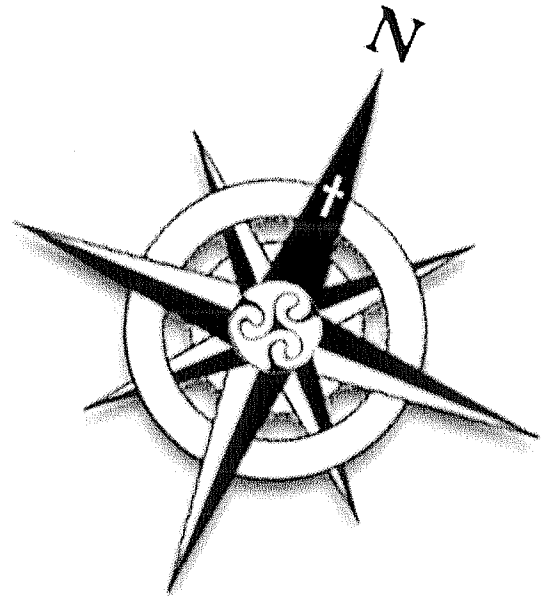


Bringing God's Word to Campus

*A History of WELS Campus Ministry
at the University of Minnesota*



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When Eric Michaelson came to the University of Minnesota in the fall of 2000, he found the world staring him in the face. Like thousands of young people making their way onto college and university campuses across the country, Eric was beginning a new phase in his life. College would challenge his beliefs and thoughts in nearly every aspect of life. While he was enrolling to acquire job skills to become an engineer, the world of the “U of M” also opened Eric’s eyes to a choice he faced for the first time. It was the first time after attending Lutheran schools all his life that Eric did not have a required religion class. Now Eric had the choice to go to church without anyone watching over his shoulder or encouraging him to go. He could choose to go. He could choose to not go. And no one else knew about it.

For Eric, like so many WELS college students, the pull on a secular, liberal leaning campus like the University of Minnesota is always away from Scripture and into the world. Pastor Joe Johnson, the current campus pastor for WELS at the U of M since 2001, struggles with this pull every fall as he seeks out freshmen like Eric, to show them the choice they do have. Pastor Johnson realizes the challenge comes especially when young adults move from a system of regulated religion classes and chapel talks at Lutheran high schools to choosing to stay in the Word of God or to apostatize.

The students [who attended an area Lutheran high school] may never made a choice to do something in their lives. Their whole life they went to Bible study because they had to go. They went to church because their parents went. But they never went to Bible study at church because they wanted to go. In college for the first time they have the choice. And they choose not to go. Our school system is a law system in that students have to go to religion class. Now that they are free they stray because they stop going and then suddenly they are out of habit and just never go again.¹

Some students may stop using the means of grace—studying the Word of God, going to church, taking the sacraments because they did it only to please their parents, not because they truly believed. For others going to church had simply become routine. They took it for granted and figured the church would be waiting for them when they came back (if they decided to go back.) Others find their way into one of a variety of religious organizations on campus. “They see college

¹ Johnson, Joseph. Personal Interview I. 29 September 2007.



as a chance to explore. They get fed in these other churches; they like them...they find other churches more fulfilling.”²

What does it take to keep these young people connected with Christ during their time on campus? What does it take to have young adults even grow in their faith to become the next generation of Christian leaders? What does it take to inspire young men and women to even give countless hours of precious time during the college years reaching out to the lost on campus?

From its beginnings in 1964, campus ministry at the University of Minnesota has sought to build up students by strengthening them in faith, reclaiming them for Christ, gaining new believers through gospel proclamation and training students to serve as lay leaders in the church.³ WELS campus ministry at the University of Minnesota has evolved and matured over its 43 year ministry. It has succeeded to inspire, grow and train lay leaders when pastors have brought the Word of God to students lives on campus, and especially when the students have learned to take ownership of this ministry. This paper will look at the story of the Twin Cities campus ministry, both to the pastors who served in this ministry, as well as the students who grew out of it to be leaders in the church today. Much of what follows are the personal recollections of the members of the ministry.

Founding a campus ministry

Efforts in campus ministry began far before a group of WELS students was gathering on the U of M campus. Along with the Lutheran Church-Missouri Synod, the Wisconsin Evangelical Lutheran Synod made some modest beginnings to reach out to students at secular universities in the 1920s at the University of Wisconsin. In 1929, LC-MS Pastor A. Schroedel in Minneapolis requested Wisconsin Synod pastors to send names of young people attending the University of Minnesota.⁴ However, it was not until the break with Missouri in 1961 that the Wisconsin Synod began to get serious about carrying out work on universities or through campus ministries. By that year a Student Welfare Committee [SWC] had been established by the Synod convention to look

² Johnson, Joseph.

³ *The Blue Book: a collection of the rules governing and policies followed by National Lutheran Collegians along with other valuable information on the group.* WLS Essay File. Number 352., 1979. pg 1. paraphrasing the preamble purpose of Lutheran Collegians, a purpose that continues in campus ministries in the WELS still today.

⁴ Westerhaus, Martin G. “Material for a History of the WELS Campus Ministry.” WLS Essay File EF 521. 1979. pg 8. Westerhaus also comments “I found one reference to a WELS subsidy of this campus ministry but all other information is lacking.” No other historical references to a campus ministry at U of M taking place could be found.



after needs of college students. However, it appears it had little success in gathering names from pastors and or distributing the names to pastors near local universities. In 1962, the committee did announce plans to call full-time pastors for Milwaukee and the Twin Cities.⁵ Westerhaus reports about the University of Minnesota:

Significant from an organizational point of view was the recommendation from one OJN [WELS President, Oscar J. Naumann] to Arnold Schroeder [then chairman of the Student Welfare Committee] reported in correspondence on July 30, 1962 that “the Minnesota District Mission Board be responsible for the development of a WELS ministry to students in the Twin Cities. The SWC had found a large concentration of students there and urged the early calling of a full-time campus pastor to serve them. As an alternative possibility it was suggested the SWC might call together with the Minnesota DMB [District Mission Board].⁶

In spite of the apparent urgency to begin ministry on the UM-Twin Cities campus from the top synodical levels down, nothing materialized. Instead, the Lord brought about the beginnings of campus ministry on this campus from the bottom up—through students and a local pastor.

In the late 1950s a group of WELS college students at Mankato State University, under the guidance of WELS Pastor and long-time campus ministry proponent Martin Birkholz of St. Mark’s in Mankato began a collegiate society on campus for the first time. They were the first group of college students to form a group not affiliated with the Synodical Conference as a joint endeavor between the WELS and LC-MS.⁷ Pastor Birkholz and his group met for a time at his church in Mankato, St. Mark’s, until 1963 when the Minnesota District Mission Board [DMB] bought property on campus to establish the first WELS campus ministry in Minnesota. In 1964, this group would go on to found and be a charter member of the Lutheran Collegians, a national organization of students, under the Synod’s Special Ministries Board.

Some students from Mankato who were familiar with the campus ministry took the idea to start a campus ministry at the University of Minnesota with them when they enrolled there in 1962.

⁵ Westerhaus, Martin. pg 12.

⁶ Westerhaus, Martin. pg 12-13. The end of the quotation of the letter presumably from Oscar J. Naumann is unclear; no end quote is included in the manuscript.

⁷ The Minnesota District of the Wisconsin Evangelical Lutheran Synod. *Golden Jubilee History of the Minnesota District of the Wisconsin Evangelical Lutheran Synod and its Member Congregations 1918 – 1968*. Minneapolis, Minnesota: Ad Art Advertising Co., 1969. pg 43. The *Golden Jubilee* traces the history of the Lutheran Collegians to the Gamma Delta society of the LC-MS. This group, started by J.A.O. Preus gave birth to Birkholz’s group when Birkholz was authorized to minister separately to the WELS students at Mankato as WELS/LC-MS relations grew strained.



Orlin Myrlie, a charter member of the campus ministry at Mankato and the first president of the Wisconsin Synod's National Lutheran Collegians, recalled to me that students from Mankato wanted to see a campus ministry started at U of M.⁸ By his recollection, it was Pastor Birkholz at Mankato and Pastor Ted Kuster of the ELS who then urged pastors in the Twin Cities to think of starting a campus ministry at U of M.

Minnesota Gets a Campus Pastor: 1964-1969

Pastor Dan Westendorf graduated from Wisconsin Lutheran Seminary in spring of 1963 and was assigned to Pilgrim Lutheran Church in Minneapolis as an associate pastor. Almost immediately, at the urging of students and the pastors from Mankato, he was asked to get involved on campus. Westendorf arranged to have students bussed over from campus to his congregation, Pilgrim, and hoped to get some fellowship gatherings going. In the spring of 1964, he started having the students bussed over to Pilgrim from campus but wanted to start something more substantive—a college group. “At first we met at Pilgrim church. The students wanted to gather. Other churches had sent cars over to pick up people. We went into a bit more with the bus... [I tried] to come up with a fellowship gathering once in awhile. Eventually it grew into a more demanding ministry.”⁹

Pastor Westendorf remembers that these students who had come up from Mankato convinced him to look for a space on campus where the collegians could gather on a regular basis. As interest grew for this campus ministry, Pastor Westendorf acquired a list of students enrolled as WELS or ELS students attending U of M. “There was a growing interest as the list grew. I believe we had 440 students enrolled as WELS or ELS. We took that number to the University. They gave us some space.”¹⁰ By fall of 1964, Pastor Westendorf was meeting regularly on campus with students as an official organization.

Already during that first year as the students and Pastor Westendorf were meeting together, a movement began to start a national organization of campus ministries in the Wisconsin Synod, the

⁸ Myrlie, Orlin. Personal Interview. 1 December 2007.

⁹ Westendorf, Daniel. Personal Interview. 27 November 2007. The University of Minnesota, in spite of its liberal social tendencies, has continued to allow officially recognized student groups on campuses and offered low cost or free space to use.

¹⁰ Westendorf, Daniel.



Lutheran Collegians. Like the campus ministry at Minnesota, this organization had its origins not in the “big” established ministry in Madison, which was building its own chapel already by this time, but from the grassroots. Pastor Westendorf remembered its beginnings:

Lutheran Collegians was one of those “maverick” or “grassroots” organizations that met a need that was felt by a number of collegians. It was the best way to bring it together. There was however, no money, no places to get full-time pastors. Lutheran Collegians served a purpose and filled a gap. There was a void because many of the places had no meetings. This ministry was relatively active and served that purpose. Also it was relatively inexpensive.¹¹

Pastor David Tetzlaff organized the first national conference of the Lutheran Collegians during that 1964-65 school year in Whitewater, Wisconsin. Students from the Twin Cities were there incorporating the WELS Campus Ministry at the Twin Cities as a charter member of Lutheran Collegians.¹²

While the meetings on campus seemed to be going well for Pastor Westendorf, an even better opportunity presented itself. He learned about a house at 819 Essex St. S.E. in Minneapolis that had become available, just one block off campus. The Essex Street house was located in an absolutely ideal location for campus ministry. Pastor Westendorf went to investigate to see if this house had promise.

I went up to a gal, she said, “The Lord told me to expect you. We were hoping to get it in the hands of church people.” It was a large home which allowed us to reconfigure the main floor into our assembly area. Upstairs we had three bedrooms. We had a side room used for our printed materials. It had a nice parking lot that came with it on the side of the house. It was a real God-send.

The Minnesota DMB agreed. They decided to purchase the house, in large measure due to gifts that came in to benefit the campus ministry. After a presentation by Pastor Westendorf to the ladies aid about campus ministry, St. Paul’s in New Ulm gave a generous gift of \$10,000 as a part of their Centennial offering to purchase the house, in addition to \$5,000 from the



LUTHERAN COLLEGIAN STUDENT CENTER, 819 Essex Street SE, Minneapolis, Minnesota

¹¹ Westendorf, Daniel.

¹² *Golden Jubilee History*. pg 44.



Mission Board and another \$9,000 from Synod.¹³ Furnishings for the house came through creativity on the part of the students. Pastor Westendorf recalls students hearing about free furniture at a hotel belonging to Billy Graham, who had served in Minneapolis during the 1950's. They cleaned out all sorts of desks, chairs, mirrors and other furnishings for the campus house on Essex Street. They also received additional furnishings as gifts from congregations in the district.¹⁴

The Student Center on Essex Street provided an ideal location and base to build the campus ministry. Within the first few years Pastor Westendorf had a strong core of students who organized themselves. The group centered around a weekly Bible study on Thursday nights led by Pastor Westendorf. Each meeting started with a brief devotion, and then included a thirty minute Bible study. Pastor Westendorf remembers covering a variety of topics and issues as they searched the Scriptures together. After every class he allowed time for a question/answer session to allow students to discuss questions that had been raised in their minds during the course of the week. Pastor Ted Gullixson, a graduate of Bethany Lutheran Seminary in 1976, remembers sitting in on these discussions as a student in 1967. He said, "We really respected Dan Westendorf very much. He was the kind of guy who let us do our own presentations and talk. He summarized from Scripture and showed where we may have been wrong."¹⁵ After the discussion the meetings ended with a choir rehearsal or a social period.¹⁶

Besides the weekly Bible study and the continued practice of bussing students to local congregations, especially Pilgrim, Pastor Westendorf worked to train students to take charge on their own. He noticed that the students really took charge and organized themselves when he stood back and allowed them to grow under his guidance.

I had a hard time keeping up with the leadership from the kids, the young committed Christian adults. They planned their own outings. I frequently could not go along. I went on a retreat once, it was extremely well-planned. I went along for the ride. These young leaders were dependable, every one of those ended up serving in some way. I think of Ken Westman, who eventually served on the Japan Mission Board. His wife was WELS to the finger tips. These were strong students who came from

¹³ Lutheran Collegians. *Presenting Lutheran Collegians*, 1969. pg 30. This report mentions donations toward the house. Pastor Westendorf remembers another \$46,000 as a part of the cost, but he did not remember, nor could I discover where this funding came from, or who assumed a loan.

¹⁴ MN District Proceedings, 1968. pg 27.

¹⁵ Gullixson, Ted. Personal Interview. 27 November 2007.

¹⁶ *Presenting Lutheran Collegians*. pg 29. A thorough description of typical meetings is recorded here.

strong homes. When they had an opportunity to express their faith, I just sat back to take notice.

I was a pastoral advisor; I did not have to take on much work leg work, and did more as an advisor. The idea is that it's important to have these students be responsible and take charge on their own. There are times when this doesn't happen, and my guess is that with a full-time guy students say this is the pastor's job. My group was so grateful for everything that was happening—they were excited with taking on new challenges. It felt a little like the spirit of a mission congregation.¹⁷

Fostering that spirit, Pastor Westendorf taught his students outreach so they could give answers when asked. He encouraged them to reach out to and to make calls on the other students on their mailing list. The goal for the group was simple—to make people aware that they were there.

During those first years the campus ministry flourished at the Student Center on Essex St. Attendance at church services and Bible classes averaged between 20 – 30 students.¹⁸ Although the campus ministry suffered from student turnover as campus ministries typically do, they managed to maintain this average throughout Pastor Westendorf's years. The group struggled, however, to grow beyond that size because they perceived that out of the 400 WELS students on campus, many seemed to commute from home, a dynamic that has continued to hamper the growth of on-campus ministry throughout the years.¹⁹

The Lord was working through the Twin Cities campus ministry. The Lord strengthened the faith of students through campus ministry and trained many of them to be leaders in the church. He also led a number of young men into full-time public ministry through their time at the U of M. While there are no official records, at least seven young men decided to enter the pastoral ministry either in the Wisconsin Synod or in the Evangelical Lutheran Synod [ELS] through the campus ministry at the U of M. Pastor Herb Huhnerkoch and Pastor Ted Gullixson, both of the ELS were a part of Lutheran Collegians during Pastor Westendorf's service on campus. Ted Gullixson says he had ministry in the back of his mind when he came to the U of M. Being involved with campus ministry only increased and helped his desire to get involved further.²⁰

¹⁷ Westendorf, Daniel.

¹⁸ Westendorf, Daniel.

¹⁹ Westendorf, Daniel. Nearly every campus pastor I interviewed concurred with this evaluation.

²⁰ Gullixson, Ted.



Challenging Years in a new Student House: 1969-1975

In 1969 Keith Schroeder was assigned as a vicar at Pilgrim Lutheran Church under Pastor Westendorf. When he came to Pilgrim, he quickly became involved with campus ministry. After his associate, R. J. Palmer left, Pastor Westendorf was still only six years out of Seminary and now found himself alone at Pilgrim with a large congregation of over 1000 members to care for.²¹ The work load at Pilgrim became too much for him to devote himself as fully to campus ministry as he had previously. Keith Schroeder took over for much of the year on campus, gaining valuable experience which would soon come to serve him in his own ministry there. After Keith Schroeder got involved, Pastor Westendorf took on a lesser role at the campus ministry, serving more in an advisory capacity until he took a call from Pilgrim in 1972.

In the spring semester of 1970 Pastor Iver C. Johnson, who had taken a call to St. James' Lutheran in St. Paul in 1968, took over the campus ministry with Keith Schroeder.²² When Keith returned to the Seminary, Pastor Johnson assumed the primary responsibility, but still worked with Pilgrim Congregation in Minneapolis to serve the students.²³ Just one year later Keith Schroeder was reassigned back to Pilgrim in Minneapolis when he graduated from the Seminary. And as quickly as he came back, he began once again working with the campus ministry in the fall of 1971.²⁴ For that first year back, the two pastors were able once again to work together in serving on campus.

They conducted weekly Thursday night Bible studies continuing the practice from Pastor Westendorf's day. However, they did introduce a subtle, yet important shift in campus ministry, by encouraging students also to get involved at local congregations. Since the two pastors felt they did not have time to devote to campus ministry as its own entity, they felt students ought to be incorporated into the congregation. The only special attention students got was their regular weekly Bible class and perhaps a few opportunities for counseling. During that first year it was typical for the two pastors to switch on and off in sharing the duties. Sometimes they participated together during special activities. However, it seems that by the end of Schroeder's first year on campus,

²¹ Schroeder, Keith. Personal Interview. 6 December 2007.

²² Saint James' Evangelical Lutheran Church. "Saint James Lutheran Church History—'Blessed to Be a Blessing.'" <www.saintjameslutheran.com/history.cfm> 28 November 2007.

²³ MN District Proceedings, 1970. pg 31.

²⁴ Schroeder, Keith.



Pastor Johnson had withdrawn from his involvement. Minnesota District proceedings dating from the summer of 1972 indicate that Pastor Schroeder was the official campus pastor at this time.²⁵

Unfortunately for the students, 1972 turned out to be the beginning of some more difficult years. The University had decided to expand its campus and forced the Lutheran Collegians to sell their property to the University. District proceedings from that year note that the campus ministry moved the Student Center to a newly purchased house at 1094-96 25th Ave. S.E., about two miles away from campus.²⁶ While the Synod sent a real estate agent to help fix the situation and acquire the new house, the new house did not compare to the old Student Center on Essex St. The increased distance made it more difficult for students to get to the new facility. Since no one was able to offer rides to the students, attendance began to dwindle as a result.

Also in 1972, Pastor Westendorf took a call away from Pilgrim, leaving Keith Schroeder alone with a 1400 member congregation and only a year of experience out of the Seminary. Pastor Schroeder had to reduce his visits to campus to one night per week. He continued to conduct Bible studies, but that was really the only means to keep the students united. Organization among the students suffered. None of the students ^{were} really leading and they lacked a formal structure to help them stay organized. One student recalled the atmosphere among the students during this time:

It did not seem as organized. Part of it had to do with it being the metro area. Keith Schroeder was serving the campus from Pilgrim. Pilgrim was 8-10 miles from the campus house. He didn't spend much time there apart from the Thursday night meetings. There were probably about 10 students at the time when I got there. Most of them were upperclassmen, undergraduate students.

The students were not personally involved when they purchased the new building. I believe that there was a feeling that still permeated the students that they were wronged. The lack of zeal did not have much to do with Pastor Schroeder personally. This house was not what the old house had been, and consequently the ministry suffered. The campus had purchased that area to build that area into a parking ramp. The upperclassmen felt frustrated that their house was taken away; it had been right across the street from campus but this house was more in the direction of St. Paul. There was some disappointment about this.²⁷

²⁵ MN District Proceedings, 1972. pg 37. Pastor Johnson is not mentioned in the proceedings. No one remembers exactly when he resigned, nor do any records state a date definitively.

²⁶ MN District Proceedings, 1972. pg 37.

²⁷ Heins, Daniel. Personal Interview. 28 November 2007.



Pastor Schroeder did not give up on the ministry. He tried to use the students at his congregation off campus. On one occasion Pastor Schroeder decided to try an inner-city Vacation Bible School [VBS] at his congregation, which in the early 1970s was an unheard of event in Minneapolis. He brought in some of the students to canvass the entire area around the church and invite children to the VBS. More than 300 little children showed up to the VBS, giving the students a valuable chance to serve.²⁸ Pastor Schroeder also had the blessing of working with Mark Porinsky, a student who came to the U of M during his time, and who later decided ~~after a time~~ to go into the pastoral ministry.

In 1973, the Lutheran Collegians received the blessing of new student Dan Heins, who would become involved in this ministry in various important ways for nearly thirty years. Dan grew up in Eastern Minnesota and was never quite sure what he wanted to do for a career. The Lord, however, used his personal indecision to give him the training and tools to be one of the most effective student leaders in U of M campus ministry. Before coming to the Twin Cities, Dan had gotten loosely involved with some students from the WELS campus ministry in Winona. Consequently, when he arrived on campus in 1973, he and his friend, Marvin Braun, were excited to get involved.

When they arrived on campus as freshmen, the two students were disappointed. Only a handful of students were still involved and four of the students, who were living in the Student Center, were only there because they felt living on the property forced their involvement. Dan and Marvin tried not to be “pushy” but wanted to change the attitude at the campus ministry Student Center. Dan recalls, “We were looking for Christian friendships, but the attitude among the kids seemed a bit off. We thought if something doesn’t change we’re not going back. So we tried to move things along. We started planning activities, outings, bowling, movies—to get more cohesiveness in the group.”²⁹ Dan and Marvin’s efforts held the group together. They went to some of the Lutheran Collegians conferences. In 1974, Dan was elected president of the executive committee of the National Lutheran Collegians, a position he held for two school years.³⁰

²⁸ Schroeder, Keith.

²⁹ Heins, Daniel.

³⁰ *The Blue Book*. pg 20.



Things did not get better at first. With the distance from campus at the “new” house it took much more motivation to get students involved. Pastor Schroeder tried to help by petitioning the District Mission Board for help—namely funding a full-time campus pastor. While the district listened to his complaints regarding the work on campus and even put in a formal request to the General Board for Home Missions, the request was denied.³¹ Of his memories working on campus, the tension he felt as a full-time parish pastor and trying to adequately serve the campus ministry frustrated him most:

I said several times if we are going to get serious about this work, you can't do it with a part-time guy. I had a congregation with 1400 members and I was still trying to carry this work on. I was not doing the job you want a guy to do. If the Synod was hoping to succeed, they needed to get a full-time pastor. On a part-time basis we were hitting the surface.³²

Then in 1975 two problems brought the current campus house system under Pastor Schroeder to the fore. First, the city of Minneapolis discovered that the students living in the Student Center were paying board to the campus ministry. The city decided to put the property on city tax rolls because of the income. Since the campus ministry could not afford these taxes, the students had to be evicted from the house. Then Pastor Schroeder felt he could help no longer. He put in a formal request to the District to be relieved of his duties on campus.³³ Although things seemed to be falling apart during the 1975-76 academic year, the Lord was actually preparing things for a major turnaround for the WELS Campus Ministry at the U of M.

Campus Ministry—On Campus: 1976-1980

God's answer for Dan, Marvin, and the other students was to send Pastor Dick Stadler to them. Stadler had been serving in Tennessee since his graduation from the Seminary in 1971. In October of 1975 he accepted a call to St. James in West St. Paul, Minnesota. Before Pastor Stadler even came to the Twin Cities, the students were excited about his coming. Dan Heins remembers that a number of them had traveled to Tennessee to do Travel Canvass Witness a few years earlier and had gotten to know Pastor Stadler.³⁴ When he came, they asked Pastor Schroeder if he could

³¹ MN District Proceedings, 1976. pg 54.

³² Schroeder, Keith.

³³ MN District Proceedings, 1976. pg 54.

³⁴ Heins, Daniel.



get Dick Stadler to take over after him. Pastor Stadler was more than excited to help out and get involved.³⁵

When Pastor Stadler came to the Lutheran Collegians in the spring semester of 1976 he took a look at the situation and how things were going with the students. He asked them, “Why don’t we try moving onto campus?” and they almost immediately decided to try this new approach.³⁶ It just so happened that at that very time some space was available in Coffman Memorial Union, an important student building in the heart of the campus. Pastor Stadler inquired about the space and they got permission to use it. He remembers how important this transition was:

Having come from the mission field in Nashville – when I came on board I had been trained to go where the people are. We were in such an obscure place off campus, that you’d need neon signs so people knew something was happening. It was also intimidating for first time kids to come to this place. At Coffman it’s public and open. It’s an easy escape [for curious students who wanted to listen in] if you are uncomfortable. It just happened that Coffman was available and we could get it. We said, “This is the center of campus let’s go there.” It made a lot of difference. It wasn’t as cozy, but it was accessible.³⁷

The Lutheran Collegians received a space free of charge in Coffman, plus some small office space to use as well. The move on to campus gave the campus ministry some much needed energy to succeed.

Pastor Stadler and the handful of students involved set about an advertising blitz on campus to get awareness up about the campus ministry. He got the support of the DMB to give some funding for an advertising program on campus. They put up posters all over with advertisements on brightly colored sheets; they published ads in the *Minnesota Daily* student newspaper; and they invited every WELS student who might be on campus.³⁸

At the first meeting on campus, Pastor Stadler remembers having a turn out of 30 – 40 students. He had been training the nucleus of students to acting with an “aggressive outreach” mentality. But then at that first meeting Pastor Stadler recalls:

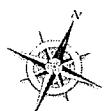
We had two rather attractive blonde girls come in; I introduced them to some of our guys. I hoped to get some connections going. But every time I looked around the

³⁵ Heins, Daniel.

³⁶ Heins, Daniel.

³⁷ Stadler, Richard.

³⁸ Stadler, Richard.



girls were standing by themselves in the corner. So I brought them over by some more students. I figured the boys would be more than happy to talk to these girls. But again they were standing by themselves in the corner. At then end after they left I said to my core students, “I’m puzzled that two attractive girls were here, but you all just ignored them, why?” The guys said, “We found out they were Missouri Synod and we were worried about false fellowship.” We had an impromptu lesson about fellowship then; we talked about making people feel welcomed.³⁹

The students learned under Pastor Stadler to experience what he called, “real ecumenicism—in the positive sense of being able to share Christ and learn about other viewpoints.”⁴⁰

In fact, Pastor Stadler’s gift for working with college students created a new love for campus ministry. Students seemed drawn towards Pastor Stadler—both his personality and his ability to teach college age students. People who knew about his involvement with campus ministry all had good things to say about his time there. Dan Heins remembers: “He seemed better able to identify with what college students were going through. Students felt at ease to confide in him. Pastor Stadler had the gift to work with college students. When he took over, the campus ministry flourished because students were drawn to him.”⁴¹ Pastor Stadler acknowledged that he has a real love of working with college age students. He liked working with students who had tough questions that they faced in classes that their professors and fellow students raised with them. He strived to prepare students to speak about their faith.

Luther Collegians experienced a few particular successes in this area during Pastor Stadler’s time. Besides the advertising, the students also went to a campus ministry retreat hosted by Wisconsin Lutheran Seminary during Christmas break each year during the mid-1970s. Pastor Stadler helped organize this event, where students spent time canvassing in Milwaukee inner-city neighborhoods and of course, fellowshiping during their free time. The students took these outreach experiences and tried to put them into practice on campus. They made it a goal to reach every WELS student the campus ministry had a name for. They ran lunch seminars on campus where students could come to hear discussions about the way Christianity approached different

³⁹ Stadler, Richard.

⁴⁰ Stadler, Richard.

⁴¹ Heins, Daniel.



topics (for example, Christianity vs. Islam).⁴² These kinds of activities gave the Muslims who came and the Christians a forum to speak to one another and exchange information and viewpoints regarding their faiths.

Perhaps one highlight for Lutheran Collegians on the U of M came during the 1976-77 school year, when the campus ministry at Minneapolis hosted the National Convention of the Lutheran Collegians under the theme “God’s Word is our Great Heritage.”⁴³ The previous year the National Lutheran Collegians had voted to accept the bid for Minneapolis to host the convention, so the students spent a good part of the year organizing and planning the event. They picked a theme for the convention, set up the lodging arrangements, transportation, logistics, selected hymns for worship, and topics for Bible study. Students from Milwaukee, Madison, South Dakota State, Mankato, Marshall, Eau Claire, River Falls and Stevens Point were all in attendance. The convention ran all day on a Saturday during April.⁴⁴ Sunday all the students went to St. James’ in St. Paul, where Pastor Stadler served, with a special service aimed at college students. The event helped in the national organization of the Lutheran Collegians and to discuss issues in the Synod.⁴⁵

The successes campus ministry enjoyed during the late 1970’s did not come, however, without challenges. The same problem Pastor Schroeder faced, trying to serve a congregation full-time and devote some time to campus, was beginning to be a chronic problem for every part-time campus pastor until Joel Lintner arrived to serve as full-time campus pastor. Pastor Stadler also struggled at times to balance some time for campus ministry, but his work still managed to help campus ministry thrive.

Why did campus ministry have so much success during Pastor Stadler’s time? Perhaps one important reason was Pastor Stadler’s own understanding about campus ministry. He understood that campus ministry is an institutional ministry. The turnover rates in campus ministry mean that it is a place that can never be independent and self-supporting like a congregation. He believed students and pastor alike had to be tenacious and unrelenting in their efforts to find students who needed the gospel. One of Pastor Stadler’s best successes came from Jim Krikava. Jim did not get

⁴² Stadler, Richard. Personal Interview.

⁴³ *The Blue Book*, pg 45.

⁴⁴ Unfortunately, I could not find the specific dates of this convention.

⁴⁵ Stadler, Richard and Daniel Heins. Both men contributed the information in this paragraph regarding the convention.



involved with Lutheran Collegians until his senior year at U of M playing as a drum major in the university marching band. He walked into the Bible class one day and met another band member he knew there, Bill Baumeister. Jim then starting coming to the services and is today a pastor in the ELS. Pastor Stadler credits the unrelenting work of campus ministry in making a contact with Jim when Jim needed God's word the most. Stadler described his philosophy on campus ministry this way:

In CM it's more like hospital ministry, when you can meet people at their moment of need so they stay in the faith and the Lord can capitalize on this after they're gone. We'd send out hundreds of flyers so that they might find us, even in their senior year as Jim did. Jim just happened to see the ad. I just kept sending out the feelers. You never know when God will create the moment of need in a person's life. Never give up on people if they don't respond.⁴⁶

Pastor Stadler's experience gave him the opportunity toward the end of his time as campus pastor to present several essays on campus ministry. He challenged the idea of "spoon-feeding" students with the Word as students were accustomed to since grade school.⁴⁷ He challenged the prevailing attitude of the late 1970's and early 1980's that students should not lead Bible classes or be trained to lead devotions.⁴⁸ Like Keith Schroeder, Stadler also emphasized the need for called workers in campus ministry settings like the U of M to be full-time. He took it, however, a step further. He wanted people to realize that success in campus ministry cannot be measured as in a congregational setting. Campus ministry may look like congregational ministry, but is really an institutional ministry of its own kind. Pastor Stadler argued that results should not be measured so much by attendance (although these statistics are important), bur rather by performance. He raised important questions in his time that apply to the very nature of campus ministry for our own time as well:

It is obvious that in the institutional ministry we do not expect our institutional ministers to gather congregations, build buildings, or ever be self-supporting. Is it possible that one of the reasons that campus ministry sometimes receives the [critical] attention it does is that we are measuring it with the same criteria we use for measuring mission congregations? Are we subliminally expecting our campus ministry to produce little congregations on the campuses? Is it possible that sometimes we write for ourselves result-oriented goals over which we have no

⁴⁶ Stadler, Richard. Personal Interview.

⁴⁷ Stadler, Richard. "Training Students for Involvement in Campus Ministry." WLS Essay File EF 587. 1980. pg 5.

⁴⁸ Stadler, Richard. pg 6.



control? Do we contribute to our own frustration by writing such goals? Should we instead be setting performance-oriented goals?⁴⁹

Pastor Stadler remained active in Lutheran Collegians until 1980. Like the pastors before him and after him, the press of duties at his own congregation were pulling him away from being campus pastor. He issued yet another request for the Twin Cities campus ministry to receive funding for a full-time pastor before leaving. This request eventually made its way onto the floor of the Synod Convention. After the 1980 school year, Pastor Stadler resigned from being campus pastor at the request of his congregation.

Transitions in Campus Ministry Structure 1980-1984

At the Minnesota District Convention in 1980, the Minnesota DMB called Paul Brinkman to serve at the next part-time campus pastor. He accepted the call, in addition to his own call working on establishing a new congregation, Christ Lutheran Church, in Eden Prairie, Minnesota. Pastor Brinkman would end up serving for only five semesters on campus (until Spring Semester, 1983). During the 1982-83 school year he also received assistance from Pastor Rodney Pudell of Shakopee, Minnesota.⁵⁰

Little information about the campus ministry is available during the time of Pastor Brinkman. Based on the records that come immediately after Brinkman's time, it seems as though he continued to carry out campus ministry in Coffman Hall on the U of M campus. However, nothing is known about the size or scope of the ministry during this time. However, the future at that time looked promising because the 1981 Synodical Convention passed a resolution to seek funding for a full-time campus pastor. The University of Minnesota was listed as the number one priority on the list.⁵¹ However, to accomplish this goal, the Synod also resolved to remove funding for the current structure of part-time campus ministry.

When the Synod in the 1981 Synodical Convention resolved to discontinue its support of Twin Cities institutional ministries, including the UM-Twin Cities campus ministry budget, the Minnesota District Praesidium authorized the Special Ministries Board of the district to seek its own

⁴⁹ Stadler, Richard. "Leroy's Campus Ministry." (presented at WELS SMB and GBHM—Campus Ministry Meeting, Milwaukee, WI.) 1979. pg 5.

⁵⁰ MN District Proceedings, 1980. pg 45.

⁵¹ Wisconsin Evangelical Lutheran Synod. *Proceedings of the Forty-Sixth Biennial Convention.* pg 74.



funding to keep the ministry going.⁵² They extended a call to Pastor William Wiedermeier to organize a special association of congregations to fund institutional ministries. Originally the focus of this organization, called Twin Cities Lutheran Institutional Ministry [TCLIM], was to support the work of a visiting pastor at local hospitals. The organization was ratified at the 1982 Minnesota District Convention and legally incorporated as TCLIM on August 5, 1983.⁵³ Dan Heins was among those elected to the original Board of Directors. He remains active on the Board of Directors to this day. The founding of TCLIM, which would later become Lutheran Institutional Ministries Association [LIMA], was a vital stepping stone to moving towards full-time ministry at the U of M. This organization was preparing itself in these early years to later add the burden of campus ministries.

At the end of the 1983 school year the, the WELS Campus Ministry was to get its first taste of full-time campus ministry according to the Synodical resolution of 1981. In the 1982 *Report to the Ten Districts*, the Special Campus Ministry Committee reports that funding had been approved to fund three full-time campus pastors, including one at the U of M.⁵⁴ They also reported plans to fund a \$250,000 chapel/student center in the 1985-86 biennial budget.⁵⁵ The chapel plan never materialized due to budget shortfalls.⁵⁶ However, Rev. Joel Lintner was assigned to be a full-time campus pastor with a one-year call. Lintner was to serve the campus ministry at the UM-Twin Cities full-time using the support and facilities of Mt. Olive Lutheran Church in St. Paul. At the same time that Lintner arrived to begin work for the fall semester of 1983, a young lady, Cari Larsen, a graduate of the University of Wisconsin who enjoyed working with campus ministries, came to the Twin Cities to volunteer on campus. She wanted to gain experience and serve her Lord and began a

⁵² Schwertfeger, Mark. "The LIMA Story—An Historical Sketch 1981-1994" pg 4. Schwertfeger's history of LIMA is the most complete history of the foundation on file at True North. pg 1.

⁵³ Schwertfeger, Mark. pg 1.

⁵⁴ Wisconsin Evangelical Lutheran Synod. *Report to the Ten Districts*. May, 1982. pg 44.

⁵⁵ WELS. *Report to the Ten Districts*. May, 1982. pg 44.

⁵⁶ WELS. *Report to the Ten Districts*. June, 1986. pg 38. Home Missions reports, "Uncertainty, impatience and concern mark the attitude of Campus Ministry Committee members and campus ministry people in general. The repeated approved, but unfunded, requests for full-time campus pastors and the unfilled needs for campus centers are a depressing element in planning. Currently, studies of the program and proposals for progress continue to be pursued, but with decreasing enthusiasm. . . . Plans for the future include continuing requests for full-time campus pastors in Minneapolis, Milwaukee, and East Lansing." After the 1986 report, the Twin Cities are not mentioned before 1992.



volunteer service that would last nearly two decades with the campus ministry at the University of Minnesota.⁵⁷

However, that year of “full-time” campus ministry for Pastor Lintner did not make any advances in broadening the scope of the ministry. In fact, Lintner was barely able to maintain the level of ministry that the part-time pastors could do. Unfortunately, Donald Meyer, the full-time pastor at Mt. Olive, treated the recent graduate as his own associate pastor and assigned him hospital calls, preaching assignments and other duties that made Pastor Lintner’s first year as pastor quite troubling.⁵⁸ Lintner had a heavy preaching load at Mt. Olive that left him unable to devote any more time to campus ministry than the previous part-time pastors were able to offer. Pastor Lintner managed to keep up the weekly Bible studies at Coffman Memorial Union, but did not have time to begin any new activities. By the end of that first year, full-time ministry seemed to have been a waste of time and money. Members of the DMB did not give full-time ministry at the U of M more serious consideration again until the 1990’s. Pastor Linter did however, gain experience on campus which ignited in him a personal desire to serve college students.⁵⁹ After he finished his one-year call at the U of M in July, 1984, he was reassigned to serve a dual parish in Eastern, Montana.

Congregational Involvement Years 1984-1992

After Pastor Lintner left, Carl Henkel, the pastor at Ascension Lutheran Church in Plymouth, Minnesota agreed to take campus ministry for a time. Pastor Henkel began serving with a long commute to campus that hindered his ability to do much on campus. However, when Pastor Meyer decided to retire, Henkel received a call in that fall of 1984 to replace him at Mt. Olive in St. Paul, which Henkel accepted. From Mt. Olive it was only a five mile drive to the Minneapolis campus and less than two miles from the St. Paul campus of the University of Minnesota-Twin Cities, the smaller of the two campuses. Traditionally the focus had been on the Minneapolis campus, so Pastor Henkel’s work on the St. Paul campus showed a shift in approach.

⁵⁷ Larsen, Cari. Personal Interview. 3 December 2007.

⁵⁸ Larsen, Cari.

⁵⁹ Larsen, Cari.



When Pastor Henkel arrived he also shifted the focus of campus ministry to be less of an on-campus ministry to a congregationally-based ministry where students could get involved.⁶⁰ He tried to get the students involved in the local congregations, especially Mt. Olive in St. Paul and St. John's Lutheran in Minneapolis, the two congregations closest to the Minneapolis campus. Campus ministry would be intimately connected to these two congregations for nearly eight years. Students came to church on Sunday. Some got rides from members or carpoled. They taught Sunday school classes, sang in the choir, and helped out especially during some of the summer VBS programs.

On campus, Pastor Henkel continued the Wednesday evening Bible classes at Coffman Memorial Union. He also added a second session on Friday evenings to add some flexibility. The students maintained an information kiosk and a student office at Coffman. The students organized themselves with elected officers; they planned events such as movie nights, pizza gatherings, and picked various topics to discuss at group meetings. The students published their own newsletter called *Campus Cornerstone* on a monthly basis with articles from Pastor Henkel, news on campus, and opportunities for gatherings. Some of the officers such as 1985 president Mark Neussmeier, Margaret Peters, and Kevin Kowitz often contributed articles to the newsletter.⁶¹

Pastor Henkel's goal was to teach the students congregational involvement. He felt that students often preferred to be incorporated into the congregational setting rather than to create a more artificial congregation made up solely of students. He especially tried to involve students by having them help teach Sunday School or sing in the choir:

Students taught SS and sang in the choir. It was not unusual to have high twenties to low thirties students every Sunday. I still maintain that students prefer a traditional congregation. I don't warm to the idea that all students will appreciate campus ministry worship over against traditional congregations. Many of the students expressed the desire to worship in a congregation.⁶²

Cari Larsen, who was a member at Mt. Olive during this time, also tried to keep students involved at Mt. Olive. She helped by sending out the monthly newsletter, contacting students and organizing an international VBS put on at Mt. Olive by the students. Every summer from 1984-1987 the students

⁶⁰ Henkel, Carl. Personal Interview. 28 November 2007.

⁶¹ Neussmeier, Mark. *Campus Cornerstone*. February, 1985.

⁶² Henkel, Carl.



canvassed the heavily international student housing section and brought nearly 100 children to Mt. Olive for a week-long VBS.⁶³ Pastor Henkel provided the spiritual support—taught devotions and played keyboard. Cari remembered this event as one of the highlights ending every school year. It gave students who stayed near campus an opportunity to remain involved.

One thing Pastor Henkel really emphasized during his time as campus pastor was the need for him to be available for counseling for the students. He mentioned his availability “at all times” to the students during their regular meetings, and in the monthly editions of *the Campus Cornerstone*.⁶⁴ One young man who came in to visit Pastor Henkel was Mark Wold. Mark was a brilliant student who became quite involved in campus ministry and asked Pastor Henkel what he ought to do to defend his faith. Like many Lutheran collegians, Mark faced bitter challenges from atheist professors. At the end of one of his classes Mark felt he had to speak up for his faith. Mark asked Pastor Henkel if he should quietly write the paper his professor wanted or defend his faith and write according to his Christian convictions. Mark chose to stand up for his faith and wrote an excellent paper that answered the ethical questions of the paper. However, he came back to Pastor Henkel with the paper marked with a “0.” As a result Mark failed the class, subsequently lost his scholarship, and withdrew from the U of M. Instead he applied to Bethany Lutheran Seminary and as of 2007, was a pastor in the ELS.⁶⁵

During the 1986-87 school year Pastor William J. Schaefer II of St. John’s in Minneapolis also became involved with campus ministry. Some students were choosing to attend St. John’s instead of Mt. Olive and as a natural outgrowth to them Pastor Schaefer began working with Pastor Henkel to serve the campus ministry. In the February 1987 edition of *the Campus Cornerstone*, Pastor Henkel writes, “Pastor Schaefer and I stand ready and willing to help you [through these difficult periods of temptation]. We wouldn’t be involved if we didn’t think that [this Campus Ministry] was necessary. We wouldn’t take precious time away from our congregations and families if we didn’t

⁶³ Larsen, Cari.

⁶⁴ *Campus Cornerstone*, February, 1985, 1987.

⁶⁵ Henkel, Carl. Personal Interview. Pastor Henkel defended Mark’s paper as “worthy of an A+” and noted that it even met the professor’s criteria. I was unable to locate Mark for interview regarding this incident. It is unclear if Pastor Wold is still active in the public ministry.



have a desire to help you.”⁶⁶ Working together with Cari Larsen, the two pastors tried as much as possible to keep students involved.

At the same time the MN District hoped to transition to a full-time campus pastor once again. District records in 1986 note, “It is interesting to note that the Board for Home Missions priority list for new programs to be considered for the 1986-87 fiscal year includes three full-time campus pastors in the second to fourth spots. The first of these is for Minneapolis.”⁶⁷ The District also established in 1986 the first Local Administrative Board (LAB) to serve in the function of a board of control over campus ministry. (Dan Heins was asked also to be involved on this first LAB.) However, in spite of these recommendations, no funding was ever allocated to start full-time work on campus at this time.

Pastor Henkel slowly pulled out of campus ministry after the 1987-88 school year. While he continued to serve students who came to Mt. Olive, he discontinued going on campus to lead Bible studies. During the 1988 MN District convention, Pastor Schaefer was officially acknowledged as the part-time campus pastor at the UM-Twin Cities.⁶⁸

When Pastor Schaefer inherited campus ministry, Wednesday evening Bible class at Coffman Memorial Union was still the normal practice. Only a handful of students came to the Bible classes in those days. Schaefer continued Pastor Henkel’s practice of trying to bring students to his congregation for Sunday worship.

We invited the students to St. John’s, Minneapolis, and provided van transportation from the dormitories on campus to St. John’s church. And there would be a couple of students who took the bus, a few who got their own transportation. There were maybe 5 to 10 college students at St. John’s every week back. There was according to my recollection—we could identify 300 WELS kids going to the University. Some were students who lived at home and went to their local church. Some were in town students.⁶⁹

He tried a “radical” new approach of having small group Bible studies in the dormitories from time to time, and attended workshops on teaching college students, but things did not really seem to be

⁶⁶ Henkel, Carl. “Can we talk?” *the Campus Cornerstone*. February, 1987. pg 1.

⁶⁷ MN District Proceedings, 1986. pg 47. These proceedings support what the 1986 *Report to the Ten Districts* noted. I was unable, however, to find the fiscal budgets they are referring to.

⁶⁸ MN District Proceedings, 1988. pg 30.

⁶⁹ Schaefer II, William. Personal Interview, 24 November 2007.



working effectively. Pastor Schaefer admitted it was a struggle for him as well to balance this part-time ministry with the full-time needs it required. “I recall we were just really floundering in those days. How do you do this? How do you reach the students? How do you stay connected?”⁷⁰

Pastor Schaefer and the students thought perhaps they needed to move their venue for meetings “to establish their own identity.”⁷¹ In fall of 1988, they decided to move the campus ministry off campus to their own rented space. Marshall High School had been closed and converted into art studios, businesses and office space and offered a rentable space as a venue for the WELS Campus Ministry. A foundation in Madison offered the Campus Ministry \$10,000 to help kick start its efforts.⁷² Pastor Schaefer and the LAB decided to use this money to rent out some space at Marshall High School. They turned the school room into a student lounge and built up an office and small library of Christian resources for students to use. Pastor Schaefer recalled his evaluation of the location: “It was a pretty expensive investment for us. But it was with the idea that the ministry needed a location for the kids, where we could have stuff, and they could come and study and fellowship. It was a retreat kind of place. We were at a disadvantage because it could only be staffed part-time.”⁷³ They tried some Lenten services that year to get the students to adopt the new location. Unfortunately, the idea did not catch on too well with the students. Keeping the student center open turned out to be too much work for the part-time campus ministry.



Old Marshall High School

Although in the end the rented space at Marshall High School turned out to be a “waste of money” in terms of the results it produced, people were still making efforts to keep the campus ministry going.⁷⁴ Cari Larsen was still quite active trying to help by serving as an administrative assistant part-time on campus. She would send out editions of *the Campus Cornerstone* and make contacts with students to invite them to church and

⁷⁰ Schaefer, William.

⁷¹ Schaefer, William.

⁷² Larsen, Cari.

⁷³ Schaefer, William.

⁷⁴ Larsen, Cari.



Bible class. Pastor Schaefer never gave up the work of serving, in spite of the fact that his personal gifts lay elsewhere. Why did things just seem to not work? Cari Larsen offered a decent answer:

There was a dissatisfaction among the LAB about activity and outcome of campus ministry. Numbers were not there, kids didn't seem to stay from year to year. The group never had reached a "critical mass" where it has a life of its own. Momentum never was really there during the Henkel, or Schaefer years. It wasn't really Pastor Schaefer's thing. He was as diligent as he could be under the circumstances. It was a struggle for him to see the needs of the students and meet them as effectively as he wanted to. It was just too hard on that campus without a footprint to have stability. The [Marshall] building probably would have been fine, but it was so expensive to rent space on campus. There needs to be a lot of people using it to justify the cost. I knew campus ministry, but not being a graduate of U of M, it took me awhile to figure out how U of M is different that UW [UW-Madison]. It's more of a commuter campus than UW. It was even more important to reach a critical mass. The students we made connections with were all students living at home, not on campus. The students who were living at home drove home all the time, the others didn't have cars. (The economy wasn't good enough for kids to have cars.) So there were transportation issues that made using this space a serious challenge. Moreover, the campus has no parking available. Most places you can't park for more than 2 hours. It was not until we got to the Dinkydome that things took off. It was not for a lack of effort on anyone's part. It was for a lack of being able to put down a footprint in that space, given the resources, time, money and the students that were a part of the ministry in those days.⁷⁵

Getting a Full-time Campus Pastor 1990-1992

Part-time pastors had been trying for nearly twenty-five years to make campus ministry work. While 200-350 WELS students were annually enrolled at U of M, the ministry never got the attention of any individual pastor beyond one or two days per week. They could simply not afford to dedicate more time to serving the students. People recognized this. The MN District kept on speaking out for funding to get a full-time pastor at the UM-Twin Cities. In 1988 they reminded the Board for Home Missions of the Synod's 1981 resolution to add a full-time campus pastor at UM-Twin Cities: "We still hope for a day when we might be able to place a full-time man on this huge campus."⁷⁶ Two years later they again reported, "We remind all of a past resolution: A full-time campus pastor at the University of Minnesota has been authorized."⁷⁷

⁷⁵ Larsen, Cari.

⁷⁶ MN District Proceedings, 1988. pg 30.

⁷⁷ MN District Proceedings, 1990. pg 67.



The synodical budget difficulties during the mid-1980s simply did not allow room in the budget for campus ministry at U of M. During the 1985-86 school year, Cari Larsen, Dan Heins and Dave Meer, the president at that time of the first LAB, put together a five-year ministry plan for campus ministry, hoping that organization and planning might draw attention to the program. Cari took things a step further by going to all the LWMS circuit meetings in the district every year.⁷⁸

Five years later, during the end of the 1989-90 school year, the same group used the experience they had gained previously and wrote a new “Five Year Plan” for campus ministry. That August the Synod’s Campus Ministry Committee met in Minneapolis to discuss this plan to call a full time campus pastor at the U of M. Dan Heins had secured the approval of LIMA to work jointly with the Synod to fund a full time pastor. His step to find funding through LIMA, along with the new “Five Year Plan” proved to be the necessary push to finally get permission to call a pastor. Dan explained his role this way:

I saw a need for a full-time pastor at U of M. Through the negotiations with Synod and LIMA we came up with a plan to fund it. We were adding only Twin Cities Campus Ministry. How did we get it to finally work out? I’m pushy, so I got the work and funding for a full-time guy. Before this effort the CMC [Campus Ministry Committee] never had enough funding and there wasn’t a voice speaking for the Twin Cities to get the funding. It worked out well, as far as Synod and LIMA coming together and the association seeing the need for this. Up to that point we had strictly funded hospital chaplains.⁷⁹

LIMA agreed to add campus ministry as another area for its ministry.⁸⁰ And now at that August meeting, the plan was approved. The proposal allowed for a 70% WELS/30% LIMA funding programming which would be evened out to a 50/50 budget within five years. This proposal allowed LIMA time to grow to support such a large new funding venture.⁸¹

The calling process for a full-time pastor began in early 1991 and took almost a year. Numerous pastors turned down the call keeping the ministry on hold.⁸² However, on January 1, 1992, WELS Campus Ministry at the University of Minnesota reached a new and major milestone in

⁷⁸ Larsen, Cari.

⁷⁹ Heins, Daniel.

⁸⁰ Heins, Daniel.

⁸¹ Schwertfeger, Mark. “The LIMA Story,” pg 4.

⁸² Schwertfeger, Mark. pg 4. Schwertfeger does not report the exact number of calls that were declined. He simply says “many” calls were turned down.



its history. Ironically, the man who finally took the call was the same man who had previously held the temporary one-year call in the early 1980's: Rev. Joel Lintner. Pastor Lintner had returned to Wisconsin from his call in Montana, and was at that time serving on the CMC and acting as campus pastor at UW-River Falls, Wisconsin. He now accepted the first call to be a permanent, full-time campus pastor. Finally the campus ministry would see what God could do through the efforts of a man totally devoted to serving on campus. Moreover, Pastor Lintner seemed especially qualified for this task. His time on campus in the early 1980s and experience on the CMC would now serve his work on campus at the U of MN. On February 16, 1992, Pastor Lintner was installed as the first campus pastor at St. John's Lutheran Church by pastors Herbert Prah, the Chairman of the Synod's Campus Ministry Committee, and Mark Schwertfeger, chairman of LIMA.⁸³

The Dinkydome

Almost immediately after his installation work began to get the campus ministry back on campus.⁸⁴ Pastor Lintner did not even have much choice in the matter, since he had no place to work from. For the first six months of his ministry, Cari Larsen offered her home near campus on Franklin Street as a base to work from.⁸⁵ From a convenient location about 1 mile from campus, Pastor Lintner and Cari went to work trying to rethink and find a place for the campus ministry.

Meanwhile, the work among the students began to show signs of success almost immediately. Lintner was able to establish contacts with the students and re-establish the Wednesday night Bible classes at Coffman. Pastor Lintner's gift to work with college students quickly bolstered the core group of students who were involved at the time.

His biggest initial challenge lay in finding rentable space for the campus ministry to use. Coming into the ministry with the rented space at Old Marshall High School, Lintner realized that without a place to call their own, the WELS Campus Ministry would be wasting valuable resources. Moreover, since the off campus office was not even being used, he quickly decided to look for a rental space.

⁸³ Schwertfeger, Mark. "The LIMA Story—An Historical Sketch 1981-1994" pg 4.

⁸⁴ Schwertfeger, Mark. "Timeline of The LIMA Story—An Historical Sketch 1981-1994" pg 2. Schwertfeger wrote a timeline of major events in LIMA history. On file at True North.

⁸⁵ Larsen, Cari.



By June of 1992, Pastor Lintner found a workable situation at a building popularly known on campus as the “Dinkydome.” The Dinkydome had formerly been a building belonging to a seminary. Located on 15th Street its large glass dome made it a visible landmark right next to campus and in the Dinkytown student shopping area. The owners of the building, Steve and Chacke Scallon, who are devout Catholics, were interested in leasing a space on their third floor to a conservative Christian organization.⁸⁶ They were excited when Pastor Lintner approached them for the WELS Campus Ministry. By August of 1992, the Campus Ministry not only had its own pastor; it had its own space in an ideal location as well.⁸⁷



The Dinkydome - New home of WELS Campus Ministry

Pastor Linter and Cari Larsen worked at moving the campus ministry into the Dinkydome and remodeling the leased space. They built up a worship space, a TV/Lounge room, an office for Pastor Lintner, and a copy room/storage room.⁸⁸ The space did have a few drawbacks. While the Scallons offered WELS Campus Ministry a great deal and have been gracious landlords, renting any space near campus is an expensive proposition. Also, the space on the second floor means students have to look a bit harder to find the Campus Ministry. Pastor Johnson laments to this day about the second floor location,

We are in a good location in explaining where we are. Our visibility has been improved, but has been problematic, because it’s rented space. We are above a food court which is advantageous for getting people to notice us, by putting things on tables. However, we are on the second floor and so people don’t see us unless they look up.⁸⁹

The Student Center has limited visibility from the outside, since they cannot display their own signs or advertisements outside the building.

⁸⁶ Larsen, Cari.

⁸⁷ Larsen, Cari.

⁸⁸ Larsen, Cari.

⁸⁹ Johnson, Joe. Personal Interview. 29 September 2007.



In the initial years, they also had no kitchen—a drawback when trying to feed hungry college students during fellowship times! Still, Cari Larsen comments on the blessings of this new space, “This was a place where we could get established. We would have worship on Sundays during the school year—on Wednesdays during Lenten season. We served soup and sandwiches before Lenten services. These were several drawing cards.”⁹⁰ Even though she remembers lugging food up the stairs all those years, Larsen appreciated the place to call home for campus ministry. Yet in spite of these drawbacks, everyone involved agrees the Student Center at the Dinkydome has been a tremendous blessing to WELS Campus Ministry at the University of Minnesota.

Campus Ministry Matures under Pastor Lintner 1992-1999

Finally in fall of 1992, Campus Ministry turned a corner. There were a few people that were either in graduate school, or had just moved to the Twin Cities to work, who had been involved in campus ministries elsewhere. They brought with them a love of campus ministry and experience that would help to build a stable core group. Pastor Lintner also found a group that shared a common interest: playing cards. Cari Larsen comments:

There was suddenly a lot of campus ministry experience. They were single and liked to have fun; they all played cards or learned. Euchre and Sheepshead became a drawing card at the Dinkydome where we had our offices. If we weren't at the Dinkydome, we would go to my house. I made dinner at my house and we'd play cards all night long. This happened almost every week. Besides the students from the University and some of the undergrads, there grew an active campus ministry that lasted for a number of years.⁹¹

Pastor Lintner worked with this new group of students to develop a ministry that would have continuity. He worked with the students to organize several outings and retreats that would further cement the group. In his first year, the group attended a campus ministry retreat in Eau Claire in February 1993, went skiing with the Mankato State students at Mount Kato in March, attended a Twins game in April 21, and only two days later some students attended a campus ministry rally in Oshkosh, Wisconsin.⁹²

⁹⁰ Larsen, Cari. Personal Interview.

⁹¹ Larsen, Cari.

⁹² True North WELS Campus Ministry. Photo Album 1993-2003.



In Pastor Lintner's first years on campus he broadened the focus of campus ministry using the "Five Year Plans" as his guidelines. He focused his ministry on three areas: ministering to WELS/ELS students, developing programs to reach out to the unchurched, and maintaining the student center for students.

The first noticeable change Pastor Lintner instituted focused on ministering to the flock of students he had through worship. Pastor Lintner began holding worship at the Student Center on Sunday mornings at 11:00am with opportunities for Bible study. The midweek Bible studies also moved from Coffman to the Student Center. Worship was designed to be informal, visitor-friendly, and accessible. Pastor Lintner instituted the use of the hymnal (and quickly moved to the new hymnal in 1993), and focused his efforts on preaching well and offering weekly communion.⁹³ Students enjoyed the worship atmosphere, especially Pastor Lintner's preaching. Cari Larsen remembers his preaching style for being able to reach students and doing it by telling good stories. The students who contributed to this history also remember fondly how excellent Pastor Lintner's preaching was.

Nevertheless, a tension continued to exist about the "feel" that worship on campus should have.⁹⁴ In the early 1990s there was an ongoing challenge to arrive at agreement among the students concerning the style they used in worship. Students commented in surveys desires for their personal tastes in worship. Students came to campus ministry from a variety of backgrounds in worship—some came from traditional congregations, others wanted to move to contemporary styles of worship.

Besides adding the new element of worship on campus, Pastor Lintner also attempted to reach Lutheran students through open office hours at the Student Center, regular Bible classes, and a monthly newsletter.⁹⁵ During his first years, Pastor Lintner preached at a variety of Minnesota congregations to increase awareness for the UM-Twin Cities Campus Ministry. He built up a list of

⁹³ WELS Lutheran Campus Ministry – Twin Cities. "Five Year Plan" 1996. pg "Worship 1." On file at True North.

⁹⁴ "Five Year Plan". pg "Worship - 1". The "Five Year Plan" lists as weaknesses for worship: "Lack of "church-y" atmosphere; lack of variety of music"

⁹⁵ "Five Year Plan". pg 4.



WELS student contacts through the CMC which he tried to contact every year. Pastor Lintner led Bible classes from the Student Center and offered counseling to students when they needed it.⁹⁶

Pastor Lintner attempted to get students involved as well. He instituted an elder program, which allowed students to build leadership while attempting to reach WELS students on the contact list. Students involved in the Campus Ministry came and made phone calls to these students informing them about events at Campus Ministry and encouraging them to visit.⁹⁷ Once the technology became available, students could come to the center to make use of a computer or play cards. Students planned events and outings from a welcoming at the beginning of the school year to pizza parties, a Thanksgiving dinner, snow football, card parties, baseball games at the Metrodome, and other gatherings to build fellowship.⁹⁸

All these fellowship activities certainly helped to build strong group cohesiveness necessary to develop a permanent campus ministry program. Perhaps the best success to bring about this change was the annual Camp Croix retreat. Cari Larsen and Pastor Lintner decided to try to organize a mid-winter retreat during February of 1994. The retreat turned out to be a big hit. Not only did the group get a great turn out from students at the U of M, they also had students come from North Dakota, UW Platteville, Mankato State, even Ripon College.⁹⁹ Besides plenty of board games, sledding, an annual Jenga block blowing contest, and hot chocolate, students remembered these retreats as a special chance to bond together around the Word of God. These retreats eventually grew to include students from UW-Madison and even Wisconsin Lutheran College. Of course, when college students are bound up inside in Northern Wisconsin during the dead of winter, plenty of antics should be expected. The retreat provided plenty of opportunities for that. In the first years of the retreat when students still used outhouses, it was never too far fetched to find a mounted deer head sitting in the outhouse, or all the toilet paper stolen in the middle of the night.¹⁰⁰

Pastor Lintner's time at the University of Minnesota helped to lead the campus ministry through a maturing process. When he arrived, he had inherited three decades of successes and

⁹⁶ "Five Year Plan". pg "Education - 1"ff.

⁹⁷ "Five Year Plan". pg "Elders -1".

⁹⁸ "Five Year Plan". pg "Fellowship - 3"ff.

⁹⁹ True North WELS Campus Ministry. Photo Album.

¹⁰⁰ True North WELS Campus Ministry. Photo Album. Also Cari Larsen added details – apparently stealing toilet paper out of the outhouses was a favorite prank to pull.



failures on campus. While moving to full-time ministry was certainly a gift for the students at the U of M, it took the continuity of a dedicated person in Pastor Lintner to see the program mature. When he accepted the call in the fall 1999 to Mt. Olive Chinese Church he left the campus ministry with an established base of students in a facility that worked very well for access and an established program offering a variety of opportunities for students to grow spiritually.

A Hard Vacancy 1999-2001

Unfortunately, for the WELS Campus Ministry, in 1999 Lintner took a call to serve with the same Chinese ministry that had for a time shared space with the Campus Ministry. While some of the students felt that perhaps Pastor Lintner was getting a little burned out and left, having no regular pastor hurt them even more. Joe Johnson served the first part of the vacancy during the spring semester in 2000. He observed what the vacancy did to the students: “A vacancy destroys a campus ministry. It is very destructive because of the constant turn-over of students. Every year you have to win your congregation...”¹⁰¹ Without the continuity of a regular pastor serving the students, they lose the sense that their program means anything. Moreover, the students suddenly had to get used to having a part-time pastor once again, when they had been used to the support of a full-time dedicated pastor.

However, the ministry did not fall apart. Cari Larsen decided that she would remain with the campus ministry as long as the vacancy continued. A number of upperclassmen, especially Rachel Shelburne, her sister Sheri, and Sheri’s husband Kurt Paulsen, tried to stay involved. However, some of the newer students, especially the underclassmen, perceived that cliques were forming. Andy DeGier enrolled at the U of M in 1999, the year Pastor Lintner left. He observed that the vacancy generally caused attendance to decline: “The vacancy caused campus ministry to take a big step back, even though the pastors did a great job preaching. Without the full-time guy who could commit full attention it took a step back—average attendance dropped.”¹⁰² Attendance statistics taken during those years also show that attendance in nearly all the worship services, Bible

¹⁰¹ Johnson, Joseph. Personal Interview 1. 29 September 2007.

¹⁰² DeGier, Andrew. Personal Interview. 30 November 2007.



classes and programs dropped by more than half.¹⁰³ Summer worship and programs had to be stopped all together.

After Pastor Johnson's part-time help during the Spring semester of 2000, the LAB called three men to serve the vacancy jointly: Pastors Rodney Pudell of Shakopee, who had served back in the early 1980's, and Pastors Doug Lange and David Huebner at St. Croix Lutheran High School. Together they served the remaining one year the vacancy lasted. Campus Ministry held together during that time of the vacancy through the help of these men, but also the dedication of some of the individual students. Abby Floyd, Lance Hill, Drew Seefeldt, and Andy DeGier were among several others that held a group of core students together who kept the ministry going among themselves.

Pastor Johnson Arrives 2001

God certainly works out all things for the benefit of his church. Joe Johnson, who was serving at St. John's Lutheran Church in St. Paul, found out in 2001 that the congregation was going to eliminate one its two full-time pastors. He had also just gotten married to Valerie Teague in March of that same year. It was a difficult time in their lives, because Val still had to finish out a one year assignment in Watertown, even after they were married. Since both were ending calls, they had questions about what their future might be. Then on June 4, Joe received the call to be the next campus pastor at the University of Minnesota. Having experienced campus ministry briefly as vacancy pastor, he was excited to accept the call and by August was already installed and working.

Pastor Johnson, affectionately known to his students as "PJ", came to campus in 2001 with a fresh approach and new energy. He brought a new set of gifts to campus ministry that benefited the group immediately. He had a tremendous gift for thinking of creative approaches to working with students. He enjoyed listening to students and getting them to examine Scripture with him to decide the best approach to addressing issues. The students appreciated Pastor Johnson and what he brought to campus ministry very quickly.

"When PJ first started the group wasn't any bigger. As the year went on, it seemed to have a completely different feel. He had a lot of energy. He was going to get a lot

¹⁰³ True North WELS Campus Ministry. "Ministry Plan" 2002. pg 7.



of things done. He looked to students to contribute. Right away he approached five of us guys to form a leadership council.¹⁰⁴” ~ Andy DeGier

“When PJ came I could just see a night and day difference. When I showed up that fall, there were 20-30 kids there. We had a huge freshman class – a lot more activity. He just brought us real consistency.”¹⁰⁵ ~ Eric Michaelson

“From our outreach experiences together and our many religious conversations, Pastor Johnson will always be one of my closest and most respected friends. His zeal for the Word and for outreach continually motivated me throughout my 5 years at True North.”¹⁰⁶ ~ Nikki Hill

Pastor Johnson’s ringing endorsements from his students came from the energy he poured into campus ministry right from the beginning.

Along with Pastor Johnson starting at the WELS Campus Ministry, his wife Val was offered a position to be the events coordinator at the campus ministry. Since Cari Larsen had been called as the international outreach coordinator at UW-Madison and was leaving, LIMA decided that this would be an ideal time to add the much needed help in administrative work and events planning. Val received the position and had served at various times in both full-time and part-time capacity. Her role in the campus ministry also cannot be underestimated. Students certainly have been drawn as much to Val as they have been to her husband. Some of the students commented:

“Val is able to find the joy doing the littlest thing. She can make a button or a pencil into a big evangelism opportunity. She is also gifted in coming up with great ideas and also helped me see the need for organization and communication.”¹⁰⁷ ~ Jason Paltzer

“Val has a real heart for ministry. She has a seemingly boundless amount of energy that she continuously devotes to True North. She has a gift for seeing the gifts in others and encouraging them to use their gifts to serve the Lord.”¹⁰⁸ ~ Alicia Cortright

“She is a fantastic example of a woman leader in the church, she is very understanding, you can tell her anything and her response will be focused on the Truth.”¹⁰⁹ ~ Nikki Hill

¹⁰⁴ DeGier, Andrew.

¹⁰⁵ Michaelson, Eric. Personal Interview. 14 October 2007.

¹⁰⁶ Hill, Nikki. Email to the author. 30 November 2007.

¹⁰⁷ Paltzer, Jason. Email to the author. 29 November 2007.

¹⁰⁸ Cortright, Alicia. Personal Interview. 15 October 2007.

¹⁰⁹ Hill, Nikki.



True North WELS Campus Ministries 2001-2007

Pastor Johnson implemented a number of changes almost immediately to set his new ministry off in the right direction. Perhaps the most obvious among these—he changed the name of the campus ministry. While the name had changed from Lutheran Collegians to WELS Campus Ministry, Pastor Johnson wanted to give the group a new identity. He renamed the campus ministry True North WELS Campus Ministry or just “True North” for short. He chose the name to be a constant reminder to students and visitors alike. Like a compass guides one on a journey, Pastor Johnson wanted students “to follow God’s Word throughout life.”¹¹⁰

He had a friend of True North, Jim Gullian design a logo that has since then emblazoned sweatshirts, posters, signs all over campus.¹¹¹

To go with the logo, Pastor Johnson and Val began the monthly newsletter again, this time naming it *The Compass* after the concept they had developed.



At first the students did not like this new name and logo. Andy DeGier remembered, “At first we didn’t like it, but we definitely like it now. Our objection was that it didn’t say WELS – we wondered if people would realize that with True North. But it has turned out more than fine.”¹¹² Besides having a new catchy name to put on clothing and advertisements, students felt it gave them a reference to share with friends. They even painted giant letters in the windows of the Student Center at the Dinkydome to draw attention to the ministry and worship center from the street below.

Pastor Johnson made an even more important change when he first came to True North—the strong emphasis on developing a relationship with the Lord through Bible study. He made large group study, small group study, personal study, all the cornerstone of his work among the students. Johnson encouraged students from day one to get involved in a variety of Bible studies offered each week. The primary Bible study on Wednesday nights grew to be known as “Advanced Bible Study.” Students did not miss this emphasis: “He really focused on getting students into Bible study. He

¹¹⁰ Cortright, Alicia.

¹¹¹ Johnson, Joseph. Personal Interview 1.

¹¹² DeGier, Andrew.



offered deep and interesting and relevant studies for us college students. Sunday mornings were more book by book in nature. Wednesdays we did an Advanced Bible study—sometimes they lasted 3 hours.”¹¹³

It took some real work at first to get the Bible study off and running. Part of the challenge lay in the sad reality that many students came onto campus without a “culture of Bible study.” Pastor Johnson understood that choice college students face—the choice to stay out of God’s Word or get into it.

Bible study is not something that WELS students think of or go to. They think Bible study equals religion class. Students never went to Bible study by choice; if their parents didn’t go, their parents didn’t model it. If wasn’t talked about in the home, they didn’t have a model in place for Bible study. To them, being a Christian means you go to church. Going to a Bible study is a foreign concept.¹¹⁴

He encouraged students to grow in faith and in a relationship with Christ through the Advanced Bible Study on Wednesdays and the regular Sunday morning Bible study, as well as through emphasizing the importance of personal devotions.

The students who came to the Wednesday night class typically became the “core” group of students around which True North revolved.¹¹⁵ While they did not follow a specific curriculum from year to year, the class tended to get the students more involved by challenging them with homework assignments. Pastor Johnson even trained some of the students to lead the Bible class from time to time. Jason Paltzer and Eric Michaelson both had opportunities to learn how to teach through Pastor Johnson’s guidance. Eric really enjoyed this opportunity. “The reality when I was teaching, I’m not actually teaching, I’m more facilitating—facilitating a discussion, at the feet of Jesus, with Paul’s words, not mine, we were learning at God’s footsteps, not mine.”¹¹⁶ He felt, as many others who spoke of this class, did that it really changed his entire outlook on faith and life.

I got here and didn’t really get involved at first because in the past it was always brought to me. I had a good family. But you leave that environment what are you gonna do? You have that option to go away. With this Bible study you realize what

¹¹³ DeGier, Andrew.

¹¹⁴ Johnson, Joseph. Personal Interview II. 13 October 2007.

¹¹⁵ Johnson, Joseph. Personal Interview II.

¹¹⁶ Michaelson, Eric.



your Christian Ed was preparing you to study on your own—really nurturing your faith beyond learning doctrine.¹¹⁷

Bible classes at True North have since gone beyond the two classes. In 2003 Val Johnson started a women’s Bible study, nicknamed “W.A.F.D.” (We Ask for Directions).¹¹⁸ As an extension of this class Val also began training several other young ladies to conduct small group Bible studies or even one-on-one Bible studies. Alicia Liesener and Catie Hill were the first two young ladies to be trained in this aspect.¹¹⁹ Their training gave students who could not make it to regular Bible classes due to scheduling more opportunities to grow in the Word.

A third major change that Johnson instituted was in the very structure of the organization—at least at the student level. Pastor Johnson wanted to model the student structure after a modified congregational model to teach the young men and women leadership they might someday use in the congregational setting. Pastor Johnson chose five young men to serve every year on the Leadership Council, a body that functioned similarly to a board of elders and a church council. Each young man on the Leadership Council had an area of ministry (inreach, outreach, worship, events, stewardship), where he had oversight and personal responsibility. Each of the young men also led a small committee in their area to carry out duties for that specific area of ministry. Each committee also had at least one female student. Pastor Johnson did this to emphasize Biblical roles for men and women:

Each position was like a position on a church council. It was to be a male led ministry. And we don’t want to make any apologies for that. The council of guys works on the gifts they have to be leaders in the particular area that is suited. The chairman position moved around; any of the positions could be chair, depending on the guy. Only guys were asked to be on leadership council. This has never been a problem with the students. One thing we adjusted to make use of women: we decided to attach a woman to each of those positions as an assistant.

For example: If I am the events guy, but not good at organizing, maybe I have ideas, but I can still learn organizational skills. Sarah who’s good at organizing could be with me, helping me carry out my duties. On any given committee, there could be many women. Women with gifts could be used, without violating headship principles. Women are there to help men carry out the headship. But it’s so easy to let the women lead or just not let the women do anything.

¹¹⁷ Michaelson, Eric.

¹¹⁸ Johnson, Joseph. Email to the author. 2 December 2007.

¹¹⁹ Cortright, Alicia.



That's the reason for this Leadership Council: where men might not come in with specific roles, but training them to be leaders they need to be. You need to be clear about the headship of men. Some churches try different systems to get around headship. We don't want to get around headship issues; we want to reinforce the principle.¹²⁰

By really trying to make the students take ownership for what True North did, Pastor Johnson helped young men and women to develop into spiritual leaders among themselves. In fact already two men have decided to enter full-time public ministry because of Pastor Johnson's influence. Both Andy DeGier and Jason Paltzer are currently enrolled at some level of ministerial education. Andy credits Pastor Johnson's influence on him in deciding to study to become a pastor:

My whole life I had the idea in my head that God was calling me to be a pastor, not that this is the way we talk, it was just my idea. Most of my life I was running away from it. The impact that he had was helping me to grow spiritually and want to do this. It became more of an idea that I desired. His impact was a bit indirect in the sense of the spiritual growth I went through, it changed my attitude.¹²¹

Pastor Johnson and the entire ministry at True North have influenced some of these young people to get involved in lay ministry. Jason Paltzer and Alicia Liesener (in 2003 and 2004 respectively) both became medical missionaries serving overseas for the Central Africa Medical Mission. Alicia commented,

True North helped me to develop leadership skills sometimes in the sense of being a visible leader but more often in the sense of behind the scenes supportive leadership. This prepared me for being the administrator in charge of the medical mission in Malawi. I was more confident in my ability to lead and more enthusiastic about sharing the Gospel with others. I think True North helped to build up a desire within me to put my education into action through a Christian organization like the medical mission, rather than the other options I had.¹²²

Carmen Tomfordhe and Melissa Gierach both spent a year working for WELS Kingdom Workers in China in 2005 and the Czech Republic in 2006 respectively. Abby Floyd volunteered for Friends of China, spending three years overseas. Dozens of other students have volunteered time during breaks or at their home congregations to help out. In fact, so many students have grown spiritually

¹²⁰ Johnson, Joseph.

¹²¹ DeGier, Andrew.

¹²² Cortright, Alicia.



through the Word and leadership training that True North now has a world map marking all the countries and places where students have gone out to serve.

The fourth big change Pastor Johnson instituted in developing True North is really a shift in the missiology of the campus ministry. For the previous 37 years the campus ministry had focused primarily on reaching and serving WELS students and ELS students on campus at the U of M (“inreach”). Pastor Johnson felt the focus at True North ought to be outreach oriented instead of focused on inreach. He cites that every year he receives a list of over 200 WELS students. While they certainly do make an effort to find these students and invite them to worship, he also realizes that the students and staff could spend all their time looking for other WELS students. “The WELS students have heard the gospel, they have presumably Christian parents and friends in their lives; they also have a Christian home pastor. The unbeliever has what?—us.”¹²³ Pastor Johnson felt that since the U of M is really a “marketplace of ideas,” True North needed to be the one to bring Christ into the market and bring other students face to face with Jesus.

However, the ones who often benefited the most from standing out in front of Coffman Memorial Union or in front of the University bridge with “Not Ashamed” t-shirts were the True North students themselves. When talking to students who have attended True North, it becomes quickly apparent that their time spent sitting at an evangelism booth helped them learn to express their faith boldly. Nikki Pierre, who has perhaps been the most involved in outreach at True North over the last several years, had this to say about her experience:

This time gave me the realization that 1) many WELS members don’t know a lot of what the Bible teaches and 2) there are so many different ways of communicating the Bible to those outside of our faith. In participating in outreach at True North I learned different ways to talk to different people. We tried many different techniques to get the Word out, and my mind is full of outreach ideas that I want to try here. These experiences have helped me realize the importance of being able to find everything in the Bible. Outreach has reinforced the knowledge that God’s Word is all that people need and that my purpose for living is to share His Word with everyone that I can.¹²⁴

¹²³ Johnson, Joseph. Personal Interview I.

¹²⁴ Hill, Nikki.



Nikki especially recalled one incident when she and Pastor Johnson set up one of their weekly display tables in an attempt to reach out to the homosexual community, which has a strong presence on the U of M campus. Nikki wrote:

I look back on it as one of the scariest things that I could have done, in the middle of a large liberal campus that looks down on anyone who would say that the queer lifestyle is wrong. I will always remember our first display table of this kind. Emily, the president of the QSCC at that time heard about our table in the student union and came down to argue. (QSCC is the Queer Student Cultural Center—it encompasses gay, lesbian, bisexual, transgender, and everything else in that ‘area’. It’s a student group—a safe place for these students to come every day where no one will look at them funny and they can talk about their struggles.) She was furious and thought we were there to hurt her and her friends. After hours of discussion she told us that when she came down to talk to us she hated us and wanted to stay angry, but when she saw in our eyes and from our words that we were doing this out of love she couldn’t be angry anymore.

At the end of our long conversation she told us that “she hated us” and tried to stay angry at us because she hated what we were doing. But from speaking with us she saw that we were doing it all out of love and she couldn’t make herself “stay angry anymore.” It wasn’t any one thing we said that touched her. We had spoken with her long enough to discuss sin and the gospel and that this is not our opinion or bias, but God’s loving Word. We got to know each other in that conversation and she saw that we really do care about her.

With those display tables, PJ and I set out to reach people that would hate us. We expected that, so it touched our hearts when we saw that the president of those who would be angry became our friend because of the love that God had given us. This will always be a source of extreme encouragement for me and something I pass along to others. Many people are afraid of doing outreach because they dread that conflict, but if we can go to the QSCC with a stack of brochures all written for them, addressing the idea that their lifestyles are sinful, while presenting the Gospel of course, and their president can’t stay angry at us—well, it proves that God is doing the work.¹²⁵

Eric Michaelson, who also was involved, shared similar feelings. He points to the sad reality that there are so many WELS members who are too timid to share their faith. Campus Ministry really forces students to learn how to speak to anyone about Christ.

To get young people together and people who are part of this campus with pagan beliefs, atheists, professors telling them stuff—this is one of the best places to learn outreach: four years to live in this environment and to either sink or swim as a Christian. You actually go out there and stand out there among all these beliefs and

¹²⁵ Hill, Nikki.



someone comes up to you and says “What are you doing here?” You actually do that.¹²⁶

Pastor Johnson’s approach to leading students to be outreach minded has made this area of ministry thrive even though True North has typically only had 15 – 20 students making up the core group during any given year. Still the students have been able to learn and grow in their faith as they take the message of Christ to campus.

So what were some of the things that Pastor Johnson and the students did to reach out on campus? Every year that the Johnsons have been on campus the students have tried a new method of doing outreach. Just a list of some of the outreach events they have conducted shows the extent of how important outreach is to all the students. They have run a booth at the Orientation Fair in summer, talking to freshmen students who are new to campus or at the general Activities Fair for all students. In the fall comes the annual “Pumpkin Outreach”—a huge display of pumpkins in front of the student union near Halloween. Of the two central pumpkins, one was carved one with a smile, the other with the pumpkin guts still hanging out and with a frown. The banner beneath read, “With Jesus, Without Jesus.” The point was to get discussion about Jesus going. Pastor Johnson has run “Outreach Talks”—talks that are advertised on campus with a brochure or in other ways on controversial topics like racism, or special discussions at fraternities.

In the spring True North has handed out copies of Luke or John’s Gospel. They’ve done “Cookie Give Aways”—where students make a couple thousand chocolate chip cookies, put them in plastic bags with a Bible verse and short message. At Easter they have put out a giant cross in a high traffic area. Students stand nearby wearing bright red “Not Ashamed” t-shirts and handing out brochures explaining the meaning of the cross. “We have done this outreach several times. The last time we had the police called on us by someone who didn’t like the message. On another occasion a man rode around us on his bike shouting obscenities and calling us names. Put the cross out there and you see the offence of it.”¹²⁷

Besides these special outreach events, True North has regularly kept up a brochure stand in the Dinkydome food court. They run a display table at Coffman and in the dormitories on campus.

¹²⁶ Michaelson, Eric.

¹²⁷ Johnson, Joseph. Personal Interview II.



Val maintains the campus website: www.truenorthwels.org, which keeps students up to date on activities happening in the campus ministry. Five other campus ministries in the Upper-Midwest region also use the website as a resource. The students send out mailings in the dormitories and to students on campus. They put ads in the *Minnesota Daily* just as previous generations of campus ministries have done. All of these activities do not even exhaust the list of things that students have tried at True North.

Perhaps the most well-known of their outreach endeavors was “The Jesus Challenge.” In 2003, True North launched one of their biggest outreach events on campus, an event that also drew help from students at Martin Luther College in New Ulm and high school students from St. Croix Lutheran. Students walked around in a high traffic area on campus handing out brochures to come take the “Jesus Challenge.” The premise behind this challenge started when the students tried to address the reality that “. . . a lot of people talk about religion, talk about Jesus. They can tell what others think about him; but few have read the Bible or considered Jesus’ claims about who he was or evidence behind who he was. This challenge allowed people to ask questions.”¹²⁸

So what is the “Jesus Challenge”? It was simply a quiz that people could take when they came to the booth staffed by knowledgeable students from True North or MLC. Students got a free candy bar for taking the quiz, but more importantly the True North students had a chance to open up discussions with the quiz taker or establish contacts. Besides the quizzes, the Jesus Challenge also had set up a series of talks aimed at grabbing the attention of students. Some topics considered include, “Jesus is not a Republican,” by Joe Johnson, “Jesus was no wimp” by Steve Cambice, a former U of M football player, and “Jesus and Feminism” by Rebecca Hillstrom, a representative from Christian Life Ministries. This entire program got more than 100 people involved in doing outreach on campus and succeeded in doing gospel presentations to about 50 completely unchurched people over the course of the program. True North’s efforts were even featured on the WELS Connection in February 2005.¹²⁹

¹²⁸ Johnson, Joseph. Personal Interview II. All of the information about the “Jesus Challenge” came through Pastor Johnson during this interview.

¹²⁹ WELS Website. “The Jesus Challenge.” *The WELS Connection*. February 2005. <www.wels.net> (10 December 2007.)



The other outreach tool of note was developed largely with the help of Val Johnson and Catie Michaelson (Hill). In 2003, Christian Life Ministries [CLM], a counseling support center in the Twin Cities area, asked True North about opening an on-campus pregnancy counseling center. Pastor Johnson agreed on the condition that True North could run the center. Val and Pastor Johnson trained young women to run the center. Val took charge with the help of Catie Michaelson, who has been running the clinic since it opened and working to train female students to be counselors. The center is just a little office at True North, but it has opened the door to reach young women in their moment of need. The center became known as “Choices.” At the time of this writing they report getting 10-12 clients per month. Pastor Johnson enjoys having Choices be a part of True North’s ministry: “It’s been a great way to equip women to be counselors. College students walk in for testing, but also just to talk. Our people are very good at sharing the gospel just about every time—Val and Catie share the gospel all the time.”¹³⁰

Evaluating Campus Ministry at the University of Minnesota

In its 43 year history the WELS Campus Ministry has seen a variety of seasons of joys and difficulties. How can we measure its results? What can we say from this history so that future generations of students and campus pastors who carry the torch of the gospel onto university campuses will do well? Should campus ministry focus on reaching primarily WELS students or the lost on campus? Should we measure campus ministry on its ability to accomplish the goals each pastor establishes for his ministry?

Obviously, we cannot pit each pastor or set of students against the others. The circumstances that every group faced changed as quickly as the students enrolled and graduated. Nor is it fair to judge campus ministry on the basis of the number of students involved or attending worship. If that is the case, then LIMA and the Synod have spent thousands of dollars funding a full-time ministry that has yielded results a part-time pastor working for free could accomplish.

What makes campus ministry successful? Perhaps the best observation comes from Pastor Stadler’s essay “Leroy’s Campus Ministry.” Pastor Stadler, who served in the Wisconsin Synod from 1971-1995, observed as we have already noted that campus ministry is institutional ministry; it

¹³⁰ Johnson, Joseph. Personal Interview II.



cannot be compared or equated to congregational ministry.¹³¹ The turnover in students and their lack of financial ability to support ministry make this nature of campus ministry institutional. Measuring success in campus ministry on the basis of attendance records or offering receipts would grossly skew the work that has been done on the U of M by all these faithful pastors. In 1 Corinthians 4:2 Paul asks that pastors and ministers of the gospel be judged on the basis of faithfulness, “Now those who have been given a trust must prove faithful.” Faithfulness does not measure results, but rather the effort that Christians make through faith.

Campus ministry should then be judged as Pastor Stadler said on the basis of performance and effort. The campus ministries where “things were happening” and students felt like they belonged to a close-knit group of Christians with a unified purpose seemed to bring the most “success.” Campus pastors like Joe Johnson and Dick Stadler who made the strong effort to be involved in the lives of the students made impressions on those students that they still hold and treasure long after they have left campus.

We also have observed that campus ministry is unique in that it best serves students as the name “campus ministry” suggest—*on campus*. Of the various stages of campus ministry we have observed at the University of Minnesota, the most appreciated, or focused ministries happened when the campus pastor made an effort to conduct the ministry where the students were. Pastor Westendorf started the ministry off in 1964 in the right direction going onto campus to meet with students. The Student Center they had on Essex Street was well-appreciated and used well. While the Lutheran Collegians had no control over losing this ministry, the Synodical move to find a house at a further distance certainly hurt the progress of campus ministry.

Pastor Stadler also seemed intent on taking the ministry to be among the students, at Coffman Memorial Union. The accessible, open atmosphere of serving in the student union or at dormitories made it easier for students to get involved. Students who would have otherwise totally passed over campus ministry, had a chance to get their curiosity piqued or get involved through Bible class or on-campus events.

¹³¹ Stadler, Richard. “Leroy’s Campus Ministry.” pg 5.



We also have seen the tremendous success of campus ministry under Pastors Lintner and Johnson at the Dinkydome. The Dinkydome Student Center offers both the “get-away” from campus atmosphere, while still being close enough to campus that students feel more inclined to go, even during the sub-zero temperatures that a Minnesota winter brings. Holding worship, Bible classes, and other events on-campus at the Dinkydome has proved to be successful. Besides a convenient location to students, the current Student Center works well as a “home base” from which True North can manage its administrative work, run the Choices pregnancy counseling center, and carry out more involved outreach programs.

However, we do not want to overstress the importance for successful campus ministry to own or rent a nice facility. We should not consider them an absolute necessity. The reason we leave facilities off the list of “necessities” is because of the success previous generations had in making due with the circumstances and resources they had. Whether it was the little Essex house near campus, meetings at Coffman Memorial Union, or at the Student Center in the Dinkydome, success came by making an effort to bring the Word of God onto campus. If we could offer True North a facility similar to Wisconsin Lutheran Chapel in Madison, they would certainly thrive there. However, this ministry has also shown its ability to succeed without the luxury of owning their own property. It also showed (through the example of the house on 25th St and in Marshall High School) that having the expensive property or rented space did not bring in more students.

What about the philosophy that campus ministry should involve students at local congregations? Pastor Carl Henkel advocated this position perhaps the most strongly. Others such as Pastors Keith Schroeder and Bill Schaefer moved towards this position more by default. Does it work? Are students more comfortable in a congregational setting than in a more contrived setting made up primarily of students?

Certainly, circumstances and restrictions on time had often minimized the amount of time many of the pastors could spend on campus during their weeks. They also had a distance to travel to get onto campus. Some students will prefer to be involved in a local congregation, whether their home congregations or adopting a local congregation close to school. Congregations near major universities but not involved directly in campus ministry may want to be mindful of this. Campus



ministry, however, needs to remember that it is a ministry serving students primarily on-campus. Students often have awkward schedules, transportation issues, part-time jobs or other circumstances that make it more difficult for them to find time to get involved in the local congregational life that does not cater to their lifestyles. Serving a campus ministry at the University of Texas, I observed this challenge firsthand. When tests came or jobs get busy, either the campus pastor must be flexible and adjust or students will miss their opportunity for campus ministry.

We also should note that not every student feels comfortable trying to get involved at a local congregation. In fact, congregations may not even know the college students are present, unless someone already in the congregation makes a concerted effort to get students involved. It becomes that much more difficult for pastors to find ways to integrate students and especially to work on training them for spiritual leadership in the church. Often they simply will get ignored. Eric Michaelson recognized this hardship to congregationally-based campus ministry:

A pastor who is serving other congregations couldn't really get students involved, because of commitments to other congregations. At a church you would never be asked to be a leader, older people are doing it; they don't need you, and if they do, no one asks. Maybe they'd love to have you, but you know, who are you at that point in your life—so you get involved maybe a little bit. But in campus ministry people talk to you – saying they need you as leader and you know there are no other options, it's not like there's going to be an older man who's going to do it.¹³²

Campus ministry works best when it enables students to learn these leadership skills on their own, rather than simply relegating them to teach Sunday School or join the choir. Campus ministry finds ways to train young men and women to learn skills they may not have otherwise tried. It succeeds especially when these young men and women take ownership of the work they do. They develop into the lay leaders like Daniel Heins, or Cari Larsen, who may not have had ministerial education, but are valuable leaders in the church today.

Even though campus ministry needs to be judged on the basis of what campus pastors offered students with their time and resources, some tangible markers still exist. Throughout the history of WELS Campus Ministry at the U of M, we have noted there are six chief factors that seem to affect the outward “success” of that ministry to bring students the Word of God.

¹³² Michaelson, Eric.



- **The campus pastor relates well with college students.** Not every pastor has the gift to relate well with college students. Campus pastors have a narrow scope in their call to reach a particular age group, namely young adults. Therefore they need to be apt to teach college age students and deal with issues college students face.
- **The students involved in the campus ministry learn to take ownership for it.** Students who feel like they belong as a part of a group of young people gathered around the Word of God want much more to contribute. The students whom I interviewed for this history all demonstrated that desire when they were involved. They all expressed a Christian love and friendship toward the other students involved. Most of them said they established many of their college friendships through campus ministry. The more involved students become in leading the ministry, the more they care about it and grow to become spiritual leaders when they leave.
- **Bible study and personal growth in the Word is central.** The secular, even atheistic, environment that permeates college campuses and universities and worldly atmosphere are enough to lead many young people in the WELS away from God's Word. It is only the means of grace that unite the young adults in campus ministry to withstand all the assaults of Satan against them during their formative years on campus. It is not surprising then that students who spoke favorably about their campus pastors also regarded them as good teachers of God's Word and enjoyed time in the Word and at worship.
- **The campus pastor has the time and ability to meet the needs of students.** Campus ministry demands much of the pastor who serves. None of the part-time campus pastors felt they could stay involved more than five or six years because of the demands on their time. The less attention pastors could offer campus ministry, the less ministry that could be offered to students, and the less effective the ministry could be. Conversely, when God blessed the U of M with a full-time campus pastor, we saw how many fruits followed in a broadening and enriching of what the campus ministry had to offer.
- **Campus ministry offers a strong sense of mission.** While the mission of the campus ministry at the U of M has changed over the years, the need for having a mission has not.



Whether the mission teaches students to support a local congregation, or reach out to the lost on campus or call on straying Christians, having a sense of purpose beyond fellowship events keeps the ministry alive.

- **The campus ministry has support and organization to accomplish its goals.** Campus pastors cannot play the role of both organizer and pastor. Sometimes students have organized themselves. Today the campus ministry has a part-time events coordinator. In the beginning campus ministry had a budget of \$600 annually.¹³³ Today the budget is over \$80,000¹³⁴ due to support from LIMA and the WELS. This support to campus ministry enables both the pastor and student leaders to focus their time on finding new ways to reach others with the means of grace.

The 43 years of campus ministry at the U of M have shown us that ministry can and does grow through the faithful efforts of pastors and students to drink deeply of God's Word and let it give them mission. WELS students entering at the U of M will continue to come to campus realizing they have for the first time in their lives a choice: to stay in the Word of God or to leave it behind for all the world offers. Through the faithful efforts of True North and all those who went before it, we have been able to offer that choice. Through the Holy Spirit working through his Word, God has been able to turn that choice into an opportunity for him to raise up leaders and Christian men and women to serve him in his church.

Eric Michaelson came to the University of Minnesota in 2000 not really searching or even wanting to be involved in a campus ministry or the Word of God. He realized after his freshman year that his lifestyle on campus "didn't fit" with what he had been brought up to believe. That next fall, Pastor Johnson set up a display table in his dorm. Eric felt compelled to help at the table, since it was in fact his dorm. After a long conversation with Pastor Johnson he realized about the people at True North, "We were talking; these are people that are like me; I share a common bond of faith and that's important—little by little I got more involved, which meant going to Bible Study."¹³⁵

¹³³ Westendorf, Daniel.

¹³⁴ "Five Year Plan." pg "Twin Cities Projection" 1.

¹³⁵ Michaelson, Eric.



Eric gradually got more involved in doing outreach. He was involved in the Jesus Challenge outreach programs. He became a leader at Advanced Bible study. Pastor Johnson even asked him as an upperclassman to teach, as mentioned earlier. Since then, Eric has grown in that ability. He helped lead worship when Pastor Johnson was preaching at other congregations and has been involved in doing liturgy since then. Eric appreciates all he has learned as a spiritual leader, “Never teach Bible study unless you’ve been in the word—really dug into it personally. The reality about Bible study is that PJ taught me a lot. We went through lessons. He spent time in Bible study and then time with me or Jason [Paltzer] or whomever, to mentor us—it’s such a great thing he was doing.”¹³⁶ Eric has also decided to start learning *Koine* Greek so that he can read the New Testament at a deeper level. Pastor Johnson even helped him to write and preach a sermon as a guest speaker on behalf of True North. All these have been blessings as Eric has matured in his faith throughout years of involvement at True North. Of course, Eric has one other blessing he has received from True North—he met his wife Catie during his time there.

Soli deo gloria

¹³⁶ Michaelson, Eric.



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Appendix 1 – Timeline for Twin Cities Campus Ministry

- 1963 – Pastor Dan Westendorf assigned to Pilgrim in Minneapolis, students from Mankato ask about starting a campus ministry
- 1964 – Spring – Pastor Westendorf begins bussing students to church at Pilgrim, Minneapolis.
– Fall – Pastor Dan Westendorf starts campus ministry on campus, officially a student organization
- 1965 – Campus ministry acquires 819 Essex St. NE. as Student Center House
– Campus ministry at U of M becomes a charter member of Lutheran Collegians
- 1966 – Pastor Westendorf, Vicar Teigen helps out – 25-30 attend bible study
- 1967 – Ted Gullixson starts at the U of M; advertisements placed in the *Minnesota Daily* advertising the campus ministry
- 1968 – Lutheran Collegians still in the 819 Essex House, furnished in part by congregations, in part through Pastor Westendorf and students
- 1969 – Keith Schroeder serves his vicar year at Pilgrim, taking charge of Lutheran Collegians
- 1970 – Pastor Iver C. Johnson begins helping with Keith Schroeder
- 1971 – Keith Schroeder assigned to Pilgrim; he begins working with Lutheran Collegians
- 1972 – U of M expands, takes over student house; Lutheran Collegians move to a new student center at 1094 -96 25th Ave S.E. a housemother lives in the house and several rooms are rented to female students
– Keith Schroeder takes over as campus pastor
- 1973 – Dan Heins comes to the U of M
- 1974-76 – Dan Heins is president of the national executive council of the Lutheran Collegians
- 1976 – Pastor Stadler takes over (Spring Semester) and moves Lutheran Collegians onto campus at Coffman Memorial Union.
- 1977 – National Convention of the Lutheran Collegians in Spring over a weekend in April
- 1979 – Lutheran Collegians disbands, absorbed by the WELS Campus Ministry Committee
- 1980 – Pastor Stadler resigns as campus pastor, Paul Brinkman takes over.
- 1981 – Synod in Convention resolves to end funding of the campus ministry. Synod in resolution also approves full-time campus pastor when funding becomes available.



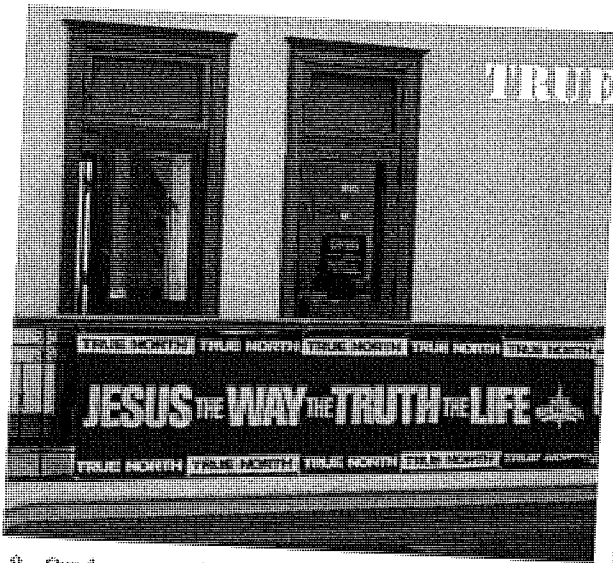
- 1982 – September 18 - LIMA founded, Dan Heins becomes part of the original board of directors, Rev. Thomas Westendorf elected first chairman.
- 1982-83 – Pastor Rodney Pudell of Shakopee helps out at CM during the school year with Paul Brinkman
- 1983 – Cari Larsen volunteers at Campus Ministry
- 1983-84 – Joel Lintner serves one year as full-time campus pastor from Mt. Olive in St. Paul.
- 1984 – July - Pastor Carl Henkel takes over, moves to Mt. Olive and begins campus ministry from Mt. Olive
- 1986 – More attempts by the Board for Home Missions to fund a full-time Pastor;
– The MN DMB appoints the first LAB to oversee work done at the campus ministry (Dan Heins, Dave Meer)
- 1987 – Pastor Schaefer begins to assist Pastor Henkel in the Campus Ministry work.
- 1988 – Still no approval for the full-time pastor, Pastor Schaefer now assumes full duties at CM on a part-time basis.
- 1990 – Dan Heins, Cari Larsen, Dave Meer work on completing the second “Five Year Plan” seeking support for a full-time
- 1991 – August - Campus Ministry Committee approves funding a full-time pastor at U of M.
– Calling began for the first full-time campus pastor to be supported partly by LIMA.
- 1992 – January 1 - Joel Lintner accepts the call to be first full-time campus pastor
– February 16 - Joel Lintner is installed as the first full-time campus pastor at the U of M.
– June - Cari Larsen and Pastor Lintner find the Dinkydome space
– August - Campus ministry is moved to the Dinkydome
- 1994 – February - First Annual St. Croix Retreat
- 1996 – 3rd Five Year Plan submitted to WELS Board for Home Missions.
- 1998 – Rachel and James Shelburne and Lance Hill begin at U of M. They will be instrumental during the 1999-2001 vacancy in maintaining the campus ministry.
- 1999 – Andy DeGier begins at U of M.
– November Joel Lintner takes a call to serve Mt. Olive Chinese Church
- 2000 – Spring Semester, Pastor Johnson serves vacancy for 1 semester.
- 2000-01 – Pastors Pudell, Huebner, and Lange serve the vacancy.



- 2001
 - June, 4 – Pastor Johnson receives the call to be campus pastor at U of M.
 - August - Johnson begins serving and is installed. Val is added as the first full-time coordinator
 - Name changes to True North WELS Campus Ministry
 - Major effort made to reorganize the leadership council, inreach visitations
 - Andy DeGier serves as chairman of True North president
- 2003
 - Jesus Challenge Outreach done for first time with MLC and Saint Croix LHS
 - Work begins to start Choices pregnancy counseling, working continues with CLM from North St. Paul
 - Spring – Gospel of John giveaways as outreach tool
 - July - Jason Paltzer goes to Zambia as a medical missionary with the LCCA
 - Val starts W.A.F.D. (We Ask for Directions, Women’s Bible Study groups)
- 2004
 - July - Alicia Liesener goes to Malawi as a medical missionary with the LCCA
 - Abby Floyd goes to China with Friends of China for three years
- 2005
 - Carmen Tomforhde goes to China with Home Missions.
- 2006
 - Melissa Gierach goes to the Czech Republic with Kingdom Workers
 - Fall - Police called on True North students for doing outreach
- 2007
 - Spring, Smaller Jesus Challenge Outreach

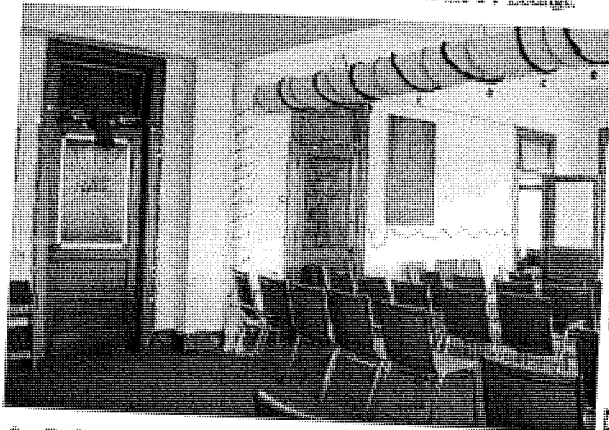
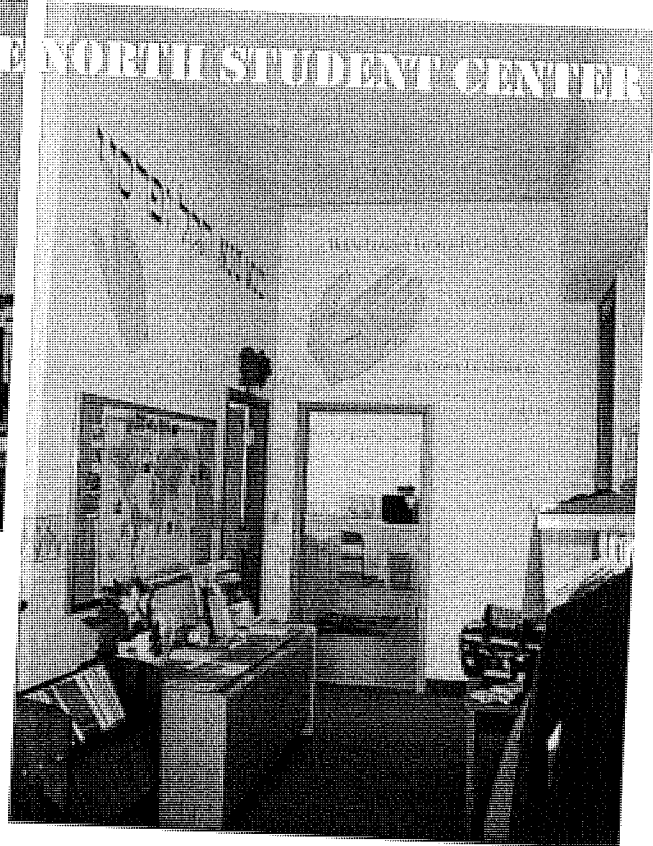


Appendix 2 – Campus Ministry Photographs

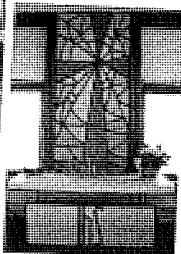


TRUE NORTH STUDENT CENTER

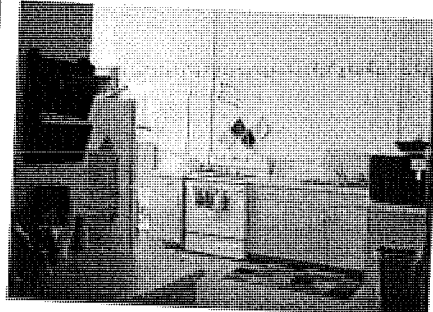
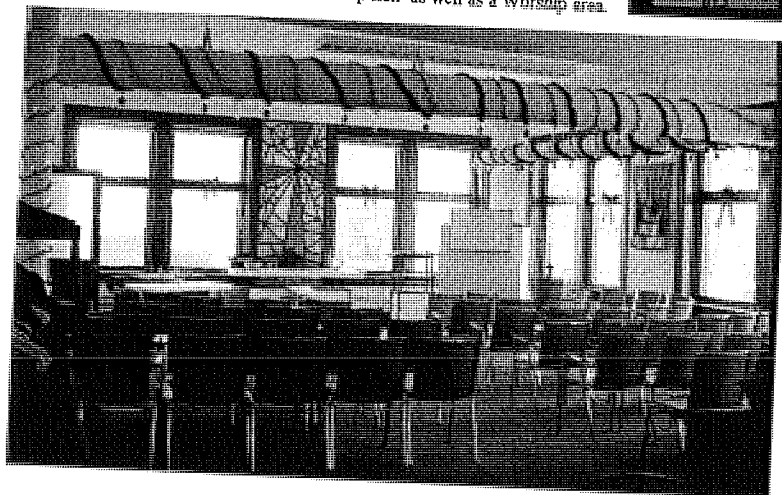
- ⬆ Our doors are on the 2nd level rotunda above a food court.
- ⬇ The right door enters onto the kitchen and faces Pastor's office.
- ⬆ The left door is the main entrance and faces the TV Lounge.

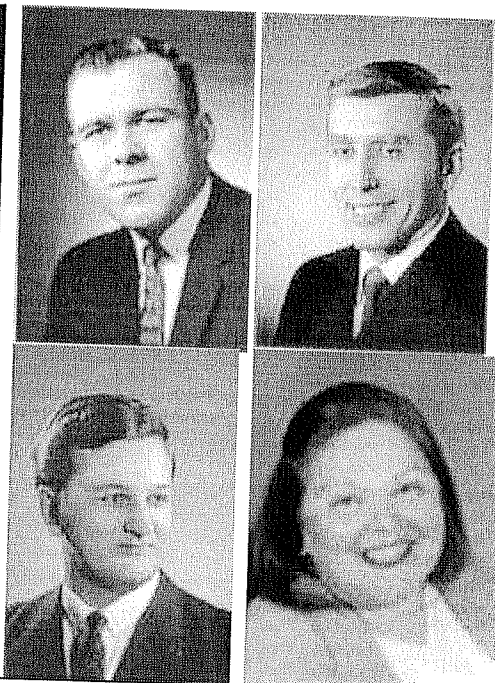
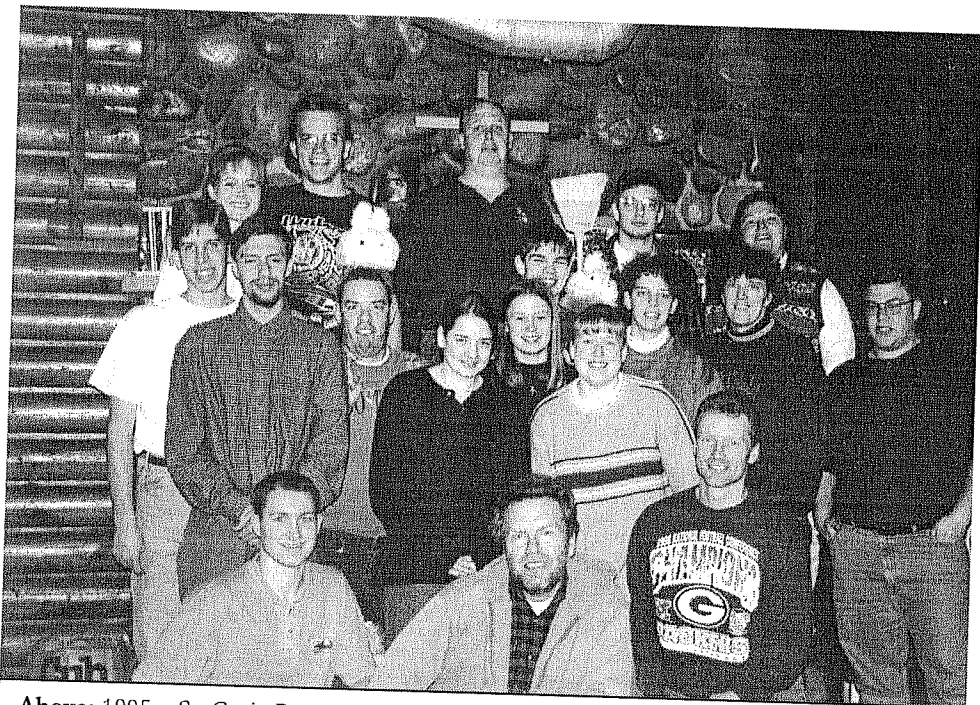


- ⬆ Far left door is the Choices room; far right is the Coordinator's office.
- ⬇ True North's main area is a fellowship hall as well as a Worship area.

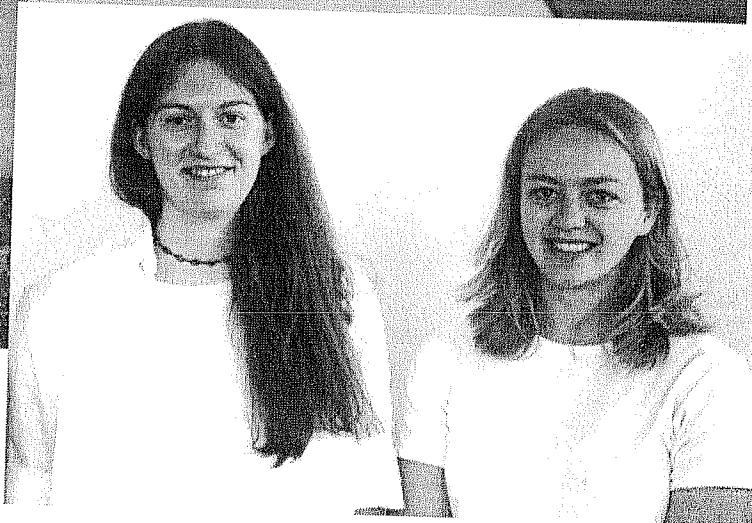
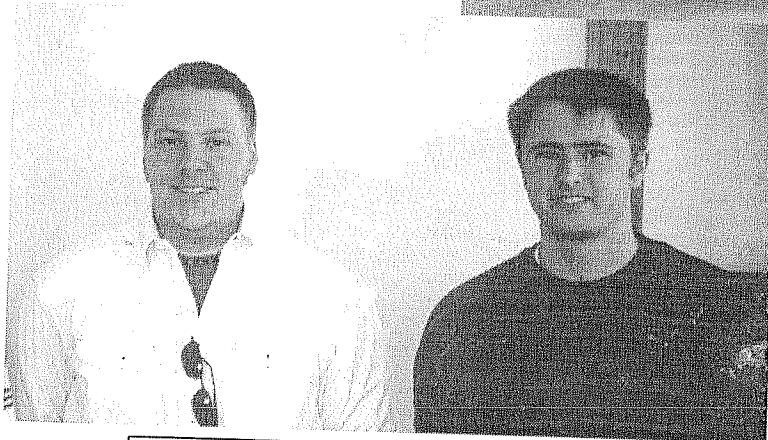
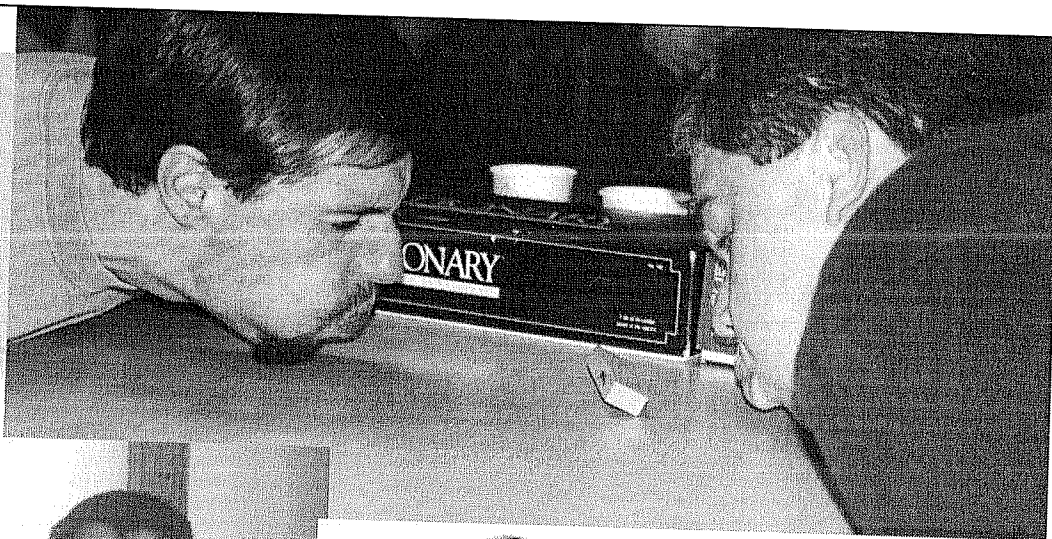
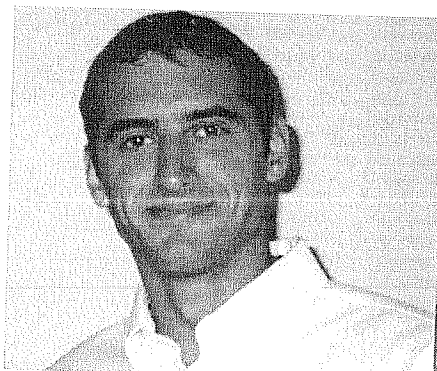


- ⬆ TV lounge and Bible study room.
- ⬇ Kitchen with microwave, fridge, and available to students during the week.



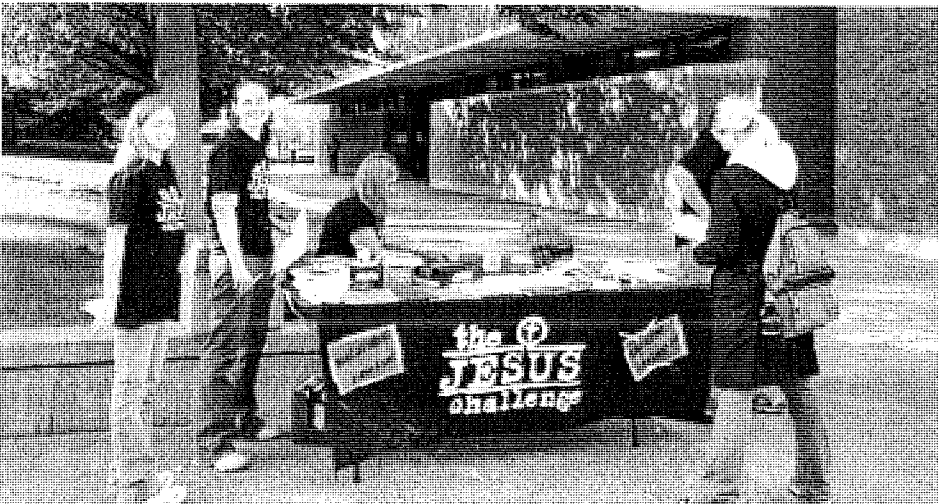
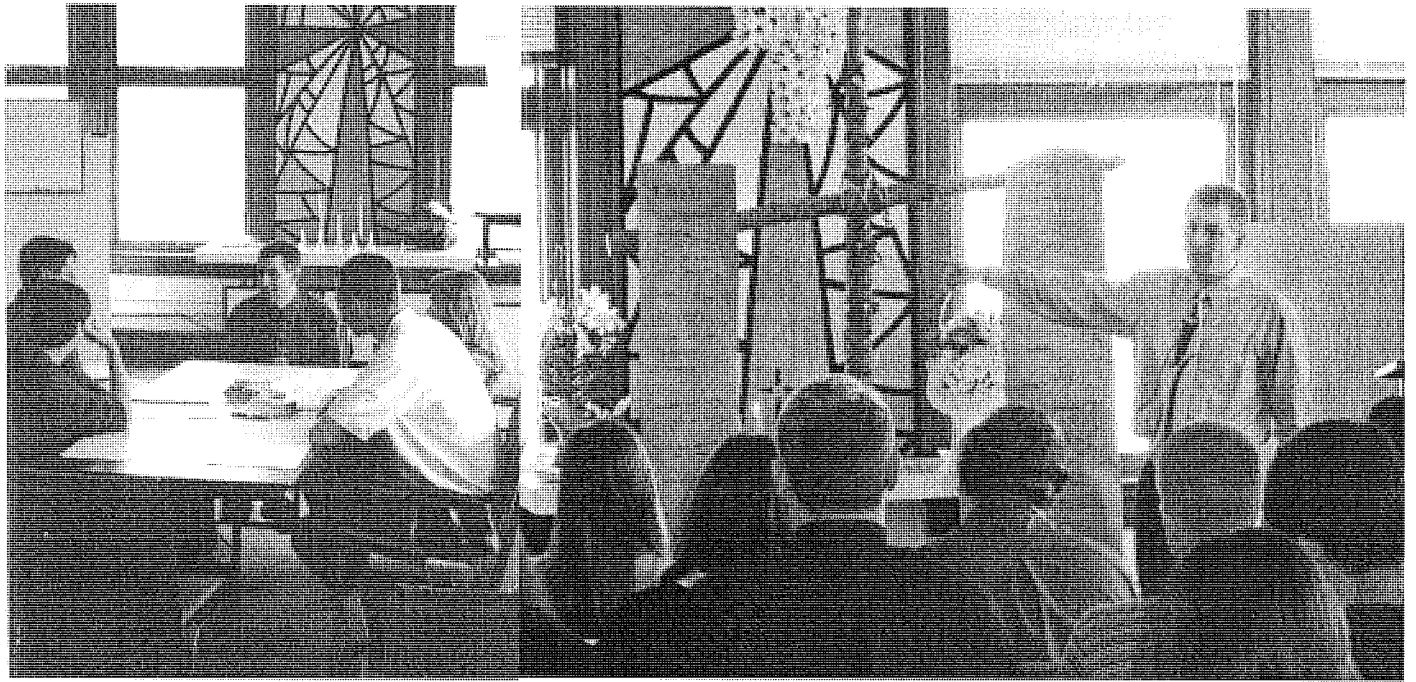


Above: 1995 – St. Croix Retreat – Pastor Joel Lintner (bottom center) Cari Larsen (back row, right); other students unidentified
Photos on Right: (clockwise from top left) Dan Westendorf, Richard Stadler, Cari Larsen, Keith Schroeder
Below Right: Always popular Jenga block blowing **Below Left:** Jason Paltzer



Above: Eric Michaelson (left) Andy DeGier (right)
Right: Alicia Liesener (left), Nikkie Pierre (right)





Above Left: Outreach meeting after church
 Above Right: Pastor Johnson preaches on Good Friday
 Left: Jesus Challenge 2003
 Below: Jesus Challenge 2003

