as the elderly who need someone to visit or do chores around their houses, children who need to be watched during parent activities or helped in Sunday School, and the poor who need assistance with food or home repair. These activities place students into contact with adults, people who help link them to the "real world" off campus.

Professor Light noted in his study that one of the most important things college students need to learn is how to manage their time. Time management is second nature to adults who have dealt with careers, marriage and parenting. Contacts between students and adults in churches can help young people to see how to better make use of their time.

Best of all, the church can help to engage students and adults who are Christians. When college students encounter a Christian adult from a congregation, they encounter Christ, who dwells in us. They can see a model of how Christian faith can be a vital part of an adult's life in the world they will encounter after college.

Pastor Mark Heilman

Memorial Lutheran Church
and Student Center
Ames, Iowa

Ivy League Campuses: A Mission Field of Great Importance

As a graduate of Harvard University and the University of California-Berkeley, the subject of campus ministry in the Ivy League is of importance to me. As an undergraduate at Harvard, I was active in InterVarsity, and when I graduated in 2000 and went to Berkeley, I involved myself in a similar group. While I



was at Berkeley, I became a Lutheran and, recognizing the lack of a Lutheran ministry there, helped to found Lutheran Student Fellowship at Berkeley.

("Ivy League" is used here to refer to all top academic institutions.) In thinking about campus ministry in the Ivy League, I ask myself: "What should be the difference between campus ministries at Ivy League schools and other campus ministries?" A second question is why Ivy League campuses should be a focus of the church.

Ivy League campuses are the focus of such organizations as InterVarsity. One reason is that Ivy League schools produce a large number of staff workers and national leaders. Colleges, especially Ivy League campuses, provide a tremendous recruiting ground for future pastors and church leaders. Moreover, Ivy League graduates are likely to be in influential positions in society and would be able to effectively reach people that others cannot. The impact that well-catechized, well-educated, young people have on their congregations after graduating is inestimable. The fact that college graduates are spread out, even across the globe, makes campus ministry all the more crucial in our mission of spreading the Gospel to all nations.

However, I am not aware of any thriving LCMS ministries on Ivy League campuses, although I have not done a careful study. The reasons for this are no doubt manifold. For example, most of these institutions are located on the coasts where the LCMS is not strong. There is no LCMS church in Cambridge (population 100,000) where Harvard and Massachusetts Institute of Technology are located, and only one LCMS church is located in Boston. In Berkeley, there once was a thriving LCMS campus ministry but during the 1960s it left The Lutheran Church—Missouri Synod and is currently part of the Evangelical Lutheran Church in America. Therefore, for more than

25 years there was no LCMS campus ministry at Berkeley. When the District was approached about the need for one, we were told to start it ourselves. When a ministry was launched, we were told that there was no money available to help pay a campus pastor. Thus, a strategically crucial opportunity for mission work has been almost ignored by the District.

Perhaps the most important point is what a campus ministry should be. The foundation must be that, from the view of the church, there is no fundamental difference between an Ivy League student and anyone else. Both are sinners, dead in trespasses, and in need of Christ. Christ comes to both in the same way—through Word and Sacrament. Therefore, the center of campus ministries at the Ivy League, like any ministry, must subsist on only Word and Sacrament. However, a necessary aspect of these ministries is community. Students who have just left home are universally seeking acceptance and community at college. They are establishing independence and forming their outlooks on life. They will find a group of friends, or at least companions, somewhere, as evidenced by the multitude of student organizations. In addition, there is a desire for greater intellectual understanding of the faith.

How are these needs to be met in a campus ministry? A Christian community must be gathered around the font, pulpit, and altar, which are centered on Christ. Since Christ gives gifts through the pastoral office, there must be a pastor directly involved with the ministry. Part of the campus pastor's job is to encourage students to live their calling to faith as brothers and sisters in mutual encouragement, doing good works prepared for them while being faithful students. The LCMS, of all Christian churches, has a great advantage regarding the intellectual aspect of campus ministry in the Ivy League. Our pastors are among the best-educated of any church, and should be able to engage in a stimulating conversation with

any seriously interested student. Lutheran theology has never avoided the hard questions of the faith, and we should have no fear in the marketplace of ideas. Most importantly, all of our theology points to Christ and is founded on His Word, whose wisdom makes foolish the philosophers of this age.

Therefore, Christ has set before us a mission field of great importance both in the sense that a university/college campus is one of the spiritually darkest institutions of our time while also being strategically positioned as a hub of our culture. In the pure Word and the rightly administered Sacraments we have the greatest gifts to offer. A fellowship of students thus nurtured will be a great blessing to the campus, the church and the world.

George Kirkup, Ph.D.

Student, Concordia Theological Seminary
Fort Wayne, Indiana

Campus Ministry, A Must

After serving for thirty years in congregations of all sizes, shapes and situations, I now teach at a Concordia University. It is a position from which to observe rather closely what happens to the lives and minds of university students. It is also a place to reflect on those years of service, to sift the insights, and hopefully to pass on what is valuable to a new generation.

A university is an entirely appropriate place for that to happen. Properly, students don't "enter" the university; they *matriculate*. The word is from Latin and comes from the word for womb. In the university are both the safety and the growth of the womb that leads to birthing. Hence the term *alma mater*.

In this edition of *Issues* we ask, "Whither 'campus ministry'? Is there a place for it? What shape does it take?" Synodical districts ask these questions because they have to underwrite campus ministry. Smaller institutions that



have traditionally funded campus chaplains are feeling a budget crunch and are asking funding questions. These questions are also raised by congregations traditionally called "town/gown" situations, where a local parish takes on specific ministry to the students of its local campus.

University campuses sustain a consistency over the years. A colleague in our history department periodically shares stories of the medieval universities: their courses of study, the hijinks, the struggles of faculty and student alike. The stories often sound pretty contemporary. Have campuses changed? And how about communication of the Gospel in that arena? How could or should it be undertaken today?

Decades ago, when I left for a state university, the war and race riots that plagued our country were unimaginable. Vietnam only loomed on the horizon, authority was generally not questioned, ROTC was active on campus, and the most sophisticated electronics entering a dorm were turn-tables. At that time campus ministry was an extension of home. It was reassurance and consolation and encouragement. (And this gives me a chance to say an enormous public "thank you" to Rev. Rudy Rehmer for shepherding so many of us through our years at Purdue University.)

But the calendar and the culture have turned. Vietnam and Watergate fostered strong national skepticism. The economy was vastly transformed. Healthcare and transportation costs have skyrocketed. The American church has largely caved in to shallow religious consumerism. Communism's monolith crumbled. The human genome has been mapped, terrorism was inflicted upon us, and we engaged in yet another war. Internet communication, globalization, feminism, post-modernism, changed sexual ethics, militant homosexuality, and the flood of narcotics are only some of the transformations that have brought new voices and pressures to the university setting ... and probably a good

deal of fear. The questions are still there: "Whither 'campus ministry'? Is there a place for it? What shape does it take?"

I suspect most of our country at one time assumed that colleges and universities were the source of profound insight and remarkable understanding to perplexing questions, and storehouses of answers to unlock mystery. Today faculties increasingly encounter parents who want the assurance their young people will emerge from the college experience more learned, but essentially unchanged. (It's hard to "home school" college.)

A *campus* (originally a flat place of the military encampment) is the place of *college* (from "colleagues," those who chose to be together) where the human conversation takes place. It is the place of questioning and shaping of attitudes, of looking at hard facts, considering opinions and convictions unexplored. It is the locale of exploration of self and world, of history and future. It is at one and the same time a safe and dangerous place. Safe because there is room and patience and guidance to explore! Dangerous because growth takes place only with risk and discomfort! The one voice that must be in that mix is the living voice of the Gospel. That is the demand of campus ministry. In a setting like ours at Concordia, the Gospel can be heard (and is continually) in all settings. It should not be less so in all institutions of higher learning. But how?

I recently talked with a campus minister working in a public setting. As I watched and listened to him, these observations characterize the miracle of his work:

- Students' questions of intellect and life must be taken entirely seriously and cannot be dismissed with cavalier disregard and/or canned answers.
- Students will listen with serious attention to the message of the Gospel.
- Students will compare creeds and deeds. They need to see them match.

- Students are neither entirely cynical, nor glibly naïve. They are sophisticated, and they know when they're being manipulated.
- Students seek depth and clarity of thought; but they are not significantly impressed with mere labels and consistent doctrinal systems. The message must be doctrinal and engage them with honesty and compassion.

Paul did not back off from Mars Hill. How dare we consider such a possibility? Whether it is the small, private institution or the sprawling complex of our state schools, the voice of the Gospel must be present, and we need not be timid about it. This is going to cost us as a church body. It's going to cost money. But the clear and solid communication of the Gospel in the college/university setting is one of our most important investments of energy for the future. It's also going to cost us trust, because the path and patterns for engaging that conversation in the marketplace of ideas could well be different than most other settings for Gospel communication. Do we trust the process?

One of the greatest expressions of trust in campus ministry I ever saw was the investment in one campus chaplain who moved among several commuter campuses, engaging students in conversation wherever possible. Even though a weekly worship setting was part of his ministry, probably some of the most profound and lasting work took place as that campus chaplain was regularly in the cadaver dissection lab with medical students listening, asking, exploring questions, but always affirming the announcement of the God who creates and who redeems in and through the body of a Man. It is that sort of serious conversation and conversation setting that embodies campus ministry. It must happen.

The Rev. Dirk Reek

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